The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 5.

SHANGHAI, January, 1850.

Several months have elapsed since the death of the dear friend and excellent teacher mentioned in my last, but his remains are not yet removed from the house. The time of their removal to their last resting place is optional with the family, as also the question of their immediate burial, or whether the body shall remain for a season above ground. This retaining the coffin in the house has something terrible in it to one who sees or knows of it for the first time; but, like all other customs it becomes familiar by frequent recurrence. To us, who see coffins in our every walk, "thick as dead leaves by autumn brooks," the mere sight of one in a house has little novelty in it, and nothing worse. Even the imagination ceases to be haunted with the thought of putrescent substances, noxious vapors, and pestilential air. The shops of the undertaker are too numerous, and the danger of stumbling over his work-bench at every corner of the street too common, to allow one to remain long ignorant of the fact, that the planks of which the coffin is made are from four to six inches in thickness, that the bottom is strewed with quick lime, and that on being closed it is made air tight by cement, the outside being afterwards highly varnished, as the inside had previously been. These facts may account for what might otherwise seem unaccountable, that with hundreds and thousands of unburied coffins all around us, the face of the country being literally strewn with them, no physical evils are known to result from their decay, even during the extreme heat of summer or the drenching rains of spring.

Sometimes the burial of the husband is delayed until the death of his wife, or wives, if he have more than one, when one grand burial is made for all, and they are deposited together within the same tomb, which is built in the form of a cone, resting upon a square base, surmounted by a tuft of grass, a little tree or shrub, the sides being scrupulously freed from weeds, swept and garnished, and strips of red and white paper left streaming in the air—an unquestionable proof that all has been done which filial duty for the time being demands. The tomb I have described is of the kind most common here, the level face of the country forbidding them the luxury of side-hill burial grounds, and tombs in the shape of the Greek letter Ω, except in some few cases where art and perseverance may have scooped out a tomb, or reared an amphitheatre, to the memory of some favored ancestor, or to the vanity of some living aspirant after immortal honors.

The family burial ground of our deceased teacher is a small bamboo grove, in a sweetly retired spot, just in a bend made by one of the numerous canals with which the whole face of the country is intersected. One could almost blame a custom which thus retains the rightful occupant of such a spot within the sombre walls of a now gloomy mansion. But affection also has its vigils, which only custom, perhaps, can outlive. His remains still occupy his former study. The coffin rests upon a long table, in the centre of the room, but concealed from the sight, as you enter, by a curtain or screen suspended at the head. Standing against the screen is a table containing various devices of heathenism—a vase, in which incense is kept constantly burning, and on either side of which are candlesticks for the occasional reception of lighted tapers in honor of the dead. Just above these, and hanging against the screen, is a full-length portrait of the departed, excellent, except that the honorary marks of age, which the painter has seen fit to confer upon him, ill accord with the youthful aspect and cheerful bearing of him who had scarcely numbered thirty years. But it is fit his portrait should represent, in some degree at least, the character he is henceforth to sustain, as venerable father of the family, their ruling divinity, their household god.

More distant relatives, as well as personal friends, are accustomed to come, from time to time, to "*ke-duh*" (bow down) as a token of respect and reverence. This ceremony is performed by pressing the palms of the hands together, and bowing repeatedly very low before the dead; and I could not but notice, how half doubtingly, half pleadingly, the wife looked up in my face, when she saw me turn away, after gazing long upon the coffin, without tendering the accustomed homage, which, from the very high esteem she knew we entertained for our lost teacher, she doubtless felt she had a right to expect.

There is something affecting in the scrupulous deference which is still paid to his known preferences in regard to the arrangement of his study furniture. His well-filled book-case stands but a step removed from that coffin which has closed forever above the eyes that were wont to run to and fro and gather knowledge from its contents. The writing-table still contains his unfinished papers, his ink slab and pencil; but the hand once skilled in their use has forgotten its cunning—the workman has ceased from his toil. A warm double blanket is thrown over the coffin, except the head, on which is seen, as if growing directly out of it, the Nelumbium, or sacred lotus, a flower of peculiarly happy omen, and much used on their ceremonial occasions, whether of sorrow or joy. It is ordinarily of paper, and tinted to suit the original; but in this case it is of copper, as more fitly serving the various purposes for which it is designed. As a flower merely, it tells you that the deceased was a parent. As a representative of wealth, copper is used, which combines also the extra qualifications of beauty in the color, and malleability convenient for reducing it to the required form. (It is well known, that gold is not used by the common people in China, being prohibited by Government.) Then there is the susceptibility of producing sounds, which, upon its being struck, are those of a little bell. But the great meaning covers all the rest. The heir of the family fastens the flower in its place by striking it with a hammer, not merely in token of his birthright, but also to make more expressive the demonstration of his filial love, the clear bell-like tones chiming in most harmoniously with his loud and repeated cry of "*Yah, che lay; Yah, che lay,*" (Father, come back; Father, come back.) If the son is too young to do this himself, he is lifted up in the arms of a servant or friend, who guides the little hand that holds the hammer, and who cries in behalf of the infant suppliant, "Yah, che lay; Yah, che lay." In the same manner may be seen children carried about when prayers and offerings are to be made for the dead, and the infant knee bent, and the tiny hand taught to toss the offering into the flames, or wave the paper banner, or hold the lighted incense, with an apparent zeal and propriety becoming the receivers of a better faith—the followers of an oracle which proclaims, "Train up a child in the way he should go, and when he is old he will not depart from it." Would that the children of the Faithful, of whom it was said, "I know him, that he will command his household after him," had as deeply this commandment of their Law-giver written within their hearts. "These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates." When one sees how scrupulously all this is done, to the very letter, by these pagan Chinese—when he sees how the Christian world are put to shame by them—he is almost ready to cry out, "I have not found so great faith, no, not in Israel." But while he is struck with this formal display of outward worship, he is no less so with the heartlessness which attends it. *There is seen, is felt,* the difference! The true worshiper must worship in spirit and in truth. But the most hollow-hearted hypocrisy, the most glaring deceptions, are constantly practiced by the heathen; and the simple devotee makes no scruple of acknowledging the fact, and consoling himself with that which all seem to believe, that the poor ghosts are abundantly satisfied with their offerings, not having penetration sufficient to detect the frauds practiced upon them! Yet these ghosts are their gods—their saviors! Besides these, they know not any.

For many succeeding weeks, and even months, the family occupied almost constantly the room in which are deposited the remains of him they loved, it being contiguous to the general reception-room, and opening out of it. Latterly, however, I observe that it is oftener deserted, the doors closed and locked, and the key carefully kept by the ruling mother of the house. The wife still wears her widow's weeds, (white,) which she is not to lay aside until her three years of mourning are expired. The son continues in mourning the same length of time. Other relatives have their respective badges, as, for example, a white belt or sash, or a white hank of silk, instead of black, braided into the long cue, and swinging below it almost to the ground. The time of laying aside these badges varies, according to the fondness or fancy of the wearer, from one hundred to three hundred days, or to one year, or even to two. The wife, also, regulates the time of her seclusion according to the grief of her own heart, custom requiring only one hundred days, but affection often lengthening it out to the whole time of her wearing mourning.

No: in China, at least, it is not true, that the dead are soon forgotten. However much the living may be neglected, no sooner does one "become immortal," than he is at once the recipient of those honors which "the immortal" only may claim. Even the garments which are burnt at his death, seem in some way to come in for a claim, for I have seen, when the blazing pile was lighted a little way from the house, a long train of friends come out, all in white, kneel successively on a mat a little distance from the fire, "ke-duh" most eloquently, and return in order to the house, men, women, and children, and even the more remote relations, whose mourning badges were dwindled to the extremest hue of indifference. But there are ever the real mourners. Ask a father or mother how many children they have; they will tell you, for instance, "I have five children—two are not, and three are still living;" and the living and the dead alike retain their individual position in the fraternal ranks, being always known by their original or unbroken number, as "*Ta-quay,*" the eldest son, "*Ne-quay,*" the second son, and so forth; the daughters being addressed as "*Ne-seau-cha,*" second Miss, or "*Sah-seau-cha,*" third Miss—the very name "daughter" being considered too degrading an appellation to bestow upon a child even, being just equivalent to the term slave or servant; so, the daughter, "immortal" is known by her title of respect, equally with her who is still encumbered with the materialities of life.

January 8—Evening.—Have just returned from our accustomed walk on the city wall, during which we have witnessed one part of a funeral ceremony you may not yet have heard described. One soon learns, in China, that all sorts of cooley work is set to music; and the coffin bearers, of whom there are generally six or eight, have their own tones, not, as we should think, of the most funereal kind, but answering admirably the purpose of distinguishing them from all others. This sound we heard in the distance, and just then a cry of lamentation, which seemed to issue from a small cottage below us on the city side of the wall. We paused a little, when two females in mourning apparel came out of the house, just in time to catch the first glimpse of the coffin, as it turned the corner of the street, and appeared in the opening that surrounded the house. The mourners bowed repeatedly towards the advancing coffin, constantly lower and lower, until they sank on their knees, and bowed with their faces to the very ground, their clasped hands always keeping time with their mournful wailings. The coffin was set down before them, the bamboo poles were withdrawn, and the ropes fell heavily upon the lid. The coolies retreated a few steps, the kneeling mourners indulged their grief for a moment, then rose, and casting a longing, lingering look behind them, at the coffin which was soon to enclose their lost treasure, returned slowly and silently into the house.

L. M. C.

For the Sabbath Recorder.

"A COLLEGE—WAYS AND MEANS."

If admissible, it is desired to make a few suggestions upon the above subject. The main points in the article that calls this forth are well chosen, and are probably in accordance with the views entertained by most of those especially interested in the cause of education in our denomination. But the doings of the last Conference are again referred to in a manner that calls for an explanation; and a difference of opinion about ways and means, deemed of much importance, ought to be stated.

"The plan agreed on by the Committee of the Central Association, and laid before Conference," is supposed to have been "rejected after the deliberations of the oldest and wisest heads." Let it be distinctly understood, that the Conference *rejected* no plans. Their resolutions were designed in no sense to contain an embodiment of plans, but an embodiment of results to be secured. The plan from the Committee of the Central Association was regarded as very judicious, and one to which those from other Associations were not strangers; for it had been a matter of frequent discussion by many among us, most deeply interested in education, for a considerable time. Other plans were presented; yet, from whatever source they came, they all seemed to look to the same end—a College and Theological Seminary. It was believed, that if funds could be raised to support a Professor of Theology in connection with some one of our academies, or at any other place that might be ultimately selected for that purpose, a beginning would be made;—that if such a department were not really a Theological Seminary, it would yet be one in embryo, and would, at no distant day, attain to that distinction in full;—that whatever funds might be raised for aiding indigent young men to get an education, would, if permanent funds, be so much towards the final endowment of a College. The consummation of any one, or any combination of plans, presented to the Conference, would result in the same. What name should be given to the incipient step was not material. Whether it should be called an effort for founding and endowing a College and Seminary, or an effort for promoting our educational interests, was not of much consequence. The meaning would be the same. So the Conference judged, and they could come to no other conclusion. For ways, means, and plans, must have a centralizing object, else they are valueless. They are but the development of the conditions—the successive steps—for securing some particular object. The first thing, then, that the Conference were bound to ascertain, was, What do we, as a denomination, need in addition to our present educational facilities? In the decision of this question, there was no diversity of opinion. What was needed, and therefore what was wanted, was manifest. How to secure that object was not quite as evident, yet the plan of making it a gradual, progressive work, appeared the most feasible. The Conference, therefore, did precisely what they should have done, and evinced their good sense in so doing. They stated, in their resolutions, the end to be secured, and left the ways and means for farther consideration, and future action, when the views and wishes of the denomination should have been more generally ascertained. For the purpose of immediate action, however, they appointed a large committee, and empowered them to "labor to secure funds for educational purposes, hold annual sessions, and take such other means for the establishment of a College and Theological Seminary as they might deem proper, with the exception of locating the institution." Thus much again in justification of the doings of the last Conference.

Now to the difference of opinion about ways and means. "I would not ask," says our brother, "for an accumulation of standing funds, the interest only of which should be doled out to the needy." As a mere matter of experiment, it may be well, if it can be done, to secure annual contributions for a few years to sustain a single Professor of Theology; but it should be distinctly understood, that no such department can be established upon any *permanent* basis, until permanent funds shall be raised, the income alone of which shall be appropriated for the support of the professorships. Annual contributions for the objects of education have ever proved so fluctuating, that no reliance whatever can be placed upon them. It may be laid down as the result of uniform and universal experience, in all attempts at establishing free schools of any grado, that it can only be successfully done when such schools are sustained by the income of permanent funds. The same has been the result, whether States or Communities have made the attempt. And whatever State or Community, in establishing free schools, or a free school, shall disregard this fundamental principle, will be doomed to inevitable disappointment and failure. Now, a theological institution *must be* a free school. This is the uniform custom. And if we, as a denomination, intend to found such a school, however humble, and rely upon annual contributions to sustain it, we shall "fall from our high and ardent hopes into a slough of discouragements," from which it will require more than "twenty years of unremitting toil to recover us." This assertion comes not unsustained. Numerous instructive examples to the point in question, from the history of other denominations, could be adduced. Let their errors read us an important lesson. It should then be known by the denomination, at the outset, that we have not the remotest hope of founding a Theological School, even of a single professorship, without a permanent endowment. And to found one, even of a medium grade, will require at least $75,000, and to unite with it a College will require $75,000 more. And if this be not the end in view, then we ought not to commence. To begin by sustaining a single Professor of Theology for a few years by annual contributions, and make no advancement upon that, would be the hight of folly. To do this as a rallying point around which to build up a Seminary, strong, respectable, and permanent, would be eminently wise. It should be repeated, *Let us know in the outset what is wanted*, and *what it is to cost*; then let us fix our eye on the mark, and move firmly and steadily forward, and victory will as surely crown our efforts as we make the attempt. No half-hearted, spiritless, fearful mode of procedure, should characterize our efforts. We must build upon no "ideal premises," but must dig deep, and lay our foundations upon a broad and solid basis. The work may not progress as rapidly, but it will be done far more securely.

Again, our brother has given us several intimations of his "experience in trying to build up the breaches of reaction." Now it is most earnestly and respectfully asked, if quite too much is not made of that matter? Is it any thing very strange if, unexperienced as we were in our earlier educational movements, some injudicious steps may have been taken? And if such were the fact, is it wise to make it a subject of standing reference, to damp the feelings, and discourage action in all our future educational plans? To gather wisdom from the errors of the past, is undoubtedly our duty; but there is such a thing as "being wise beyond that which is written." But be it known, that our seminaries of learning *have not proved a failure.* As academies, they are conducted with an ability and success surpassed by the educational operations of no denomination in this or any other land. Our schools are managed with an energy and efficiency that does honor to the country and the age. No people on earth have more cause of gratitude, or more reasons for being encouraged by the prosperity of their institutions, than have the Seventh-day Baptists. We are positively doing a great work, and doing it well, too. And let no "cold, damp, death-like blast" come over our spirits, in the midst of the unexampled prosperity and success that is now marking the progress of our schools. This may sound a little like boasting; but the sober truth is no boast. We ought, therefore, to repose entire confidence in the institutions that we have, and be encouraged to attempt still greater things. It is admitted, that there has been some reaction, but it occurred because hopes were created that never could be realized. If funds for educational purposes are raised under the impression that they will yield annual dividends of large percentage, and if such dividends are not made, as they cannot be, stockholders will of course feel disappointed, and bring "railing accusations" about mismanagement, gullibility, &c. Upon this point we have experienced a reaction, and upon no other. But the contributors to educational funds should know at the beginning, that the dividends are never made in dollars and cents. Such funds should be made to yield a far more productive income—the income of immortal minds. The more money raised for the objects of education under any other impression, the worse it is.

Once more; our brother, in his former articles, argued the question against any direct effort for a College and Seminary. In his last, he has not only called for founding the Seminary, but has actually put in a plea for several colleges instead of one. If a "number of our academies should be endowed, or otherwise enabled to furnish facilities for thorough instruction equal to a *full* college course," they would be colleges in every thing but the name and the authority to grant diplomas. No academy can do this without a library of several thousand volumes, a large quantity of apparatus, and an ability to support a large and competent board of instruction. And when it has attained to that distinction, it might as well exchange its academic for a college charter. When all this shall have been done, true enough may it be said, that "no long circuit of means" will be required for founding a college. Surely, then the "wings of the electric dove" need not convey the message, "*We are ready,*" but the glad intelligence, THE WORK IS DONE. Let our academies be cherished, and their numbers multiplied; but still we must toil long, and make many sacrifices, ere we get through the "intermediate passages" from the academy to the college.

A MEMBER OF THE LAST CONFERENCE.

JUNE 3, 1850.

THE EARLY DEAD.

It is not length of years that lends
The brightest loveliness to those
Whose memory with our being blends,
Whose love within our bosom glows.

The age we honor standeth not
In locks of snow, or length of days;
But in a life which knows no spot,
A heart which heavenly wisdom sways.

For wisdom taught by heavenly truth,
Unlike mere worldly wisdom, finds
Its full maturity in youth,
Its antetype in infant minds.

Thus was this child made early wise—
Wise as those sages, who from far
Beheld at once in Bethlehem's skies
The new-born Savior's herald star.

No more could learning do for them
Than guide them in the path they trod;
And the same star of Bethlehem
Led this child's spirit to his God.

Well may his memory be dear
Whose loss is still its sole alloy—
Whose happy lot dries every tear,
With holy hope and humble joy.

"The brightest star in morning's host"
Is that which shines in twilight skies;
"Scarce ris'n, in brighter beams 'tis lost,"
And vanishes from mortal eyes.

Its loss inspires a brief regret;
Its loveliness is unforgot;
We know full well 'tis shining yet,
Although we may behold it not.

[Bernard Barton.

BRITISH BENEVOLENT SOCIETIES.

RELIGIOUS TRACT SOCIETY.

The fifty-first anniversary of this institution was held at Exeter Hall. The chairman drew attention to the fact that, in that country, there were no less than ten stamped newspapers of a decidedly Infidel tendency, whose circulation amounted to 11,700,000. Of unstamped publications of a similiar class, there were six, with circulation of 6,240,000. Of miscellaneous publications, no less than 10,400,000; and of the worst class of all there were 520,000 copies sold; making a total of 28,000,000 annually.

The report gives a rapid view of the operations of the society in almost all parts of the earth. The issues from the depository during the year have been 18,245,441; making the total circulation at home and abroad amount to about 423,000,000 in about 110 languages. The benevolent income has amounted to £5,094 6s. 2d; the grants to £8,150 8s. 6d. being £3,056 beyond the gratuitous receipts; the legacies have been £847, and the amount received for sales, £49,586 5s. 9d. The society's total receipts, including the sales, £61,327 8s. 8d; being an increase on the previous year of £1,832 5s. 5d.

LONDON CITY MISSION.

The fifteenth annual meeting of the London City Mission was held at Exeter Hall. Mr. Plumptre, M. P., occupied the chair.

The report begins with alluding to the prevalence of the cholera during a part of the year. Though only two of the missionaries fell victims to the disease, a very large number had severe seizures of the malady, and in no former year had the society so many missionaries disabled from its work by long and serious illness. The amount of work to be reported had been materially lessened by this. Exclusively of deaths in the union-houses of children, 5,018 adults had died upon the districts (from all causes), under constant visitation by the missionaries during their sickness; and 1,791 of these individuals (considerably more than one-third) had no Christian counsel or consolation in their last sickness and their dying hour, but through the agency of this society. The total number of visits to the sick and dying was 99,008. The committee had been enabled to add during the year twenty-eight to the number of their missionaries; the number now, therefore, was 242. The receipts for the year amounted to £20,320, being an increase of £1,251 upon the previous year; at the same time, the receipts had by no means increased with the expenditure. The committee had also received £235 for the disabled missionaries' fund. The total number of visits paid by the missionaries during the year was 1,018,436; tracts distributed, 1,197,953; number of meetings for prayer and familiar exposition of the Scriptures, 19,931, adults prevailed on regularly to attend public worship, 2,803; children sent to school, 5,168; individuals, through the missionaries' instrumentality, admitted to the Lord's Supper, 554; a large number of persons living together without marriage, had been shown their sin, and were now lawfully united; and in many instances this seemed to be the commencement of a course of honorable life, and had been received with great interest. Many new ragged schools had been formed by means of the agency of the missionaries. Of the 900 voluntary teachers in ragged schools, by far the greater proportion had been obtained by the missionaries' efforts.

THE VIOLET.

From the Salem Freeman.

The recent rains have brought up the small blue VIOLET, which may now be found modestly couching in wet and swampy places in the fields. This has always been a favorite flower, apparently on account of its lowly and unobtrusive beauty; and its praises have been sung upon the harps of countless bards. Barry Cornwall seems to express a common sentiment, when he says:

"I love all things the seasons bring,
All buds that start, all birds that sing,
All leaves from white to jet;
All the sweet words that summer sends,
When she recalls her flowery friends,
But chief—the Violet."

Bowring calls it "Spring's earliest, loveliest gem;" and Shakspeare, who has a word for everything, alludes to

"Violets dim,
Sweeter than the lids of Juno's eyes
Or Cytherea's breath."

Another writer praises it thus:

"The rose may boast a richer hue,
May breathe as rich a fragrance too,
Yet let her yield to thee;
Not her's thy modesty of dress,
Not her's thy witching artlessness,
And these are more to me."

Twamley, an English writer, endeavors to show why the violet is so eagerly sought for and culled, and in doing so gives a good description of the flower:

"Not thy beauty's gift
Alone bids thee from thy bower be reft;
Not the half-closing, dewy, and deep blue eye;
But the charm that doth not with beauty die.
'Tis thy mild soft fragrance makes thee so dear,
Thou loveliest gem of the floral year!"

Ion, the Greek name of the violet, has been traced by some etymologists (says an author) to Ian, the daughter of Midas, who was betrothed to Ays, and changed by Diana into a Violet to hide her from Apollo. "The beautiful modest flower still retains the bashful timidity of the nymph, partly concealing herself amidst foilage from the glarish gaze of the sun."

There are many species of Violets. The one before us is the *viola palmata*, or palmated violet, so called on account of the resemblance of the leaves to an open hand. It is of a fine purple color, and possesses a slight odor, and is familiar to all ramblers. Several species of violets are cultivated in our gardens, amongst which may be mentioned the Heart's Ease, or Cupid's Delight, (viola tri-color), and the large flowering violet, (viola grandiflora), which has received much attention from florists, who with great labor have produced many large and elegant varieties, of nearly every hue, and of great ornament to our gardens in early spring or summer, and late in the fall.

FILIAL KINDNESS REWARDED.

Gustavus III., King of Sweden, passing one morning through a village in the neighborhood of his castle, observed a young peasant girl of interesting appearance, drawing water at a fountain by the way-side. He went up to her, and asked her for a draught. Without delay she lifted up her pitcher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said, "My girl, if you would accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation." "Ah, sir," replied the girl, "I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but even if I were, I could not for an instant hesitate." "And why?" rejoined the King, somewhat surprised. "Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist or comfort her under her many afflictions; and no earthly bribe could induce me to leave her, or to neglect the duties which affection requires from me."

"Where is your mother?" asked the monarch. "In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The King, whose feelings were interested in favor of his companion, went in and beheld, stretched on a bedstead, and whose only covering was a little straw, an aged female weighed down with years, and sinking under infirmities. Moved at the sight, the monarch adressed her: "I am sorry, my poor woman, to find you in so destitute and afflicted a condition."

"Alas, sir," answered the venerable sufferer, "I should be indeed to be pitied had I not that kind and attentive girl, who labors to support me, and omits nothing she thinks can afford me relief—may a gracious God remember it to her for good," she added, wiping away a tear. Never, perhaps, was Gustavus more sensible than at that moment of the pleasure of possessing an exalted station; and, putting a purse into the hand of the young villager, he could only say, "Continue to take care of your mother; I shall soon enable you to do so more effectually. Good bye, my amiable girl, you may depend on the promise of your king." On his return to Stockholm, Gustavus settled a pension for life on the mother, with the reversion to her daughter at her death.

WHAT THE LITTLE EYES SAW.—John Condor, afterwards D. D., was born at Wimple in Cambridgeshire, June 3d, 1714. His grandfather, Richard Condor, kissed him, and, with tears in his eyes, said, "Who knows what sad days these little eyes are likely to see?" things wearing at that time a threatening aspect, relative to Dissenters. Dr. Condor remarked, upon mentioning the above circumstance, "These eyes have, for more than sixty years, seen nothing but goodness and mercy follow me and the churches of Christ, even to this day. His epitaph was:—

I have sinned.
I have repented. I have trusted.
I have loved. I rest.
I shall arise.
And, through the grace of Christ,
However unworthy,
I shall reign.

The Sabbath Recorder.

New York, June 20, 1850.

PERSECUTION OF PROTESTANTS IN HAYTI.

Several weeks ago we copied a letter written by a missionary in Hayti, showing that religious liberty has long been constitutionally guarantied and really enjoyed on that Island. We are sorry to have occasion to publish any thing of a different tenor. But a number of letters, written in April and May of the present year, by a missionary at Port-au-Prince, have just fallen into our hands, which materially change the face of things, and give a very painful account of the manner in which Protestants have of late been treated there.

It seems that when Soulouque wished to be crowned Emperor, with the imposing title of Faustin I., he thought it important to have the aid of some great dignitary of the Romish Church, and to secure this was willing to show considerable zeal for that church. The priests took advantage of the circumstance to urge on a persecution of the Protestants. They represented to the Emperor, that the Protestant religion was necessarily opposed to his reign—that the greater part of those who had recently become Protestants were persons who had lost friends in the bloody war of the last two years—that the Protestant movement was a political one, designed to draw away the people's hearts from the Haytien Government—that the missionaries were secret agents of other Governments, &c. At the same time they endeavored to prejudice the public against the Protestants by ridiculing their doctrines, and representing them in the most unfavorable light possible. Finally, a young man connected with the Wesleyan Mission attended service at the Romish Church one evening, when the priest spoke of the Bible in a very contemptuous manner. At the conclusion of the service, the young man fell into a discussion with several other young men on the character of the Bible. An officer who was present, and had been watching an opportunity, pounced upon him, beat him severely, had him taken to prison, and the next day, by order of the Emperor, he was placed on board a man-of-war. The next Sunday, a posse went to the Chapel of Mr. Bird, the Wesleyan Missionary, during class meeting, and took several persons, among whom was a Haytien Methodist preacher, the Director of the Wesleyan school, and three teachers. The preacher got clear, but the others were placed on board the man-of-war. Subsequently several other Wesleyans were placed on board. One, a mechanic, who was assisting to arrange the two thieves at Calvaire, noticing how the people knelt before them with as much reverence as before the image of Christ, took occasion to say, that they were only the images of two rogues; for which he was speedily placed in irons, and the next day sent on board the man-of-war, with instructions to keep him in irons. Another young man connected with the Baptist Mission was taken and disgracefully treated. The Governor told him that as he had unbaptized himself at the sea-side, he must be baptized over again; and accordingly he sprinkled him with holy water, and had salt placed in his mouth, a lighted candle by his head, &c., after which he was taken on board the man-of-war. An order was given that all of the prisoners should be beaten and put in irons; but it seems not to have been carried out, as, at the last accounts, they were treated with much leniency, and allowed to occupy quarters by themselves, where they held meetings for prayer, conversation, singing, &c. It is believed that they are thus bearing testimony for Christ and the Christian religion in a most useful and powerful manner.

While these things were going on, Mr. Green, the Commissioner sent out by the United States Government to settle claims against the Haytien Government, arrived. The Emperor appointed a Commissioner to meet him, and consider the questions with special reference to which he was appointed. When the last letter before us was closed, Mr. Bird of the Wesleyan Mission, and Mr. Judd of the Baptist Free Mission, had had one interview with Mr. Green, and were soon to have another. They considered him favorable to their wishes, and hoped that much good would result from his opportune visit.

MISSIONARY NEWS FROM CHINA.

The last English steamer brings letters from the Seventh-day Baptist missionaries at Shanghai, China, dated March 20, 1850, at which time they were enjoying good health, and cheerfully prosecuting their work. One of the letters says:—

"The most important national news is the death of the Emperor, *Tank-Wang*, which took place a month since. The Empire is in mourning, of course. This follows very suddenly upon the mourning for his mother, who died only a month before, and for whom the whole nation had to put on mourning, or, in other words, *put off* such garments or ornaments as had an uncongenial hue—all fancy colors being for the time denounced, and all shaving of the head forbidden for one hundred days. It is said that the fourth son of the Emperor succeeds him, but that is a question which may yet undergo discussion.

"As for religious news, we are still allowed to hope, that the dear heathen whose cases we have before recommended to you, are sincere and in earnest. Our man, Le-Chong, seems to be growing in grace and in the knowledge of our Lord and Savior Jesus Christ. Brother Wardner's teacher seems also a growing Christian. Ne-May is firm as ever, and says, and the family say of her, that she remembers the Sabbath day, to keep it 'according to the commandment.' I have little hope that she will soon, if ever, go forward in baptism; but even that cross she may yet take up. Custom and natural timidity, together with the fact of her being betrothed, and of course very much limited in her power of voluntary action, are almost insurmountable obstacles in the way of a naturally sensitive and tenderly affectionate female. But we know not what grace, added to a strong love of *right*, may accomplish. We are on the best terms with the family, their only complaint being that I, who seem to have so little impediment in the way of visiting them, should not go oftener, and stay longer."

A NEW VERSION BIBLE SOCIETY.

In response to a Call, numerously signed and extensively published, the advocates of an amended version of the Bible held a meeting in New York, on the 10th inst., for the purpose of organizing a new Bible Society. Spencer H. Cone was called to the Chair, and E. S. Whitney was chosen Secretary; after which a statement was made of the circumstances under which the meeting was called, from which it appeared, that a number of influential Baptists, who have for some time past been laboring to procure a perfect version of the Scriptures, have recently held two or three meetings, and drafted a Constitution and Address, for the consideration of which they had called this meeting.

The Constitution was then presented and read. It confers upon the new Society the title of the "*American Bible Union*." It defines the objects of the "Union" to be, to procure and circulate the *most faithful Version of the Sacred Scriptures* in all languages throughout the world. It stipulates that the Union shall be composed of annual messengers, life-members, and life directors. Annual messengers may be sent by churches, or any other coöperative bodies, on the payment of TEN DOLLARS into the treasury of the Union; and they shall have all the privileges and powers of membership under the Constitution for one year. Life members shall be constituted such by the payment of THIRTY DOLLARS, and shall be entitled to speak and vote in all the meetings of the Union, subject only to the Constitution, and such rules of order as the Union shall adopt. Life directors shall be constituted such by the payment of ONE HUNDRED DOLLARS, and in addition to the rights of membership, shall be entitled to seats in the Board, with all the privileges of managers, except that of voting. Its remaining provisions relate to the appointment of officers, their duties, the times of holding meetings, &c.

The Address, which was introduced and read by Wm. H. Wyckoff, formerly Secretary of the American and Foreign Bible Society, sets forth the reasons for organizing a new Society at the present time. It states that there is no Society in this country whose acknowledged province and duty permit them "to attempt on their own part, or procure from others, a revision of the commonly received English version of the Scriptures;" and that it is with special reference to the application of the principle, *The Bible fully and faithfully translated*, that "we feel called upon in the providence of God, and we trust under the guidance of the Holy Spirit, to undertake the responsible but glorious enterprise of giving to all nations the word of life, translated as purely and plainly as possible into their vernacular tongues."

The Constitution and Address were adopted, and after some personal explanation by Mr. Cone, the following officers were unanimously elected:—

President—Spencer H. Cone, D. D.

Vice Presidents—Archibald Maclay, D. D.; Hon. Isaac Davis, Massachusetts; Rev. W. C. Duncan, New Orleans; Wm. Crane, Esq. Baltimore; Prof. Geo. W. Eaton, D. D., Hamilton, N. Y.; Hon. Thos. Swain, Pemberton, N. J.; Eli Kelly, New York; Rev. Alonzo Wheelock, New York.

Corresponding Secretary—W. H. Wyckoff.

Recording Secretary—E. S. Whitney.

Treasurer—Wm. Colgate.

Auditor—Sylvester Pier.

MANAGERS.

Geo. W. Abbe, Benj. M. Thompson, Thos. Armitage, Joseph W. Borden, Wm. S. Clapp, H. J. Eddy, Wm. Hillman, Wilson G. Hunt, Orrin B. Judd, John M. Ferrier, Samuel R. Kelly, Wm. D. Murphy, Eleazer Parmly, Jehiel Parmly, Peter F. Randolph, S. S. Relyea, Stephen Remington, John W. Sarles, Jas. M. Shaw, Ezra Smith, Thos. Thomas. Jas. H. Townsend, John B. Wells and, A. C. Wheat.

—In the evening a meeting of the Union was held, at which speeches were made by Messrs. Cone, Radford, Armitage, and others. When the audience had become pretty thoroughly roused, it was proposed to do something in the way of raising subscriptions, and before 10 o'clock forty-eight names were handed in for life-directorships at $100 each, and forty-one for life-memberships at $30 each, making an aggregate of $6030; besides which there was a very respectable general collection.

HEALTH OF DR. JUDSON.—Letters recently received, by overland mail, from Mr. Bennett of the Tavoy Mission, who had gone to Maulmain to recruit his shattered constitution, speak in a desponding tone of Dr. Judson's health. He was still at Maulmain, no favorable opportunity having yet presented for a sea voyage. His physical energies had not rallied in any perceptible degree, and Mr. Bennett expresses the firm conviction, that unless a change of air and scene is speedily secured, his recovery is hopeless.

PLAN TO RAISE AN EDUCATIONAL FUND.

ADDRESS of a Committee appointed by the Trustees of DeRuyter Institute, to the several Associations of the Seventh-day Baptist Churches:—

DEAR BRETHREN,—Among the many calls that the cause of Humanity and Truth make upon Christians of the present age, none appears to be founded more in reason and justice than that of general education. Indeed, no truth is more manifest, than that means for a thorough education should be placed within the reach of every young man and woman in our land. Much has already been done, by the benevolent and far seeing of our own Christian faith, who feel that the sword of truth, to be powerful, must be wielded by intelligence. But observation and experience have convinced this Committee, that much of the outlay already made is comparatively useless, for want of connecting with it means necessary to carry their benevolent designs into execution. Buildings have been erected, apparatus and libraries purchased, and able teachers employed; still a very large proportion, probably five-sixths, of the young people of this denomination are at home, and remain there, little wiser for all the provisions made for their special benefit.

One, and perhaps the greatest, obstacle to a general participation in learning, is the unequal distribution of property. While the young are the inmates of almost every home, the surplus means for educating them is a blessing of the few alone. Partial as this may at first sight appear, it is really no cause of complaint, when men are actuated by Christian principles; for Christians are to have "all things common." He who has a surplus is in duty bound to share it with the destitute, and "from him that would borrow of thee, turn thou not away."

We would call your attention to three classes of youth, whom we deem especially worthy the beneficence of the good:

First—To orphans. Bereaved as they are of parental sympathy and guidance, often at an early age, especially exposed to temptations, compelled to buffet the stormy sea of life alone, and, if destitute of a patrimony, as is usually the case, they have a claim upon us from which we may not easily divest ourselves. Aside from their personal claims, human happiness and the claims of truth call upon us to prepare them for entering the arena of active life able and zealous champions. Would the philanthropist, already far down the stream of time, leave behind him an active influence for good? How may he do it more effectually than by preparing the rising generation for usefulness, after he himself, having "fought the good fight, finished his course, and kept the faith, shall receive the crown which the Lord the righteous judge shall give him?"

Second—The children of our ministers of the Gospel, who are not in circumstances to give their families the advantages of a thorough education. Ministers and churches stand in a mutual relation. They devote their time and talents to us, and we in justice are bound to devote ourselves to their temporal wants as they do to our spiritual. Their children are destined to enter the world without money accumulated, by the industry and frugality of their parents, and if uneducated, too, their condition is far worse than any private member expects his children to be in. Brethren, is this fulfilling the great law, "Love thy neighbor as thyself?" Though our faithful, self-sacrificing minister, is too modest to ask us to provide for his children's education, his heart must bleed to reflect upon their condition, while he sees around him the sons and daughters of his parish growing up in the midst of plenty, and storing their minds with learning that must give them a great advantage over his own in coming time. Are we not behind our duty and privilege in this matter?

Third—The children of families, the victims of some calamity that keeps them in straitened circumstances. Among such families, much talent may be found, that should be brought out and made available in the promotion of God's cause.

We are very far from wishing to dictate to the Associations any particular mode of action, but respectfully ask to lay before them a few suggestions relative to a systematic plan of aiding those desirous of obtaining an education, who are worthy and need it. Two things occur to us as especially desirable—that a fund be obtained somewhat permanent, and that it may not be too great a burden upon the donors. The plan we would propose is simply as follows, (and though authorized to speak only in relation to DeRuyter Institute, it might, in our opinion, be advantageously adopted by our other academies.) Let every brother or sister who is willing to aid in this matter, obligate himself or herself to pay a certain sum annually to the Trustees of the Academy, said money to be loaned, without interest, to such young men and young women as the several Societies may recommend and the Trustees may approve, payable as soon as the borrower is able to do it, unless, in consequence of becoming missionaries, or from some other circumstance, the Trustees may think it proper to release them from all obligation to refund the money. In the course of five years a sufficient amount would be returned to give considerable aid to others who may then be anxious to avail themselves of it, and thus a perpetual fund will be established for the benefit of coming ages. Of the fund thus furnished, the Trustees shall determine the amount to be annually appropriated to each individual; and we would suggest, that not less than one year's consecutive attendance should entitle a student to its benefits.

This plan is not offered as any thing new or untried, as several Colleges and Academies in this country are in possession of funds raised in a similar way, and similarly managed. The Trustees of Harvard University, in their report on "pecuniary assistance to meritorious students," say: "There is a loan fund, raised a few years since by subscriptions among friends of the University, the interest of which, now amounting to about one thousand dollars, is annually distributed to meritorious students desirous of receiving it, in sums ranging from twenty to eighty dollars. Although it has been in operation but about ten years, one thousand dollars have been already added to the principal, by reimbursements to that extent." This one example, to which several others might be added, is sufficient proof of the practical working of the plan, which we would respectfully submit to your consideration. And, if it is approved, we desire you to pass resolutions to that effect, so that we may present the subject to our brethren under your approval.

JAMES R. IRISH,
GURDON EVANS,
IRA SPENCER,
} Trustees' Committee.

DERUYTER, May 16th, 1850.

CALIFORNIA CORRESPONDENCE—No. 1.

ALCALDE'S OFFICE, Marysville,
April 9th, 1850.

Having disposed of our interest in the Hospital, I have taken advantage of a standing invitation from Capt. Niles, of the "Phœnix" steamer, and yesterday morning left the city in suspense from an expected overflow. Nearly six months have passed since we wended our slow and toilsome journey through this then wilderness, and I was anxious to see the progress which had been made in settlement, as well as reluctant to be a party in scenes similar to those of January. The steamer is a scow, decked over, with two small high-pressure engines, and a stern wheel. Taking a pair of blankets as my only baggage, I found myself, with about a dozen others, bound for the Upper Country. Just as we were about to start, a cart came down with a load of bricks and lumber. The freight paid was seven cents per pound, or about twenty-eight cents for each brick, for a distance of about sixty miles! Each passenger pays twenty dollars for transportation, with the privilege of sleeping room on deck furnished gratis. Until we reached the Feather River, there was not an acre of ground that was a foot above water, while thousands were entirely submerged, and the water was rising fast. About noon we witnessed the first thunder shower I have seen in California, or in fact since we crossed the line on the Atlantic.

Fremont, on the left bank of the Sacramento, opposite the mouth of the Feather River, where but a single house or two stood in September last, now has a population of about one hundred men. *Vernon*, on the opposite bank, has about an equal number, with several large frame buildings. The right bank of the Feather was above water, and presented a beautiful appearance, as far as the light of day would permit us to see it; but all that extent of country lying between the Sacramento and Feather rivers, as far as the Batte mountains, was one vast lake; and a large two-masted boat had got into it, mistaking it for the river, and was obliged to return ten miles to extricate itself and regain the channel. Nearly all the land on the rivers, not overflowed last winter, is laid out into town lots. Indeed, land speculation is the great rage here. Some one gets a claim, and divides it into shares at a thousand dollars each; these are taken quietly by influential capitalists, who at a given time draw for their respective shares, and the town is thrown into the market; a steamer is run to the place with goods and passengers—an excitement is produced, and is kept up until some new scheme comes forward, and the old one dies away.

Marysville—sometimes called Yubaville—is on the Yuba, just above its mouth. It is on an elevated plain, fifteen or twenty feet above high water, and came into notice about the time of the January flood. It consisted at that time of one adobe building, known as Nye's Ranch. It now has about three hundred houses, with an extensive trade, and is a very pleasant place. I have found here many who were invalids below, and have recovered rapidly in the more healthy atmosphere of this place. Lots that were sold here two months ago for $250, are now sold readily for $6,000. As soon as the snow leaves the mountains, the streams become fordable, and navigation on the Feather and all its tributaries ceases, even for small boats, until the rains of December again swell them. The famous towns must necessarily *dry up* also.

Owing to the high water on all the streams and ravines, there is nothing doing at the mines, and as a general thing men are no more than paying for their pork and flour—many are running in debt. Two friends of mine, merchants here, returned yesterday from the mountains, and report that from the quantity of snow and water it is probable there will be nothing done of consequence for two months to come. On Deer Creek, in some localities, they are taking out with quicksilver machines from five to seven pounds of gold a day, and yet others are doing nothing around them, while the hardships and exposure in the mountains made my friends very glad to get back into more comfortable quarters.

When I arrived here, I heard of a skirmish with Indians, in which there had been some fourteen killed. The facts, as near as I can learn, are these: A negro had seized the wife of an Indian, and kept her tied at his cabin. The outraged native went to take his wife, and was treated with violence. He afterwards returned with others of his tribe, the negro was killed, and the woman liberated. The whites in the vicinity raised a hue-and-cry, and dispatched a message to the fort; the officer refused to meddle with the affair, when the whites raised a party of twenty-six, and went out for revenge. My friends traveled with them a part of the way, but as their paths diverged they heard no more of them until their return, when they were told that the party found themselves unexpectedly surrounded by about four hundred warriors; that the chief told them that if they wanted fight they would fight, but if they would rather have peace they were ready for that; whereupon the valiant war party concluded to go home without a fight. Being a little ashamed, however, of the result, after so much "gassing," they invented the story of Indians killed to save their credit!

In many respects, these inoffensive Indians have a better claim to consideration than the whites. The Oregon men, in particular, are inhospitable to other whites, and remorselessly cruel to the natives. Revenge is not a trait in the character of the California Indians; they will fight in their own defense, but not from vindictiveness.

It is a time of general health throughout California. There can be no prettier country for a lover of the quietly beautiful than the vicinity of this place at this season. The whole region is a meadow of luxuriant grass, and thousands of cattle and horses, "fat and fair," are feeding among flowers as beautiful and varied as can be found in our eastern gardens. How often do I wish I could send a bouquet to grace your table. I shall take some pains to collect seeds, however, and introduce some new things to our gardens at home. J. D. B. S.

BRITISH CORRESPONDENCE—No. 3.

GLASGOW, May 31st, 1850.

Unexpectedly, the telegraphic announcement is, that Lord Ashley's motion in the House of Commons, last night, for an Address praying her Majesty to take measures for a discontinuance of Sunday mails and shutting of the Post Offices, was carried by a majority of 25. It was previously believed, that the state of the vote would be affected by the fact that the Lord Mayor's entertainment would withdraw from the discussion many of the members of the House of Commons. The motion was opposed by the Government; and it is really difficult to believe that, in the state of society in this country at present, such a measure can be carried into effect. It would require, not a stretch of charity, but a large amount of credulity, to believe that such measures have the hearty support of a majority of the community. Zealous leadership and thorough organization have produced an immense number of petitions to the legislature—petitions with an unprecedented number of signatures; but these do not truly indicate a greater respect for the Sunday—still less do they furnish evidence of increasing love to God and *His law*. Human creeds, and the traditions of apostate ages, are the idols of a class, numerous as compared with those who know and love the truth of God on account of its own purity; but this class is itself outnumbered by those who absolutely oppose or care for none of those things. And the infidel, ever eager, and often able to detect discrepancies, can see and proclaim, that in the efforts made in the name of religion there is often a renewing of the old wonder of straining at a gnat even while swallowing the camel. Much as has been urged against Sunday mails, little has been done for the suppression of the cabs and carriages used in ministering to the proud or pampering to the luxurious, which jostle on our streets on Sundays, passing to the churches of all denominations. Other forms, also, of Sunday desecration, which formerly were rarely heard of in Scotland at least, are now common. Connected with many of our large works, there are some of the men regularly at work on Sunday; and last night, at a meeting opposed to what is called "the sweating system," it was stated that many of the tailors of Glasgow are required to work at their trade on Sunday.

The Sunday desecration of the Continent has been often dwelt upon, and these desecrators have been unfairly dealt by. Travelers from Protestant countries look through colored spectacles or jaundiced eyes upon the scenes of Catholic lands. They forget that Rome makes no pretensions to a Reformation, which has not merely sanctioned Popish apostacy by retaining a substituted holiday for God's own Sabbath, but has also inserted that Popish holiday among *the requirements* of the Fourth Commandment. The poor infallible head of the Romish system was not invited to a seat in the Westminster Assembly, and neither he nor his votaries profess to hold by the Confession then made. If there, therefore, in any degree the Sunday be devoted to religious purposes, it is only so much as *they* have appointed, and not the "one whole day in seven" by which British Divines have thrust the Sabbath from its place. However shocked, therefore, the zealous Protestant may feel at the open theatres and stalls of Catholic countries after mass, he is not entitled to test their consciences by *his* traditional standard, when they acknowledge only a traditional standard of their own, of greater antiquity by far. But for us who deplore both these forms of apostacy, it is well to note what the nature of Sunday sanctification is under both. We therefore here chronicle the fact, that on Sunday, the 5th inst., in Switzerland, the Canton of Berne, (comprising, we believe, both Catholics and Calvinists,) elected their Members for the Grand Council or Legislative Assembly, when 70,000 votes were registered. There does, indeed, seem to be an awful prostitution of divine ordinances, not in Switzerland only, but also in Protestant Prussia. The London Christian Times' correspondent, in that paper of the 17th inst., states that, at the Spring sitting of the Synod of Neuchatel, petitions from one or two districts of the Jura were presented, praying for a discontinuance of the practice allowing *all* to become members of the church, "irrespective of religious conviction." Recording the fact, the writer to whom I refer states that the Synod appointed a Commission to examine the petitions and report; but strongly expresses his disbelief that the National Church will concede the point desired. Formerly, he says, it was compulsory, by civil law, that young men and young women should take the communion before entering upon the occupations of life, or the privileges of citizenship; and although this is no longer legally obligatory at Neuchatel, and in most of the Protestant Cantons of Switzerland, it still continues to be the custom. This writer, referring to the old Canons of the Church of England, requiring that every parishioner communicate thrice a year, "under the penalty and danger of the law," and the special injunctions to ecclesiastical visitors to seek out and punish all who maliciously abstain from the holy communion, adds, that "until within the last two years, a certificate of having taken the first communion was necessary in Neuchatel in order to be married. So completely was this holy ordinance become a registry of age, that until the present King of Prussia abolished the system of *licensing prostitutes in Berlin*, no unfortunate female could receive the patent for the exercise of her infamous vocation without exhibiting *the clergyman's certificate* that she had been duly received to the holy communion." Well, indeed, may he therefore say, (notwithstanding that this law was designed as a protection for younger women,) that "the system of hereditary Christianity has been carried out to nearly as fearful an extent by the Reformed as by the Lutheran churches of the Continent."

Again has the Bishop of Exeter been defeated, in his plea against Mr. Gorham. The Court of Common Pleas have unanimously determined, that the Judicial Committee of the Privy Council, and not the Upper House of Convocation, was the proper authority for determining whether it was necessary for Mr. G. to believe in Baptismal Regeneration. The reading of the judgment by the Lord Chief Justice occupied an hour and a half. It must be very mortifying to a Bishop of such views, temper, and arrogance, as Philpots is known to possess, to be so thwarted in his purposes by laymen. But a far greater evil it is, to see the faith of a church regulated by Courts composed of men who are or who may be wholly destitute even of any pretension to religion. And yet, marvelous to say, the adherents of this State-ridden church complacently [illegible]lk of her apostolicity! One result of all such proceedings as that now again decided, is to convince some, at least, that those within her pale are deprived of not a little of the liberty wherewith Christ hath made us free. Mr. Gorham's son has publicly contradicted a report which had been put into circulation that he, being strongly inclined to Puseyism, had become a thorn in his father's side for his rejection of the high church dogmas. He speaks in terms of filial affection and regard for his father, as conscientiously maintaining what he believes to be the truth of God.

Mortifications and alarms thicken upon the Church of England, just as she had begun to assume a bearing of greater arrogance. Her champions have been roused to greater wrath by an intimation of Lord John Russell, in Parliament, that he is disposed to advise the Crown to issue a Commission of Inquiry into the affairs of the Universities of Oxford and Cambridge. The ruling authorities of these institutions are said to be preparing strong remonstrances; but this alarm is perhaps more unequivocally evinced by the fact that the Duke of Wellington intimates that they are anxious to introduce such improvements as are practicable and useful. Hitherto they have displayed but little of this anxiety for practicable and useful improvement; and it is to be feared that, however zealously they may now labor in that department, they will get but little credit from Dissenters for a willing mind.

In God's mercy, we have at present delightful weather, and the country generally is in a satisfactory state—vegetation making rapid progress. The repeal of our corn laws has rendered necessary, on the part of agriculturists, improvements in farming. This has stimulated investigation into principle, and suggested the importance of plans for economy. Genuine guano is an expensive manure, and that which is adulterated (for there are manufactories near London, and perhaps in other places also, where a spurious article is manufactured from loam) is still less economical. Those who are wisest urge greater protection of the dung-heap, that its liquid treasures be not permitted to ooze away, nor the virtue of its solids be evaporated by the atmosphere. Prince Albert, who is said to be a good scientific farmer, has just suggested the employment of *filters* for town sewers, of a kind likely to serve the double purpose of sanatory improvement and agricultural advancement. Its construction I may give in my next communication. J. A. BEGG.

EDITORIAL CHANGE.—With the last issue of the New York Recorder, the Baptist paper of this city, Rev. S. S. Cutting retired from the editorial chair, to assume the office of Secretary of the American and Foreign Bible Society. He is to be succeeded by Prof. M. B. Anderson, late Professor of Rhetoric and History in Waterville College, Maine, who, though comparatively a young man, has sustained a high position as one of the Faculty of the College for the last seven years, and is said to be a fine scholar and able writer.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. FOURTH-DAY, June 12.

After disposing of a large amount of morning business, and passing a bill granting swamp lands to the States in which they lie for reclamation, the Senate took up the Compromise Bill. Mr. Dayton concluded his speech, and Mr. Benton withdrew his motion to postpone the subject till the 4th of March next, in order that the Senate might vote on some of the amendments which had been proposed to the bill. The amendment of Mr. Douglas in regard to the northern boundary of Texas, proposing to run a line drawn due east from the Rio Grande, from the south end of the junction of the Dead to the Red River, thence to the center of said river, also fixing the dividing ridge of the mountains separating the waters of the Rio Grande and the Gila, as the western boundary of Texas, was discussed at some length, and, after being modified, was rejected. No other vote was taken.

HOUSE OF REPRESENTATIVES.

Soon after opening, the House went into Committee of the Whole on the California Bill. The Southern portion of the House labored hard, as on the previous day, to prevent any direct vote upon the Bill.

IN SENATE. FIFTH-DAY, June 13.

Mr. Chase presented a memorial of citizens of Ohio, against the passage of the Compromise Bill, and said that the letter communicating the paper stated that it expressed the sentiment of nineteen-twentieths of the people of that State.

Mr. Bright could not understand how the sentiment of Ohio differed so much from that of Indiana. He had just received a letter, stating that a grand jury in Indiana, composed of the most respectable citizens, at the close of their labors, drew up a report embodying their views in favor of the Compromise bill, which was received by the Court and ordered to be entered upon its record.

Mr. Clay presented resolutions adopted by a mass meeting of citizens of St. Louis, Missouri, in favor of the Compromise bill, which he accompanied by a few remarks.

Mr. Benton briefly replied, intimating that the resolutions did not represent the sentiments of the majority of the people of St. Louis, and that the meeting, though called a mass meeting, was composed of small numbers.

After disposing of morning business, the Compromise bill was taken up, and remarks were made by Messrs. Webster, Seward, Clemens, Clay, Foote, Benton, Hale, and others, in the course of which were sundry sharp passages at arms between grave Senators. The question was on the amendment of Mr. Turney to strike out the 39th section of the bill, being that portion relative to the boundary of Texas. No vote was taken. The session closed with a very exciting scene between Messrs. Benton and Clay, both Senators being called to order for personal remarks.

HOUSE OF REPRESENTATIVES.

The House was the scene of much confusion, of the same general character as had been witnessed the two preceding days. The California Bill came up, the amendment pending being to extend the Missouri Compromise line to the Pacific, and to fix the boundaries of California accordingly. Several amendments were offered for the purpose of making speeches upon them, and withdrawn when this object was attained. The only amendment voted on was that of Mr. Stanton, of Tennessee, declaring that it shall be no objection to the admission of any State (to be hereafter formed out of Territory south of 36° 30′) that the Constitution of such State may sanction slavery, which was rejected, 78 to 89.

IN SENATE. SIXTH-DAY, June 14.

The Senate, after voting, 17 to 28, not to adjourn over till Monday, took up the Compromise bill, and rejected the amendment of Mr. Clemens to pay Texas one million of dollars for her claim to the disputed territory, 8 to 30. The question then recurring on Mr. Turney's amendment, to strike out the entire section in regard to the boundary of Texas, the subject was discussed by Messrs. King, Butler, Rusk, Hale, Berrien and Benton, and was finally rejected by a majority of 24 to 27.

HOUSE OF REPRESENTATIVES.

Mr. McClernand, from the Committee on Federal Relations, reported a bill amendatory of the act to carry into effect the treaty between the United States and the Ottoman Porte. Mr. Buel, from the same committee, reported a bill granting indemnity for French spoliations prior to 1800. Both bills were committed to the Committee of the Whole.

Mr. Bayly, from the Committee of Ways and Means, reported appropriation bills for the Post Office and Indian Departments, for the fiscal year ending June 30, 1851; also a bill to supply deficiencies in the Judicial Department of the Government for the year ending the 30th of the present month. The House went into Committee of the Whole, and the California question being in order was put aside, and the Judicial Deficiency bill taken up. After a sharp discussion the Committee rose, and the bill was passed.

IN SENATE. SEVENTH-DAY, June 15.

Several resolutions of inquiry were submitted; the joint resolution to refund several States what they advanced for Mexican volunteers was passed, and the Senate agreed to adjourn over from Fifth-day next to the following Second-day.

The Compromise bill was taken up. Mr. Soule moved as an amendment to the bill, that when Utah and New-Mexico shall be ready to come into the Union, they shall be admitted either as Free or Slave States. On this there was an animated debate, in the course of which Messrs. Clay and Foote opposed the amendment as calculated to embarrass the bill, and Messrs. Berrien, Underwood and Badger advocated it, as calculated to re-assure the South and exercise a composing effect upon the whole country. No vote was taken.

HOUSE OF REPRESENTATIVES.

The consideration of the California bill was resumed. Mr. Inge moved, that whenever the people of any portion of the territories shall form a State Constitution, they may or may not exclude slavery, but whatever they do in that respect shall not be a bar to admission to the Union. On this any number of five-minute speeches were made, but no vote taken.

PRISON STATISTICS.

The Prison Statistics Society recently held its 25th annual meeting in Boston, when the usual reports were presented, officers for the ensuing year elected, &c. The Treasurer stated that the receipts of the Society during the year had amounted to $3,583, and its expenditures to $2.717. The Society has a permanent fund of $7,041. The following statistics, drawn from the report of the managers, were arranged for the Boston papers:—

The documents and reports received during the year by the Society, have been more numerous and valuable than during the previous year. The usual statistical information was communicated respecting the prisoners in different penitentiaries. The number in 18 penitentiaries at the commencement of the year was 3,533, and the number at the close of the year 3,689. Received 1,557; discharged on expiration of sentence 853, by pardon 265, by death 211, of whom 116 died of cholera in the Penitentiary of Columbus, Ohio, leaving only 95 as having died in that and the other penitentiaries from ordinary causes, which is about 1 in 40 of the average number. There were 9 escapes from 4 penitentiaries, and none from 14. There were thus, as will be seen, 3,689 prisoners at the close of the year, in 18 penitentiaries. In 13 penitentiaries in 1848, including all the principal penitentiaries in the country, the number was 3,723, showing a decrease of 34. The Reports also furnished the interesting results of several Houses of Refuge and Reformation. In the four houses at Westfield, Mass., New York city, Rochester, N. Y., and Philadelphia, the number of juvenile delinquents at the commencement of the year was 576, at the close 909. Received during the year 839. Discharged 506—of whom by apprenticeship 303. Rejected as improper subjects or returned to friends, 129. Death 10, or 1 in 70. Escaped 5. Receipts for current expenses and improvements, $132,962. Payments for current expenses $63,909.

The report also noticed Lunatic Asylums, the heating and ventilation of public buildings, and the structure of prisons and almshouses. Under the last head, was shown especially the progress and utility of the Society during the year. Immigration, kindred societies, and discharged convicts, were likewise noticed, on which subjects the documents were numerous and important.

DIFFICULTY WITH SPAIN.—Much paper and ink have been wasted within a week past in speculation about the chances of a war between Spain and the United States. It seems that soon after the affray of Gen. Lopez at Cardenas, the Spanish war steamer Pizarro captured two American vessels, (the Georgiana and the Susan Louds,) made prisoners of all on board, and took them to Havana for trial, on the charge of being connected with the expedition for the invasion of Cuba. Officers of the American Government learning that the vessels were not bound for Cuba, but for Chagres, and that the only evidence against them was their having rendezvoused with the Creole at the Island of Contoy, immediately demanded their release. The Captain-General of Cuba refused to release them, and declared his determination to try them by Spanish laws. Mr. Clayton, the Secretary of State then sent a dispatch to our Consul at Havana, making an unqualified demand for the prisoners, and assuring the Spanish authorities, that in case of refusal, war would at once be declared against Spain. Before this message reached Cuba, however, we have a telegraphic announcement from New Orleans, dated June 15, to the effect that intelligence has been received there from Havana as late as the 10th inst., and that the Spanish Government had yielded to the representations of our Consul, aided by other American authorities, and after passing through the forms of a trial, had liberated the American prisoners, who were free to return to the United States. So the matter is considered at an end.

CASE OF PROF. WEBSTER.—At Boston, on the 13th inst., the application for a Writ of Error in the case of Prof. Webster, came before a full bench of the Supreme Court. The points raised were, that the Supreme Court had no jurisdiction in the case and had no right to try Webster—that neither judgment nor sentence were in accordance with the requirements of the Statute—that no record of the ordering of the case to the Supreme Court by the Municipal Court appears—that legal service of indictment does not appear to have been made—that the sentence was not in accordance with the Statute, in saying that said Webster should be taken from the jail, whence he came, and thence to the place of execution, which is in the precincts of the jail—that the Municipal Court not having performed the proper primary proceedings in the case, the Supreme Court had not yet acquired jurisdiction—that the Supreme Court had not yet been furnished with records of the Municipal Court in the case, the simple endorsement of the Clerk of the Municipal Court upon the indictment not being sufficient to give the Supreme Court jurisdiction. In an affidavit affixed to the writ of error petition, Prof. Webster tells the Court, that he is not influenced by any desire to delay the execution of judgment by this movement, but, by the advice of his counsel, that the errors presented are of such grave importance that it was proper they should be brought before the Court. The case was argued at length by C. B. Goodrich and Judge Merrick for the petitioner, and the Attorney-General and Mr. B. Ennis for Government. The Attorney-General closed an eloquent argument by saying that the promotion of public justice was an important matter. The prisoner had had a jury trial, and he emphatically inquired whether he should be permitted to come in now and reverse that judgment. Mr. Merrick closed by saying that they did not come to ask any peculiar favor for the prisoner, but if there had been any error in the proceedings the prisoner had a right to avail himself of it. The decision of the Court will be given in a few days.

COUNTERFEIT AND BROKEN BANK NOTES.—Thompson's Bank Note Reporter gives the annexed quotations of broken bank notes and list of new counterfeits:—

Latest Counterfeits.—1s, on the Eagle Bank, Bristol, R. I.; 5s, on the Lancaster Co. Bank, Pa.; 2s on the Stark Bank, Vt.; 10s on the Bank of Owego, N. Y.; 3s on the Salem Bank, Mass.; 5s on the City Bank of Columbus, Ohio; 20s on the Somerset Co. Bank, N. J.; 5s on the Ocean Bank, N. Y.; 5s on the Union Bank, Md.; 5s on the Miners' Bank of Utica, N. Y.; 20s on the Bank of Kentucky; 5s on the James Bank, N. Y.; 10s on the Great Falls Bank, N. H.; 5s on the Knickerbocker Bank, N. Y.; 10s on the Somerset Co. Bank, N. J.

The Broken Banks.

	Failed.		Value pr. doll.
Hamilton Bank, R. I.	June 5, 1849		— cents
Bank of Norwalk, Ohio	Jan. 3, 1849		50 cents
Bank of Sandusky, do	Jan. 4, 1849		30 cents
Canal Bank, Albany,	July 11, at 10 A. M.		99 cents
Bank of Wooster, Ohio	March 29,		20 cents
Delaware Bridge	Dec. 27, at 10 A. M.		10 cents
Atlas Bank		real estate notes	70 cents
		N. Y. stock notes	95 cents

EARTHQUAKE AT SMYRNA, TURKEY.—Smyrna has been in a state of consternation in consequence of continuous shocks of earthquake. Thousands of persons have fled from their homes, and were lodged in the open air, notwithstanding the inclemency of the weather, and others had taken refuge in the vessels lying in the harbor. The Greek Church, the Armenian College, and the Austrian Consulate, and several mosques, were greatly injured, and part of the city was thrown down; a large rocky mountain, about four miles from the city, has been rent; huge masses of rock have been dislodged, and in their fall have hurled down trees that have stood for centuries, and overwhelmed a part of the city. The river has been forced from its channel and the water suddenly become brackish. All the hills surrounding the harbor are full of fissures. Prayers to Almighty God to arrest further evil are being put up in all the churches. It appears that the earthquake has traversed the whole of the Archipelago, and may be traced to the utmost boundaries of Carminia.

THE HUNGARIAN REFUGEES IN TURKEY.—The N. Y. Tribune says that a great number of the Hungarian refugees now in Turkey are in a condition of extreme want and suffering. Those who, driven by starvation and misery, have apostatized from their religion, have been provided for by the Turkish Government, while such as still adhere to the Christian faith are utterly destitute, and with no resource except the small and now exhausted contributions of private charity. They are indeed not the leaders of the Magyars who are thus afflicted; Kossuth and the more prominent men, in compliance with the contract made with the Austrian Government, are kept as prisoners in the interior of Asia Minor, and of course taken care of by the Government which subjects them to restraint. The real sufferers are subaltern officers and private soldiers who escaped into Turkey with the rest and have been set at liberty by the Porte.

A RELIC.—Mr. E. B. Thompson of this city, and now a compositor in the office of this paper, says the N. Y. Courier and Enquirer, has in his possession a very interesting historical relic; a small embroidered cambric pocket-handkerchief, which was used by Charles I. upon the scaffold, and is stained with his blood. It came originally from John Fenwicke, who was Major of cavalry in Cromwell's army, and in that capacity was required to be present at the execution of the unhappy monarch. The relic passed from his family to that of Jacob Lyell, whose wife emigrated to New-Jersey near the close of the 17th century, and was connected with the Fenwicke family. She gave it to her daughters, who kept it with the greatest care, and at their death it passed into another branch of the family, and has finally come into possession of Mr. Thompson. Its authenticity seems to be clearly traced and proven beyond doubt. The handkerchief is of small size, and the figure of the Scottish thistle is embroidered around the edges. Upon one corner is a very small figure of a crown. It is thickly stained with dark spots, some of which are as large as a dollar—the others smaller. The linen is considerably discolored by time. It seems to have been ironed, but not washed.

MARYLAND SLAVES.—A Baltimore correspondent of the Washington Union, says that a meeting of the slaveholders of Queen Ann's county, was held at Centreville a few days since, for the purpose of organizing a society to protect slave property, on account of the numerous depredations that have been made by the abolitionists recently in that vicinity. Officers were elected, and a constitution adopted, and measures taken for immediately commencing operations. The number of slaves weekly lost from the border counties of Maryland is estimated to be equal to $10,000 in value, and the most efficient organization will be necessary to prevent its increase. That they receive money, arms, and directions from the Abolitionists, there is no manner of doubt; and, after they cross the line, places of concealment are provided for them, with all the "aid and comfort" necessary to enable them to elude pursuit. The recent stampede of sixteen slaves belonging to Col. Pearce, from Baltimore county, and their arrest near Shrewsbury, Penn., proved this beyond a doubt. A reward of $2,000 discovered their hiding place, in one of the out-houses of a farmer in the vicinity. They were carried home without waiting for legal process.

NATIONAL TAXATION.—The following table of Comparative Taxation originated, we believe, in the last Edinburgh Review:—

Countries.	Population.		Taxation per head.
G. Britain and Ireland,	25	millions,	$9 50
Holland,	8½	"	8 60
France,	35½	"	6 80
Belgium,	4½	"	5 00
Spain,	12½	"	4 60
Portugal,	4	"	3 70
Bavaria,	4½	"	3 20
Prussia,	16	"	2 80
United States,	22	"	2 00
Austria,	36	"	2 00
Russia	54	"	Unknown.

FULTON HOTEL—JOHNSON AND ROGERS.—We see, quite often, notices of Eating and Lodging-houses, in the columns of our contemporaries, but have not yet met with one of the Fulton Hotel. This to us is an extraordinary omission, for we have no hesitation in saying, that there is not in this city any six story Lodging-house with a four story back building, that does or can surpass No. 144 Fulton street, in neatness and comfort. We have traveled not a little, and have inspected various Lodging-establishments in this city, and we say emphatically, that the traveler cannot be better accommodated than at the Fulton, any where; and if sick, he is sure of kindness and attention, which are rarely elsewhere to be had—the general rule being, so much money, and there is your room. At the Fulton, the bedsteads and beds, and the furniture are not only sweet and clean, but you have a comfortable parlor in which to read and write; and below you can have whatever to eat you may desire properly cooked. You can get a glass of ale, or porter, or claret wine, but you cannot get brandy or rum. It is no rowdy, riotous establishment, but a quiet, orderly place, such as travelers covet. Try it. [Examiner, N.Y.

INSANITY AND HOMICIDE.—The Jacksonville (Ill.) Journal of the 31st ult. says: On Wednesday last, Mr. Thomas Kirnan, Jr., in a paroxysm of insanity, took the life of his wife in the most horrible manner. He was seen pursuing her with an uplifted ax, but before he could be restrained, had stricken her down and chopped up her head in the most terrible manner, killing her instantly. He had previously pursued some girls with the uplifted ax, and on his wife attempting to direct them how to escape, he turned his rage upon her. After her death he pursued a gentleman who came near, with the same bloody ax, and was only finally secured with great difficulty. When taken, he exhibited the appearance more of some ferocious wild beast than a man—his eyes glaring wildly about, and a thick foam issuing from his mouth. After some time he became comparatively calm, acknowledge the destruction of his wife, and appeared to think he had done nothing amiss. All accounts concur in stating that Mr. Kirnan and his wife had lived very happily together; and it is said that in his attacks of the terrible malady heretofore, her voice alone had power to control him. She has now become his victim, and left an interesting family to deplore her loss.

THE SOUTHERN CONVENTION.—The Convention at Nashville adjourned on the 13th inst., after a nine-days session, to meet again six weeks after the adjournment of the present session of Congress. There was considerable excitement among its members during the last two or three days, as was natural to expect in such an assemblage of the chivalry. They succeeded, however, in framing an Address for which the majority could vote, only eight protesting against it.

SUMMARY.

The Connecticut River Bank at Charleston, N. H., was robbed of $15,000 in gold, silver and bills, on Tuesday night, June 11th, by means of false keys, powerful burglars tools and gunpowder. On Wednesday, at Marlowabout, about 20 miles distant from the scene of the robbery, a strange team was found containing the whole of the stolen money, not a dollar being gone. The thieves are supposed to have abandoned their plunder through fright.

The whale ship Coral, Capt. Seabury, from the Pacific Ocean, arrived at New Bedford on the 12th inst. with a cargo of 3,000 barrels of sperm oil, which, at the present prices, is valued at about $113,000. The Coral has been absent from port about three years and a half. This is said to be the most valuable cargo of sperm oil ever entered in one vessel at any port in the world.

A Sandwich Island paper of March 16 says: By the arrival on Sunday last, passengers and the mail came through from New-York in 51 days, and answers were received to letters written from here but four months ago. This is something like, and foreshadows coming events, we trust. Our dates are from New York to January 17, and from England to December 29, France, 27th

A new Cemetery was dedicated at Utica on the 14th inst. About ten thousand persons were present at the dedication, among whom were 400 Indians of the Oneida and Onondaga tribes. The sacred stone of the Oneidas was placed in the centre of the cemetery. An eloquent address was delivered by William Tracy, Esq. The cemetery contains about fifty acres.

The House of Representatives at Washington adjourned on Friday at 5 o'clock, P. M; the report of the day's proceedings was made up and transmitted over Bain's Electro-Chemical Telegraph to Boston, and put in type by half-past seven o'clock, both only two hours and a half. There were about eleven hundred words in the report.

A trotting match against time, of one hundred miles within ten hours in harness, for a purse of $1,000, came off recently at the Centreville Course. At twenty minutes past 8 o'clock the start was made, and the fete was accomplished in nine hours and forty-nine and three quarter mintes—or ten and a quarter minutes within the stipulated time.

A drought of extreme severity has been prevailing at Antigua for several months. Not since the year 1837 have the people and the stock throughout the island experienced such privations from the want of water as they are now suffering.

The boiler in Johnston & Morton's saw mill, at Fulton, O, exploded on the 8th inst. The building was made a wreck, and several persons severely injured. One of them, named Hayman, is not expected to survive.

The Steubenville Herald reports a trial in court, in which John Evans recovered $2,000 damages against John Powell, a merchant sixty years of age, for the seduction of the daughter of the plaintiff, not 13 years of age.

A public meeting was to be held at St. Louis on the 8th instant, to provide aid in the foundation of a Hungarian Colony in the West. Gov. Ujhazy and his companions were to be present.

A man whose Christian name is Patrick, came to his death, in Brooklyn, on Saturday afternoon last, in consequence of falling from the topmast of the schooner Abraham Osborn.

A daring attempt was made on Friday night last to rob the Mattapan Bank, Dorchester. The robbers fired a pistol at the Bank watchman, and the ball passed through his hat. The watchman fired in return, when the robbers fled, leaving a lot of skeleton keys in the road. The watchman gave chase, when the robbers faced about, and threatened to shoot him if he advanced. One of the robbers was wounded, and when they left his companions were obliged to lift him into a buggy wagon.

A wealthy farmer by the name of Gay, living near Stockport Landing, Columbia Co., N. Y., recently strangled himself by placing his neck between the branches of a tree in his orchard. It seems that the Hudson River Railroad is to run through his farm. He expected to receive $3,000 for the land he was to surrender to the company, but his neighbors advised him to settle for $1,000. To this he finally consented, went to Hudson and obtained his money, and, immediately on his return, terminated hss existence.

The completion of the Erie Railroad to Lake Erie is now secure beyond peradventure. The contracts were made on the 12th of June, the money was secured by the sale of two and a half millions of income bonds, which, with the million to be issued to contractors, will be sufficient to finish the great work.

The whole inside of a church in Greenwich, N. Y., was blown out one day last week, by an explosion of gunpowder placed underneath it. The hearse house was burnt also, with the hearse within it. These outrages are supposed to have originated in revenge upon temperance movements.

By the late freshet in the Kennebec river, five large buildings on the river, filled with ice, were upset, and the contents carried away by the flood, leaving but a small quantity for shipment on the Kennebec.

"*The Southern Press*," the organ of the slaveholders at Washington, makes its appearance this week.

The New York State Temperance Society holds its anniversary at Syracuse to-day, June 20th.

Remittances to the Philadelphia Mint of California gold dust are now returned in coin in about ten days.

New York Markets—June 17, 1850.

Ashes—The price is unsettled, partly in consequence of the recent loss of 2,000 bbls. by fire at the Inspector's warehouse. Pots and Pearls were $5 62 last week.

Flour and Meal—Common State Flour has declined a little, and all kinds are dull. State and Michigan ranges from 5 44 to 5 87. Pure Genesee 6 19 a 6 25. Rye Flour 2 94. Jersey Meal 2 94.

Grain—Not much doing in Wheat in consequence of the high rates asked. Genesee is held at 1 45 a 1 50. One lot of Canadian sold at 1 22, and another at 1 30. Corn is easier; 64 a 67c. for Western and Jersey yellow. Rye 62c. Barley, none selling. Oats 47 a 48c. for Northern, 44 a 46c. for Jersey.

Provisions—Pork 8 69 a 8 75 for prime; 10 62 a 10 69 for mess. Beef, 6 25 for prime, 10 00 for mess. Butter, 12 a 15c. for Ohio, 16 a 17c. for State, 18 a 23c. for Orange County. Cheese 5 a 7c.

Apples—Getting very scarce; green sell at 4 00 a 6 00 per bbl., wholesale; Roxbury Russets 5 00, retail. Dried apples, retail, 12c. per lb.; wholesale, 3 00 per bush.

Beans—Dried small sell at 1 00 a 1 50 per bush.

Beets—Wholesale, 2 00 per bbl.

Cranberries—Scarce, at 7 00 to 9 00 per bbl.

Eggs—By the bbl. you get 11 for a shilling; retail, 10½ for a shilling.

Gooseberries—Sell at 38c. per ½ peck.

Hickory Nuts—Scarce, and bring 2 25 per bush.

Lemons—From 2 50 to 3 00 per box.

Green Peas—25c. per ½ peck; 1 75 per bush.

Old Potatoes—Western Red 1 00; Kidneys 1 50; Mountain June 1 00; Carter's best 1 75. Mercer's 1 50.

Sweet Potatoes—The best bring 4 25 per bbl.

Strawberries—Plenty in market at prices according to the time of day.

Wool—The market generally has been quiet during the week; 10,000 lbs. old No. 1 and super City Pulled sold at 29 a 32c., and about 5,000 lbs. Lambs at 29 a 30c., cash. The new crop is arriving; about 20,000 lbs. of all grades, in small lots, have come to hand, and a portion has been sold at about the closing rates of last season; the precise terms have not been told. In the country an advance of 3 a 4c. per lb. is asked on the opening prices of last year.

MARRIED.

In Alfred, N. Y., June 1st, by Eld. N. V. Hull, Mr. GEORGE W. POST to Miss MARY E. CRANDALL, all of Alfred.

DIED.

In Alfred, N. Y., May 10th, MARILLA STILLMAN, wife of Rowse Stillman, and sister of Bro. Solomon Carpenter, missionary to China, in the fifty-first year of her age. She was a member of the First Seventh-day Baptist Church in Alfred.

At his residence in Swedesboro, N. J., on the 28th day of May, Mr. JOSEPH JENNINGS, formerly of Somersetshire, England, in the 76th year of his age. Mr. Jennings came to the United States a number of years since, with a small fortune, which he had invested in merchandize, and which, on landing in Philadelphia, he disposed of so as to retain a comfortable independence for himself, and with which to assist others who like himself were disposed to exchange a residence in the old world for one in the new. For this purpose he established an Emigrant Office in the city of New York, where he imparted such information as would enable emigrants, on arriving in this country, to obtain a location, or lands to suit their circumstances, without delay or disappointment. In this work he labored hard for a long time, without compensation, and there are doubtless many living who remember these benevolent services for their accommodation. Mr. Jennings became a Seventh-day Baptist about twelve years ago, but for some reason never connected himself with any church of the denomination. In 1842, he published a pamphlet on Episcopal Pretensions, in which he reviewed a sermon of Bishop Doane, of New Jersey, and exhibited his own views to some extent He leaves a wife and an interesting family of children to mourn his departure. T. B. S.

LETTERS.

N. V. Hull, Daniel Farrington, R. D. Saunders, J. F. Babcock, I. G. Black, Stillman Coon, H. G. Greenman, J. Bailey, Asa West (right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Samuel Hamilton, Milton, Wis.	$4 00	to vol. 7	No. 52
Abram Allen, "	2 00	" 6	" 52
Jacob Davis, "	2 00	" 6	" 52
O. M. Crandall, "	2 00	" 6	" 52
A. W. Coon, "	1 00	" 7	" 52
J. A. Potter, Albion, Wis.	3 00	" 7	" 26
A. B. Lawton, "	2 00	" 6	" 52
S. F. Babcock, North Hampton, O.	2 00	" 7	" 52
I. Furrow, "	2 00	" 7	" 52
Joel Babcock, Fairfield, O.	2 00	" 7	" 52
Thomas Rogers, Waterford, Ct.	2 00	" 7	" 52
L. T. Rogers, 2d, "	2 00	" 7	" 52
Erastus Miller, Otselic,	2 00	" 7	" 52
C. Ward, Great Valley,	2 00	" 7	" 13
Wm. Pierce, Alfred,	2 00	" 7	" 42
Elisha Stillman, Unadilla Forks,	2 00	" 6	" 52
Asa West, Leonardsville,	2 00	" 7	" 52
" " for Joseph Button,	1 00	" 7	" 62

BENEDICT W. ROGERS, Treasurer.

Post Office Addresses.

Luke P. Babcock, Homer, Cortland Co., N. Y.
S. S. Griswold, Mystic Bridge, Ct.
A. D. Titsworth, New Brunswick, N. J.

Trustees of the Publishing Society.

THE Trustees of the Seventh-day Baptist Publishing Society will meet at Plainfield, N. J., on the 4th day of July, at 10 o'clock A. M.
T. B. STILLMAN, Rec. Sec.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M, arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.
JAMES P. KIRKWOOD, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Boston, via Newport and Fall River.

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Miscellaneous.

MRS. SWISSHELM ON SLAVERY.

"It was ourself, Mrs. Swisshelm, not Mr. Riddle, who was threatened with a coat of tar and feathers in Kentucky, and this not for delivering a stump speech—at that time we had not written a line for publication, and as little supposed we ever should, as that we should deliver a public lecture on any subject. It was for expressing our opinion in a parlor, in presence of a dozen persons, most of them gentlemen, and when our opinion had been asked; but it was not a Southron who uttered the chivalrous threat: It was a renegade Philadelphian, who volunteered to act spaniel on the occasion. Some Kentuckians agreed with him, that we were actually in danger of personal violence; and a Mississippian apologized for the hazard which he admitted to exist, on the ground that there was actual danger to the permanency of their institutions, if persons were permitted to express such opinions as we did. We told him, in answer, that if their institutions stood on such a rotten foundation that a woman's breath could blow them over, they had better stand from under, lest the fabric should fall and crush them. We made it a point never to force our opinions upon any one, but when it was inquired how we liked the place, as every Kentuckian was sure to do, we told him plainly, and never, but in one instance, met with rudeness. From that short residence in Louisville, we formed our opinion of Slavery, and could never tell half how much we hate it. Almost every one admits it to be an evil, and Southern Legislators must be very poor managers, when they cannot devise some way of removing it.

"We were young when there, in appearance not more than eighteen, and had been brought up in a country village, where we had fancied ourself somewhat of a belle and beauty. We had run wild in the woods, with company or without, as suited our fancy, talked philosophy with our beau, if we had one, or gave him a bit of sugar and bade him go home, as suited our fancy; and nobody questioned our right to do so. But when we went South we were enslaved, imprisoned, fenced up by a set of conventional rules that they told us were the result of their peculiar institutions. We dare not go to the pump to drink if we had to suffer ever so much for thirst, in waiting until the servants came in. Our hostess, a Kentucky lady of the old school, would have tied us to the bed-post first. We might walk alone in daylight in any place in the square bounded by Market and Walnut streets, First and Eighth; but the suburbs, with its beautiful walks, groves and private residences, was forbidden ground. When the sun was fairly down, we were forbidden by our hostess to go to the door without a protector, or outside of this charmed square with one. We could not go out of doors without being stared out of countenance by Kentucky gallantry. Our hostess said it was because the gentlemen had nothing to do, knew we were a stranger, and looked like a grown up baby. We dare not go to housekeeping, and do our work, for, oh lack-a-day, a white woman to work! Nobody but the Dutch did that. We almost wished to be Dutch, or to be black, or to be anything that would make us less a slave. What a time we put in, like a squirrel in a flour barrel, and how intensely we learned to berate your institutions.

"A few days after our arrival, a gentleman came to our boarding house and took rooms for himself and wife. When they came, whispers were circulated in all parts of the house, as to the probability of their being married. We were overwhelmed with astonishment, but soon got used to such surmises about every stranger; and learned after a while that we had been taken for a runaway school girl, and our bigger half for a runaway school girl, and our bigger half for a stray German Baron, Spanish Smuggler, or Texan Ranger, who was hiding from some of his t'other wives. One could not go out or come in, look out of a window or stand in a door, for fear some gesture would be construed into some masonic sign to somebody. The neighbor over the way, who lived in the handsome brick house with double parlors, had a great big ugly black woman for his wife, and was raising a family of his own children for sale.

"That nabob a little up the street, had a family of dark brunette daughters, and just as many blonds. To each one of the blonds he had presented one of the brunettes, just as he would have presented ponies. The mother of the dark girls, who were by far the handsomer, he had sold at auction for eight hundred dollars.

"Nothing appeared so thoroughly disgraceful as work. This was the business of slaves; and it appeared generally conceded, that a white woman would secretly sell her honor rather than submit to the disgrace of working for a living. Certainly hundreds did so; for it was reckoned there were seven hundred women in the city who were utterly abandoned. Girls who had no means of support except sponging, sat nursing their white hands, waiting to catch husbands to support them. When they did get one, in very many cases he was not able to keep them in idleness, and so he ran away; and we never saw so many 'grass widows.'

"But it would take us a year to trace the curse of slavery through all the ramifications of society. We never saw so much trouble in housekeeping. One hired girl here, for one dollar and fifty cents per week, would do as much work, and do it better, than two slaves there, for whom one would pay two hundred per annum. We did go to house-keeping, but would not hire a slave. Once we wanted help; a great big fellow, who dressed in satin and broadcloth, sported a gold chain and Havana, and did nothing, proposed to Mr. Swisshelm to hire him an old woman, for whose services he should pay him two hundred a year, and added: 'You would have to horsewhip her yourself once or twice a week, for she's a real devil, but a good worker, and that wife of yours could do nothing with her.' Now, Mr. Ploughboy, just imagine the man we call husband, a great brawny-fisted six-footer, who had been brought up on the hills of Pennsylvania, and there held the plough, whipping a woman to make her do work for which he was to pay, not her, but another big-fisted lord of creation like himself. Oh dear! We were always glad he did not incline to fight, but at that time we were provoked he had not knocked the fellow's teeth down his throat."

IMPORTANT DISCOVERY.

An important discovery, confirmatory of the truth of the book of Jonah, has been made by Mr. Layard. In excavating the city of Nineveh, he discovered the name of Jonah inscribed upon the ruins. That prophet, as our readers know, was sent to announce to the people of Nineveh the destruction of the city. His eloquence converted many of them, and "God repented him" of the doom He had pronounced, and spared the city for that time. Jonah then became the prophet of Nineveh, and was reverenced by the inhabitants. As was the Oriental custom, they doubtless inscribed his name in conspicuous places on the walls of the public edifices, and the inscriptions engraved by Assyrian hands a thousand years before the Christian era, have been found by Mr. Layard. This is one of the most extraordinary *demonstrations* of the accuracy of biblical history we have ever heard of.

As yet we have only seen the beginning of the end. The city of Nineveh has scarcely yet been entered, and when the excavations shall have been completed, if Mahomedan jealousy should ever permit that consummation, we may expect illustrations of the prophecies that will strike the world with awe and wonder.

Great credit is due to the British Government for the munificent spirit they have exhibited in aiding the labors of Mr. Layard—placing at his command vessels for the navigation of the Euphrates, conveying to England the magnificent sculptures which he has disentombed, and affording him every facility which money or British authority could secure. We should be glad to see a similar spirit exhibited by the Government of this country in reference to American antiquities. [Noah's Sunday Times.

RESUSCITATION.

Dr. G. M. Sanders, of New Orleans, writing in the Delta, says: "I was called to Miss M——, who was represented to be dying from the loss of blood, which was caused by the cut of a vein in the arm. Miss M——, during a fit of disappointment, cut the vein in her arm with a penknife, which was not discovered by the inmates of the house until she had become cold and pulseless. On my arrival I found her bed and bedding bathed in blood, and this fair young lady truly a most pitiable object. I could not administer remedies internally, as the patient was beyond swallowing anything. I had sinapisms applied to her strong, and bethought myself of the fact that the blood might be caused to gravitate on the brain, and thereby produce a reaction; to effect this, I had a cord passed round her feet, and raised to the cornice of the bedstead. She remained in this situation twenty-eight minutes before respiring; she had, however, spasmodic twitches as soon as her feet were raised; her lips became red, and a coloration of the face rapidly followed. After the first respiratory effort, I discovered her pulse, though so faint that I could hardly perceive it with the most delicate touch; it gradually rose, however, and as soon as I could administer anything by the mouth, I gave xxx grains sulphate quinine, and repeated the quinine in broken doses; also spirits vin gacæie warm. I had the satisfaction of restoring this young lady, and she is now in good health, though it was several weeks before she fully recovered from the extreme weakness to which she had been reduced. I am satisfied that she did not lose less than sixty ounces of blood. She was, however, a robust and rather fleshy girl."

THE POET BOWLES.

The canon's absence of mind was very great, and when his coachman drove him into Bath, he had to practice all kinds of caution to keep him to time and place. The poet once left our office in company with a well-known antiquary of our neighborhood, since deceased, and who was as absent as Mr. Bowles himself. The servant of the latter came to our establishment to look for him, and, on learning that he had gone away with the gentleman to whom we have referred, the man exclaimed, in a tone of ludicrous distress, "What! those two wandered away together? then they'll never be found any more!" The act of composition was a slow and laborious operation with Mr. Bowles. He altered and re-wrote his MS. until, sometimes, hardly anything remained of the orignal, excepting the general conception. When we add, that his handwriting was one of the worst that ever man wrote—insomuch that frequently he could not read that which he had written the day before—we need not say that his printers had very tough work in getting his works into type. At the time when we printed for Mr. Bowles we had one compositor in our office (his death is recorded in our paper of to-day,) who had a sort of knack in making out the poet's hieroglyphics, and he was once actually sent for by Mr. Bowles into Wiltshire to copy some MS. written a year or two before, which the poet had himself vainly endeavored to decipher. [Bath Chron.

FIRST POETRY WRITTEN IN AMERICA.

The first poetic effusion ever produced on American soil, says a correspondent of the Bangor Whig, originated in a circumstance which was handsomely explained by one of the full bloods of the Sibawa, or, as we call them, Chippewas. All those who have witnessed the performances of the Indians of the Far West recently in our city, must recollect the cradle and the mode in which the Indians bring up their children. Soon after our forefathers landed at Plymouth, some of the young people went out into a field where Indian women were picking strawberries, and observed several cradles hung upon the boughs of trees with the infants fastened upon them—a novel and curious sight to any European. A gentle breeze sprang up, which waved the cradles to and fro. A young man, one of the party, peeled off a piece of birch bark, and upon the spot wrote the following, which has been repeated thousands of times by thousands of American matrons, very few of whom ever knew or cared for its origin:

"Lul-a-by baby upon the tree top,
When the wind blows the cradle will rock,
When the bough breaks the cradle will fall,
And down comes lul-a-by, baby and all."

The above facts were taken some years since from the archives of the ancient historical society in Boston.

◆

The Hen Fever.—Few are aware of the extent to which the hen fever is now raging among our amateur farmers. The California fever sinks into oblivion when compared with this. Choice hens are now imported for breed. A few days since, an invoice of 35 pounds sterling came in the Robert C. Winthrop, from Liverpool. The merits of the Guilderland, the Dorking, or the Cochin China, are daily discussed in the railroad cars, and at our fashionable hotels. One young farmer gentleman in our vicinity has gone into the fowl business in good earnest, and reduced it to a perfect system. Eggs are taken in to hatch, for so much a head; the name of the owner of the eggs, and the date of their being laid, written upon the outside. Hens are let to those who have eggs of a choice kind, but who have no hens to hatch them. Three dollars and even four dollars per dozen is by no means an uncommon price for eggs of a choice kind.

THE WIFE.

Hannah Moore, describing the character of the wife of the learned Dr. Kennicott, who "was the object, not only of his *affection*, but of his *pride*," makes the following valuable remarks:—

"There are certain ladies who, merely from being faithful or frugal, are reckoned *excellent wives*, and who indeed make a man everything but *happy*. They acquit themselves, perhaps, of the *great* points of duty, but in so ungracious a way as clearly proves that they do not find their *pleasure* in it. Lest their account of merit should run too high, they allow themselves to be unpleasant in proportion as they are useful, not considering that it is almost the worst sort of domestic immorality to be *disagreeable*. This was not the case with this lady; she probably *lengthened* her husband's life by her attentions, and certainly *gladdened* it by her prudence, her understanding, and her gentleness. And it is her peculiar praise that she took the pains to acquire a *certain knowledge* (the Hebrew language,) from which she could derive neither pleasure nor fame, merely to be useful to him."

◆

Suicide.—We learn that a likely negro girl, a slave of a passenger on the steamer La Fayette, drowned herself by jumping overboard, last Wednesday morning. She was a valuable servant, and her master had been offered $1000 for her. She had been corrected by him for some offense or other, and she was heard to declare, that he should never slap her again. When the boat was some distance above Evansville, and while the passengers were at the dinner-table, she jumped into the river from the after-guard, and was drowned. [Louisville Courier.

The above article, says the Worcester Spy, affords a very apt illustration of the moral influence of the slave system on the people among whom it exists. Here was a young female, "likely," capable, and, as the article clearly enough indicates, of keen sensibility and self-respect—driven by the barbarity of the creature calling himself her master, to the commission of suicide, and yet the public press, in the opulent and refined city of Louisville, in chronicling the event, has no word of condemnation for the oppression and cruelty which drove her to the fatal act. It does not seem even to realize or apprehend that the subject of its paragraph was a fellow being, endowed with immortality, driven thus early to her final account, there to appear not only to answer for herself, but as the accuser of her oppressor; but treats the matter in quite a business sort of style, as deriving its chief, if not only consequence, from the *value* of the *property* lost to the master. She was a "very valuable servant," and was worth "a thousand dollars!" Had it been a horse of the same "value," which had accidentally tumbled overboard, the subject could not be more coolly spoken of.

◆

Awakening of Conscience.—On the night of the 17th of March, 1848, the store of Mr. William Butler, in Charleston, S. C., was set on fire, and himself and family had scarcely sufficient time to escape from the rapidly spreading flames. Nothing transpired to indicate the incendiary, or fasten suspicion upon any one. Some days ago the present Mayor of Charleston received a letter, in an envelop without a post-mark, dated New-Orleans, April 25, in which the writer confessed, without making known his name, that he set fire to the premises, and received therefor the sum of $200. While coming from New York to Charleston, in 1848, in pursuit of work, he made the acquaintance of two men on board of the steam packet, who urged him to it, saying that Mr. Butler's goods were insured, that none but rich men would suffer, &c. After he had fired the building and escaped from it, he returned, and heard one of Mr. Butler's family say that the goods were not insured. This awoke regret at once, and the matter has so sorely troubled his conscience since, that he has made the confession of his crime, and enclosed in the letter the sum of $85, which he avers is all he has, with the request that it be handed to Mr. Butler. It has accordingly been paid to that gentleman.

◆

An Ingenious Suicide.—Sir Wm. Hankford had been a well-conducted man, but he was of a melancholy temperament, and became tired of life, notwithstanding the high position which he occupied, and the respect in which he was held. He wished to "shuffle off this mortal coil," but he was afraid to commit suicide in any vulgar way, at the time when a verdict of *felo de se* always followed such an act, and the body of the supposed delinquent was buried in a cross road, with a stake thrust through it. He at last resorted to this novel expedient, by which he hoped not only that the forfeiture of his goods would be saved, but that his family would escape the anguish and the shame arising from the belief that he had fallen by his own hand. Several of his deer having been stolen, he gave strict orders to his keeper to shoot any person he met within or near the park at night, who would not stand when challenged. He then, in a dark night, threw himself in the keeper's way; and, refusing to stand when challenged, was shot dead on the spot!

◆

"Be sure your Sin will find you out."—An old gentleman named Hugh Montgomery was lately robbed, near Savannah, of $10,000. The perpetrator of the robbery was a man named Berry. As Berry was throwing a bag of the ill-gotten pelf over his horse, the animal became frightened, and bounded off with great violence, striking his knee against a stump, and knocking off a piece of skin, which was found the next morning, and exactly fitted the part of the wounded knee of Berry's horse.

◆

A Gentleman.—Show me the man who can quit the brilliant society of the young to listen to the kindly voice of age—who can hold cheerful converse with one whom years have deprived of charms—show me the man who is as willing to help the deformed who stand in need of help, as if the blush of Helen mantled on her cheek—show me the man who would no more look rudely at the poor girl in the village, than at the elegant and well-dressed lady in the soloon—show me the man who treats unprotected maidenhood as he would the heiress, surrounded by the powerful protection of rank, riches and family—show me the man who abhors the libertine's gibe, who shuns as a blasphemer the traducer of his mother's sex—who scorns as he would a coward the ridiculer of woman's foibles, or the exposer of womanly reputation—show me that man who never forgets for an instant the delicacy, the respect, that is due to woman as woman in any condition or class—and you show me a gentleman.

◆

Bees Prognosticators of the Weather.—Mr. J. A. Payne, author of the Bee-Keeper's Guide, says:—"I am not aware that bees have ever been placed in the list of those creatures which are said to foretell the changes of weather, as many animals of the feathered and insect tribes are; but in my opinion they stand foremost of the weather-wise. A nice observer, by looking at them in the early morning, during the working season, will very soon be able to form an opinion as to what the day will be, and that almost to a certainty; for they will sometimes appear sluggish and inactive, although the morning is very bright and showing every appearance for a fine day; but the sun soon becomes clouded, and rain follows. And again, the morning may be dull and cloudy, and sometimes rain may be falling, when they may be observed going out in considerable numbers; and as sure as this is seen, the day becomes bright and fair."

◆

Fatal Result of a Bite from a Human Being.—Dr. Duhr, of Coblentz, mentions the case of a police-officer whose right thumb was severely bitten while taking a man into custody. The wound healed up very well, but a week afterward numbness and formication were felt in the thumb and the index, with spasmodic twitches of the muscles. The next day the man was seized with frightful convulsions and loss of consciousness for a few moments. These symptoms diminished greatly for the two following months, yet they re-appeared subsequently with renewed intensity, accompanied by defective speech, want of sleep, and wandering. The patient soon died. On a *post mortem* examination, the posterior portion of the left hemisphere of the brain was found in a state of inflammatory softening.

◆

The Cuckoo.—The cuckoo, herald of the Spring, says an English paper, is a bird whose note is hailed by every person with delight. Many attempts have been made to keep the cuckoo alive in captivity, and several have lived with care to the middle of Winter, when they have died. Mr. Richard Dewey, of Sleaford, has with great care and trouble kept one alive through the Winter; and on the 30th of March, and every day since, it has sent forth its well-known note, and is very cheerful and active, although it has been moulting for some time. There are only two instances of the kind on record; one bird lived for more than a year at Cranmore, near Belfast, the residence of John Templeton, Esq., and died in consequence of an accident on the 10th of January, 1822.

◆

Combustion.—An ordinary candle consumes as much air while burning, as a man in health while breathing; the same may be said with regard to gas, oil lamps, &c., bearing a proportion to the amount of light evolved. One hour after the gas of London has been lighted, the air is deoxydized as much as if five hundred thousand had been added to its population. During the combustion of oil, tallow, gas, &c., water is produced. In cold weather we see it condensed on the windows of ill-ventilated shops. By the burning of gas in London during twenty-four hours, more water is produced than would supply a ship laden with emigrants on a voyage from London to Adelaide.

◆

Egg Match.—This entertainment, says the N. Y. Tribune, came off on Tuesday afternoon. The manner of doing it was as follows:—Fifty eggs were placed on the ground at one yard apart, making a distance of fifty yards from the first to the last egg. A pail of water was then placed at one end of the row, and the fun commenced, the operator picking the eggs up one by one, and running to deposit them in the pail without breaking them. The time agreed upon was twenty minutes, but the feat was accomplished in eleven minutes and fifty-three seconds, leaving eight minutes to spare. The running distance was one mile and two-fifths. The wager was $25.

◆

Petrifactions.—The New Orleans Delta says that about 60 miles above Georgetown, Williamson county, there is a valley of petrifactions probably unequaled on the globe. Not only prostrate trees petrify into the finest flint, but leaves of trees, flowers of plants, and often the whole plant bearing fruit is petrified. A large tarahtula was found, as natural as life, sitting on a rock, completely, and in every part, turned to stone. An enormous Indian arrow head has also been found. The petrifactions and the floral beauties there hardened into rock, would astonish and delight the naturalist.

◆

The Rose that all are Praising.—The Utica Gazette, under the above significant head, describes the beauties of an enormous and productive Rose Tree. It says:—"We saw last evening, in the greenhouse of Ambrose G. Howard, Esq., of Whitestown, a white rose-bush, which measures forty-two feet in length, and upon which there are now more than one thousand roses and buds just opening into bloom. There are more than seven hundred blossoms fully developed. It is a magnificent specimen, and we challenge the world to beat it."

Variety.

A Hippotamus, intended as a present for the London Zoological Society, is about to be shipped in one of the Peninsular and Oriental Company's vessels, for Southampton, in April or May. The beast has been for some time in Alexandria; is docile and harmless, and has considerably improved in dimensions and appearance under the kind care bestowed upon it by its European keepers. Its food consists chiefly of milk, of which it consumes daily the somewhat immoderate quantity of ten gallons. Its habits very closely resemble those of the common African buffalo.

There are many men and women who would handle a watch, worth twenty-five dollars, with the utmost care, for fear of deranging its mechanism, while they would not hesitate to lay rough hands upon the feelings of others, worth twenty-five years of happiness. Many a man there is who would "turn aside to let the reptile live," who would not scruple to set his foot upon a human heart, and crush it—many a lady who would deem it a sin to ruffle a lace cap, is not slow to rend the more exquisite network of the human heart.

A correspondent of the Newark Daily Advertiser claims for the State of New Jersey the honor of producing a man almost as large as the renowned Daniel Lambert. He says that a man named Lewis Cornelius, who was born at New Brunswick, N. J., and died in 1841, at Milford, Pa., aged 48, weighed 675 lbs. He was said to have been very sensitive on the subject of his size and weight, manifesting considerable irritation at any allusion to the subject. Daniel Lambert weighed 739 pounds.

Mr. Ethan Campbell, of N. Y., styled a philosophical, practical, and experimental engineer, has taken out a patent in England for obtaining an improvement in motive power, by employing the vapor of alcohol as a substitute for steam, and using the same liquid over and over again, alternately generating and condensing the vapor, the apparatus being so constructed and arranged, that no escape of it to the atmosphere is permitted.

The number on the sick list at the West Point Military Academy, last year, caused some investigation to be made, and the surgeon represents the causes to be the inordinate quantity of tobacco used by them, and the practice of wearing the pantaloons so tight around the waist as to interfere with digestion, and cause many unpleasant symptoms. He recommends that the Cadets be required to take a full inspiration before being measured around the waist by their tailors!

A young Irish woman, about twenty years of age, named Sarah Ann Barclay, committed suicide at Pittsburgh, recently, by hanging herself with a rope tied to the transom of a door, in her uncle's house. She had been very melancholy for several days, having lately received intelligence from Ireland of the death of a young man to whom she was devotedly attached, and whose arrival in this country she was anxiously waiting for.

The Secretary of State, of Ohio, in answer to a call of the Convention, states that the number of white males over 21 years of age in the State in 1839 was 191,127, in 1843 it was 225,546, and in 1847 it was 352,000. By the census of 1840 there were 1,502,114 white, and 17,353 colored people—total 1,519,667. The Secretary estimates the population of the State in 1850 at *two millions and sixty thousand.*

The Lancaster Gazette gives an account of an under-ground body of water, which it says lies beneath the highest point of the city, 27 feet under the surface, and 20 feet above Center Square. It was first discovered by a workman digging a well, and is thought to be 50 feet wide and 10 deep. It flows in a south-western direction. The Gazette proposes that the water be used to supply the city.

In Brooklyn, a young man by the name of William Pool has been backed in the sum of $25, to pick up, with his mouth, 20 eggs, placed one yard apart, and drop them into a basket without cracking a shell. Each egg is to be separately raised from the ground and deposited in the basket; and the feat is to be performed within twenty minutes.

At one time Daniel Webster had a difficult case to plead, and a verdict was rendered against his client. One of the witnesses came to him and said, "Mr. Webster, if I had thought you would have lost the case, I might have testified to a great deal more than I did." "It is of no consequence," replied the lawyer, "the jury did not believe a word you said."

A gentleman asked a clergyman for the use of his pulpit for a young divine, a relative of his. "I really do not know," said the clergyman, "how to refuse you; if the young man should preach *better than me*, my congregation will be dissatisfied with me afterwards; and if he should preach worse, I do n't think *he's fit to preach at all.*"

It is related that when the British soldiers were about to march out and lay down their arms at Yorktown, Washington said to the American army, "My boys, let there be no insults over a conquered foe! When they lay down their arms don't huzza! *Posterity will huzza for you!*"

There are, according to statistics in Ewbank's forthcoming report, 1,000,000 milch cows in New York, which on the average yield in dairy products $20 per year for each head, and competent judges estimate the gross value of the dairy product of the State at $50,000,000 per year.

During the prevalence of the Cholera in Ireland, the town of Ennis was subject some weeks to the ravages of this frightful epidemic. The number of cases was several thousand—the number of deaths, 1,260. Among the latter *there was not one tee-totaler.*

Judge Daly of New York has recently promulgated the decision, that a woman may not legally be held to answer for a breach of promise to marry, and that it is only the masculine gender who can be so held for refusing to consummate such a contract.

The convict, Estelle, who recently escaped from the Kentucky State prison, is one of the most ingenious fellows in the country. While in the prison he made a clock entirely of sheet iron, which is as good a timepiece as the best of regulators.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *E[illegible]rgh*, *Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer;* these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University, New Monthly, Fraser's, Tait's, Ainsworth's, Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch;* and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that, by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

Terms.—The Living Age is published every *Saturday;* price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

Clubs, paying a year in advance, will be supplied as follows:

Four copies for	$20 00
Nine " "	40 00
Twelve " "	50 00

Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars.

Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers.

Any number may be had for 12½ cents; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. Joseph Story.

Cambridge, April 24, 1844.

I approve very much of the plan of your work, and, if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. James Kent.

New York, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

Washington, Dec. 27, 1845. J. Q. Adams.

Published by E. LITTELL, & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society

AT NO. 9 SPRUCE-ST., NEW YORK.

Terms:

$2 00 per year, payable in advance. $2 50 per year will be charged when payment is delayed till the close of the year.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

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Geo. B. Utter, No. 9 Spruce st., New York.

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

VOL. VII.—NO. 2. NEW YORK, FIFTH-DAY, JUNE 27, 1850. WHOLE NO. 314.

The Sabbath Recorder.

MORE SIGNS OF PROGRESS.

The readers of the *Recorder* being deeply and peculiarly interested in the advancement of liberal principles of Government, as well as in the promulgation of correct Bible institutions, I make some extended extracts from two pamphlets on my table, bearing strongly on these very important topics, for their edification.

The first, by my good and distinguished friend Professor Jackson, of the University of Pennsylvania, contains a graphic description of the *domination over man*, in all periods of the world's history, and under all *forms of power*, down to the present time—a truly philosophical summary, sketched with a vigorous pen. Dr. Jackson is distinguished for his terse and suggestive style, his general enthusiasm and truthfulness, his clear conception of principles, and his tact of clothing them in the most effective language. In the Essay before me, which is an "Address delivered (April, 1850,) before the Medical Society of the State of Pennsylvania," of which he is the President, he displays an independence of thought rarely to be found in treating a *political subject;* which he introduces to show, that there has always been too much *legislative meddling* with man's affairs; that State legislation ought to be confined to *general regulations* and to *guaranty justice;* that most matters would be better done if left to *classes*—to be managed by the *classes* themselves; and, thus, urges the Medical Profession, to act for themselves in elevating their calling, rather than depend on *civil enactments*—they, only, being the competent judges of their wants and their true interests; in doing which, he has performed an important *political service* to his country, which but few, if any, politicians would have the *moral courage* to undertake. He has spoken great and grave truths, on a great and a grave subject, which deserve to be printed in *letters of gold*, and, along with the *Declaration of Independence*, and the *Sunday Mail Report*, be hung up in every Legislative Hall in the Union, for the instruction and admonition of our law-makers.

The second extract is from a *Sermon* of a popular D. D. in the city of Philadelphia, preached in April last, in reference to the contest, then at issue, upon running "*daily lines*" on the "*Central*" Railroad, now being constructed from Harrisburg to Pittsburg. In maintaining the position he assumed, that the Sabbath was given for man's use, he had to tell some truths rather strange to the ears of the great majority of the community in which he resides, yet none the less true for all that. He yields, honestly and explicitly, all claim to any sacredness for the first day of the week, derived from any *scriptural injunction*, and appears to have a *significant blinking* at the *persecution* of *our brethren* in that Commonwealth.

Such articles as these, from such sources, cannot fail to advance our cause, by exciting public attention to the fallacy, as well as the cruelty, of human governments attempting to force religious observances on people who dissent from the *dogma* and the *assumption*, and by exposing the folly of bolstering up a *human institution* as of *divine* appointment, and then foisting it upon the community at large, against their conscientious convictions, and the express language of the *Word of God!* They are encouraging evidences of the *march of correct principles*—of the return of the sober second thought—and foreshadow the eventual overthrow of *false* and *idolatrous* observances. So mote it be. W. M. F.

June 17, 1850.

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1. Abuse of Power.

From the remotest historical era, the people have been, to a greater or less extent, held in subjection, bondage, or vassalage, to governments and rulers. They never have governed, and do not to this day govern themselves. They have never been able to divest themselves of the belief, that the social and civil relations of society could be maintained without rulers invested, permanently, or for periods of varying duration, with all the force and power, executive and legislative, of the State.

All experience has shown, that power thus intrusted has been usurped, abused, turned to the benefit of the few at the expense of the many, and been the source of corruption. It is to-day what it has been in time past, and will be in all time to come, should the long-since aborted experiment be persisted in.

The radical ideas on which governments were originally founded, were those of offense and defense; the power to spoil others, and protect against the spoiler. Wars, battles, slaughter, and all the conceivable atrocities that hell could vomit forth on the earth, constituted the foreign relations of one people to another; while stripes, dungeons, slavery, hanging, burning, every variety of torture, were, and, in part, continue to be, the internal measures to enforce obedience, honesty, and truthfulness in the subject and citizen.

External government rivaled in ferocity the forest beasts; domestic rule, the control of the menagerie.

Christianity promulgated new ideas, and disseminated new principles. It proclaimed to man his self-independence; it taught him self-government; it inculcated, as the first and highest of his duties, a direct responsibility to God, and love to his fellow-man, whether friend or foe, the native of his own country or of a foreign land.

These principles have been professed, been mouthed and preached, for 1800 years, but have never been incorporated into the actual polity, or made the rule of action of civil or social, and it may truly be added, of religious life. A Christian government, and a Christian community, one that is so in truth, and not merely nominal, but guided by Christian principles, has yet to be established.

Nothing more impressively shows the irresistible power of customs and habits of thought early inculcated, than that the religious ideas and principles of Christianity should have been kept practically in abeyance for so long a period, nationally, in all Christendom, while the traditional principles, ideas, and doctrines of governments and society, perpetuated from pagan and barbarian times, are the existing rule. Christian civilization has been and is a theory; pagan and barbarian customs are the fact. Christianity is a rule for the individual, not for the citizen, the ruler, or the government. The people belong to the State, are its servants. They are bound to it—life, and body, and soul; they are to do its biddings, regardless of their own conscience, sense of justice, and of truth. What is the State, that thus imperiously annihilates individual man? The few! who hold and wield power, however obtained, and whatever its tenure.

But this absurd government formula of the olden times, is becoming somewhat antiquated. The faith that was in it, has been sadly shaken in modern days. The idea and word preached and spoken in the ear for so long a time, has, at last, become a belief. Man finds himself a reality, and not a nonentity. He is something more than a mollusk, or animal stomach, for digesting a quantum of eatables; or a machine to do its sum of daily work, and, when useless, to be cast into uttermost darkness and oblivion. He has awakened to the conviction that he is co-heir with the greatest and mightiest in God's heritage, this beauteous earth, and entitled to an equal share in its capabilities for human improvement and happiness, according to his capacities and his deservings. He has acquired the consciousness that he has a mind to think, capable of and entitled to knowledge and cultivation; a soul to be saved, a conscience to direct, and a will to execute; that for the use of these faculties he is responsible to God; that a lie is not less a lie, or a crime ceases to be a crime, because it is perpetrated by the State, or by its command.

When a man has strong convictions he cannot be dumb. It is a law of our nature that they must have utterance.

In Europe, incited by our example, and impelled by the earnest belief in the religious truths of man's responsibility and the inherent rights of his humanity, the people have asked of their rulers why, and how am I, what I am? I am not a nullity; I am of God's beings, like yourselves. Why am I degraded, a groundling crushed to the earth, steeped in poverty, misery, and enslaved? Restore unto me the rights God bestowed, and of which I am stripped. And how have the people been answered? By slaughter, proscription, renewed and augmented oppression. The combined power of the imperial Czar, of perjured emperors and kings, of relentless nobles and heartless capitalists, has quelled in blood the awakening spirit of European freedom. But the end is not; and never in God's destiny is it to happen that justice, truth, and humanity, are to be extinguished by brutal violence or savage wrong.

Our forefathers made a great advance in the progressive civilization of our race, in the creation of our popular institutions. But let us not deceive ourselves with the belief that their work was perfect. It is not in the order of things that a first essay ever proves complete. It is the proper business and interest of their and our successors to correct the defects and irregularities, and to arrest the evils that become apparent, in the advance of time, in the working of the political machinery of our country.

Too much of the old government leaven was retained by them. Too large a portion of executive and legislative power was concentrated in the government. Too small a portion was left with the people.

Power with us has generated its inevitable evils of abuse and corruption. Our State and general governments, though they are popular institutions, cannot, in their working, be said properly to be of the people, or for the people. Our governments have become party governments, for party purposes, and for the benefit of partizans directly; of the people, the country and society, incidentally. We are becoming rapidly subjected to party despotisms, and the tyranny of party majorities.

The conflicts of the political classes for the possession of power and the spoils of office, absorb every other consideration. The true objects and duties for which governments are instituted, are lost sight of, are nearly forgotten, nay, are almost unknown. We are, in our day, in the midst of the same factitious strifes and contentions that proved fatal to the republics of Rome, of Greece, and of Italy, and uprooted liberty. What is liberty? Truth, justice, conscience, acted, not talked; self-love and independence, respecting self-love and independence in others. It is a plant of high culture. It cannot flourish in degraded soils, or amidst storms and violence.

It is true, we have not the ostracisms, the judicial murders, the assassinations, the bloody battling of civil war, that attended the political strifes of the older republics. The ballot-box and frequent elections, so long as they are not corrupted and rendered fraudulent; our modern civilization and our religion, preserve us from those barbarities. The times render them impossible. But the proscription of the defeated party is as hot and fierce, as far as it can be carried, as of old.

The present is full of significance. Amidst the profoundest peace, calm, and prosperity, ominous signs and sounds rush from the political world, convulsed with stormy passions, and perilous contentions for selfish ends.

The industrious and peaceful citizen, disturbed and aroused from his useful pursuits, is alarmed by fictitious dangers, threatening to overthrow the fairest, and, what was believed to be, the most enduring fabric of human freedom, the world has seen.

What is the source of this danger? A desperate struggle amongst politicians to possess themselves of the delegated power the people have placed in the hands of rulers. It is a temptation that seduces into political iniquities. Ambitious, selfish, and unscrupulous men, plot the means that may elevate them to power and enable them to seize the spoils, regardless of the evils their unhallowed strife may shed upon their country. This is the lesson of the past. Let us not be heedless of it, and carelessly risk our ruin.

The remedy is not difficult. Diminish the executive and legislative powers of government. Develop the present imperfect popular institutions, into a completed organic democracy. Let the people retain and directly exercise the largest portion of the legislative functions of society, leaving to government little more than police administration, and a limited legislative action, to legalize general regulations, and to guaranty justice.

This may be accomplished by class government; governments within a government; wheels within wheels; such is all perfect machinery. It is with the view to urge the medical class to take into their own hands the administration of their affairs, to organize a medical government, that I have been led into the preceding observations. They may appear out of place on this occasion. I have spoken the thoughts that arose. They are abstract principles without intended allusions to any party or persons.

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2. The Sunday Sabbath.

I know it is said that the Sabbath *was changed* from the seventh day of the week to the first.* It *was changed*, I admit. But it was changed *by no sort of authority whatever*. There is not a shred of any record of any such authority. At first, the apostles, after the death of their Master, used to meet together on the first day of the week, because it was a day marked out by his resurrection; but *there is no evidence* that they, or their converts, *ceased from their daily labor* even on that day, except during the time occupied with their meetings.* Gradually, that tendency of the mind, which has always been at work, in all ages and places, to magnify outward forms, to attach a religious sacredness to times and places, operated to impart a peculiar solemnity to the first day of the week, and to invest it with the sacred character which had attached to the seventh day of the week among the Jews. Thus, superstition sought to revive and interpolate the Jewish Sabbath (?) into the simple, spiritual religion of Christ, just as it wrought to bring back Pagan rites and ceremonies under Christian names, thrusting religion out of the heart, and converting it into an artificial and pompous ritual. *So the change* was wrought, *not by the authority of Christ*, not *by the authority of any of his apostles*, but by those *tendencies of human nature*, which have always operated to substitute for the inward law of liberty an outward yoke of bondage.

No, my friends, *the observance of this day does not rest upon the authority of any positive command.* Christianity has *instituted* no set day of worship.† It concerns itself only with the assertion of great principles, and leaves us to decide, *every man for himself*, when, where, and how, he will study and promote his own spiritual well-being. But there is one thing which it does condemn; it condemns most emphatically, both by its letter and its spirit, the magnifying of external forms, the elevation of things indifferent to a level with things important, the sacrifice of the substantial and enduring interests of mankind to artificial observances. It tells us that the Sabbath of the Jews, positively established as that was, was made to be subservient to human uses, and that man was not made for the sake of the Sabbath.‡ And *he who undertakes* to *force* or *intimidate into the religious observance* of any particular day, or *to condemn for not observing it*, goes directly counter to the whole tenor of the New Testament, to the essential spirit of Christianity. He may claim the name, and profess to be a Christian of the Christians, of the stanchest orthodoxy, and have *the authority of numbers* to back him, *but he has no warrant for his proceeding in any word that ever fell from the lips of Christ or the pens of his apostles.* * * * *

Finally, brethren, there seems to be a general apprehension that religion will clean disappear and die out of the world altogether, if all sorts of *human prohibitions and enactments* are not made to keep it alive and prevent it from utter ruin. We identify religion with our poor devices, with mere human contrivances and institutions. It becomes us to recollect, that there is a God watching over the world; that a Wisdom, infinitely above man's, is at work every instant, to advance and multiply good; that even if there were no churches and no Sabbaths, religion would not and could not die; that it is a fact and a necessity of human nature. It always flourishes best *when "left to itself;* that is, *when it asks no help*, no *protection from force*, but relies wholly for support on the intelligent convictions of men. *Leave men to themselves*, to their own will, *as to the observance of this day*, only be you all faithful in setting forth what you think, is just and right, and you need never doubt that the day will be used as it ought to be used. Reason and the native sense of right and religion will enforce with sufficient power the observance and support of every good institution. They will vindicate the propriety of setting one day in seven apart for repose, for innocent relaxation, for personal culture and progress. And let every man who recognizes the wisdom and utility of this institution, make its utility still more apparent by the use he makes of this season of rest, doing his utmost to secure to others the privilege of rest which he enjoys himself, supporting all institutions which help to cultivate and exalt men's better nature, and teaching others to use every day as sacred.

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* Pliny tells us that was *early in the morning*—generally before daylight—*before working hours*. W. M. F.

† But the divine Master *recognized* and *honored* the Sabbath—the *seventh day*. Mark 2: 28. Matt. 5: 17, 18. W. M. F.

‡ Rather, the Sabbath was *not* made for a *single nation or tribe*—not *for the Jews*—but for *man* as a *genus*—*for all mankind* alike. W. M. F.

"LIGHT, MORE LIGHT."

[*Such were the last words of Goethe.*]

The God-enamel'd flower
At early dawn looks up,
And gently would unfold,
Its penciled cup;
While to the sun it saith,
"Arise and chase the night,
Wipe off this tear of dew—
More light, more light!"

When twilight steals away,
The wood bird singing, grieves,
And calls the evening back
To tint the leaves;
It saith—"O linger yet,
I still in airy flight
Would bathe my golden breast—
Stay, stay, O light!"

And thus my soul crieth out,
When dawn begins to break,
And in the sky it sees
The first gray streak.
Away, away, dark sins,
Ye've held me in long night,
I long to walk in day—
"More light, more light!"

There comes the life's broad noon,
With sun and sultry gleam;
And oft the soul doth err,
In act and dream;
Sun-spots arise to dim
The perfectness of sight;
Unsatisfied it cries—
"Temper the light!"

Then evening stealeth on—
The last hours of the strife,
When angels beckon us
To leave this life;
Then, as the soul soars up
To heaven's most holy height,
It crieth plaintively—
"O Lord! more light!"

More light! more light! to see
What mystic path I tread,
What dangers hover o'er
My heart and head!
O stretch thy guiding hand,
And lead me through this night,
Then bathe me in a flood
Of perfect light!

KOSSUTH AND THE HUNGARIAN REFUGEES.

A missionary correspondent of the N. Y. Evangelist, writing under date of Broosa, Asia Minor, May 1, 1850, gives the following account of Kossuth and the Hungarian Refugees:—

For some six weeks the Magyars were residing in Broosa, while on their way to Kutahia. During the time of their stay here, they were closely guarded, the Pasha being under strict charge from the attempts which have hitherto been made at assassinating Kossuth. This, as Kossuth one day remarked to me, is a strange mode of protection, to allow the suspected individuals to go at large, while the *friends* are the more strictly guarded. It is true that several Croats, recognized by some of the officers of K., were in Broosa, parading the streets freely, with what intent we are hardly left to surmise. But one thing, as respects the refugees, is certain, they *felt* like prisoners, if they did bear the name of "meusafeir," (visitors, friends.) No one was allowed to appear in the streets, without his military attendant. When the Governor rode out (which, on account of Madame K.'s health, injured by her exposure during her escape, was quite frequently,) he was always attended by a well-mounted guard. It was with difficulty that any one, except the English and French Consuls and a few others, obtained interviews with Kossuth. As Protestant Missionaries, however, we were occasionally allowed the privilege of meeting and conversing with him. And a nobler, truer-hearted patriot, I think cannot be found. One cannot long be in his presence—at least an American—without being reminded of our own loved Washington. His countenance is so expressive of honest worth, and his manner so full of dignity. As you first meet him, he appears somewhat reserved, and perhaps sad, for he has recently shown but little desire to meet and converse with many—he is weighed down under his country's wrongs; but as he enters into conversation, this apparent sadness soon passes away, and you see the man full of intellectual dignity. In speaking of the manner of his overthrow, one day, he remarked, "If I had not had one or two Arnold's in my camp, my poor country had not now been bleeding, but standing among the nations, acknowledged among the powers an honorable nation." In making mention of the sympathy expressed toward him in America, he said, "If one could choose his place of birth before he was born, America, of all other lands, would be the place—for it is the home of Freedom—but being once born, the land of birth is the dearest. Could I not aid my fatherland—in which I had rather be a common peasant than dwell a king any where else—I should choose America as the loved land of my adoption." * * * *

They reached Kutahia on the 12th, and took up their residence in the barracks, they not being able to find rooms in the town for them. Kossuth is allowed two or three of the best rooms in the barracks. Count Bathyany, however, has succeeded in obtaining a house in the town, such as it is. It overlooks the plain on the border of which Kutahia is situated. Kutahia is built at the foot of a range of hills, at an elevation of several thousand feet above the sea. It is a cold place; the snow is still lying on the hills just back of the town; vegetation is just beginning to spring forth, while at Broosa, and Constantinople, it is all out. There is a citadel now in ruins on one of the loftiest hills in the rear of the town, presenting rather an imposing sight on approaching it from the distance. On entering the town, one is at once struck with the want of European influence and commerce. It is, as all inland towns of Turkey are, anything but a paradise to those accustomed to the courts and elegance of continental Europe. You can therefore imagine the feelings of disappointment experienced by these unfortunate refugees. Expecting to find in it the most beautiful of Oriental scenery, they find only a filthy, crowded Turkish town, of mud walls and mud houses.

Sulieman Dey, the directing officer, presented the Governor with a fine garden of several acres, in the vicinity of the barracks, in which both Kossuth and his officers spend their leisure hours. After dining with him one afternoon, Kossuth conducted us to his garden, and, showing us the plans and improvements which he intended making, remarked, "Like the bird who carried a seed in his mouth over the desert, and dropped it on an oasis, there to spring up and beautify a barren spot, so, if we can do no more, we may show to this people something of our taste in arranging flowers." I remarked, that there were a number of fruit trees, and apparently good ones. "Yes," added he, "but I would fain not remain here to taste their fruit." It was a sight to affect the heart of an American, to see those officers of many battles gathering around their leader so affectionately and so respectfully. They all look up to him, and as he passed along they seemed willing to give him the highest place among them. Kossuth remarked, when alone, "These officers came like children, weeping and begging to accompany me. When it was told me I must select, and that few could accompany me, I went and laid the decision before them, and they all, to a man, on their knees, exclaimed, 'Let us live on the meanest, and let us bear the worst, for we have borne hardships and can endure them, but do not let us be separated from you.' What could I do?" said he. "They came, but some of them have only $1.25 per month on which to subsist! Others of them have more, and by sharing they all live." They will not leave their honored Kossuth. They look up to him as our fathers in their darkest hours looked up to and revered our Washington. Noble hearts! may they yet rescue their country and their forsaken homes.

BEAUTY OF AN INFANT.

The following paragraph, from the pen of the poet Campbell, is replete with all the tender fervor of a parent's heart:—

"Our first interview was when he lay in his little crib, in the midst of white muslin and dainty lace, prepared by Matilda's hands, long before the stranger's arrival. I verily believe that a lovelier babe was never smiled upon by the light of heaven. He was breathing sweetly in his first sleep; I durst not awaken him, but ventured one kiss. He gave a faint murmur, and opened his azure lights. Since that time he has continued to grow in grace and stature. I can take him in my arms, but still his good nature and his beauty are but provocatives to the affection which one must not indulge; he cannot bear to be hugged, he cannot yet stand a worrying. O! that I were sure that he would live to the day when I could take him on my knee, and feel the strong plumpness of childhood waxing into vigorous youth. My poor boy! shall I have the ecstacy of teaching him thoughts, and knowledge, and reciprocity of love to me? It is bold to venture into futurity so far! At present his lovely little face is a comfort to me; his lips breathe that fragrance which is one of the loveliest kindnesses of nature that she has given to infants; a sweetness of smell more delightful than all the treasures of Arabia. What adorable beauties of God and nature's bounty we live in without knowing! How few have ever seemed to think an infant beautiful! But to me, there seems to be a beauty in the earliest dawn of infancy, which is not inferior to the attractions of childhood, especially when they sleep. Their looks excite a more tender train of emotions. It is like the tremulous anxiety we feel for a candle newly lighted, which we dread going out."

THE DESERT OF SAHARA.

North of the mountains of the Moon, in Abyssinia, lies the great Desert of Sahara, stretching 800 miles in width from its southern margin, and 1000 in length between the Atlantic and the Red Sea. It is a hideous, barren waste, prolonged eastward into the Atlantic for miles, in the form of sand banks, and interrupted to the west only by a few oases and the valley of the Nile.

This desert is alternately scorched by heat and pinched by cold. The wind blows from the east nine months of the year, and at the equinoxes it rushes a perfect hurricane, driving the sand in clouds before it, producing the darkness of night at mid-day, and overwhelming caravans of men and animals in common destruction. Then the sand is heaped up in waves ever varying with the blast; even the atmosphere is of sand. The desolation of this dreary waste, boundless to the eye as the ocean, is terrific and sublime—the dry, heated air, is like a red vapor; the setting sun seems to be a volcanic fire, and at times the burning wind of the desert is the blast of death. There are many salt lakes to the north, and even the springs are of brine; thick incrustations of dazzling salt cover the ground, and the particles carried aloft by whirlwinds, flash in the sun like diamonds. Sand is not the only character of the desert; tracks of gravel and low bare rocks occur at times, not less barren and dreary. On these interminable sands and rocks, no animal, no insect breaks the dread silence, not a tree, not a shrub is to be seen in this land without a shadow. In the glare of the noon, the air quivers with the heat reflected from the red sand, and in the night it is chilled in a clear sky sparkling under a host of stars. Strangely but beautifully contrasted with these solitudes, is the narrow valley of the Nile, threading the desert for 1000 miles in emerald green, with its blue waters foaming in rapids among wild rocks, or quietly spreading in a calm stream amidst fields of corn and the august monuments of past ages.

TRUST IN PROVIDENCE.

There were two neighbors, who had each a wife and several little children, and their wages as common laborers were their only support. One of these men was fretful and disquieted, saying, "If I die, or even if I fall sick, what will become of my family?" This thought never left him, but gnawed his heart, as a worm the fruit in which it is hidden. Now, although the same thought was presented to the mind of the other father, yet he was not fretted by it, for he said, "God, who knows all his creatures, and watches over them, shall also watch over me and mine." Thus he lived tranquil, while the other neither tasted repose nor joy. One day, as the latter was laboring in the field, sad and cast down because of his fear, he saw some birds go in and out of a plantation. Having approached, he found two nests side by side, and in each several young ones, newly hatched and still unfledged. When he returned to his work, he frequently looked at these birds, as they went out and returned, carrying nourishment to their young ones. But behold! at the moment when one of the mothers is returning with her bill full, a vulture seizes her, carries her off, and the poor mother, vainly struggling beneath his grasp, utters a piercing cry. At this sight the man who was working felt his soul more troubled than before; for, thought he, the death of the mother is the death of her young ones. Mine have only me—no other! What will become of them if I fail them? All the day he was gloomy and sad, and at night he slept not. On the morrow, as he returned to the field, he said, "I should like to see the little ones of that poor mother—several, without doubt, have already perished." He set off toward the plantation, and looking into the nests, he saw the young ones alive and well; not one seemed to have suffered. Astonished at this, he hid himself in order to see the cause. After a little while he heard a light cry, and perceived the other mother bringing back in haste the food she had gathered, which she distributed to all the young ones without distinction. There was some for each, and the orphans were not abandoned in their misery. In the evening, the father who had distrusted Providence related to the other father what he had seen, who observed, "Why fret yourself? God never abandons his children; his love has some secrets which we do not know. Let us believe, hope, love, labor, and pursue our course in peace; if I die before you, you shall be a father to my children; and if you die before me, I will be a father to yours; and if we both die before they are of age to provide for their own necessities, they will then have for their father, 'our Father who is in Heaven.'"

THE MORNING DEW.

In hot countries, in warm seasons, the vegetables and flowers in the gardens are almost burned up by the great heat of the sun. At night the flower-bed and vegetable garden present a weak and dying appearance: the morning comes, and shrubs and flowers again show signs of life and freshness, looking as healthful as at any former period, while the leaves and buds pour forth their sweet scents. How great the change during the silent hours of night! and this has been effected by the dew, as it silently rested on the plants.

Dew is one of the many beauties of the morning. On the grass, leaves of trees, and bushes, we behold the bright round drops of dew shining like so many diamonds in the sun; and it makes the ground at early dawn moist all around. How many children see this, and get their feet wet, but never give it a thought, where it comes from, what the use of it is, or who sends it. Some persons have said that it came down from the clouds in the night, and others have supposed that it came out of the earth and plants; but it is now known that the sun, during the heat of the day, draws up a great quantity of vapor into the air from the earth's surface and its waters, which in the night comes down on the earth again in the form of dew.

In Jamaica, the dew is very heavy, unless the wind is high through the night. In the mountains, the people are prevented from walking out in the mornings for some time after sunrise on account of it. In seasons when no rain falls for four or five months, the vegetables would perish were the dews to be withheld; but, instead of being burned up, they are kept alive by this means.

The dew is indeed a great blessing to mankind: it is the gift of God, and is a proof of his goodness, wisdom and power. It was considered so in the days of old. You will see it if you read Deut. xxxiii. 13; 2 Sam. i. 21; xvii. 21. Many other passages describe it as a blessing, and the withholding of it as a curse. "My speech shall distil as the dew." Deut. xxxii. 2. It is needful that the doctrine of God should have the same effect upon our hearts as dew has upon the grass—that it should make them soft and fruitful, keep them fresh and lively, like the branch of a living vine. It is pleasant to see the plants and flowers refreshed by the dews from heaven; so is it to see our fellow-creatures influenced by the gospel of Christ. The word of God is precious, for which we should show much gratitude, and praise him continually.

[Child's Companion.

The Sabbath Recorder.

New York, June 27, 1850.

THE CHRISTIAN AS A STEWARD OF GOD'S BOUNTY.

It was the opinion of Andrew Fuller, if our memory serves, that the sin of covetousness would prove the final overthrow, of more professors of religion than any other sin whatever. In this opinion we concur. It is, perhaps, the only sin of which a man may be guilty without injuring his reputation as a Christian. Let him be guilty of drunkenness, profanity, fraud, adultery, or any of the gross sins, and he is at once denounced as a wicked person. But he may move heaven and earth to amass wealth, and withal have no higher end in view than his own gratification, and he will, nevertheless, be applauded as a well-doing man. We are not about to condemn that spirit of industry which enables a man to accumulate a fortune. On the contrary, it is much to be commended. But what we *do* condemn is the disposition to accumulate money merely for selfish ends. The true Christian is supposed to be one who lives not to himself, but to Him who died for him. 2 Cor. 5: 15. Compare Rom. 14: 7—9. He has been bought with a price, and is, therefore, under obligation to be wholly devoted to the Master who owns him. In the performance of worldly business he has no more right to make self the object for which he labors, than the slave upon one of our Southern plantations has. The master expects the slave to labor and toil for *him*. If the slave produces by his labor a hogshead of tobacco, or a tierce of rice, or a bale of cotton, the master claims it as belonging to him. If the slave goes out to work upon some other plantation, or in some other town, and earns in the course of the summer a hundred or five hundred dollars, not one cent of it can he claim for himself; all belongs to his master. The very fact of his being the property of another, deprives him of all right to labor for himself. He takes no anxious thought about himself. He is not concerned as to what he shall eat, or what he shall wear. It is his *master's* business to provide for him food and raiment, and *his* business to labor for the interests of his master. This is just the relation in which every Christian stands to the Lord Jesus Christ. Christ is the Master, and expects every one of his people to labor and toil and suffer for Him. Whatever business a Christian performs, he does it, not for himself, but for his Lord. Is his business that of a farmer? He cultivates, probably, a hundred acres of land. But for whom does he cultivate it? If he understands his duty, if he has learned the first lesson of Christianity, he does it all for his Master. He has undertaken the management of that farm expressly that with the avails of it he might promote his Master's cause in the earth. This was his sole object. At the end of the year, when the returns of his industry are realized, and he knows just what he has made, he goes and lays all at his Master's feet, and does not, like the lying Ananias, keep back part of the price. Not one cent does he claim as his own. 'It is all,' says he, 'the property of Him, whose I am, and whom I serve.' If he is a manufacturer, or a merchant, or a professional man, he acts on the same principle. When the avails of his labor come in, he makes a surrender of the whole, and holds himself ready to make such disbursement of it as his Lord may direct. 'Lord, what wilt thou have me to do with it?' is the language of his heart.

And what answer does he get? Not any specific and direct response, as a voice from heaven, or a new revelation. No such thing is necessary. But his mind is drawn to a consideration of those general principles which the Master has given already in the Scriptures, to guide his people as to the right use of the property in their hands. His conscience will not suffer him to violate those principles, but will constrain him to act them out, and the world will reap the benefit. In acting out those principles, he does just what his Lord would have him to do. No doubt every one will assume to judge for himself whether his manner of using the property in his hands is in accordance with the divine requirement or not. But let him be careful, exceedingly careful, lest his judgment be warped by those lusts of the flesh, which, as a Christian, he is supposed to have crucified. If every professor of religion felt that all the money he made belonged to the Lord, we should witness very different condcut from what we generally do. One having the opportunity to buy a gaudy and expensive dress, would consider, not merely whether it was desirable, but whether his Master would justify such a use of the money. Or, if he has opportunity to procure some splendid article of furniture, or some other costly luxury, the question would be—not, 'Do I desire it? would it give me pleasurable feelings to possess it?' but, 'Would my Lord permit me thus to expend his money?' Yet how often do we see professed Christians act in such things without any regard to what their Lord would approve. In most cases they act over the part of the first transgressor. They see that the object of their desire will gratify some lust; it is 'good for food,' or it is 'pleasant to the eyes,' or it pleases the pride of their corrupt hearts in some way, and so, because money is in their hands, they resolve to have it. Yet perhaps the very next day the Lord makes a demand upon them for something to sustain the cause of truth in the earth, but they cannot afford it!

And this kind of behavior is repeated again and again. It is not once or twice in a life-time, that such an offense is committed, but year after year. Ask a man to-day for five dollars to send the gospel to the heathen, and he will tell you that he cannot afford it, because he has just been furnishing his house at a cost of about five hundred dollars. He has parted with all that he can possibly spare. Go to him next year, then, with the same request, and he will tell you that he must be excused, for he has just bought a carriage for which he had to pay about two hundred dollars. Go again the following year, and he has a similar plea. His daughter must have a piano, and he has just contracted for one at two hundred and fifty dollars. The fourth year it is no better. "I would be very glad to help in this cause," he says; "my will is good, but I have other expenses which I must meet. My carpets, which I bought when I commenced housekeeping, are much worn and faded, and my wife says that we must have new ones. We have not furniture enough either. There are many little articles which we have had to do without, as we thought we could not afford them—articles that were very necessary to our comfort; and now we must have them." The fifth application meets with no better success. Finally, he becomes vexed and excited, and says, "I don't believe in these things at any rate. As for the heathen, the Lord will convert them in his own time; and as for the poor whom you wish me to aid, let them go to work, and toil and sweat for their living, as honest people do. I will not be annoyed from year to year with such beggary." Thus the Lord's money remains in his hands, and serves no other purpose but to nourish his pride, his love of ease and worldly comfort. Such persons may be very righteous in their own estimation. They may neither swear, nor lie, nor steal, nor break the Sabbath. They may be able to "thank God that they are not as other men are, extortioners, unjust, adulterers." Nevertheless, their sin is written as with a pen of iron. They are *living to themselves.*

CALIFORNIA CORRESPONDENCE—No. 2.

SACRAMENTO, April 19th.

When I closed my last letter, I was waiting for the steamer to return to this place. But just before her arrival, I was seized with a strong inclination to visit the mines, which I had not yet done—to see the glittering dust in its native bed. In about ten minutes I was on my way, with blankets on my shoulder, and portfolio for plants under my arm, for the "bars" of the Yuba. The sun was very warm, and the thermometer stood at 86° in the shade. It was more like July than April.

Nearly every one, who writes from here at this season, will remark upon the flowers that now cover the earth in such profusion. My path that day, for eighteen miles, was an uninterrupted blaze of beautiful flowers, one and another variety predominating alternately, and then all colors and forms mingled indiscriminately. Tell our lovers of Flora, that most beautiful coreopsis, and various species of pinks, fill the air with their perfume, while as many more beautiful and rarer flowers are unavoidably crushed at every step of the traveler, and the California poppy fairly dazzles the eye with its gorgeous, golden color. Alas! how many noble hearts are mouldering beneath so much beauty and life! How many eyes are watching, sleepless and tearful, for those who shall return no more to the hearth of home!

It was almost impossible to realize the change which has been produced in the region where, six months ago, we wound our slow and weary steps from the head waters of the Sacramento, sick and starving, through a desert. Canvas villages and inns have sprung up like magic, offering every thing to tempt the appetite and promote the comfort of the traveler.

Long Bar is the first place on the Yuba where mining is carried on. This is three miles long, and six miles from the prairie. As I came within sound of the ringing of the shovels, and the strokes of the rocker, it excited me not a little. Though so long a resident in California, and so near so many famous mining regions, I had never yet seen the mines; and, as I trudged along, I kept a bright look out for the *lumps*. I arrived about sundown at the camp of a friend, and found a good bed and plenty of good cheer. On account of the high water, this party were lying by, rather than waste their part of the "bar" by taking off only the top. They were very contented, and thought they liked the hills so well that they would prefer to spend their days there. I spent three days with them, very satisfactorily to myself, most of the time in collecting plants, of which I found some of exceeding beauty—one, a shrub about four feet high, with a clean glossy leaf, and flowers in form and color resembling an orange flower, with a fine perfume. An Indian called it "Tomoo," and signified its meaning by hanging one in his ear as an ear-drop. There are large numbers of persons along the rivers. This part was not much worked last year, as it yielded but little with the common rocker. Quicksilver, now, is the only means of working it. These machines require eight men to each, and yield on this bar from 7 to 50 ounces per day to each machine. The price for labor is $10 per day. The earth worked consists of stones from fifty pounds weight to fine sand; but the large stones preponderate. I took up some of the earth in several places, but could never find any gold. I finally took a pan, and, by patient and careful manipulation, I collected, in the course of four hours, and after nearly breaking my back, about forty cents' worth, which I will send you enclosed, as the extent of my gold operations in California.

I intended to have gone farther up the river, but the water was so high, and the accounts of snow were so discouraging, that I spent my time here. There is no sickness at the mines, except a few cases of scurvy. Two I saw—poor Sandwich Islanders, who had been in the employ of some party, who, finding them no longer useful, had deserted them, leaving them a tent and a few provisions.

The tendency of this solitary life in the wilderness, away from the influence of woman, is manifest. Coarseness of manner, and profanity that is shocking, are so common as to excite no attention. A man who was under our care last fall, told me this spring, that he should never return home to reside, for he had contracted such habits in the use of language as he could not conquer, and he was not aware of his profanity half of the time. It would break his mother's heart to hear him use such language.

It was grateful to me to feel the renovating influence of the mountains—to enjoy the scenery on the river, roaring through the rocky gorges—to roam, as of yore, along the babbling streams—to find new faces among the beautiful emblems of purity and truth that charmed me when a boy, and cheer me now, in riper years, with their silent admonitions. In returning, I left the road, and struck off on a round-about way over the mountains. There is little grass on the hills; flowering plants seem to have crowded out their less gay competitors.

On reaching Marysville, I found the Phœnix about to start for *Fredonia*, a town about thirty-five miles higher up the Feather river. We left in the morning, with nearly twenty passengers, among whom was the wife of Mr. C., who was one of the unfortunate party whose sufferings in the snow of the mountains, in the winter of 1846, are so widely known. She appeared youthful and refined; her husband is one of the wealthiest men in California. Our progress up the river was slow, owing to the rapidity of the current; and as it became evident that we should be out over night, Mrs. C. returned, with a party of gentlemen, on horseback. It was somewhat interesting to think, that we were ascending the river in the first steamer that had ever disturbed its waters—in a few years to be swarming with them. The Indians crowded the tops of their dirt cabins to gaze upon this new innovation of their solitudes. So we go; the poor "digger" stands as small a chance as others who are too weak to defend their rights. We reached, about sundown, a high bank of the river, where a group of white men and Indians were standing, who greeted us with firing guns and cheers; and we were told it was Fredonia. A luxuriant growth of grass covered the plain; majestic oaks spread themselves each over a large space of ground, and yet had plenty of room to spread farther. It was a delightful place for a town, and stakes driven about demonstrated that it was a town, and no mistake, though the grass was yet untrodden. Houses and goods were landed, and trade was commenced immediately with the miners, who could thus run their provisions directly into the mines without embarrassment from marsh or slough. From this place to "Long's Bar," on the Feather river, is fifteen miles, and the roads are good the year round. There is now about twenty feet of water in any part of the river up to Fredonia, but when the snow leaves the mountains, which is in May, the water begins to fall, and by the end of summer there is not water enough to float a whale-boat over the bars and rapids until the next December; but during this time the roads are good, and the necessity for river navigation is not so great. The time occupied in returning to Marysville was two hours and twenty minutes. Leaving Fredonia at ten minutes past 6 A. M., we returned to Sacramento at about 5 P. M., making several landings for wood. Ascending the same distance required twenty-seven hours, with the same number of landings; from which you will get an idea of the average rate of current. The distance is about 90 miles.

Sacramento is still in a state of siege. The water in the river is higher than any ground in the city, but the rise has been unattended with rain, and has been so gradual that through the unremitting exertions of the Mayor and people, the water has been kept out by means of a dyke. * * *

An old patient came to me to-day, who was badly wounded by two arrows while driving a team among the mountains. One of the arrows entered the arm just above the wrist, and passing between the bones came out on the opposite side, about six inches from the point where it entered; the other, from the great quantity of clothing that intervened, lodged its flinty head in his breast, from which he extracted it with his fingers. I have no doubt that there will be an exterminating war carried on soon between the miners and the Indians, unless some action is taken by Government to anticipate it. No one can doubt the result; the natives will be hunted as they hunt the deer.

Letters have been addressed to me from home, asking my opinion on certain things in California. There have been so many counter and conflicting statements about things here, that they do not know what to believe. I am not surprised at this, for it is difficult for the same persons to write twice without conflicting with his own statements. They may believe almost any thing; the country contains all the extremes of garden and desert, wealth and misery, sickness and health, beauty and ugliness, that can be found in any country. It is bound to be one of the greatest countries on the globe, for intelligence, wealth, and enterprise; but the presence of woman is needed to make a happy or a virtuous nation. * * *

I hope no friend of mine will come to this country without a wife, and all his household gods, even if he comes but for a few years. For those who come thus, there are many healthy and pleasant places, where competence and comforts are as sure as life and health. Families could live very comfortably here now, any where in the country not under water; and many are coming in. By next spring the country will have the appearance of having been settled for half a century. The pioneer must find a new field for his hardihood and daring. But I have said enough. J. D. B. S.

A COLLEGE—WHAT FOR?

If we are to have a Denominational College, we want, before we make the outlay to build and endow it, to be informed what are to be its denominational advantages. I infer, if it is to be denominational, that it must of necessity have a denominational faculty. If so, who are to fill the professorships? Who is to be President? Of course, denominational men. If we have the men qualified, they are unquestionably, a majority of them, already engaged in teaching in our academies. Will a transfer from a teacher's desk to a professor's chair, either make them better instructors or enlarge their circle of influence with those calling for instruction? If they will become better instructors, or instructors of more, by being professors in a college, than teachers in an academy, there is something gained.

It *can* not be true, that any of our educated teachers are ambitious to be called Rabbi, because already has the excessive democracy of the times dubbed each pedagogue *professor*. They are *not* ambitious. And yet it is believed, by grave and thinking men, that the resolutions of Associations and the Conference, touching a denominational College, Minerva like, were born by the expansion and bursting of some Jupiter's skull. From the shades of Academus has the inspiration gone forth, *We must have a College.* If our teachers are what we proudly claim for them, how far short of a college course will they leave those who resort to them for instruction? Really, do not our existing seminaries of learning afford all the advantages that a college would, and that, too, without an unnecessary outlay of fifty thousand dollars in stone and mortar, in the end to glory in the sobriquet of the "Seventh-day Baptist Denominational Stone-Heap," at ———; where? Who wants it? And who will show his parchment, "signed sealed and delivered" at such a place?

But we are admonished that the progress of the age demands a college, and that the academies and schools "on every hill-side and valley," demand educated teachers. The call for a college to educate teachers very much resembles the slave-holders' unceasing circular cry, "Raise more cotton, to buy more negroes, to raise more cotton, to buy more negroes," ad infinitum. The time has past when a man's character and influence are measured by his literary titles. When we see "A. B." appended to a man's name, we are at loss whether to expand it into "Bachelor of Arts," or "A Booby." And when we see a list of "A. M.s" connected with some college commencement, we are at a loss to know whether they are "Masters of Arts," or "fore noon" men, that is, men in the "fore noon of life," alias young men. Their after history is to develop their characters, without any collateral aid, even from their literary titles. Honorary titles do not honor men, but some men honor their titles. There may be danger of falling into the error of the frog in the fable endeavoring to swell itself to the dimensions of a *cow.*

All who understand our position as a sect of religionists, must feel that in all matters touching our denominational character we want able champions. And yet our success has been more brilliant as Davids than as Goliahs. A well-educated people and ministry can better detect the sophistry of learned ignorance; and a spiritual people and ministry can better detect and expose "pious frauds" and religious sin. Thorough education, with true piety as a people, will most of all serve the cause of religion. The weakness of a cause is suspected when it has no foundation of its own to rest upon, but shows itself in picking its opponents. Why do not some of those advocates of a college, who hide themselves in their incog., give us an argument standing on its own merits. If we are to have a College, "What for?"

IGNORAMUS.

AN OLD MEETING-HOUSE.—The Seventh-day Baptist Meeting-House in Newport, R. I., was built in the year 1730, and consequently, is now (1850) one hundred and twenty years old. Henry Collins and Jonathan Weeden were appointed by the church, Nov. 9th, 1729, trustees, to "take a deed of a lot of land of Mr. Almy for the church, and also to be a committee to build a new house, to undertake the whole affair of erecting said house, and to raise the money by subscription, the house to be 36 ft. by 26 ft." It was subsequently provided with a clock by the celebrated Claggett, the maker of the experimental apparatus for Dr. Franklin, which is yet in good condition. The following anecdote was related by the Rev. Wm. Bliss to his grandson, respecting this house of worship:—During the Revolutionary War, Newport was in the possession of the British troops, and many of the meeting-houses in the town were converted into barracks for the soldiers. The Seventh-day Baptist meeting-house was selected for this use; but when the officer, who was sent to take possession of it, and fit it for his majesty's use, opened the door, he discovered the ten commandments, written on two tables, resembling marble, over the pulpit, and immediately commanded his men to retire, observing that "he could not spoil a house in which were written the sacred laws of God." The house was accordingly saved, although of but little use to the Church during the captivity of the town. S.

BAPTIST FREE MISSION SOCIETY.—The American Baptist Free Mission Society recently held an annual meeting at Bristol, Ontario Co., N. Y. From a brief notice of it, which appears in the Christian Contributor, we learn that Rev. A. L. Post was appointed Corresponding Secretary of the Society, in place of C. P. Grosvenor, who has long held that office, but is now mostly occupied with the affairs of the N. Y. Central College. The publication interests of the people occupied a large share of attention, and measures are in progress to effect a union of the Christian Contributor and Western Christian, so as to have one paper issued under the patronage of the Society, probably from Utica, N. Y. The notice before us says, "The Society, after a long and animated discussion, sustained the action of the Board in the recall of Bro. Jones from Hayti." The reasons are not given.

DEATH OF MR. FREY.—Rev. Joseph Lemuel C. F. Frey, died at Pontiac, Michigan, on the 5th inst., in the 79th year of his age. He was born of Jewish parents, in Germany, and was for several years a reader in a Synagogue. When about twenty-five years of age, he became a Christian, and soon after a student of divinity at Berlin. He was subsequently engaged nearly all the time in efforts to convert the Jews. It was at his suggestion that the London Missionary Society for Promoting Christianity among the Jews was founded, in 1808. In 1816 he came to the United States, and was for a time pastor of a Presbyterian church in New-York, but changing his views upon the subject of baptism, he joined the Baptist church, and was settled over congregations at Newark and at Sing-Sing, until the Society for Meliorating the Condition of the Jews was founded, and he became its missionary. He wrote several books, which display considerable learning and an amiable and honorable temper. The most popular of his productions is one entitled "Joseph and Benjamin," designed to illustrate the points of difference between the Jews and Christians

AMERICAN TRACT SOCIETY.—At a meeting of the Executive Committee on Monday of last week, it appeared that the recepts for the month had been $22,125; grants for the same period 1,373,496 pages; issues from the Depository $15,107; and the amount due on notes for printing paper was $37,171. The number of new Colporteurs commissioned since April 1, including theological students for their vacations, and several for the foreign emigrants, has been *ninety-one.* The number of publications printed and issued daily, averages more than 25,000. The circulation of the American Messenger is 164,000 monthly, exceeding by nearly one-half the circulation of any other periodical in this country or in Europe. An edition in the German is also issued, numbering about 12,000 copies.

RECEIPTS OF BENEVOLENT SOCIETIES.—The receipts, during the past year, of the principal Religious and Benevolent Institutions whose anniversaries were celebrated in New York, show a gratifying increase over previous years. The aggregate is larger than was ever before contributed to the same objects during a similar period:—

	1848-'9	'49-'50
American Tract Society,	$258,300	$308,423
American Bible Society,	251,870	284,614
B. C. Foreign Missions, 9 mos.,	178,277	187 609
American Home Missionary,	145,925	157,391
Am. and Foreign Christian Union,	28,704	45,000
Am. and Foreign Bible Society,	39,840	40,993
American Baptist Home Mission,	20,876	26,443
N. Y. State Colonization Society,	12,858	18,340
	$936,150	$1,068,813

SUNDAY TRAVELING IN NEW JERSEY.—The Newark Advertiser says that numerous applications have been made to the Directors of the New Jersey Railroad Co., to run a Sunday morning train between New York and Rahway, at an early hour, so early as not to interfere with regular church services. It is stated, that it will be a great accommodation to many young persons employed in New York city, who are not able to visit their parents on any other day, as also to others, who have been in the habit of attending church with their friends and relatives. It is also alledged, that the resort to steamboats, omnibuses, hacks, and other vehicles, by persons visiting various places on the line of the Railroad, has been so general and so annoying on the highways, and in the towns and villages, that a railroad train is deemed by many the least desecration of the Sabbath. The Directors will, it is said, give the matter early consideration.

UNION ACADEMY, AT SHILOH, N. J.—A well-printed Catalogue of the officers and students of Union Academy, at Shiloh, N. J., for the year ending June 24, 1850, has just been issued. In the Classical Department there are 28 students, of whom 12 are gentlemen, and 16 ladies. In the department for general studies, there are 74 students, of whom 32 are gentlemen, and 42 ladies. Total number of students, 102. We learn from the Catalogue, that a Department of Agricultural Chemistry has recently been formed in connection with the Institution, and that fifty-three individuals have subscribed twenty-five dollars each, making a fund of $1,325, for the purpose of procuring apparatus for that Department.

ARRIVAL OF MISSIONARIES.—Letters received at the Rooms of the American Missionary Association, announce the arrival of three Missionaries, Rev. D. B. Bradley, M. D., Rev. L. B. Lane, M. D., and Prof. J. Silsby, with their wives, at Singapore, March 8, all in good health. This company sailed from New York in the Ernani, October 24. Their voyage was much protracted in consequence of calms, strong adverse currents, and monsoon head winds. In the Straits of Banca they were twenty days in going the distance of 80 miles.

UNION THEOLOGICAL SEMINARY.—A Triennial Catalogue of Union Theological Seminary in the City of New York, (June, 1850,) has come to hand. The Institution was founded January 18, 1836; opened for instruction December 5, 1836; incorporated March 17, 1839. Two hundred and ninety-five persons have completed the regular course of study in the Seminary, of whom twelve have died, and two hundred and eighty-three are now living. Twenty-five have gone, or are soon to go, as missionaries to foreign countries; three have gone as missionaries to California, and three to Minnesota; the remainder, scattered all over the country, are laboring as pastors, teachers, agents, editors, &c. The present Professors are—of Biblical Literature, Rev. Edward Robinson, D.D. L.L.D.; of Systematic Theology, Rev. Henry White, D.D.; of Sacred Rhetoric and Pastoral Theology, Rev. Thomas H. Skinner, D.D. Rev. Luther Halsey, D.D., lectures on Biblical and Church History; and Wm. Wadden Turner, A. M., gives instruction in the elements of Hebrew, &c.

COLLISION OF FORREST AND WILLIS.—The quiet of Washington Square, New York, was disturbed one day last week by an encounter between Edward Forrest, the tragedian, and Nathaniel P. Willis, editor of the Home Journal. It seems that as Mr. Willis was passing through the Square, he was overtaken by Mr. Forrest and two of his friends, knocked down, and severely beaten with a whip or cane made of gutta percha. Mr. Forrest and Mr. Willis were immediately arrested and taken before a Police Court, where, as the latter refused to make a complant, both of them were held to bail to keep the peace for six months. The cause of the affray is pretty well known to the public. Mr. Forrest has for a long time been trying to get a divorce from his wife, charging her with improprieties, and implicating Mr. Willis, who has taken a somewhat active part in her defense.

WATER-CURE CONVENTION.—The advocates of Water as an agent in the cure of Disease, held a Convention in New York last week, at which they organized what they call the "American Hygienic and Hydropatic Association of Physicians and Surgeons." One provision of their Constitution is, that no person is to be admitted to membership without a certificate of a regular medical education, and testimonials of having practiced Hydropathy one year. A Committee was appointed to prepare an Address to the public, which may be looked for at an early day. At the next meeting of the Association, Dr. S. O. Gleason, of Cortland County, is to be the orator; Dr. T. L. Nichols, of New York, alternate.

LITTELL'S LIVING AGE is one of the most interesting and valuable publications of the day. It is a literary repository, richly and amply filled with the most readable articles of the Reviews and Journals of Europe. Being issued every week, it is able to keep pace with the movements of the world, and to exhibit very fully the spirit of the age as developed in its literature, science, commerce, and politics. Published by E. Littell & Co., Boston; Dewitt & Dovenport, Tribune Buildings, New York; Getz & Buck, Philadelphia; W. Taylor & Co., Baltimore; Wm. Strickland, Mobile; J. C. Morgan, New Orleans; Post & Co., Cincinnati.

THE GREAT ROGUE-CATCHER DEAD.—Jacob Hays, the oldest officer of the N. Y. City Government, and the oldest officer in the county, died at his residence in New-York, on the 21st inst., in the 79th year of his age. Mr. Hays was born in Westchester County, in 1772, was appointed to office by Mayor Edward Livingston, in 1801, and has been High Constable of New York for nearly half a century. He was the terror of rascals of every grade, and in the course of his official career, quietly brought to the bar of justice scores of the most daring villains, whose discovery seemed for a time very problematical.

A THUNDER-STORM.—New York was visited by a very severe thunder-storm on Thursday afternoon last, which did considerable damage. A number of houses were struck and set on fire by the lightning. The steamer Knickerbocker had just started on her passage to Norwich, Ct., and was driven on a dangerous rock near Hurl Gate; her passengers were immediately taken off, and she was got off after a day's effort. Several small boats in the vicinity of New York were upset, and three persons were drowned.

DESTRUCTION OF THE NAUVOO TEMPLE.—In 1845, the Mormons completed their famous Temple at Nauvoo. In 1848, it was destroyed by fire—all its timbers having been consumed, leaving only the four walls standing. When the Iconian Community wanted a place to settle, they fixed upon the vicinity of Nauvoo, and bought the Temple, with a view of refitting it for schools, refectories, &c. But their hopes are now disappointed, a hurricane having passed over the place on the 27th of May, which prostrated what remained of this monument of Mormon folly.

NEW YORK CENTRAL COLLEGE.—The exercises of this Institution of the Free Mission Baptists have been somewhat interrupted of late by sickness among the scholars, two of whom have died. The Christian Contributor of June 13, says that the sickness has abated, and the recitations have been resumed. The commencement exercises of the institution occur on the Fourth of July.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. Second-day, June 17.

After the transaction of morning business, and the consideration of sundry private bills, the Compromise Bill came up. The question was on the amendment of Mr. Soule, providing that when New Mexico and Utah want to come into the Union they may come with or without slavery. Mr. Webster made a speech, reaffirming the position taken in his speech of March 7, as to the uselessness of the Wilmot Proviso, and maintaining the consistency of that speech with all other speeches and acts of his political life. Some discussion followed, in the course of which Mr. Seward stated that he knew no circumstances which could induce him to vote for the admission of slave States formed from these territories. Mr. Baldwin then moved to amend the amendment so as to provide that States may in due time be admitted from the territories according to the principles of the Constitution. This was followed by a passage between Mr. Cass and Mr. Hale, in which the Senator from Michigan suffered badly from the ever ready wit and good nature of the Senator from New Hampshire. The question then came up on Soule's amendment, and it was lost by a vote of 12 yeas to 38 nays.

A Message was received from the President, in reply to a resolution of the Senate, inquiring whether any orders had been issued to any military officers at Santa Fé, to hold possession against the authority of Texas, or in any way to embarrass the exercise of her jurisdiction over that country. The President says that no such orders have been given. The boundary between Texas and New Mexico is still in dispute, concerning which the President remarks :—

"Information has been received recently, that a certain Robert S. Neighbors, styling himself Commissioner of the State of Texas, has proceeded to Santa Fé, with the view of organizing counties in that district under the authority of Texas. While I have no power to decide the question of boundary, and no desire to interfere with it as a question of title, I have to observe, that the possession of the territory into which it appears that Mr. Neighbors has thus gone, was actually acquired by the United States from Mexico, and has since been held by the United States, and in my opinion ought so to remain until the question of boundary shall have been adjusted by some competent authority. Meanwhile, I think there is no reason for seriously apprehending that Texas will practically interfere with the possession of the United States"

HOUSE OF REPRESENTATIVES.

An ineffectual attempt was made to introduce a resolution, making the special order of the day for Monday next, and thereafter until they shall have been disposed of, the bills for the payment of Revolutionary and other Pensions, Naval Pensions, Expenses of the Military Academy, Indian Department service, of the Post Office Department, expenses of the Navy and Army, and for Fortifications of the year, ending 30th June, 1851. A vote was passed to meet hereafter at 11 o'clock instead of 12 o'clock. Two resolutions of inquiry were adopted. A resolution was also adopted instructing the Committee on Public Lands to report a bill granting to each State in which there is, or may hereafter be, a public institution for the deaf and dumb, blind, or insane, a township of land for the use of such institution. An attempt was made to get the California bill out of Committee soon, but to no purpose.

IN SENATE. Third-day, June 18.

The Senate spent the whole day in considering the Compromise Bill, a great part of the talk being upon the question of slavery in the territories. Adjourned without coming to a vote.

HOUSE OF REPRESENTATIVES.

In the House, the day was worn out in reconsidering a resolution already passed, which inculpated the Secretary of the Treasury for allowing balances to be transferred from one appropriation to another—it is alledged, in violation of law. The resolution was not disposed of.

IN SENATE. Fourth-day, June 19.

The Compromise Bill, as usual, was the principal subject of discussion. Some half-a-dozen amendments were proposed, which led to much talk, without materially changing the provisions of the bill. At the conclusion of the session, the day for engrossing the bill appeared farther off than ever, and many of its friends felt much discouraged.

HOUSE OF REPRESENTATIVES.

Mr. Bayly of Va., from the Committee on Ways and Means, reported the Civil and Diplomatic Appropriation bill for the year ending June 30, 1850, which was referred to the Committee of the Whole on the State of the Union.

The House then went into Committee of the Whole on the State of the Union, and proceeded to the consideration of the special order, being the bill granting bounty lands to soldiers of the war of 1812—'13—'15, with Great Britain; the Indian wars of 1811, the Florida war of 1835, and the war known as Gen. Wayne's of 1792 to 1795, that have not heretofore been provided for. Numerous short speeches, pro and con, were made, but no action was taken upon the bill.

IN SENATE. Fifth-day, June 20.

Mr. Clay presented the resolutions of the adjourned Constitutional Convention of Kentucky, in favor of the Compromise Report.

Mr. King reported a joint resolution in favor of presenting a gold medal to Capt. Cook for rescuing the passengers of the ill-fated Caleb Grimshaw, which was passed.

Mr. King's bill for land for a railroad from Selma, Ala., to the Tennessee River, was amended and passed.

The California Bill was taken up at 1 o'clock; the question pending on Mr. Underwood's amendment, providing for testing the boundary of Texas in the Supreme Court in case of rejection by that State of the propositions made to her in the bill. The amendment, after additional debate, was rejected by yeas 16; nays 24.

A discussion then arose upon a proposition to amend, so as to give California but one representative in Congress, instead of two, until an actual enumeration of inhabitants shall show that she is entitled to more. The amendment was lost; after which the Senate adjourned over to Second-day.

HOUSE OF REPRESENTATIVES.

The House talked on the bill granting Bounty Lands to Soldiers in the War of 1812, Gen. Wayne's Indian War, and the Florida War. At 1 o'clock, the debate was stopped, except as it was continued on the five minute system till adjournment.

HOUSE OF REPRESENTATIVES. Sixth-day, June 21.

The bill granting bounty lands to the survivors of all the late wars, not heretofore provided for, was taken up, several amendments moved, numerous five-minute speeches made, and finally, without acting upon the bill, the House adjourned over to Second-day.

AWFUL STEAMBOAT DISASTER.

One of the most fatal disasters which it has ever fallen to our lot to record, has just occurred on Lake Erie. The steamer *Griffith*, Capt. Roby, left Buffalo on Sunday morning, June 16, for Toledo, with a full crew, 45 cabin passengers, and 256 steerage passengers. When about 15 miles from Cleveland, she took fire and burned to the water's edge. Between forty and fifty persons only, out of more than three hundred on board, reached the shore, showing the destruction, by fire and water, of *over two hundred and fifty lives*. One hundred and forty dead bodies were lying on the beach in the vicinity of the disaster at one time. Only two females, and no children, were saved.

The Griffith was a new boat, of medium dimensions, and of excellent character with the traveling public. She had just been purchased by Capt. Roby, a worthy officer, who had entered in command of her. This, we think, was his first trip, and it has proved of dreadful fatality to himself and an interesting family, all of whom fell victims to the fire or flood,

Mr. Franklin Heth, formerly of Buffalo, but lately of New York, was on board with his wife and four children. He only of the family escaped.

Mr. C. Spencer, of Ashtabula, Ohio, was a passenger, and gives the following account of his escape: "I saved myself by swimming ashore. There were 300 passengers on board, and out of that number 50 only were saved. The steamer was about three-fourths of a mile from shore when she was abandoned, and 15 miles east of Cleveland. The fire was supposed to have originated from the boilers or the furnace. The passengers were thick around the boat, and a great many that could not swim would hold on to others and drown them as well as themselves. It was a sorrowful and heart-rending scene. The manner in which I got out of their way was by jumping about twenty feet into the water, and taking directly out into the lake. I then swam up a little distance to get out of the reach of others and to prevent them pulling me down. I then swam for the shore. There were about 5,000 people on shore when I reached it, from Cleveland, Willoughby, Painsville and Fairport."

Mr. R. G. Parks, of Beaver, who came on board the Griffith at Erie, says that when about 14 miles below Cleveland, and about 4 o'clock in the morning, the Griffith was discovered to be on fire around her smoke pipe, on the main deck. She was about three miles from shore. The second mate, then on watch, gave orders to run her ashore. The boat was then headed for the shore, and when about half a mile from shore she struck a bar, and before the flames burst out above. Immediately after she struck, the flames burst out in forward and after cabin and pilot house. An officer gave word to the passengers to save themselves. Capt. Roby gave orders for the wood piles to be thrown over, which was done. The cabin and deck passengers were then jumping over in crowds. The Captain remained on board, on the upper deck, forward of the wheel house, until the flames drove him off. He then threw over his wife, children, mother-in-law, and the barber's wife, and jumped in himself, and remained on the surface a moment with his wife in his arms, when they sank together.

The Buffalo Express, of June 19, gives the following connected account of the matter:

The fire was discovered between 4 and 5 o'clock in the morning, issuing in flame from the combing of one of the smoke pipes. A strong and determined effort was made to extinguish it, but without avail. Soon, it broke out below and communicated with the cabin, which, in ten minutes time, was wrapped in flame. The alarm was sounded and the passengers waked from their slumbers and told to save themselves. The boat was headed in shore, and the crew and passengers abandoned themselves to despair, as the flames spread with such fearful rapidity as to cut off all hope of escape except by taking to the water. The scene of consternation that ensued was appalling beyond description. The only place that was not pervaded by flame or suffocating smoke was forward, and there the three hundred human beings were huddled, presenting a sight that would appall the stoutest heart. When within less than a mile of shore, the boat struck and lost her headway.

As this moment the flames were fast approaching the passengers, and soon the heat became so intolerable as to force them into the lake to save themselves from the consuming fire. Within five minutes after the boat stopped she was entirely deserted, and the lake filled with the three hundred persons struggling in the flood. Husbands threw their wives and children into the struggling mass below, and then followed to share a common fate. Mother after mother was seen to toss their offspring overboard, and then betake themselves to the waves in the vain hope of saving them. The lake was still, and the water clear, and within a few minutes nearly all this vast multitude had disappeared from the surface, and could be seen on the bottom clinging to each other in the cold embrace of death. The family of Mr. Heth was found in a group. Captain Roby was locked in the arms of his wife—and poor Donavan, the steward, fell a victim to a determination to save the daughter of Capt. Roby, and was found with her folded to his breast.

Mr. Forsyth, Clerk of the Troy, who spent an hour at the scene of disaster on the afternoon of the occurrence, states that there were 35 cabin passengers on board, and 250 steerage, mostly emigrants, nearly all of whom were lost.

An English woman and her four children, who had been sent for by the husband, a resident of Cincinnati, had risen early and dressed themselves in their best to greet their husband and father—all were lost.

The row of corpses along the beach, with green leaves laid over the face of each, and the limbs distorted, was a sight we hope never again to witness.

The boat was insured in Buffalo for $27,775, and Capt. Roby recently had his life insured for $6,000.

ONE WEEK LATER FROM EUROPE.

The steamship Cambria arrived at New-York on Sunday last, with European news to June 8, the substance of which will be found below.

England.

The English press has wasted an immense amount of ink and paper relative to the invasion of Cuba by Lopez. The matter has given rise to long discussions in Parliament. The expedition was characterized by all manner of hard names.

Although the Greek question is still unsettled, there appears to be little apprehension that the difficulty between the several Governments concerned will lead to any serious result.

From a report recently presented to Parliament, it appears that the largest importation of Wheat and Flour this year into Great Britain, has been from France. The quantity from the United States is comparatively small.

France.

The Electoral Law was passed on the 31st May, by 433 to 241. The President promulgated the bill as the law of France on Monday. The preparations of the Government in anticipation of a revolt appear to have been superfluous, as the opposition seemed to be disposed to let the whole affair pass over quietly, at least for the present.

A bill had been laid before the Assembly by the Finance Minister for increasing the President's salary from 1,000,000 to 3,000,000 francs. All accounts agree in representing Louis Napoleon as suffering from pecuniary embarrassments.

A Committee of the Assembly has under consideration the memorial for removing the seat of Government from Paris.

M. Larmartine is about to proceed to his estate in Smyrna.

It is atated that Mazzini, with ten other Italian refugees, passed through Paris a few days ago, on their way to London.

The prosecution of editors, for articles offensive to the Government, continues, several instances having occurred in the week preceding the latest dates from Paris.

The Mayor of Bleneau, department of the Yonne, has been sentenced to 100 f. fine by the Police Court of Ioligny, for having circulated Socialist writings.

A letter from Dreux states that all the crops of every description in that neighborhood have been destroyed by a hail storm. The hail-stones were as large as pigeons' eggs.

Italy.

The Pope has published an address and explanation of the startling events of his reign, and commenting on the affairs of the Roman Catholic world. He especially stigmatizes the prosecution of the Archbishop of Turin by the Piedmontese Government The houses of English residents and others are being closely searched for Bibles, not even excepting the British Consul's.

The Pope has declined granting a second audience to Dr. Townsend, who had returned to Naples on purpose.

The financial difficulties of the Roman Government continue to form a question of most vital importance, and a thousand alarming rumors circulate with respect to the mode in which it intends to get rid of the plague of a paper currency.

Miscellaneous.

A correspondent of the Tribune says that political matters in Germany are at present, if anything, worse than previous to 1848. The people in general have fallen, as regards such, into a complete lethargic state, and despotism is playing more pranks than heretofore.

Kossuth's children left Pesth by steamer on the 26th ult. for Kutayeh, in Asia Minor, where their parents are. They were accompanied to the quay by a crowd of persons, who bade them farewell in the most touching manner.

The Conference of Preachers of the Prussian Church had voted an address of congratulation and support to the Bishop of Exeter for his conduct in the Gorham case.

By the upsetting of a barge on the Wesel, nearly 100 persons, forming part of a religious procession to the convent near Neumark, Prussia, had been drowned; the greater part of the pilgrims were women.

The Emperor of Russia arrived in Warsaw on the 24th ult., from St. Petersburg. During the stay of the Emperor at Warsaw, all the regulations of the police are enforced with the utmost severity.

Attempted Insurrection of Slaves.—A letter from Guadaloupe, W. I., dated May 23d, says: On the night of the 12th inst. the city of Point Petre was fired by the negroes, that being a signal for a general insurrection. However, the negroes did not succeed in entering the city, having been deterred by the prompt measures of the citizens, but sundry overseers' houses were burnt to the ground, and the smoking ruins and destitute families presented a scene difficult to describe. The city has been fired four different times since, by which eighteen houses have been burned. The Governor has put the city in a state of siege, and for the present it is considered safe. No citizen is allowed to be out after 9 o'clock. Several conspirators have been arrested, and will be tried, and probably will be shot. The Governor-General is expected to-day with troops from Martinique. We have at present about eight hundred troops and a body of Militia, (the latter all colored) under orders. God alone knows what the end may be, but to judge of the future from the past, it may yet form a second edition of the St. Domingo tragedy.

The Boston Shipping List contains a list of the vessels now on their way to California, corrected down to the latest dates. The number vessels that have left the Atlantic ports in the United States for California is 1,227, viz: 379 ships, 343 barks, 264 brigs, 207 schooners, 2 sloops (one of these is at St. Thomas in distress, and will return to Boston), and 28 steamers.

Two Weeks Later from California.—The steamer Crescent City, from Chagres, arrived at New York on Second-day morning last, with news and mails from California to May 15. San Francisco was visited by another terrible fire on the 4th of May, which destroyed over *two hundred and forty buildings*, and property valued at between *four and five millions of dollars*—more, it is said, than could be destroyed in any other city in the same space. It is supposed to have been the work of an incendiary, and $5,000 reward is offered for his detection. The reports from the mining regions are quite favorable. New digging ground has recently been discovered in several places, concerning which large stories are told.

The American Prisoners at Havana.—By the Bark Rapid, Havana papers to June 13th have been received. The trial of the prisoners taken at Woman's Island was still progressing, on board of the Spanish 74, lying in the port. A large number of gun boats were kept rowing around her to prevent any persons from communicating with her. The United States Consul, Mr. Campbell, and Commander Randolph, asked permission to see them, but the authorities refused to allow them to hold any communication with them, stating that they would be tried by the laws of maratime nations, and if found guilty they should be dealt with accordingly. There have been several deaths among the prisoners. The Captains and crews of the bark Georgia and brig Susan Loud, were kept in confinement on board of the same vessel with those who were taken off Woman Island.

The Late Storm in Illinois.—We continue, says the Galena Advertiser, to receive accounts of destruction by the storm that passed over the middle of the State a few days ago. The Fulton Republican says much damage was done on Spoon River. Wheat, fruit, &c. in large quantities, were destroyed. A letter from Havana says: "The growing wheat crop, for a space of six miles wide, was partially, and on many farms wholly destroyed. Many houses were blown down or injured. The hurricane accompanying the hail was terrific. The damage in this county, as far as heard from, may be estimated at $100,00o." The storm was equally furious in Warren County. The Obuawka Spectator says: "Several gentlemen living near Swan Creek had, in addition to the growing crops, a number of colts, cattle, sheep and hogs killed by the hail."

SUMMARY.

The Carrolton Democrat says the Murrell plan of selling negroes and enticing them away to sell them again has been practiced upon a citizen of Carroll County. The fellow sold two negro men for $2,000, and in 3 or 4 weeks the owner came, proved property and took them home. The thief has been lodged in jail. His plan was to keep selling the negroes till he acquired as much money as he wanted, then carry the negroes to a free State and divide the money.

We learn from the Gloucester Telegraph that, notwithstanding the depression of the fishing business, and the severe disasters which have visited the fishermen of Cape Ann the past spring, with their accustomed enterprise, they are making arrangments to pursue this business with increased vigor and energy. The Telegraph says, "About fifteen or twenty new vessels, costing from $60,000 to $80,000, will be added to our fleet the present year."

A lead mine has been recently discovered in Prospect, Me. The Belfast Signal says that the vein of ore makes its appearance in a ledge beneath low-water mark on the shore of Penobscot River, and thence runs under ground, following the direction of the ledge. An analysis of several samples, differing from each other in value, has been made by Dr. Jackson of Boston, which gives as a mean 75 per cent. of lead, and 13 of silver.

We learn from the Coldwater (Mich.) Sentinel, that the County Treasury of Branch County was robbed on the night of the 10th inst. of $1,400. The office and safe are both supposed to have been entered by false keys, as no marks were discovered about the windows or doors. $1,200 of it was the school money just distributed, in Michigan Insurance bills. The Sheriff has offered $500 reward for the thief and money, or $300 for the thief.

Mexican papers contain accounts of the terrible ravages of the Cholera. In Tabasco the disease had broken out with great violence. At Queretaro the number of deaths since the commencement of the epidemic amounted to 728. The Government has decided, in case the Cholere should attack the capital, to form a new cemetery at Molino del Rey.

Gen. Paez, the Venezuelan hero, was to embark at Cumana, May 24, on board a Venezuelan steamer for St. Thomas. Thence he will probably come to the United States. He leaves his country as an exile.

The extensive Powder Mill of Messrs. Lyman & Fenton, in Bennington, Vt., was blown up on Saturday evening, the 15th inst. at about 11 o'clock. The machinery was extensively damaged, but no lives were lost.

In Washington, on Sunday afternoon last, there was a heavy thunder storm, and several buildings in the heart of the city were struck by lightning. Many persons were stunned, but none seriously injured.

Dr. Wm. R Winston was tried lately in Eaton, Ohio, for seducing Harriot Keever, aged 19, and adjudged to pay her father $15,000. Winston is a married man and a doctor. Miss Keever was residing with him as a patient.

At a recent meeting of the trustees and faculty of New York University, Rev. George W. Bethune, D. D., was unanimously elected Chancellor of the University, in the place of Hon. Theodore Frelinghuysen.

50,000 baskets of Strawberries were brought to New York by the Paterson train on Friday night. They were picked mostly in Bergen County, N. J.

Late advices from Point Petre state that the Government had succeeded in suppressing the insurrection among the negroes, but not until several of the ringleaders were shot.

The little steamboat Swallow, running from New York to Dobb's Ferry, was burnt near New York on Sabbath morning last. There were sixty or seventy passengers on board, all of whom were taken off and saved, except a child, which was thrown overboard by the mother, who jumped after it, and she only was fished up.

The Supreme Court at Boston have delivered an opinion on the petition of Prof. Webster for a writ of error. They are unanimous in dismissing the petition, considering that every form necessary to constitute a legal trial was complied with.

At New Orleans, a Grand Jury have found true bills against Lopez, Mr. Sigur of Del., Gov. Quitman, Judge C. Pinkney Smith of Miss., ex-Gov. Henderson, Mr. O'Sullivan, and ten others of the Cuban invaders.

The American steamship Pacific, the second of Collins' line, made the voyage to Liverpool in twelve and a half days from New York.

A dispatch from New Orleans, dated June 20th, says: The U. S. Marshal has arrived from Key West with Cols. Gonzales, O'Hara and Pickett, and Capt. Lewis, Cuban Invasionists, in custody.

New York Markets—June 24, 1850.

Apples—Green, per bbl 4 00 a 6 00. Dried, per lb 12½c.

Ashes—New Pearls 6 00; Pots 5 69.

Beans—Small dry, 1 25 a 1 75 per bush.

Flour and Meal—Flour, 5 37 a 5 50 for common and straight State, 6 12 a 6 19 for pure Genesee. Rye Flour 2 87 a 2 94 Jersey Meal 2 94.

Grain—Nothing doing in Wheat, the prices being too high for transactions; the stock is very light. Corn 62 a 64c for Western mixed and round yellow. Rye 61c. Oats 44 a 45c for Jersey, 47 a 48c for Northern. Black-eyed peas 2 00, Canadian 70c per bush.

Provisions—Pork, 8 75 for Prime, 10 75 for Mess. Beef is very dull; Prime 17 00 a 18 00. Of Butter and Cheese the supply is large; Ohio Butter is 9 a 12c, State 10 a 17c; Cheese 4½ a 7c.

Beeswax—1,000 lbs sold at 25 a 26c.

Feathers—Prime sold at 35c.

Green-Corn—2 a 5c per ear.

Eggs—Ten for a shilling.

Onions—1 50 per bushel.

Potatoes—Western red, per bbl 1 00; Kidneys 1 50; Mercers 1 50; Carter's best 1 75; Sweet per bbl 4 25.

Wool—The new clip continues to arrive in very small lots; 2,000 lbs fine Dutchess County have been sold at 40c, cash. There is collected at Buffalo 60,000 to 70,000 lbs of the new clip, ready to come forward when opportunity offers.

MARRIED,

June 4, by Rev. W. B. Gillett, Mr. Eden Boice, of Rahway, to Miss Isabel F. Randolph, of Plainfield, N. J.

In Alfred, Allegany Co., N. Y., on the 8th of June, 1850, by Daniel Potter, Esq., Mr. Jason L. Worden to Miss Phebe A. Bliven, all of Alfred.

DIED,

June 14th, Nehemiah F. Randolph, of Piscataway, N. J., after a painful illness of two months, which he bore with the meekness and patience of a child of God. He had been for a number of years a worthy and faithful member of the church of God, faithful to his duty, always willing to bear his part; it was for him but to know that a work was necessary to be done, and then, without hesitating, he was ready to do it. In the death of this brother, his family and the church suffer a great loss; but their loss is his gain. W. B. G.

In Plainfield, Otsego Co., N. Y., May 30th, Mrs. Mary Langworthy, consort of Mr. Henry Langworthy, and daughter of Mr. Amos Rogers, of Preston, N. Y., in the 37th year of her age. Mrs. L. became pious when about 16 years of age, and united with the Seventh-day Baptist Church in Preston, then under the pastoral care of her grandfather, Eld. Davis Rogers. She bore, with much patience, her last painful illness; and gave to her friends satisfactory evidence that her only hope and confidence were placed upon Jesus. She has left an affectionate husband, and many relatives and friends, to lament their loss.

In Westerly, R. I., April 14th, 1850, Mr. Joel Crandall, aged 79 years. He left a widow and several children to mourn the loss of a kind father and an affectionate husband.

In Hopkinton, R. I., May 31st, Rowland Babcock, aged 77 years. They rest from their labors and their works follow them.

LETTERS.

H. W. Glaspey, G. H. Babcock, D. Coon, W. B Maxson, G. Kelsey, L. Crandall, J. Y. Wilcox, W. B. Gillett, Azor Estee, G. F. Randolph, C. D. Langworthy, D. Potter, H. G. Greenman.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Randolph Drake, Plainfield, N. J.	$4 00	to vol. 7 No. 52
Ezekiel Thomas, Shiloh, N. J.	2 00	" 6 " 52
G. F. Randolph, Millington, N. J.	2 00	" 5 " 52
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BENEDICT W. ROGERS, Treasurer.

☞ The Sixth Volume of the Sabbath Recorder ended June 13th. On looking over our books, we find that a good many subscribers have not yet paid for that volume. We entreat them to attend to this matter at once. Those in arrears for volume 6, who send us four dollars immediately, will be credited in full for volumes 6 and 7.

☞ Several new names were last week inserted in our list of Agents—James Hubbard, for Scott, N. Y.; Hiram W. Babcock for Watson, N. Y.; Charles Spicer for Hopkinton City, R. I.; William A. Weeden for Jamestown, R. I.; and Job Tyler for Oporto, Mich. It is hoped that these brethren will accept the appointment, and that all whose names are on our list as agents will either serve us in that capacity or notify us of their inability to do so.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the followsng sums since his last report through the Recorder:—

From 1st Church Hopkinton, R I	$15 50
" Church at DeRuyter, to make Gurdon Evans life member	25 00
" Caroline A Osgood, Lima, Wis	2 00
" Gordon Hull, " "	1 00
" Luke Stillman, " "	50
" Phebe Stillman, " "	50
" W P Stillman " "	4 00
" Maxson Stillman, Lincklean	5 00
" T R Green, Phœnix, R I {fm $6 00 hm 3 00}	9 00
" 2d Church at Brookfield	13 12
" Lydia Green, Alfred	5 00
" Church at Marlborough, N J	14 00
" Eld John Hall, Salem, N J	1 00
" Collection at Eastern Ass'n, Shiloh, N J	49 50
" Enoch Barnes	5 00
" E J Davis, Shiloh, N J	5 00
" Shiloh Sab School Penny Collection toward educating a Chinese child	2 00
" Mrs Beulah Renshaw, Shiloh, N J	1 00
" J B Davis "	1 00
" Charles Bright "	3 00
" Elizabeth Bright "	1 00
" Keziah Titsworth 12½c, Abel S Titsworth 25c, Thomas B Titsworth 12½c, Benjamin F Titsworth 10c, A J Titsworth 10c	70
" Dea R Davis, Shiloh, N J	3 00
" Jas Rogers, Waterford, Ct f m $1 50 h m 50c	2 00
" J C Maxson " " 50 " 50	1 00
" Clarinda Rogers " " 1 50 " 50	2 00
" Sally A Maxson " " 50 " 50	1 00
" D Brooks, Jr " " 1 00	1 00
" David Rogers " " 4 00 " 1 00	5 00
" A Friend of Missions at Alfred	6 00
" Church at Scott for a life-membership	25 00
" Tacy Burdick, Scott	1 00

A D TITSWORTH, Treasurer.

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Joel Green, Watertown, Jefferson Co., N. Y.

Trustees of the Publishing Society.

THE Trustees of the Seventh-day Baptist Publishing Society will meet at Plainfield, N. J., on the 4th day of July, at 10 o'clock A. M.

T. B. STILLMAN, Rec. Sec.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

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Miscellaneous.

STRANGE INSTINCT OF THE DEER.

The large American panther has one inveterate and deadly foe, the black bear. Some of these immense bears will weigh eight hundred pounds, and their skin is so tough that a musket-ball will not penetrate it. As the panther invariably destroys all the cubs which come in her path, so does the bear take great pains to destroy the panther, and fortunate indeed is that animal who escapes the embrace of this black monster. The following exciting and interesting scene is related by a gentleman who was an eye-witness:—

A large deer was running at full speed, closely pursued by a panther. The chase had been a long one; for, as they came nearer, I could perceive both of their long, parched tongues hanging out of their mouths, and their bounding, though powerful, was no longer elastic as usual. The deer having discovered in the distance a large black bear, playing with her cubs, stopped a moment to sniff the air, then coming still nearer, he made a bound, with head extended, to ascertain if Bruin kept her position. As the panther was closing with him, the deer wheeled sharp around, and turning back almost upon his own trail, passed within thirty yards of his pursuer, who, not being able at once to stay his career, gave an angry growl and followed the deer again, but at a distance of some hundred yards. Hearing the growl, the bear drew his body half out of of the bushes, remaining quietly on the lookout. Soon the deer again appeared, but his speed was much reduced; and as he approached toward the spot where the bear lay concealed, it was evident that the animal was calculating his distance with admirable precision. The panther, now expecting easily to seize his prey, followed about thirty yards behind, his eyes so intently fixed on the deer that he did not see Bruin at all. Not so the bear. She was aware of the close vicinity of her wicked enemy, and she cleared the briers and squared herself for action, when the deer, with a beautiful and powerful spring, dashed clean over the bear's head, and disappeared. At the moment he took the leap, the panther was close upon him, and was just balancing himself for a spring, when he perceived, to his astonishment, that now he was faced by a formidable adversary, not the least disposed to fly. He crouched, lashing his flanks with his long tail, while the bear, about five yards from him, remained like a statue, looking at the panther with her fierce glaring eyes.

One minute they remained thus; the panther, his sides heaving with exertion, agitated, and apparently undecided; the bear perfectly calm and motionless. Gradually the panther crawled backward, till at a right distance for a spring, when, throwing all his weight upon his hind parts, to increase its power, he darted upon the bear like lightning, and fixed his claws into her back. The bear, with irresistible force, seized the panther with her two fore-paws, pressing it with the weight of her body, and rolled over it. I heard a heavy grunt, a plaintive howl, a crashing of bones, and the panther was dead. The cub of the bear came to ascertain what was going on, and after a few minutes' examination of the victim, it strutted down the slope of the hill, followed by the mother, who was apparently unhurt.

A HUNGARIAN BARON.

As one of the last characteristic barons of feudalism, I may name the Baron Palocsay. On his manor he never permitted any of the county officers to execute the decrees of the county; but requested to have them immediately communicated to him, and always enforced them himself most conscientiously, even when they were against his own interest; but he jealously refused to allow any one but himself to rule on his estates. As he spent immense sums on elections, and by his superb hospitality and beneficence had great ascendancy over the county officers, they often yielded to his feudal whims; as also, no less willingly, did his numerous guests. From time to time, especially in winter, the castle, where the old baron dwelt the whole of the year, being in a lofty and bleak situation, would chance to be without visitors. At this, his lordship felt annoyed, and in such cases habitually sent out in search of guests. His servents went to the high-road that leads to Galicia and Szepes, and when they saw a traveling carriage, they forced the travelers to turn to the castle, where the baron, without listening in the least to their protestations, entertained them for three days in the most princely manner, because, as he said, "The Hungarian has a right to keep his guests for three days: if they are willing to remain longer, it is a great honor to the host." This notion many Hungarians still retain, even if they no longer enforce it as practically as the old baron used to do. Indeed, I know of the case of a Mr. S——, who when once he came on a visit to a Hungarian country gentleman, remained for seven years in the house of his host. This certainly was a little eccentric, but visits for several months are not unusual; and persons who come with three or four children may be heard to apologize for not having brought with them the rest of the family. Baron Palocsay's castle, however, never presented a more curious aspect than every year in autumn, which, in the highlands, is the general wedding season with the peasant, who rarely enters into this auspicious state until after the harvest, when his most pressing labors are over. At that season the baron used to assemble in his hall all peasant girls, from sixteen to twenty years old, and all the lads, from twenty-two to twenty-six, belonging to his manor; which had a Slavoc population. He had them ranged opposite to one another, sorted them pair by pair, and said: "Thou Janci (John) art precisely fit for Marcsa (Mary), and thou Andras (Andrew), for Hancsa (Anne)," and so on. The couples thus designated went to the chapel, where the chaplain announced their marriages, which, after a fortnight were performed, and every one of the newly-married received a cow and many other accommodations for their establishment. When, however, one of the lads objected to the choice made for his benefit, and mentioned his disinclination for Hancsa, and his preference for Hya (Ellen,) the baron would reply, that he did not believe it, and obliged the lad, as a proof of his love, to endure twenty-five lashes. If he underwent this trial, he was free to choose for himself.

[Memoir of a Hungarian Lady.

MUMMIFICATION.

Mr. Gliddon, the distinguished lecturer on Egypt, delivered the concluding lecture of a series, at the Tremont Temple, in Boston, on the 7th inst. He commenced with some remarks on the origin of Mummification, which he traced to the practice of burying in the sand, which in Egypt contained alum, niter, and another salt, that preserved the bodies. He fixed the age of this Mummy, by the coffin and mode of embalming with bitumen, and by other marks, to as late a date as 1500 years B. C. Mummies continued to be made as late as the fourth or fifth century, A. D., and there must have been as many as 500 million embalmed during the 4000 years continuance of the practice, at an expense of 300 millions of dollars, which went to the priests. His opinion was, that the practice was first adopted from convenience, and that it owed its continuance partly to the fact that it brought a revenue to the priests.

In regard to the Mummy exhibited to the audience, Mr. Gliddon said that the outer case, the inner coffin, and the carving of the face on both, were those of a female; and so was the inscription. But the body turned out to be that of a man. But mistakes would occur in the best regulated families; and where there were 7,000 bodies on hand at the same time, it was no wonder that one should occasionally get into the wrong coffin. He then read the letter of Mr. Harris, who obtained the Mummy, who said this kind of case usually contained the best kind of Mummy. It has been authenticated, also, on the way. The coffin was that of a first-class Mummy, but the wrong body had got into it.

Mr. Gliddon said he had discovered, on the leather straps across the breast, the name of the King, in whose reign this mummy was made, which was *Osorcon III.*, who was the sixth descendant from Shishab, the conqueror of Rehoboam, which was about 900 years B. C. He remarked, also, that with or near every corpse, there was buried an image of the Mummy, as a testimony that the person had been embalmed; and he exhibited one of them which he had found in Egypt, and which was that of the mother of this King, *Osorcon III.*, in whose reign this Mummy was made.

Mr. G. then concluded with some moral reflections, with a comparison of the people of whom the specimens exhibited were remains, with ourselves and our ancestors, showing that they were, like us, of the Caucasian family.

LEAD-PIPE AND SHOT FACTORY.

The N. Y. Tribune gives the following account of an extensive lead-pipe and shot factory situated in Water st., in this city:—

"It is entirely devoted to the manufacture of Lead-Pipe, Block-Tin Pipe (a new article,) Sheet-Lead, Drop-Shot, and compressed Buck-Shot and Balls—all carried on within the same building. The partners in the firm are Thomas O. Le Roy and David Smith, who have been in the business four years. They are far the largest consumers of Pig-Lead in the United States—employing in the various branches of their manufacture more than Eight Million pounds per annum. They employ only about 30 men and boys, most of the labor being performed by steam power.

"The Shot is manufactured upon an entirely new plan, recently patented by Mr. Smith in this country and Europe. The principle involved is the application of an artificial current of air to the descending Shot—by which means the great hight hitherto deemed indispensable in this manufacture, is altogether obviated; as the hight of an ordinary three-story store, with a trifling outlay, is amply sufficient under this improved method. The work is accomplished by sending an artificial current of air up a flue, down which the shot are dropping, thus making the falling shot come in contact with as much air in passing down forty feet, as they would in falling through two hundred and fifty feet of stagnant air in a high tower. The labor of making the shot is performed almost entirely by steam machinery; two men being employed above to melt and pour the metal, and one man and two boys below completing the subsequent processes of screening, weighing and bagging the different sizes. It is believed that, with present facilities, the establishment can manufacture a sufficient supply of Shot for the whole United States. A part of the second story of the store is devoted to the machinery for making the Cempressed Bullets. These are made of all sizes, struck from cold lead, with great rapidity, and most beautifully perfect.

"The Pipe Machine is driven night and day. The process is exceedingly simple, and marvelously expeditious, and the Pipe is of excellent quality. The Block-Tin pipe is something long demanded in the Arts, and we believe has never been produced elsewhere. Its great superiority over other materials for soda fountains, water-pipes, and other uses, or where chemical agencies are at work, creates an active demand in this department. The pipes are warranted pure tin, and can be produced at a cost very little exceeding that of the common lead-pipe. Experiments have recently been made to test the strength of the tin-pipes, the results of which were entirely satisfactory. Being subjected to an enormous hydraulic pressure, the samples expanded in dimensions as the force grew stronger, but broke only at four thousand pounds to the square inch."

SINGULAR DISPLAY OF COURAGE.

An exhibition of a novel and attractive character has just been opened at Hyde Park Corner, London. Mr. Roualeyn Gordon Cumming, a young gentleman of property in the Highlands, and as keen a sportsman as the Highlands have ever produced, has filled the old Chinese Gallery with the trophies of his skill—the produce of five years' shooting in the far interior of Southern Africa, many hundred miles beyond the farthest point hitherto reached by any white man. "When we state," says the *London Athenæum*, from which we get these facts, "that Mr. Cumming has killed eighteen lions, twenty-eight specimens of the black rhinoceros, seventy-six hippopotami, and one hundred and five elephants, our readers will know what his daring is, and what his success has been. His lions' skins are the finest we remember to have seen—worthy coverings for the king of beasts. He has at least one thousand pounds worth of ivory in the room, and a pair of elephant's tusks measuring nine feet—the largest known. The whole gallery looks like a combination of a baronial hall and a furrier's shop. Antlers of the largest size and the most elegant proportions arrest the eye at every turn. The fore feet of an elephant (exhibited on the dais) afford a noble idea of the enormous size of the herds of elephants which he had the luck to fall in with. Mr. Cumming would realize Charles the Fifth's idea of a hero. He knows not fear. His coolest moments seem to have been in confronting half a dozen lions, or an enraged lioness with her young—or in lying at his ease at night near to fountains where lions are slaking their thirst and making the desert roar with the deep thunder of their voices."

SIBERIAN SLEDGE DOGS.

These dogs are said to resemble the wolf, to have long, pointed, projecting noses, sharp and upright ears, and long bushy tails; color various—black, brown, reddish brown, white and spotted. They vary also in size, but a good sledge dog should not be less than two feet seven inches high. Their howling is that of a wolf. In the summer they dig holes in the ground for coolness, or lie in the water to escape the mosquitoes, which in those regions are not less troublesome than one of Pharaoh's plagues. In winter they burrow in the snow, and lie curled up with their noses covered by their bushy tails. The preparation of these animals for a journey is carefully to be attended to. For a fortnight, at least, they should be put on a small allowance of hard food, to convert their superfluous fat into firm flesh. They are at first to be driven from ten to twenty miles daily; after which, Von Wrangle says, they have been known to travel a hundred miles a day without being injured by it.

"We drove ours," he says, "sometimes at the rate of one hundred wrists (sixty-six miles) a day. Their usual food is fresh fish, thawed and cut in pieces; and ten frozen herrings are said to be a proper daily allowance for each dog. A team consists commonly of twelve dogs; and it is of importance that they should be accustomed to draw together. The foremost sledge has usually an additional dog, which has been trained as a leader. On the sagacity and docility of this leader depends the quick and steady going of the team, as well as the safety of the traveler.

A FOG IN LONDON.

There was a remarkable fog in London on the night of November 21, of which the Times gives the following account:—During the early part of yesterday the fog which overspread the metropolis and its neighborhood was not very dense—at least a Londoner would not consider it; but as the evening advanced the decreasing of light became apparently accelerated by a very great increase in the thickness of the atmosphere, and before 5 o'clock the whole of the metropolis was overspread by that which, without exaggeration, may be designated as a "thick darkness." The streets presented, in every quarter, appearances of the utmost confusion and alarm. Persons on foot literally groped their way through the mass of smoke and vapor which filled every street, whilst carriages of all descriptions, wagons, omnibuses, and cabs, made their way at a snail's pace, and under circumstances alike dangerous to the parties who guided them, and to those with whom they were every moment coming in contact. In vain were vehicles provided with lamps and preceded by torches—in vain was the greatest care and caution observed by those who led or drove, accidents became of momentary occurrence, and amidst the shouting of men, the occasional screams of the few women and children who ventured abroad, the glare of the torches, and the active dexterity of thieves, the police found abundant employment, while every one who had a home, and no very pressing business to keep him out of doors, hurried into shelter with as much expedition as the prevailing darkness and confusion would permit.

Music of the Pacific.—No one can be in Monterey a single night, without being startled and awed by the deep, solemn crashes of the surf as it breaks along the shore. There is no continuous roar of the plunging waves, as we hear on the Atlantic sea-board; the slow, regular swells—quick pulsation of the great Pacific's heart—roll inward in unbroken lines, and fall with single grand crashes, with intervals of dead silence between. They may be heard through the day, if one listens, like a solemn undertone to all the shallow noises of the town; but at midnight, when all else is still, those successive shocks fall upon the ear with a sensation of inexpressible solemnity. All the air, from the pine forests to the sea, is filled with a light tremor, and the intermitting beats of sound are strong enough to jar a delicate ear. Their constant repetition at last produces a feeling something like terror. A spirit worn and weakened by some scathing sorrow, could scarcely bear the reverberation.

[Taylor's California.

Execution of a Crow.—The rookery in front of the Uxbridge Arms Hotel, in Carnarvon, has been the scene of a most extraordinary occurrence. One morning, a solitary crow was observed advancing towards the place, and three of the feathered tenants of the said rookery sallied forth to meet the apparent stranger. The company having entered the hallowed precincts of the rookery, amidst a good deal of cawing and other peculiar noises, the victim was pounced upon, and *vi et armis* borne to a tree, where its neck was firmly fixed between two branches, and while one of the executioners stationed himself above, the others rendered material assistance by suspending themselves a dead weight to the feet of the unfortunate culprit. The work was soon accomplished, as life in a few minutes became totally extinct. The carcass still remains dangling in the air, probably to serve as a warning for others!

Singing Shells—Mr. Taylor, a tourist, when at Bathculoa, in Ceylon, on going at night on a lake near the fort, was struck by a loud musical noise proceeding from the bottom of the water. It was caused by multitudes of some animals inhabiting shells. The sounds are like those of an accordeon, or Æolian harp, guitar, &c., vibrating notes, and pitched in different keys. A snail, abundant in Corfu, if irritated by a touch with a piece of straw, will emit distinctly audible sound in a querulous tone, and thus it frequently repeats if touched.

Singular Divorce Case.—A favorable report on a petition for divorce was made in the Connecticut Legislature recently. The circumstances, as detailed by the Chairman of the Committee, were as follows:—The petitioner was married at the age of 20. She was a respectable and intelligent young lady, but owing to some peculiar circumstances, her mind became affected, not to absolute insanity, but she was in a distracted state, and in this condition came to New Haven on a visit to her sister. At this time she became acquainted with her husband, who is a colored man, through the agency of a colored woman who was employed by her in washing. Her husband had never proposed the match, nor had she; but one evening she was invited to the house of her washerwoman, and there found a company assembled, and she was informed she had been published, and that those present had come to see her married. She consented, and the ceremony was performed by a colored clergyman. Her husband then carried her to New York, and placed her among associates that were very disagreeable to her. He went to California some months ago, but has recently returned. She has recovered from her hallucination, and looks upon her husband with disgust and horror. He had received notice of her application for divorce, but did not appear in opposition.

Tremendous Storm.—A tremendous storm of hail, rain, wind and thunder, recently swept over Sangamon County, Ill. The Springfield (Ill.) Journal says: "We hear of damage done in Shelbyville, Jacksonville, Rushville and Alton. But its most awful effects were felt in Sugar Grove, in Menard, some 20 miles north-west of this city. A gentleman describing the approach of the storm, says that he saw it approaching with great rapidity, the cloud seeming to be near the surface of the earth. It was accompanied by fearful wind, thunder and lightning, and the rain and hail fell in a perfect avalanche. Timber trees were broken, twisted, and blown down; fences were prostrated for miles; roofs of houses were blown off. A stone dwelling was entirely prostrated. Hogs were killed in great numbers; the fruit trees were broken and bruised, the bark on the west side peeled off and entirely denuded of leaves and fruit. The small grain was entirely cut up, as well as all vegetables in gardens. Fowls were killed, and sand-hill cranes, plovers and prairie-chickens, were dead about the prairies. In a word, it seemed utterly impossible to describe, truly, the desolation of the scene."

Singular Amalgamation.—A friend left at our office, a few days since, says the St. Paul Chronicle, May 25, what may be considered, so far as our knowledge extends, a production peculiar to Minnesota. It was a grub worm, apparently of the ordinary species, from the head of which had sprouted a plant some three inches in length. Both animal and vegetable life had become extinct, when we first saw it, though vitality clearly existed in each when taken out of the ground. We understand this species of production is not uncommon in the vicinity of Point Douglass, where this was found. The weeds springing from the head of the worm grow to the hight of two or three feet, the legs of the insect meantime extending themselves into the earth in the shape of roots. Animal life remains apparent until the vegetable shoot above ground is killed by a change of season, but whether a crop of grubs is produced in the way of seeds, we are not advised. What can't we raise in Minnesota?

Coal Trade of the Ohio.—The amount of coal taken from the mines on the Ohio and its tributaries is estimated to exceed 35,000,000 of bushels. This costs the consumers two and a half millions of dollars or more. The yearly consumption of New Orleans is about 8,000,000 bushels, and is increasing at the rate of 33 per cent. per annum. The average increase of consumption in the West is estimated at 25 per cent. a year. Lieut. Maury, who has given considerable attention to the subject, predicts, that should a canal or railway be constructed across the Isthmus of Panama, in a few years after the completion of either, the demand for Ohio River coal on the coast of the Pacific will be equal to 80,000,000 of bushels a year. No coal has been discovered from Cape Horn to the mouth of the Columbia. The Panama and San Francisco steamers, now use Pennsylvania and Liverpool coal at $30 a ton. The ocean steamers, from New York, touching at New Orleans, are great consumers, taking in 25,000 bushels a trip.

[Cin. Gazette.

A Five-Footed Horse.—A short time ago a horse was brought into a blacksmith's shop in Cambridge, Mass., to get five feet shod. The horse was of a larger size than usual, but in other respects in no way remarkable, with the exception of the supernumerary foot. This was upon the left hind leg, having its origin upon the inside, just above the fetlock joint, or, to speak more exactly, between the larger pastern and cannon bones—had its own tendons for bending and extending the foot, and these motions were effected independently of the natural foot, showing an independent set of muscular fibers also. The foot and hoof were well shaped, but were not more than one-half or two-thirds of the size of the others. It was placed firmly upon the ground in walking, and the shoe, which was well-worn, showed that the foot did its duty in supporting and moving the animal.

Papers in North Carolina.—There are 33 newspapers printed in North Carolina, all weekly, except two semi-weekly and one tri-weekly. No magazine or other periodical is issued. The Raleigh Register, from the best information it can obtain, averages the weekly circulation of each paper at 550, which gives a total circulation of 18,150 per week, for the whole State. The population of North Carolina is 800,000, or say 108,000 families, so that not more than one out of six families is supplied with a newspaper.

Immortality of the Soul.—Barry Cornwall puts into the mouth of Julian the Apostate the following beautiful argument in favor of the immortality of the soul:—

> "I cannot think that the great soul of man,
> With its accumulated wisdoms, too,
> Must perish. Why, the words he utters live;
> And is the spirit which gave birth to thoughts
> Beneath its own creation?"

Bunyan's Influence.—Bunyan was buried in Bunhill Fields, where his tomb is often visited. Not long ago a funeral took place there, which was attended, among others by the celebrated Doctor Maginn, for a long time one of the most brilliant writers of Blackwood's Magazine. As soon as the ceremony was over, the Doctor said to the sexton: "Grave-digger, show me the tomb of John Bunyan!" The grave-digger led the way, and was followed by Maginn, who seemed deeply thoughtful. As they approached the place, the Doctor stopped, and touching him on the shoulder, said: "Tread lightly." Maginn bent over the grave for some time in melancholy mood, deeply affected, and exclaimed, in solemn tones, as he turned away: "Sleep on! thou prince of dreamers!" The "dreamer" had lain there one hundred and fifty years, but no lapse of time has destroyed the spell which he still holds over the strongest minds.

The Pacha of Egypt is causing the work of macadamizing the Desert Road to be proceeded with yet more vigorously. An agreement has been made with contractors to enlarge the station houses on the Desert, so as to admit of the necessary stabling accommodation for eight or ten relays of horses, instead of four or five, by which means fifty or sixty persons will be moved across in one train, instead of, as at present, half that number. Mules again are to be substituted for baggage camels in the transport of the Indian luggage and cargoes, with a view to a reduction of the time consumed in this operation between Suez and Cairo, from thirty-six to twenty-four hours.

A Noble Boy.—A touching incident occurred recently at a steamboat sinking, on the Missouri river, near St. Louis. Among the persons who were swept overboard, were a woman and a boy about twelve years of age. A man on the steamer seeing the boy buffeting the waves just beyond the boat, threw him a rope, and called to him to take hold of it. The little fellow replied: Never mind me—I can swim; save mamma. They were both rescued.

Variety.

In New York, on the day the last English steamer sailed, a young Irishman, named Michael Lowry, established himself at the outside of the Post Office window, where he stood, receiving letters and postage from all the simple-looking of his countrymen and women, who came to deposit and pay. He was detected by some person, who called one of the 1st district officers and had him arrested. On his person were found some twenty or thirty letters, for all of which he had been paid postage.

A process for preserving milk for any length of time, invented by a Russian chemist named Kirkoff, consists in evaporating new milk by a very gentle fire, and very slowly, until it is reduced to a dry powder. This powder is to be kept in bottles carefully stopped. When it is to be employed, it is only necessary to dissolve the powder in a sufficient quantity of water. According to Mr. Kirkoff, the milk does not lose by this process any of its peculiar flavor.

In matters of great importance, and which must be done, there is no surer argument of a weak mind than irresolution. To be undetermined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find time to set about it; this is as if a man should put off eating, and drinking, and sleeping, from one day and night to another, till he is starved and destroyed.

John C. Calhoun, in his younger days, pursued a course of legal studies under Judge Reeves, of Litchfield, (Conn.) After he completed his studies, it is stated that Judge Reeves, in remarking on the peculiar talents of different individuals, said, if he had a case in court where life depended on persuading a jury that pumpkins were the natural fruit of apple trees, he knew no man whom he should employ with so much confidence as John C. Calhoun.

Gov. Hammond, of South Carolina, estimates the present capacity of the slave-holding States as equal to the support of 200,000,000 of inhabitants. To give Virginia as dense a population as Belgium has, (which exports far more of human food than Virginia does,) would require all the people now in the United States to reside in the "Ancient Dominion."

"You may say what you please," says Lysimachus, "but there is no heat in the sun's rays." The argument was dropped, and he fell asleep. His opponent singed his beard with a burning glass. He awoke in great pain. "Indeed, my friend," says Lysimachus, "this is a SENSIBLE demonstration."

It is curious to see how intimately the habit of intemperance, and also ignorance, are connected with crime. Of 537 prisoners in Auburn State Prison, last year, 450 had been habitually intemperate, and nearly all the rest regular drinkers. In England, of 4,105 convicts transported in 1840, only 390 (less than one tenth) could read.

German papers state that Mr. Gunther, the head of a locomotive factory at Neustadt, near Vienna, has solved the problem relative to the ascent of trains on inclined planes; and built an engine which will draw with ease, up an incline of 40 degrees to 50 degrees, a train of the weight of 2,500 tons.

In M. Lombard's returns for Geneva, the average longevity of stone cutters is stated at 34 years; sculptors, 36; millers, 42; painters, 44; joiners, 49; butchers, 53; writers, 51; surgeons, 54; masons, 55; gardeners, 60; merchants, 62; Protestant clergymen, 63; and magistrates, 69 years.

Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed, "What a clamor would these men have raised if they had caught *me* at such a banquet!"

The most *perfect* and the most *abandoned* characters are found among women. It was probably for this reason that the ancients represented both the *Graces* and the *Furies* as women.

Snow, as it falls, is twenty-four times lighter than water, which may be proved by melting twenty-four measures of snow, and they will be found to produce but one of water.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh*, *Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University*, *New Monthly*, *Fraser's*, *Tait's*, *Ainsworth's*, *Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

Terms.—The Living Age is published every *Saturday*; price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

Clubs, paying a year in advance, will be supplied as follows:

Four copies for - - - - -	$20 00
Nine " " - - - - -	40 00
Twelve " " - - - - -	50 00

Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars.

Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers.

Any number may be had for 12½ cents; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

CAMBRIDGE, April 24, 1844.

I approve very much of the plan of your work; and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

NEW YORK, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

WASHINGTON, Dec. 27, 1845. J. Q. ADAMS.

Published by E. LITTELL, & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society

AT NO. 9 SPRUCE-ST., NEW YORK.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—$2 00 PER ANNUM, IN ADVANCE.

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NEW YORK, FIFTH-DAY, JULY 4, 1850.

WHOLE NO. 315.

The Sabbath Recorder.

DUTY OF THE CHURCH TO AID IN EDUCATING CANDIDATES FOR THE MINISTRY.

Report of a Committee of the Seventh-day Baptist Western Association, adopted at the recent meeting of that body, and published by its request.

Your Committee, having carefully examined the subject submitted to their consideration, respectfully present the result of their deliberations in the following view.

The *necessity* of an educated ministry has been fully set forth and demonstrated in the Report of a Committee, presented to this Association, adopted at its last session, and published in the Sabbath Recorder of May 2d and 9th, 1850. At that session, it was

Resolved, "That this Association recommends young men who are looking forward to the ministry, to take, as a preparatory step, a regular course of academical and collegiate studies, equal to that required for the first degree in the colleges or universities of this country; and, secondly, to take a regular theological course, equal to that marked out for the graduate course in the Union Theological Seminary of New York, or some similar Seminary."

Now, if this requisition upon young men looking forward to the ministry be a just one—if they owe such a preparation previous to entering upon the service of the church—the question at once arises, What are the reciprocal duties of the church? For, it were a repudiation of all principles of reciprocity, to expect that one party shall make *all* the sacrifices, and the other party share equal or superior profits. It has been truly said, that the gospel ministry demands more extensive qualifications than any other profession; and with equal truthfulness it may be said, that it demands greater sacrifices. The young man who shall understandingly dedicate himself to the ministry, must do so at a sacrifice of that universal and almost irresistible impulse of the human heart, which stands out as the distinguishing characteristic of human society, namely, the desire for wealth and emolument. Fields of honor in the world of literature, of profit in business, and renown in politics, may open all along his way, but he must be foresworn not to enter them, however decked with inviting couches of ease, and sunny bowers of pleasure. There, too, flock scores of his young associates and friends, all inviting him to partake. He must not only relinquish all these, but, if called, must even relinquish all the endearments of home and country, and find an abode in the uncongenial society of savage heathen, under the scorching rays of the torrid zones, or the gelid cliffs of the frigid, where death in ten thousand horrid forms may await him, with no kind hand to wipe away its cold sweat. Whether at home or abroad, the faithful minister must travel the straight road of unremitting toil. If he rests a day from his watch-tower, hords of ravenous wolves may rush in upon his flock, or unsuspecting lambs may be lured from the fold to certain destruction. He must feed the weak, comfort the afflicted, restrain the wayward, and dispense the word of life to all, with unfaltering zeal. He must endure the scoffs of enemies, and the ingratitude and treachery of pretended friends. He must both be praised and censured for the same act. The minister, then, in short, must sacrifice all that is most cherished among men, and expect in return all that is most dreaded. But, in addition to this, he is recommended to pursue the course of study prescribed in the above-mentioned resolution, to accomplish which, not less than ten years unremitting toil must be spent in the study of books, shut up in the gloomy halls of learning, deprived of the conveniencies and endearments of home, and compelled, by the very nature of the avocation, and of necessary college restrictions, to yield his social nature to the dread dominion of a stoicism little better than annihilation; and this at a pecuniary sacrifice of two hundred and fifty dollars per annum, which, for the ten years of preparatory study, would amount to two thousand and five hundred dollars.

The above is no exaggerated account of the sacrifice demanded of the young man who shall give himself to the ministry. Now we appeal to our brethren, How many of you would make such a sacrifice of personal ease, aggrandizement, and pecuniary profit, even with a prospect, as certain as usually attends business transactions, of receiving in due time principal and interest in return? Few, very few! How many, then, can be expected to make this outlay, with a prospect, demonstrably certain, of receiving in return nothing but toil and a bare subsistence, amid abundance never their own?

But suppose young men enough could be found to fill all the pulpits of our denomination when vacated by their present occupants, who were *willing* to make the sacrifices above mentioned; we ask, how many there are who can do it? There are doubtless many who can and will sacrifice all to save the 2,500 dollars; but we venture the assertion, that not one in a hundred of our young men possess that amount of available property at the age of twenty-one; and let the past history of our churches tell how many parents are willing to bestow that amount upon their children for the purpose of education. Now if we admit that one in every hundred of our young men, on arriving at legal accountability, possess the requisite funds for acquiring the education recommended by this Association, then we believe that the chances are a hundred to one against the devotion of himself and his funds to the work of the ministry. The children of the rich alone can inherit this amount, and none can possess it except by gift or inheritance. And it is a fact, painful yet obvious, that the children of the rich usually grow up profligate and ungodly. Exceptions there are, but not enough to invalidate the proposition. Our godly young men are found among those whose early years have not been associated with ceaseless praises to the god of this world. For a devotee at the shrine of Mammon to present to the church a son trained to the love and praise of the *true* God, would be a prodigy with scarcely a parallel. We are then to seek for amor-bearers of the Lord among those of the church who come upon the active stage of life with no patrimony but an honest heart, and hands hardened by toil. Having determined to consecrate himself to the ministry, he naturally looks to his brethren for counsel; he reads the report adopted by the Association, recommending a course of ten years' study; he computes the cost, and lo! two thousand five hundred dollars at least must be expended; his countenance saddens; gloomy forebodings hang over him. But, not despairing, he reviews the calculation, and determines to endure privations enough to reduce his expenses to two hundred dollars per annum, thus reducing the aggregate to two thousand dollars. And now, true to the habits of industry in which he has been trained, he calculates that by laboring to the best advantage one-half of the time, he can lay aside enough, besides his support, to go to school the other half. Then joy illumes his countenance. But another look at the account, and despair succeeds; for, alas! at this rate of progress, twenty years must be consumed in study. Is there a young man in Christendom whose courage would not quail before such a task? The scaling of the Alps, the crossing of the Rubicon, or the storming of Vera Cruz, were pigmy enterprises in comparison; and the courage of Bonaparte, Cæsar, and Scott, is but courage in miniature!

The alternatives are few. 1st, The Association must annul its resolution, and recommend a less extensive preparation; or, 2d, Young men must spend twenty years in preparation; or, 3d, The churches must help bear the burden of expense. Brethren, which of these alternatives will you accept? Will you annul the resolution? Then you must invalidate the arguments by which it is sustained, and show it to be founded in folly—a work which you will scarcely undertake, after having so lately deliberated and passed upon it. The events of a year have only confirmed it. Will you adopt the second, and expect young men to spend half their lives in college? If you adopt this, you doom yourselves to constant disappointment, for no sensible young man will do it? If, then, you reject the former two, only the latter remains. Will you adopt or reject?

Your Committee are now ready to enunciate the proposition, *that it is the duty of the church to aid in the education of candidates for the ministry*. We predicate this proposition, 1st, Upon the principle of reciprocity set forth in the scriptural injunction, to "bear one another's burdens." This principle is as broad as is human intercourse. Wherever, in any modification of human society, one man or set of men makes a sacrifice for the good of another, that other is, from that moment, under obligation, high and holy, to return some suitable tribute of gratitude. Now all the labors and expenditures of the student of divinity are for the church, and not for himself. The church, then, cannot escape the obligation to return the tribute of gratitude by the alleviation of his toils for her. 2d, We base this proposition on the propositions—1st, That the church is obligated to do whatever will tend to increase her own efficiency as the appointed means of salvation; 2d, An educated ministry tends to increase her efficiency; Therefore the church is obligated to secure an educated ministry.

We apprehend that the major proposition of the above syllogism will elicit no controversy; it is an affirmation of reason.

The proposition that an educated ministry tends to increase the efficiency of the church, is controverted, and we often hear it denounced as an innovation upon the principles of the Bible. When we speak of educated ministers, we mean no distorted monstrosities, such as sometimes walk about under the cover of a sheep-skin, laid on by some college as false to humanity as its offspring are; we mean men of God, wielding the glittering sword of truth, with that power which knowledge alone can give. With such men as watchmen, Zion shall march as a mighty man of war to certain victory. This is no fiction; universal history confirms it. "As the priests, so the people," is a truth demonstrated by the church in every period of her history and in every subdivision of her body. So extensive is the influence of the priesthood, that even nations yield to its sovereignty. The educational attainments of the ministry have always a correspondence in the educational attainments of the people, and consequently a corresponding advancement in the sciences and arts. Let facts testify. Look at Spain! Why that dark veil of ignorance which covers her? Why has non-progression hung its onerous pall upon her? Why no railroads, no telegraphs, no school-houses, academies, and colleges? Why are Spaniards savages? Let her lazy, selfish, ignorant, and superstitious priests, hovering around the bloody portals of her thousand inquisitions and monasteries, answer. Spain will be the by-word of the world till she shall cast off her licentious priesthood. As the priests, so the people. The priests of Ireland are miserably superstitious; and what are the Irish? Despised, debased, and like their priests. Why are the Chinese what they were in the days of Confucius? Their priests are now, as then, silly babblers, and so are the people. But why go abroad for illustration? Look at any church that has long been under the influence of an ignorant and superstitious minister, and see if that church is not behind churches with educated (though no more pious) ministers, although she may possess all the other facilities that other churches do. The influence of Luther, Melancthon, and their associates, this day gives character to Germany; while France reels under the soulless delusions of Voltaire, her great high priest. Scotland is overflowing with everything that can beautify and bless a nation, because her numerous pulpits have been filled with some of the brightest gems of sanctified intellect; and so of England. Why do the barren rocks of New England smile with verdure, and her sails whiten every sea? Because men of God, baptized in the pure waters of the Pyerian spring, have held the helm of Church and State. Change the priests, and the people follow in the wake. Look at Burmah; where once the juggling priests burnt incense to false gods, and an ignorant people followed the delusion, the praises of the true God now ascend from altars consecrated to him. Why all this? Judson, Wade, and others, filled with light and knowledge, have superseded those ignorant priests—a change of priests has produced a change of people, and so it will ever be. This principle lies at the very foundation of our missionary enterprise. The people need better priests; and as their priests, so shall be the people in due time. Why should this not be so? Who so often stands before the people as an instructor? Who so intimate with every influence as the faithful minister, and who can shape the influences so well as he? This is his business—to mould the people into his own image; and this he will do, be that image what it may. How vastly important, then, that he have the image of a perfect man in Christ Jesus.

Having thus sustained the proposition that the efficiency of the church is increased by efficient ministers, the conclusion is inevitable, that it is her duty to secure an efficient ministry. But the ministry is efficient in proportion as it is properly educated. It follows, then, that it is her duty to secure an educated ministry. [Remainder next week.

WESTERN MISSION.

The following communication from Bro. Davison, of the Western Mission, has been on hand some time, and would have been given to our readers sooner, but for the almost continued absence of the Corresponding Secretary for the last six weeks. It bears date 1st of April, and is addressed to the Missionary Board.

DEAR BRETHREN,—It is due to you that I write another quarterly report of my labors as your missionary. I have no great things to report, yet I feel grateful to our Heavenly Father for the success that has so far attended the undertaking. Our congregations at Farmington, and at South Hampton, are quite respectable and regular. In the vicinity of Farmington we have had eighteen families of Sabbath-keepers during the winter past, besides a number of single young men living in other families. Our meetings have been interesting and profitable. Ten persons have been added to our number as members of the church. A sister B., a worthy member of the First-day Baptist church, openly avows her full faith in the divine requirement to keep holy Jehovah's holy Sabbath day, and meets with us to worship thereon. Her husband, who is a member of the same church, seems almost persuaded to do likewise. Within a few weeks a young man, a member of the Methodist Society, has commenced keeping the Sabbath, and assembles with us. A few weeks ago a beloved sister, a devoted Sabbath-keeper, and an accomplished lady, paid us a visit, with the intention of settling her family in Farmington; but the way did not appear quite open at present; she hopes, however, to see it accomplished at another time. Her husband and family are Sabbath *convicts* (if such a term is allowable.) They would keep the Sabbath if they could live among us, and provide for their own necessities, but have not faith to venture all for the truth's sake. Their present residence is about ninety miles from this. We have several promising young people among us, and some others, who have met considerably with us the past season, of whom we sometimes hope well. I do hope to report some baptisms shortly. Next Sabbath day we commence a Bible Class and Sabbath School, and an additional prayer meeting. We are not lifeless; there is considerable interest in the congregation. Our greatest difficulty is, that we live too wide apart for our own convenience.

At South Hampton there are now seven families settled compactly together, who keep holy the Sabbath day, and maintain regular Sabbath meetings for worship. Bro. Anthony Hakes preaches to them when no other ministering brother is present, and a number of them take an active part in their prayer and conference meetings. At the time of my last visit, they referred the subject of their organization into a church to my judgment and decision. My present calculations are, that we shall hold a series of meetings for the occasion, toward the latter part of next month, when the people will have planted their corn, and perhaps some other emigrants joined them. I am very much in hopes that several first-day families will there yet take hold of the Sabbath of the Lord to keep it. There are two specially concerned about it—one a Methodist, and the other a Baptist family. All that is wanting, seemingly, is faith to trust Jehovah, and to realize that he has more pleasure in them that keep his commandments than in those who keep the customs of society. A Doctor and his wife are among the converts I mentioned in my last report; they are very steadfast in the way of the Lord.

At Glen Creek (near Lewiston,) where we have four brethren and their families, there is no alteration. The small-pox prevented our holding the meeting I intended, until, about three weeks ago, they sent word that it was now gone, and the way was clear; but other previous engagements have prevented my going down to them as yet. I expect to go soon.

I am ashamed to report the number of sermons I preach, when I read the number that some other missionaries report; neither would they be a fair representation of my labors for the cause. I have standing appointments on Sabbath days and first days, and other opportunities, but our settlements are far apart, and we cannot very well have more than one assembly in a day. Besides, we have other brethren among us, of whom we think it right that they should exercise their gifts, as they frequently do. I have not traveled as much as some of our missionaries do; there are several reasons for it, among which I may mention that I have no buggy, and having an infirmity of 12 years standing, I cannot ride far in the saddle without serious injury.

In addition to the routine of labors I have had the past year, I purpose, if I can have means to do it, to visit some families of Sabbath-keepers in Jerseyville, near Alton; and I cannot much longer put off visiting Wisconsin. Our brethren have sent to me from there so often that I am ashamed of not complying with their invitations. If I can get money enough to do it, I propose to visit them the early part of the summer.

I have not received a penny on the field of labor the past quarter. The brethren have, however, helped me considerably about building a house; but as it is not done, nor their engagements, I cannot tell what they will charge me at present. I will have it referred to the church, to report upon it when their engagements are through with. As I have described the country as very fertile and productive, I am informed that some think those here ought to support their own minister. No doubt they will soon; but, rich as the soil is, neither furniture, nor fences, nor houses, nor grain itself, grows spontaneously; and as not one of our brethren came in here forehanded, it takes all they can do to provide these things for a few years. They are making property, but it is not disposable property at first; it is in making homes and comforts for their families. I am sure they do not intend to be burdensome to the Board long. I am yours, with much esteem,

SAMUEL DAVISON.

ONCE.

BY L. K. WILLIE.

"Did you ever attend the theater?" said a young man to a blue-eyed maiden, who hung on his arm as they promenaded the streets of New York one mild evening in October. The cheek of the lady crimsoned with a blush as she answered the interrogatory in the negative, and added: "My mother has taught me from childhood that it was wrong to attend such places." "But your mother formed perhaps improper prejudices, from exaggerated accounts given by others; for I have often heard her say she never attended one in her life." And he spoke eloquently of the drama, comedy, and tragedy; and dwelt with glowing pathos on the important lessons which we there learn of human nature. "Go with me once," said he, "and judge for yourself." Persuasion and curiosity triumphed over the maternal precept and example, as she hesitatingly replied, "I'll go but once." She went, and in that theater a charm came over her like the one which the serpent sent forth from his dove-like eye. She went again, and again, and from that house of mirth and laughter she was led to one from the portals of which she never returned.

Around a center table, where an astral lamp was shedding its mild light, sat three young ladies; while one held in her hands a pack of cards. At the back of her chair stood a young gentleman, who for years had successfully resisted every effort made by his companions, to induce him to learn the characters on cards. "Come," said she, "we need one to make our game; play with us once, if you never play again." Her eye, cheek and lip, conspired to form an eloquent battery, which sent forth its attacks upon the fortress of good resolutions, in which he had long stood secure, until it fell like the walls of an ancient city, when jarred by the fearful battering ram. He learned the cards and played. A few weeks afterward, I was passing his room at a late hour, and a candle was shedding its dim light through the window. Since that time I have looked from my chamber nearly every hour "from close of day till morn," and seen that light faintly struggling through the curtains that screened the inmates of that room from every eye save His which seeth alike in darkness and at noonday. Gaming brought with it disease, and death came, just as he had numbered the half of his three score years and ten. During his last hours, I was sitting by his bedside, when he fixed on me a look which I shall never forget, and bade me listen to his dying words. "I might have been a different man from what I am, but it is too late now. I am convinced that there is a state of existence beyond the grave; and when I think of the retribution which awaits me in another world, I feel a horror which language is inadequate to describe." These were among the last words he ever uttered.

The junior class of a southern college had assembled in a student's room, to spend the night in riot and debauch. Amid that crowd was one who had never recited a bad lesson since his matriculation. In his studies he was head and shoulders above his class. That day he had failed. A shade of deepest gloom came over him, and he was indescribably melancholy. But the wine and jest passed round, while himself felt like Lucifer in Eden, where all was joy and gladness around him. Said a classmate, "Come, Bob, quaff this bumper, and it will make you feel as bright as a hermit's lamp." The tempter whispered in his ear, "Drink once, and forget the past. A similar occasion will never return." A powerful struggle seemed going on in his mind for a moment; but at last he silently shook his head, and retired to the grove, gave vent to his feelings in a flood of tears. That boy never drank—not even once. He took the valedictory! is now D.D., and President of a College.

Once! Once! Oh, on this slender pivot hath turned for weal or woe the destiny of many a deathless spirit! Cæsar paused but once on the banks of the Rubicon; but it was a pause like that which nature makes when she is gathering her elements for the desolating tornado. Eve ate the forbidden fruit but once, and her countless posterity have felt the fearful consequence resulting from that rash act. Reader! remember once!

THE PRESENT RACE OF TURKS.

The Turks in Constantinople certainly looked much less like Turks, and were far more civil, than in 1828. They were incomparably less picturesque and imposing in their outward appearance. The forced change of costume has transformed them into a rather mean, shabby-looking people. But for the glaring red fezz, (a mean, ungraceful head-covering in itself,) they might pass for Franks who employed bad tailors, and seldom got their clothes brushed. A blue frock-coat, buttoned up to the chin, and dirty duck pantaloons, not wider than we wear them, were the prevailing fashion. In my time, the Sultan Mahmoud had made war on flowing, bright-colored robes, and a fierce attack on the loose, baggy nether garments of the Mussulmans; but still the prejudice was strong in favor of amplitude of trousers, and a shabby fellow continued to be designated as a "tight-breeches," or "narrow-breeches;" but now every man's breeches were narrow in Stamboul, except among the common people, Oalema, Dervishes, and a few old-fashioned country people, from the mountains in Europe, or from the interior of Asia Minor. In many cases it gave me trouble to distinguish between Mussulmans and Rayahs. Twenty years ago there was no possibility of confounding them; for, even without the then marked distinctions of dress, of head geer, of boots, or papoushes, the Osmanlees were to be known by their swaggering gait, their overbearing looks, and their contemptuous, insolent manners. The Turks now seem to have lost their pride, and their sense of importance. Over in the city they were the quietest and most modern part of the population. Their former swagger and rudeness appeared to be transferred to the Armenian seraffs and their dependents. Where I had been repeatedly insulted, and more than once spit at by the Turkish rabble, we certainly found nothing now but civility. In 1828 there was no going across the Golden Horn into Constantinople without being attended by one or two armed Turks; and the presence and guard of the faithful could not always screen one from the most gross and opprobrious language. We are now alone, my son and I. In the bazaars we meet some Frank ladies, dressed in the French fashion, unveiled and unattended, walking about unconcernedly, and making their purchases. They are constantly doing this, walking over by the Galata Bridge, which is about the best promenade here, and walking quietly back in the midst of Turks, and not unfrequently in the midst of troops. Formerly it was a solemn and hazardous enterprise if any European ladies ventured from thence to Stamboul! It was quite a field of anxious forethought, and many preparations were necessary. The Turkish authorities must be spoken to, half-a-dozen canvasses or chaoushes, girded and armed to the teeth, must be provided for the escort by some embassy or other, or the ladies must be muffled up and disguised in Turkish costume, and wear the white muslin face-covering yashmac, which makes the liveliest and loveliest of living woman look like so many walking spectres. It must be noted, however, that we did not stroll far from the bazaars, where they are accustomed to the daily visits of Franks; and that the ladies from Galata and Pera confined their rambles to that quarter. We very soon found that beyond these limits a good deal of the old fanaticism and hatred of Christians remained, and that we could seldom walk or ride about without being insulted, and that it was fear, sheer fear of consequences, that saved us from actual injury. The Turks were usually said to commit more crimes during their Ramazin than in any other month of the year. It struck me, however, that the common people in the capital fasted with better humor now than formerly. A new-school Turk would tell me the reason—it was because a great many of them had emancipated themselves from prejudice and (secretty) broke the Ramazin. It was anomalous, and very contrary to the Koran, but the Turkish ladies chose this very month of Ramazin to show themselves most abroad, or to make the greatest display of their charms and splendor. On the afternoon of every Friday (their Sabbath,) the large, irregular, but, at least *open* square, near the barracks and palaces, and offices of the Seraskier Pasha, which stand over in Constantinople on the site of a palace of the Greeks of the lower empire, was converted into a Hyde Park or Champs Elysées, or Prado, the wives of the pashas and other grandees parading up and down, and round and round, in arubas, telikes, kotchys, and (some few) in light, gay, and really beautiful, small open carriages, made chiefly at Vienna. Although this open space was almost the only part of Constantinople where a carriage could be driven at all, it was uneven, rough, and dusty, the inequalities giving such rumbles and jolts as to try the springs of the carriages rather severely; for, without counting children, each dame of quality had generally two or three friends with her. It used to astonish us how they packed themselves up in those vehicles, and how two small horses, and at times but one, could drag them and the vehicle over such a road. Some had their coachman seated before them in a coach box or driving-seat; the more cautious made their driver walk on foot, holding the reins rather short, in his two hands; but in either case there was generally a man servant at either side of the carriage, to be prompt with his assistance in case of an upset. Beyond a snail's pace, or at most what the Italians call Bishop's pace, they never went, and certainly never could go, without the exceeding great risk of a catastrophe. The grandest of the ladies were attended by a sworded man on horseback, being generally a Nubian of neutralized gender, but insolent and fierce enough to look at. These creatures very frequently behaved as if there was no Tanzimaut; nor were the fellows trudging on foot by the sides of the carriages remarkable for their civility to Rayahs or Christian strangers. [Macfarlane's Turkey.

DOING AND RECEIVING FAVORS.

Mrs. Francis D. Gage, in a letter to the Ohio State Journal, comments upon the particularly "cool" mode in which some American ladies receive a favor from a gentleman. She says:—

"Two years ago I made a journey to New England, accompanied by my husband, and also my father-in-law, an old man of four-score years. I have often seen that good old man offer his seat to some hale woman of half or less than half his age, and seen her accept it as if it were a right, without even a passing notice of his grey hairs, or the right of years that entitled him to her kindness and attention. Once, and only once, a lady of queenly grace and beauty, sprang from her seat as we entered, and with a voice that was musical in its every tone, said, "Father, take this arm chair." How my heart sprang to meet her in her angel goodness! Such has ever been our idea of a lady—which is synonymous with a *true woman*."

We are reminded, by the above, of a little adventure of our own, about a year ago. Riding in an omnibus, we perceived that a lady who had recently got out, had left a small package behind her. Thinking the loss might be of considerable inconvenience, we stopped the omnibus, and taking the bundle, overtook her by fast walking, after she had gone about a quarter of a square—the omnibus of course driving on without us. When we presented the bundle, a few words, or at least a smile of thanks, would have been some compensation for our trouble—but the *lady* received it just as coolly as if we had been an errand boy attached to the omnibus, and walked on without so much as a "thank you." We had frequently given up our seat to ladies at concerts and other places without the least acknowledgment, but this, we thought, was carrying "woman's rights" a little too far. Still, the perfect "*coolness*" with which the whole thing was done, caused us to feel more amused than indignant, and as we walked home we found ourselves every minute or two laughing outright at the peculiar notions of American women.

GIVING OF THANKS.—It was one of the peculiarities of Mr. Clarke, (says Everett in his Portraiture of Adam Clarke,) in performing the duty of what is usually termed "saying grace," not to do it in the language of a petition, as asking a blessing, but in the strain of general thanksgiving, alledging as his reason, that a mistaken idea originated and continued the practice. "The food," he observed, "is already blest, and will bless and nourish us; all the graces which the Bible demands and enjoins to be exercised for temporal benefits, may be summed up in the term *gratitude*: hence I *thank* God before as well as after the meal." This view of the subject was brought before his mind by the absurd request of a man who, "wiser than the elders," once said to him, on joining the dinner-table, "Uncurse this food for us, Mr. Clarke," imagining, in the sufficiency of his ignorance, that it was under the curse of Him whose every creature is good, and thankfully to be received. "That is a strange hymn of Charles Wesley's," Mr. Clarke observed, in continuation of the above subject, "where he says,—

"'Enslaved to sense, to pleasure prone,
We trembling taste our food;'

he must, surely, just then have fallen out with God, with his works, and with man, to have written thus."

WALKING WITH GOD.—I love poverty, because Jesus loved it. I love wealth, because it gives me the means of assisting the wretched. I wish to deal faithfully with all men. I render no evil to those who have done evil to me, but I wish them a condition similar to my own, in which they would not receive from the greater portion of men either good or evil. I am to be always true, just, and open, towards all men. I have tenderness of heart towards those whom God has more strictly united to me. Whether I am alone or in the sight of men, I have, before me, in all my actions, the view of God who will judge them, and to whom I have consecrated them all. These are my feelings, and I bless my Redeemer every day of my life, who has planted them in me, and who, from a man full of weakness, misery, lust, pride and ambition, has formed one victorious over these evils by the power of that grace to which I owe every thing, since in myself there is nothing but fear and misery. [Pascal.

The Sabbath Recorder.

New York, July 4, 1850.

THE RIGHT USE OF PROPERTY.

In viewing the Christian as a steward of God's bounty, we remarked, last week, that he should consider himself the *property* of his Lord—as truly so as the slave is, in the eye of the law, the property of his Master; and that whatever amount of money he may be able to accumulate by industry, should all be laid at the Master's feet, accompanied with earnest prayer for direction as to the manner in which it shall be used. We suppose that no real Christian will call in question the orthodoxy of this view. He who has not learned that his property, as well as his person, belongs to the Lord Jesus Christ, has not learned the first rudiments of Christianity. Yet, in asking to be divinely directed as to the manner of using it, he almost always expects to receive a very liberal grant for himself; and it is, perhaps, not too much to say, that he is very apt to think that the *whole* of it ought to be returned to him. He can easily persuade himself, that the whole is nothing more than what he shall actually need; and offering his prayer under the influence of such *feelings*, he generally obtains, or *thinks* he obtains, about such an answer as he had before settled it in his own mind that he *ought* to obtain. It is difficult, if not impossible, to convince such a person, that any body but himself, or his own family, ought to participate in his wealth. Accordingly, he finds ways to expend it all upon his own family. He supplies them, not according to their actual necessities, but according to their imaginary wants. He takes into consideration, not merely what will be for their good, as it respects both this life and that which is to come, but those innumerable artificial wants, which a state of society, tempered mainly according to the corruptions of the human heart, has created. For these he makes abundant provision; and when he dies, takes careful precaution, that all the superabundance of his estate shall be entailed upon children and children's children. Now, if such be the manner in which God will have his people use the property in their hands, it strikes us, that their pretense of laying all at His feet, and seeking direction how to use it, is a mere farce. The most graceless mammon-worshiper on earth serves God, on this principle, as acceptably as any one else. If, in answer to prayer for direction, God allows his people to make such use of their—or rather *His*—property, as is perfectly consistent with the natural selfishness of the heart, what need of their praying at all? In view of the false judgment so often made on this subject, it may be worth while to inquire, *What is the right use of property?*

We have one general answer to this question. God bestows property upon his people, or allows them to accumulate it, on purpose that they may use it in doing good. To do good is the special vocation of Christians; it is, indeed, the appropriate work of every man. It is the only object worth living for, the only end for which God has placed us here on earth. In some form or other, *every* one must do good; though it is not for every one to do it in the same way. For instance, it is not for the poor man to do good by the distribution of wealth, for he possesses none to distribute. He sometimes wishes that he were possessed of more, and exclaims, "How much good I would do, if I were as rich as some of my neighbors!" But he need not spend his time in such complaints. God has not called him to such a method of doing good. His usefulness to his fellow creatures is to be exerted in a different line. But if any one *does* possess "this world's good," upon him devolves the duty of using it in such a way that it shall be a blessing to mankind. If the talent which God has bestowed upon him is mainly a talent for business—a talent for the accumulation of wealth—he is as much bound to use it for the promotion of God's cause, as if it were a talent for preaching the gospel. For this very end was it bestowed upon him. And it may be added, that there is no good reason why he should restrict the benefit of it to his own family, any more than there is that a minister should restrict the preaching of the gospel, and all his efforts to save souls, to his own family. The one ought to be as free and expansive in its operation as the other; for, in each case, the gift is bestowed, that it may be exercised for the benefit of mankind, according to that established principle, "None of us liveth to himself;" or according to that unalterable law, "Thou shalt love thy neighbor as thyself." We know that there is a Scripture, (and selfish disciples have acquired a wonderful facility in quoting it,) which says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But it may with equal truth be said, that a minister of the gospel, who does not labor for the salvation of his own family, has denied the faith, and is worse than an infidel. Nevertheless, if any one upon whom God has bestowed the gift of preaching, should be forever pleading such sentiment in justification of his limiting his ministry to his own household, he would be thought to have but a poor understanding of his duty. They are equally mistaken, who suppose that their talents for business should be made subservient exclusively to the welfare of their own families. We may, in a future number, consider how far one's own family has a claim to the wealth he earns. At present, we insist only upon the general duty of doing good to all men.

There is a remarkable text of Scripture, from which some instruction may be gathered on this point. Says Paul to the Ephesians, "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Did ever any body hear of such a motive to stimulate a man to industry? "*That he may have to* GIVE *to him that needeth!*" Can it be, that the Apostle meant to say so? Did he not rather mean to say, "That he may have to SELL to him that needeth?" This would have been much more in accordance with worldly policy. Now-a-days, when we wish to stimulate a man to industry, we tell him that he will thereby be enabled to live above want, that he will be in a condition of fullness and plenty, will be able to gather around him the luxuries of life, and secure to himself the respect and honors of the community. By some such motives as these we should expect to rouse a man to action; and perhaps we should succeed. These, at all events, are the motives which govern people generally. But the Apostle makes no account of such motives. He simply urges the fact, that by industrious, honest labor, a man may be able to do good to the needy. He appears to think that this is motive enough for a good man. The reason of his thinking so, is easily explained. He took it for granted, that he was writing to a church of real Christians—to those who had by regenerating grace been made to partake of the same benevolent spirit with their Lord and Master, who always acted upon the principle that "it is more blessed to give than to receive." He knew, therefore, that he was placing before them a motive which they could readily appreciate. But the plain, undoubted inference from the passage, is that which we wish to impress upon our readers, viz: that the Apostle considered giving to the needy to be the right use of property—the very thing for which it is bestowed—the object which should be had in view in all our toils to acquire it.

Let us now see in what light the Inspired Volume speaks of those who act on a dieffrent principle; that is, of those who act on the principle commonly received in the world. It presents us the case of a certain person whose ground brought forth plentifully, and who was consequently very successful in "laying up for a rainy day." He had "much goods laid up for many years." Why, surely, this was a wise man—was he not? He acted only the part of prudence. Alas! he was far from being wise. "God said to him, *Thou* FOOL." Why? Because he "laid up treasure FOR HIMSELF, and was not rich towards God." Yet we ask if this man did not act exactly as thousands of the professed disciples of Christ are acting at this day? He is not represented as having been guilty of any crime shocking to the moral sense of community. He is not represented as profane, or debauched, or fraudulent in his dealings. For aught that appears to the contrary, he may have been what the world calls a well-doing, upright, honest man. The head and front of his offending consisted in making *himself* the great object for which he lived. He did not make a right use of his property. What *would* have been a right use of it, we may readily learn from the manner in which our Savior goes on to instruct his disciples, immediately after he had cited this case. "Sell that ye have," says he, "and give alms; provide yourselves bags which wax not old, a treasure in the heavens, that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also." Luke 12: 33. Here we have it, as plain as language can make it, that the duty of the Christian, with regard to his property, is not to hoard it up, for the sake of getting into such a condition that he and his children can say, "Soul, take thine ease; eat, drink, and be merry;" but to dispose of it in works of charity. The same lesson was inculcated to the rich young man, who inquired what good thing he should do to inherit eternal life. "Sell that thou hast, and give to the poor." And if we compare these passages with what is recorded in the Acts of the Apostles, that "all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need," (Acts 2: 44, 45; and again, that "as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet; and distribution was made to every man according as he had need," (chap. 4: 34, 35,)—we shall see, that the great lesson of Christianity with regard to property is, that it is to be held in readiness to supply the wants of the destitute, and to promote the cause of God in the earth. The altered state of the times may render it unnecessary that Christians should actually sell their property, and throw it into one common fund, as they did of old; but the duty of considering it not their own, and holding themselves in readiness to yield it up whenever the clear leadings of Providence shall demand it, remains in full force. It may also be quite unnecessary to lay down the proceeds of our property at the feet of any supposed successors of the Apostles, to be disposed of according to their dictation. That was a measure suited to the then existing state of the Church, when the canon of Scripture was not complete. The Apostles, in directing it to be so done, acted by inspiration, and in laying the money at their feet, the disciples simply yielded it up to the disposal of their Lord and Master. But our Lord and Master now speaks through the full and completed canon of Scripture, from which every conscientious disciple may learn, as unequivocally as if we had Apostles to declare it by word of mouth, that the true use of property is to make it minister to the temporal, spiritual, and eternal good of mankind.

BRITISH CORRESPONDENCE—No. 4.

GLASGOW, June 14th, 1850.

The review since our last presents a number of important subjects for notice. A preference is, however, due to that which it is the especial honor and privilege of THE RECORDER to maintain—what bears favorably or unfavorably upon the observance of the Sabbath of the Lord. And, first, of Lord Ashley's motion in the House of Commons, the telegraphic announcement referred to in my last communication was not strictly correct. The *notice* given by his Lordship was of a motion for an Address to Her Majesty to take measures for the shutting of the Post-Offices, and also for preventing the transmission of the mails on Sunday. The friends of the measure, however, as it now appears, regarding so large a demand as hopeless, urged that the measure should be restricted to an address praying for the shutting of the Post Offices, and for *consideration* of the question of the mails. The London Record avows, that the alteration was made in order to *secure votes* which would otherwise have been refused. But the success of the motion, even in this modified form, has confessedly taken its friends themselves by surprise; and one of the London journals, unfavorable to the measure, says that had it not been the day after Derby day (the races,) it would have been lost—no very flattering consideration, that the nation's Sabbath should be either made or mended by attendants on the race-course.

What the result of this motion, may be, scarcely yet appears. Since it passed, Mr. Hume, on the 3d inst., asked in the House of Commons if Government would consent to the appointment of a Committee to inquire how far, and at what expense, the objects at which it aims could be carried out. Lord John Russell replied, that if Mr. Hume made a motion upon the subject, he would give it his consideration. But more recently, Government have intimated the intention of acceding. In the present tone and temper of British society, it seems impossible that such a resolution can be persevered in. The first result will, probably, be the establishment, by private parties, of the facilities which the Government denies. The spirit of observing truly either Sabbath or Sunday is not felt; and the external barriers which may be raised to give a semblance of it, will speedily be overthrown. It is this very want of an inward spring of action, which renders it so necessary, on the part of the ecclesiastical leaders, to maintain so zealously the means of agitation. In the General Assemblies, both of the Established and Free Churches, which have lately been in session, the subject was again brought up. It is the Free Church which is especially earnest in the cause. They have, however, met with a mortification in the matter. On a former occasion of the discussion of the subject, the London *Times*, the leading journal, as it claims, and is allowed to be, gave *a leading* article, so much to the mind of the Free Church, that a vote of congratulation—offensively fulsome, was passed in their Church court, which the Times professed duly to prize. But, alas! on the decision in favor of Lord Ashley's motion, this unprincipled journal, as it is, and as it had been, has devoted a leader to the denunciation of the hypocrisy which it now sees will be implied in giving that motion effect. Speaking of the numerous petitioners for the shutting of the Post-Offices, the *Times* says, "We confess to a considerable degree of disgust at seeing so many persons demanding from the State, in the name of God and His commandment, that which they will not do themselves, as may be seen at every church door in the metropolis, not to speak of still more gratuitous Sabbath desecration."

The Sunday Fairs' Prevention Bill has also passed, and a bill to prevent Sunday trading is before the House of Lords. On the debate, in Committee, Lord Brougham asked why newspapers were sold on Sunday, and Bibles forbidden—why "Bell's Life," with accounts of horse-race bets, was to be had, when he could not buy a Prayer Book? Such, indeed, are part of the inconsistencies of our Legislature; but the inconsistency is in the people's practice as well as in the law. White petitions were pouring into Parliament, praying that the Post-Offices might be shut up, I observed, that on one Sunday, last month, "167,000 persons landed and embarked from the different steam-boats plying between Chelsea and Woolwich, exclusive of numbers conveyed to Richmond, Putney, Gravesend, Margate, &c."

On the Continent of Europe, the disregard of the day, as a day having divine authority, is known; and the manner of its *observance* in France at the time of the Revolution was chronicled in the *Recorder*. It is within the scope of our calling still to note such observances as fill up the day which supplants the Sabbath of the Lord. On the first *Sunday* of the present month, the President of the French Republic attended the races at Versailles; and the second *Sunday* he presided at the opening of a branch line of the Northern Railway. At the races, the British Ambassador was in the President's stand, while other English noblemen were present. The number of spectators is stated to have been immense.

The German correspondent of a religious paper in this country, speaking of the efforts being made at present for promoting Sunday sanctification in Germany, states that a "Magazine" has been commenced chiefly with that design. He refers to articles recently inserted, one of which maintains "that the Law was given to the Israelites in the same intention as to us," and "that neither the Law *nor the Fourth Commandment*, which forms part of it, is abolished, but that they are both of permanent obligation." How strangely that commandment is read, when Sunday sanctification is found in it! Speaking of the present observance in Berlin, the writer of an article in that Magazine says, "On Sunday morning we went to the New Market and the Rosenthal Gate; the bustle and cursing, and buying and selling, showed that no one thought of the Sabbath." At nine o'clock the Police, however, announced that it was Sunday, and that worship was about to commence; but "the Sunday market continued undisturbed." The shops, with few exceptions, were open, and brewers' drays rolled along. Little attention is paid to church services, and much to pleasure. The beer-shop, the coffee-house, and the trains, are crowded; and, "in the evening, all stream to the theatres." Dancing saloons are also open. This, indeed, is said to be the general state of most cities in Germany.

The state of the weather here has mercifully been favorable, and the crops generally are looking well. A greater number of potatoes have been planted than for several years past; in Ireland, it is said there are four times as many as last year. The general report, both for Scotland and Ireland, as well as England, is, I believe, that they are hitherto without disease; although one paragraph I have seen which stated that there had been observed symptoms of disease on those in the vice-regal gardens at Dublin.

J. A. BEGG.

COLLEGE AND THEOLOGICAL SEMINARY.

In all discussions of our educational interests, the College and the Theological enterprise should be considered as one and inseparable. It would, doubtless, be expedient, under existing circumstances, to locate a Theological Professor at some one of our Academies, until we could get a College started; but this should be considered only a temporary arrangement—an arrangement adopted rather from the necessities of the case than from its being the best in and of itself. Any plan proposing the permanent establishment of one without the other, or both independent of each other, will fail in the end of producing the greatest good to the denomination. The truth of this is so evident, that it needs no labored proof.

This being premised, the questions arise: When shall we have both? How shall we go to work? The time and method depend very much upon each other. There have been two distinct and opposing methods proposed; consequently, there might be expected two different times for accomplishing the object. It was the opinion of Conference, that "it is exceedingly desirable that we, as a denomination, should have a College and Theological Seminary." That body also appointed an Educational Committee, whose duty it was to commence active operations for the accomplishment of so desirable an object. Thus, then and there, was commenced an enterprise, which may nothing prevent from being brought to a prosperous termination—an enterprise, not undertaken rashly, nor intended to be driven forward with an inconsiderate zeal, but undertaken deliberately, to be prosecuted as fast, and only as fast, as sound discretion might dictate. This has been conclusively shown by "A Member of the last Conference."

It is a little difficult to determine, accurately, what is desired on the other hand. The author of "A College—Practical View," gives the denomination to understand, that the course which it has marked out for itself is wrong, entirely wrong. In "What is Needed," he informs the denomination that a College is not the thing—"it will stand directly in the way of educating the *people*." A College would educate only a "few," and that "few" would be doomed to evaporation; neverthelesss, these evaporated, gaseous substances, might indeed be useful in carrying forward the enterprises of the denomination. Truly, we have unique denominational interests and enterprises, that can be advanced by such instrumentalities! As one of the grand "Ways and Means"—the great climax, the crowning glory—a College is proposed—that thing which is to stand in the way of the education of the *people*. What will become of the *people* then?

The denomination is not informed *when* this result will be brought about. It is only by inferences, drawn from the several facts stated, that the approximate time can be ascertained. He says: "A College, to be an honor to our denomination, or one where our youth can be *properly* educated, must stand on a level, in respect to facilities, with the best colleges in the land, if not actually above them. Any thing less would be a dead weight—a hinderance—a curse." "A College, to bear a medium reputation, should have at least fifty annual graduates." Now, of course he would not wish to have a College when it would be a "dead weight—a hinderance—a curse." The most ardent "aspirants" after the welfare of the denomination had not anticipated, that commencing now, and laboring faithfully and zealously, as proposed by Conference, it would have a College on a level with the best, short of fifty, seventy-five, or perhaps even a hundred years. If, in that time, fifty annual graduates—the number stated to be necessary for a college of "medium reputation"—could be sent forth, they would be satisfied that a great and good work had been performed. It is more, in proportion to our numbers and resources, than other denominations are doing. Amherst, Brown, Dickinson, Hamilton, Harvard, Meadville, Madison, Oberlin, Union, and Yale, are ten institutions, which, as a class, sustain, at least, "a medium reputation" with American Colleges. According to their late Catalogues, the average number of graduates from the ten, for the past year, was only about forty-three, and for the present year it will be about the same. Deducting Harvard, Union, and Yale, the remaining seven average only twenty-five. Harvard, considered the leading institution in America, has not, since its first endowment, averaged thirty annual graduates. Although the common level of Colleges falls so far below the point of even a "medium reputation," will it be said that they are all a "dead weight—a hinderance—a curse?" Should we flatter ourselves with the vain hope of so far outstripping all that have gone before us, as to perform, without "preparatory measures," what they have not been able to accomplish in many years, with a "long circuit of means?" If it will take thus long, commencing immediately, to come up to the desired number, how long will it take, adopting the plan of not commencing until we can burst forth npon the world with the splendor of a College of fifty or a hundred years growth? One would naturally suppose, that such a College would not commence operations until the present generation had slumbered in their silent graves for ages; but all doubts upon that point are removed by the writer's own language. He places it in that far-off future—in the "good time coming"—when the erection of a College will be only a "pastime"—when New England, Wisconsin, and California, will be "adjacent neighborhoods." The time is likened to that when there "sprang at once into being this mighty globe." "No long circuit of means would be required—no preparatory measures." Now, the most "ardent" had not hoped for such a time as that, before the millennium "shall roll around." But, admitting this to be a wrong view—admitting that the message is soon to be committed "to the wings of the electric dove"—that she is soon to perform the proposed journey, attended with the predicted success, so that ere she would have had time to return, and nestle snugly in her eastern dove-cot, or ere the vision of college schemes has scarcely begun to dance through the brains of those so unexpectedly awakened, it should be announced to an astonished, delighted denomination, that it had a College, all officered and manned, and ready to turn off fifty graduates at its first commencement—would the denomination have breath, skill, and experience, sufficient to blow such a "*whistle?*" Would there not be danger of "reaction?"

Any view taken of this subject, which tends to convey the impression that the erection of a College will be a mere "pastime," is illusive. The denomination should be made to understand, and to feel, that such an enterprise, undertaken at any period short of the "good time coming," will cost labor—hard, persevering labor. We should "know the worst, and provide for it." Nothing tends so much to cause "reaction," as flattering prospects, which are never to be realized. Conference evidently anticipated a long and arduous struggle, and determined to commence accordingly. The reviewer of the Conference plan seems to have labored under the impression that this enterprise is to proceed with such rapidity, that a College will burst upon us so suddenly that we shall be utterly unprepared for action; consequently a "reaction" must take place. There is not much danger of this.

From the above facts and inferences, the two plans, as far as developed, appear to be about as follows: Conference proposed to commence operations immediately; the author of the opposing plan proposed to commence, if at all, in an indefinite future. To the former, "the plan of making it a gradual, progressive work, appeared the most feasible;" to the latter, that of making it a work with a few or no "preparatory measures," appeared the most desirable. The one expected a long and arduous struggle; the other, a mere "pastime." Conference thought it best to commence bearing the burden early, and to increase it as we are able; the brother, on the other hand, thinks it best not to commence until we can shoulder at once one far above the "medium" size. The former, like Ortugrul of Basra, determined to arrive at success by "persevering industry;" the latter, like the same in his dreams, desires the stream of success, when it shall once commence flowing, to be quick and violent. Which of the two appears to be the practical, common-sense, every-day, working method—the method for securing, in the shortest time, the best College and Theological Seminary?

A FRIEND OF PROGRESS.

TURNER'S LANDSCAPES.—Under date of London, May 9th, a young American artist says: "The Exhibitions are all finally open, and I have seen all that English art can show. There are several pictures by Turner, the great landscape artist, the most beautiful things I ever saw. One of them has the Sun in the center, painted in such a way as really to dazzle you, and make your eyes twinkle. He is now an old man, nearly eighty, yet he retains his powers of mind to such a degree as to be continually improving, and painting better each year than the year preceding. His pictures sell at from $5,000 to $15,000 each. With us, these would seem to be enormous prices; but they are not considered remarkably high here. Some instances are known of $5,000 being paid merely for permission to engrave a picture. I shall consider myself well repaid for my trouble in coming out here by seeing Turner's pictures. I have seen, I suppose, two or three hundred of them, and hope to see many more before I return."

THE WESTERN ASSOCIATION.

The Seventh-day Baptist Western Association met with the church at Friendship, Allegany Co., N. Y., on the 19th day of June, and continued in session three days. The Introductory Discourse was preached by Eld. Leman Andrs, from 2d Cor. 4: 5; after which the Association was called to order, and JAMES BAILEY chosen Moderator, and ASA C. BURDICK and EZEKIEL R. CLARK, Secretaries.

The Letters from the Churches show but little clear increase during the year. A good many additions are reported, but there are also reported a good many dismissions and exclusions—a circumstance which attracted the attention of the Association, and led to the adoption of a resolution suggesting the inquiry whether the discipline of the churches is not radically deficient either in spirit or in form.

The Missionary Operations of the Association have been tolerably well sustained, and the results of the labor bestowed are truly cheering. We shall soon—probably next week—give the Report of the Executive Committee entire.

A letter from the 2d Alfred church requested advice from the Association relative to the ordination of Bro. Jared Kenyon to the work of the gospel ministry—a request which was referred to the Presbytery, who advised the ordination, at such time as the church shall appoint.

The subject of Education was largely discussed by the Association, and a lengthy report upon it was adopted, the first part of which will be found in our paper to-day.

Among the resolutions adopted by the Association, was one expressive of unqualified opposition to Secret Societies; another deprecating the indifference of parents to the religious instruction of their children, and earnestly recommending all parents to adopt a systematic course of family worship and religious instruction. A committee was appointed to prepare, and present at the next meeting of the Association, a report on the subject of religious instruction in families.

The Officers of the Association for the ensuing year are as follows:—Thos. E. Babcock, of Independence, Cor. Sec.; D. R. Stillman, of Alfred, Treasurer; T. E. Babcock, W. C. Kenyon, J. A. Langworthy, C. D. Langworthy, and N. V. Hull, Executive Committee.

The next meeting of the Association is to be held with the 2d church in Alfred, on the fourth Sabbath in June, 1851—to continue two days only.

This imperfect sketch of the Association's proceedings is prepared after a hasty perusal of the MS. of the Minutes. We shall probably copy the more important of the reports at an early day.

HOLIDAY OF CHIMNEY SWEEPS.—A letter from Wm. Jas. Stillman, dated London, May 9, 1850, says:—"The first of May was the Sweeps' Holiday. They paraded the streets, dressed, as their custom is on that day, in fantastic array, and accompanying a 'Jack in the Green'—a man encased in a hollow pyramid of ivy leaves, surmounted with flowers. At intervals they stopped, formed themselves into a ring around the pyramid, and danced a sort of jig to the music of a pan-pipe and drum; the 'Jack in the Green,' meanwhile, going through very strange evolutions and revolutions, whirling and spinning with a velocity that would turn any one's head that was not crazy. They were accompanied by divers females, gaudily attired, trimmed with flowers, and carrying brass ladles in their hands, which they passed round the crowd in hope of receiving sundry half-pence; after which they move on to victimize some other locality. It is, I suppose, a relic of the May-day Festival; but—O tempora! O mores!—to think that all which remains of that beautiful custom should be in the hands of Chimney Sweeps."

REVIVAL AT ADAMS, N. Y.—A letter from Eld. Alexander Campbell, pastor of the Seventh-day Baptist Church at Adams, Jefferson Co., N. Y., dated June 23, says: "It affords me much pleasure to inform you, that God is favoring us with a precious season of refreshing in Adams. It is about three months since there began to be apparant some seriousness upon the minds of the young people in this place, which has been constantly increasing and ripening into a glorious revival of religion. Christians have been quickened, strengthened, and encouraged; some backsliders have been reclaimed; and between twenty and thirty perishing souls have been hopefully converted to God, eighteen of whom were added to the Seventh-day Baptist Church by baptism last Sabbath. The gracious work appears to be moving onward."

RICH INCENSE BURNER.—A foreign paper gives some account of a rich Incense Burner recently sent as a present from the clergy of France to the Pope, on his restoration to the papal throne. It is one of the finest pieces of workmanship ever seen. It is of solid gold, adorned with carbuncles of extraordinary size, said to be the gift of a lady of the Faubourg St. Germain, whose wedding *parure* they once adorned. The chasing of the vessel is exquisite, representing the incidents of the life of St. Peter, while the lid is surmounted with the Gallic cock, with expanded wings, composed of the most brilliant and costly gems of every color. The names of the workmen employed in the chasing, as well as the manufacturer of the article, are engraved on the inside of the cover.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, June 24.

Robert W. Barnwell, successor of the late Mr. Elmore, who succeeded Mr. Calhoun, appeared and took his seat as Senator from South Carolina.

The Compromise Bill was taken up, and Mr. Douglass gave notice of an amendment providing that two new States, to be called *Sacramento* and *Colorado*, may be erected out of the territory of California, with the consent of that State, said States to be admitted upon an equal footing. Mr. Soule offered his amendment, and made a speech on the subject, which occupied the remainder of the session. He proposes to limit the southern boundary of California to the Missouri Line of 36° 30′, with a declaration that the Territory south of that line may come in bye-and-bye, as a State, under the name of *South California*, with or without slavery, as her people may desire.

HOUSE OF REPRESENTATIVES.

The House adopted a resolution instructing the Committee on Commerce to inquire into the expediency of providing a law, compelling all craft carrying passengers, and navigating the waters of the United States, to be provided with ample and suitable resources of escape to passengers, in cases of accident by fire or otherwise.

The Bounty Land Bill was then taken up, and three hours were occupied in five-minute speeches upon amendments, not one of which was adopted. Without disposing of the subject, the House adjourned.

IN SENATE. THIRD-DAY, June 25.

The Senate did nothing worth mentioning, except to listen to the conclusion of Mr. Soule's speech in favor of the Missouri line to the Pacific.

HOUSE OF REPRESENTATIVES.

The Bounty Land Bill came up, and after rejecting several proposed amendments, the House adopted the Bill by a vote of 155 to 36.

This bill provides that each of the surviving commissioned and non-commissioned officers, musicians or privates, whether of regulars or volunteers, rangers or militia, who performed military service in any regiment, company, or detachment in the service of the United States, in the war with Great Britain, declared by the United States, on the 18th day of June, 1812, or in any of the Indian wars since 1790, and each of the commissioned officers who were engaged in the military service of the United States in the last war with Mexico, shall be entitled, for twelve months' service, to one hundred and sixty acres of land; for six months' service to eighty acres of land, and for three months' service to forty acres of land—provided the person so having been in service shall not receive said land, or any part thereof, if it shall appear by the muster-roll of his regiment, or of his corps, that he deserted or was dishonorably discharged from service, or if he has received or is entitled to any land bounty under any act of Congress heretofore passed.

Section two provides, that each commissioned and non-commissioned officer, musician, or private, for whom provision is made by the first section hereof, shall receive a certificate or warrant from the Department of the Interior, for the quantity of land to which he may be entitled, and which may be located by the warrantee, or his heirs at law, at any Land Office in the United States. In the event of the death of those who shall have served as aforesaid, prior or subsequent to the passage of this act, the benefit is to inure to their widows.

IN SENATE. FOURTH-DAY, June 26.

Mr. Foote presented a resolution calling on the President for copies of all orders to Col. Monroe, and all correspondence between that gentleman and the authorities at Washington in regard to the civil and military Government of New Mexico, and the recent movement for a State organization, &c.; the resolution lies over.

The Senate then took up the Compromise Bill, and, after remarks by Mr. Douglass, laid it down again; renewed the order for meeting at 11 o'clock, and finally adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Stanton of Tenn. offered a resolution asking the President to tell the House all about the state of affairs in New Mexico. Objection was made, and the resolution was not introduced. The remainder of the session was spent in the consideration of the Iowa contested election case. No action.

IN SENATE. FIFTH-DAY, June 27.

The Supplementary Census Bill was taken up and passed.

Mr. Foote's resolution, in relation to proceedings in Mexico, was amended and adopted.

The Compromise Bill was taken up, and the remainder of the day was spent in talk about the Missouri Compromise Line. Mr. Webster exhibited the futility of the effort to extend that line, and the unreasonableness of further resistance to the admission of California. Remarks were also made by Messrs. Foote, Barnwell, Butler, and Davis.

HOUSE OF REPRESENTATIVES.

The Iowa contested election case occupied the House all day, and the end was not reached even then.

IN SENATE. SIXTH-DAY, June 28.

Several speeches were made on the Compromise Bill, and a vote was taken on Mr. Soule's amendment, (extending the Missouri Line to the Pacific,) which was lost by 17 majority—yeas 19, nays 36. Mr. John Davis made a speech against the entire compromise scheme, and in favor of the Wilmot Proviso.

HOUSE OF REPRESENTATIVES.

The Iowa contested election case was early on the docket and occupied the whole day.

IN SENATE. SABBATH, June 29.

Two or three resolutions of inquiry were submitted, and briefly discussed; after which the Compromise Bill was taken up; Mr. Davis of Mass. concluded his speech against it, and Mr. Cooper followed in support of it.

HOUSE OF REPRESENTATIVES.

Nothing done in the House except to dispose of the Iowa contested election case. It was voted, 102 to 94, that Mr. Thompson is not entitled to the seat. It was then voted, 109 to 84, that a vacancy exists in the representation from Iowa. And so the matter rests.

EUROPEAN NEWS.

By the steamer Canada, arrived at Boston since our last, intelligence was received from Liverpool to June 15th, London 13th, and Paris 12th, of which we give the substance.

The debates in the British Parliament present few features of general interest, beyond the fact that Ministers have been again beaten by a majority of 32. On Tuesday, Lord Nass moved that the House resolve itself into Committe to consider the present mode of levying the duty on home-made spirits in bond. The Chancellor of Exchequer resisted, and made the motion a Government question. A discussion ensued, the House divided, and the Government were thoroughly beaten. The Chancellor has announced in the Commons that it is the intention of the Government to close all Post-Offices on Sunday, and an inquiry was to take place to see if it be not practicable to stop the mails also. This movement has met with no favor from the majority of the people. A new bill to limit the sale of Encumbered Estates in Ireland has been introduced and twice read in the House of Lords. The object of the bill is to exempt from sale all estates not mortgaged to a certain amount, and fixing the minimum.

In the French Assembly, the bill for suppressing clubs and the political bodies has been voted for another year. The bill for granting pensions to the families of those killed and wounded in the affair of February and June, was rejected by a great majority. The bill granting pensions to the deserving of the working classes when infirmity overtakes them, was also passed by a full House. The Committee appointed to consider the proposed great increase in the salary of the President have not recommended acquiescence in the demand. It is said, however, that the leaders of the majority intend voting for the bill, and a sharp contest is expected. Another project of law, for fettering the press by a stamp duty, at present is engaging the attention of Government. M. Thiers has left Paris to visit Louis Philippe in England. It is said that his visit has a deep political change in view. He had an interview with the President before leaving Paris. A union of the two houses of the Bourbons is said to be the object of M. Thiers' visit to the Ex-King at London.

Latest accounts from Rome state that the Pope is wholly absorbed in religious ceremonies, to the exclusion of all attention to his Temporal Government. The people are said to evince a very uneasy state of feeling, and nothing but the presence of foreign troops restrains a popular demonstration against the Government.

Four Days Later from Europe.

By the American steamer Pacific, which arrived at New York on Second-day last, we have Liverpool dates to June 19th, four days later. In the British House of Lords on the 17th, an exciting debate grew out of a motion relative to the conduct of Government in the Greek affair; on dividing, the Ministers were left in a minority of 39 in a House of 300. The Times says that should the Ministry not speedily resign, there is a growing belief that the great exhibition of all nations in London will fail for want of funds.

It is rumored that the Bishop of Exeter, in disgust at the termination of his controversy with Rev. Mr. Gorham, is about to secede to the Church of Rome.

The Royal Mail Steamship Company have been defeated in the action brought against them by the owners of the Charles Bartlett, run down at sea by the steamship Europa last year.

The growing crops throughout England and Ireland are said to look unusually promising.

M. Thiers has raturned to France from London, and is considered dangerously ill.

A terrific hurricane occurred in the Bay of Bengal on the 26th of April, which was felt a distance of twelve hundred miles; the banks of the rivers were overflown nearly as far as Calcutta, causing immense damage in the destruction of vegetation.

* * *

CALIFORNIA ITEMS.—From the items made up on the arrival of California papers last week, we select the following :—

Gold is still found in great abundance in California. The most extravagant stories are told of "Tuolumo Placer," lately discovered on the river of that name, near Columbia City. The Stockton Times says that a simple statement of facts far surpasses the most wondrous dream of the necromancer. It is stated that lumps of pure gold have been found to the depth of sixty feet from the surface. The 6th of the last month two large masses of gold, one weighing 23 pounds 2 oz., and the other 10 pounds 11 oz., were dug from the placer.

The Stockton Times says that three men, in the space of two weeks, took out $30,000 from one hole, at the new diggings, four miles above Sonora, besides one lump weighing *five pounds*.

A California paper expresses its pleasure in announcing the recent arrival of some fifty or sixty of the fairer sex, in full bloom. They are from all quarters—some from Yankee land, others from John Bull country, and quite a constellation from merry France. One Frenchman brings twenty—all, they say, beautiful! The bay was dotted by flotillas of young men, on the announcement of this extraordinary importation."

* * *

A SOUTHERN TRAGEDY.—Col. DUPREE was recently killed in Hinds county, Mississippi, by his son-in-law, Mr. J. S. Graves. The parties had a difference for some time previously. On the 8th inst. they met at a church near Brownsville. Graves left the church, but was soon followed by Dupree, who approached him and asked if he was armed. Graves, hoping to prevent a difficulty, said he was not. Dupree then pulled Graves from his horse, and cut him several times with a knife, when Graves drew a pistol and shot the Colonel through the body. Col. Dupree died in about two days. Mr. Graves gave himself up to the authorities and was acquitted, the evidence proving justifiable homicide.

* * *

The Erie Railroad Company has advertised to discount all its outstanding liabilities due previously to the 1st September, on application at the office of the Company.

RELIGIOUS TOLERATION IN MEXICO.—In times past it was very dangerous for individuals or the public press to speak against the Catholic religion and in favor of religious toleration in Mexico. Of late, things are much changed, and greater freedom is allowed. The newspaper El Monitor has recently commenced a kind of crusade against the priests, by publishing several spirited articles in favor of the tolerance of religious worship; also, against their having anything to do with the education of youth, attributing to their influence the unenlightened state of the people, and asserting, with much truth, that "the clergy, for the sake of their own preservation, are enemies to the progress of intelligence." It is also stated, that the same paper has come out decidedly against the priests for their rebellious sermons preached during the days devoted to the intercession for Divine interference in defending the city from the cholera. Sermons were preached in which it was proclaimed that the vengeance of Heaven was sent on account of their tolerating a wicked government.

* * *

IMPORTANT MOVEMENTS IN NEW MEXICO.—Advices from Santa Fé to May 25 have been received. A Convention of Delegates, called by proclamation of John Monroe, Military and Civil Governor of New Mexico, has been held, and has formed and promulgated a Constitution for the Government of New Mexico. The Convention assembled on the 15th of May, and the session lasted eight or nine days, in which a Constitution was formed, which was to go into operation about the first of July. The boundaries of the State were defined, and Slavery prohibited. The Constitution was adopted on the 25th May. In fifteen days afterward, an election was to take place for Members of the State Legislature. Two Senators and Representatives in Congress were soon to be elected, and efforts were also to be made to procure them acceptance at Washington.

* * *

LAND WARRANTS.—By reference to the Congressional Proceedings, it will be seen that on Third-day of last week the House of Representatives passed the Bounty Land Bill. To pay these bounties will require a large amount of land—some say five million acres, others say four times that. One effect is, that the price of Land Warrants has fallen. One hundred dollars is now the nominal value of regular Warrants, but the business is at a stand.

SUMMARY.

The steamship City of Glasgow arrived at New York on Sabbath last, having made the passage from Greenock in 14 days and 6 hours. The perfect satisfaction of the passengers with the ship and officers, is set forth in a letter to Capt. Mathews, signed by Robert Renfrew, Chairman of a Committee.

The ladies of Syracuse, N. Y., held a convention on the 24th of June, at which they passed resolutions cordially approving the objects of the Free School Convention, inviting the attendance of ladies upon the Convention, and tendering the hospitalities of the city to all who may attend.

The steamship Viceroy went ashore, on Tuesday evening of last week, on Shag Island, between Cape Sable and the Sea Islands. She will propably be got off. The catastrophe is attributed to the same cause assigned for the loss of the Great Britain—the effect of an iron ball on the compass.

The New Orleans Delta understands that President Taylor has purchased the splendid sugar plantation of Capt. Fullerton, situated about 25 miles from New Orleans, on the river, for which he paid $73,000 in cash. It is the purpose of the General to abandon his cotton plantation near Rodney, which is subject to constant overflows, and concentrate his force upon his new purchase.

A curious freak of nature may be seen on an apple tree in Medford, says the Portland Advertiser, in the yard of Mr. Nathan Childs. Upon a branch of this tree there are *three large white roses*. Originally there were five; and what is still more singular is, that they are all upon a new sprout of this year's growth.

While a Coroner, at Cincinnati, the other day, was engaged in holding an inquest on the body of a man found drowned in the river, a young man stopped to see what was going on, and after awhile recognized the body as that of his father, whom he had crossed the ocean in search after.

Dr. Bayne, of Prince George's county, Md., has sent to the editor of the Marlboro' Gazette, five or six quarts of strawberries, and the editor says there were not a dozen in the whole lot smaller than 3½ in circumference, and most of them measuring over four inches.

Up in Syracuse, they are fining and confining Rumsellers for dealing out liquor to Indians. That is quite right, so far as it goes; but we can't see what white folks have done that they shouldn't receive as much protection from the laws as Indians.

The new locomotive "Erastus Corning" made the passage from Utica to Schnectady, with a full passenger train, on Wednesday afternoon, (19th,) in *one hour and forty-three minutes, running itme!* The distance is *seventy-eight miles*.

From the first of September, 1849, to the 12th of Jnne, 1850, 86,433 boxes of candles were exported from Cincinnati. The exportation during the same period last year was 33,563 boxes.

The Providence Journal understands that the subscriptions which have been actually received, and those of which the Committee have good assurance, in aid of Brown University, make over $93,000.

A day line of steamboats from New York to Newport, touching at Stoninton, is soon to be started. The Oregon and the Niagara are to be the steamers.

Strong efforts are making at Syracuse to raise the funds to build the Syracuse and Binghampton Railroad.

The New York and New Haven railroad track is now daily sprinkled with 5,000 barrels of water, to lay the dust.

At Great Falls, N. H., three boys, named Loud, Wentworth and Edmonds, went into a mill-pond for the purpose of bathing. The boy Loud getting beyond his depth, his two companions bravely went to his assistance, but before other aid could reach them, all three sunk. Their bodies were soon recovered, and Loud resuscitated, but the other two were beyond the powers of restoration.

Edward I. Thomas, of the firm of Thomas & Co., hardware merchants of New York, died at Saratoga suddenly on Sunday. Mr. Thomas was married about two weeks before to a daughter of Bishop Brownell, of Connecticut, and was on his way home from a tour to the Falls. He fell down in the street at Saratoga and instantly expired.

The Niles (Mich.) Republican learns that the colored man to whom was entrusted all the property of the colored settlement of Cass county, has fled the country with three or four thousand dollars—leaving the settlement quite destitue.

Isaac Riggs, Canal Collector at Schenectady, who died in that city, recently, was probably the oldest Editor in the State, having issued the Schenectady Cabinet nearly or quite half a century ago. He gave it up to his son some years since.

There are but two States where adulteries are the sole causes of divorce—South Carolina and New York. In North Carolina, divorces are permitted under no circumstances.

The present British Minister, Henry Lytton Bulwer, gets a salary, house rent inclusive, of $25,000 per annum—precisely the sum paid per annum to the President of the United States.

The ship North Star, of New London, Ct., is about to sail on a whaling voyage, and is provided with patent guns for shooting right whales. They are said to be very efficient and to throw harpoons and lance with unerring aim.

The actual official signatures of the Secretary of State of the U. S. for the last fifteen months amount to 12,297, not including private letters. Of these signatures, 6,197 were for passports alone.

The health of London, like that of N. Y., is unusually good—the deaths for the week preceding the sailing of the Cambria being only 736.

The deaths in St. Louis in the week ending June 2d, were 73, 24 of Cholera; and in the week ending 9th inst., 107, 42 of Cholera.

An effort is making by a number of the most benevolent and enterprising citizens of Brooklyn, L. I., for the establishment in that city of an Asylum for the reformation of the confirmed inebriate and intemperate.

The head of a family of five children, was recently sentenced, at Burlington, N. J., to twelve years imprisonment, for having violated the person of a girl nine years of age. She was the daughter of one of his near neighbors.

The brig Kite, Capt. Dane, from Angostura, reports the discovery of a new gold mine on the Oronoco River. One man had already taken $8,000 worth in about three months. It is said to be of very fine quality. Capt. D. has a sample.

Before the Common Pleas, at Springfield, on Saturday, D. D. Warren, of Springfield, recovered a verdict of five thousand dollars against Charles B. Starkweather, a police officer of Boston. It was an action for slander, Starkweather having stated in Springfield, that Warren was a wholesale dealer in counterfeit money, and that it was he who had supplied Milo A. Taylor and others.

On Monday a gentlemen from Oregon, who came passenger in the Crescent City, and who was known to have a large amount of gold in his possession, was, soon after his arrival, surrounded by gamblers, plied with liquor in a fashionable drinking saloon, and finally taken to a gambling house, where he was robbed of several hundred dollars worth of gold in coin and lumps.

It is said the peach crop will be immense this year. Extensive drying sheds, calculated to cure fifty bushels at a time, are being erected in the vicinity of the Sand Hills, N. J. The quality of the fruit is likely to suffer from overloading of the trees.

On the afternoon of the 19th ult., as a child eighteen months old was standing bonnetless upon the sidewalk, in Boston, looking upward, she received what is commonly called a "sun-stroke," which caused her death the next morning.

A bill has been introduced into the Connecticut Legislature, providing for the fine or imprisonment of clergymen and magistrates who shall unite white with colored persons in matrimony.

A melancholy accident recently occurred in the port of Libertad, in the Pacific, whereby two ladies were drowned—one the niece of President Vasconceles, who had gone out pleasuring, accompanied with a large retinue.

A severe hail storm passed over a part of South Vernon, Vt., and Northfield, in this State, recently. Some glass was broken, and fruit trees and grain considerably injured.

Dr. Moses P. Clark and his wife, indicted at Lawrence, Mass., for the murder of Catherine L. Adams, on whom it is alledged they endeavored to procure an abortion, were acquitted at Newburyport.

In England and Wales, it is said, the expense of funerals annually amounts to the enormous sum of $25,000,000.

Edwin Forrest owns a farm of 25 acres in Covington, Ky., (opposite Cincinnati,) for which he has refused $50,000.

An Italian woman is stated to have been publicly flogged with sticks, at Milan, on the 27th May, by order of the Austrian military authorities.

The Salem (Mass.) Gazette announces the arrival of three vessels at that port, each of which brought a considerable amount of gold dust from the continent of Africa.

The steamer Mountaineer was wrecked last week on the Brandywine Shoals, in the Delaware Bay. No loss of life, but the boat will probably prove an entire loss.

The steamer Commodore ran ashore near Hell Gate one morning last week. She was got off in a day or two, and will soon be in running order again.

A dispatch from Boston, dated June 29, says: It is reported here on high authority, that Prof. Webster has written a letter to the Governor and Council, confessing that he killed Dr. Parkman, but that it was not a murder, and praying that his sentence may be commuted. The latter, though long, does not, it is said, give the details of the fatal transaction.

The Syracuse Journal says that the Committee of Arrangements for the Free School Convention to be held in that city on the 10th of July, are authorized by the several railroad companies between Albany and Buffalo to say, that tickets will be sold for that Convention—good for one passage each way, up to and including the 12th—not afterward—for one fare.

* * *

New York Markets—July 1, 1850.

Ashes—Pots $5 75; Pearls $6 00.

Flour and Meal—Flour, 5 12 to 5 31 for common and straight State; 5 37 a 5 62 for Michigan; 6 12 a 6 19 for pure Genesee. Rye Flour 2 87. Meal 2 94 for Jersey.

Grain—Wheat, 1 30 for Canadian, 1 50 for Genesee. Corn has risen 1c. under steamer's news; 59 a 62c. for mixed, 63c. for round yellow. Rye 60½c. Oats 44 a 45c. for Jersey; 47 a 48c. for Northern.

Provisions—Pork, 8 62 for Prime; 10 69 a 10 75 for Mess. Beef is dull at 5 50 a 6 50 for Prime, 8 50 a 10 75 for Mess. Butter is lower; 8 a 11c. for Ohio, 9 a 14c. for State, 14 a 18c. for Orange County. Cheese 4 a 6¾c.

Hops—13 a 17c. according to quality.

Seeds—Clover 6 a 6½c. for good. Rough Flax is scarce, selling at 1 45 per bush. Timothy 13 00 a 17 00.

Lime—72c. per cask.

Feathers—34c. per lb.

Beans—Small dry 1 25 a 1 75.

Potatoes—Carter's best 69 a 75c. per bush.; Mercer's 56c. per bush.

Wool—The market is beginning to be active. We hear of sales of about 10,000 lbs. Dutchess County Saxony Fleece, old clip, at 45c., 30,000 lbs. new clip, common to fine qualities of Dutchess County at 34 a 40c., and some few lots at 31 a 32c. for low grades, 35c. for medium, and 37 a 40c. for fine. Of pulled Wool 10,000 lbs. lamb's have sold at 30 a 31c., and 10,000 lbs. country pulled extra at 37c. The quantity to come forward is large.

MARRIED,

In church, at Unadilla Forks, N. Y., June 22d, by Eld. Wm. B. Maxson, Mr. CHARLES POTTER, Jr., of Westerly, R. I., to Miss SARAH P. WILCOX, of the former place.

In Andover, N. Y., Feb. 10th, 1850, by Eld. T. E. Babcock, Mr. GEORGE S. FISH, of Scio, to Miss SOPHIA DEMING, of Andover.

In Ulysses, Pa., May 11th, 1850, by Eld. T. E. Babcock, Mr. SAMUEL GIBBS to Miss SUSANNAH PEASLEY, both of Ulysses.

DIED.

In this city, on the morning of the 29th ult., Mr. BENJAMIN JACOB, aged 53 years. The deceased was a native of Ireland, and had been so short a time in America that he died "a stranger in a strange land," and was borne to his grave almost neglected and uncared for, except by his own immediate family—a widow and six children. Nevertheless, there is abundant terson to believe, that though "poor and needy, the Lord thought upon him." During his illness of five months he gave proof of his faith in Him who never forsakes his people.

In Adams, N. Y., on the 10th of April last, of a short and distressing illness, SALLY LEE, aged 33 years. She was a worthy member of the Baptist Church in Adams. She bore her sickness with Christian fortitude and resignation, and expired in good hope of eternal life. She has left an affectionate husband and two children to mourn her loss. The following lines were written by the subject of this notice not long before her last sickness and death:—

O why this dread of death,
When Jesus bids us come,
And calls us from the cares of earth
To Heaven, our better home.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Nathan Rogers, New York,	$4 00	to vol. 7	No. 52
Nicholas Rogers, "	4 00	" 7	" 52
T H Lang, "	4 00	" 6	" 52
R W Folger, "	2 00	" 6	" 52
C S Benson, "	2 00	" 6	" 52
W H Stagg, "	2 00	" 6	" 52
Richard Williams, "	2 00	" 6	" 52
Richard Hannah, "	1 00	" 7	" 15
H Y Jones, "	75	" 6	" 52
Mrs A C Nichols, DeRuyter,	2 00	" 7	" 52
Rowland Saunders, Sweden,	2 00	" 7	" 52
T E Babcock, Independence,	1 00	" 7	" 26
Ethan Lanphear, Nile,	2 00	" 7	" 52
J L Thurston, "	2 00	" 7	" 29
N K Brown, "	1 00	" 6	" 52
Ezra Crandall, "	1 00	" 6	" 26
John J Brown, Portville,	6 23	" 6	" 52
J S Crandall, West Genesee,	2 00	" 7	" 52
J C Brown, West Clarksville,	2 00	" 6	" 52
Delos C Burdick, Gowanda,	2 00	" 6	" 52
Leroy Burdick, "	2 00	" 6	" 52
Lemuel Rogers, Richburg,	2 00	" 6	" 52
Moses Maxson, "	2 00	" 7	" 10
James Maxson, Bolivar,	2 00	" 7	" 52
Jairus Crandall, Little Genesee,	2 00	" 7	" 52
J Fulmer, Pendleton,	2 00	" 7	" 52
Joel Jones, Akron,	2 00	" 7	" 52
Lyman Pratt, Clarence,	2 00	" 7	" 52
E M Osgood, Lairdsville,	2 00	" 7	" 52
C A Osgood, "	50	" 6	" 52
J D Titsworth, Plainfield, N J	2 00	" 7	" 52
Albert Brown, Hopkinton, R I	2 00	" 6	" 52
John Webster, Rockville, R I	2 00	" 7	" 52
O P Hull, Albion, Wis.	2 00	" 6	" 52
R G Carpenter, "	2 00	" 7	" 52

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Recorder:—

From Henry Clark, Hopkinton, R. I.	$0 75
" Jacob Goodman, New York,	1 00
" C. A. Osgood, Wisconsin,	1 00
" Church in Berlin, N. Y.	5 88
" Matthew Lewis, R. I.	1 00
" Lois Babcock, "	25
" Maxson Green, Alfred, N. Y.	2 00
" Mrs. C. Saunders, "	1 00
" A Friend, "	1 00
" Samuel Fahnestock, Gettysburg, Pa.	1 00
" Jason B. Wells, DeRuyter, N. Y.	1 00
" Church in Berlin, N. Y.	10 34
" Church in Independence, N. Y.	2 50
" Church in Scott, N. Y.	7 00
" Geo. P. Maxson, Columbus, Ark.	5 00
" Henry P. Green, Genesee,	1 00
" Clark Rogers, New York,	5 00
" Female Benevolent Society, Hopkinton, R.I.	5 00
" Gerrit Smith, Peterboro, N. Y., life memb.	20 00
" Mrs. Ann Smith, " annual memb.	1 00
" Collection in Verona, N. Y.	7 00
" 1st Church in Verona,	1 30
" Dr. Babcock, Nile, N. Y	50
" Collection at "	11 31
" Sale of Tracts,	1 39
" Daniel Truman, Jr.	25
" John Langworthy,	1 00
" A Friend,	12
" Collection at Dodge's Creek,	6 22
" " " 2d Genesee Church,	63
" " " 1st Alfred "	25 00
" Dr. John Collins,	2 00
" Collection in Hartsville,	5 72
" " " 1st Genesee Church,	16 57
" Rowse Babcock,	25
" Collection in Independence,	6 52
" A Friend in Ulysses,	1 69
" Collection in 2d Alfred Church,	7 75
" A Friend in Peterboro,	48
" Francis Wilcox, Whitestown,	1 00
" Collection in 1st Brookfield Church,	11 01
" " " 2d Brookfield Church,	2 29
" " " DeRuyter,	7 00
" Ezekiel Potter, Scott, N. Y.	1 00
" E. H. P. Potter, "	1 00

T. B. STILLMAN, Treasurer.

Post Office Addresses.

A. D. Titsworth, Treasurer of the Seventh-day Baptist Missionary Society, New Brunswick, N. J.

Azor Estee, Pratt, Shelby Co., Ohio.

Joel Greene, Watertown, Jefferson Co., N. Y.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

Eastern Association's Executive Committee.

THE members of the Executive Committee of the Eastern Association are requested to meet at the house of Eld. Daniel Coon, in Hopkinton, R. I., on the third day of the week before the second Sabbath in July, at 10 o'clock A. M., for the purpose of employing a missionary, agreeable to recommendation of the Association, at its last annual session; also to apportion among the churches the expense of printing the Minutes of said session, &c. S. S. GRISWOLD, Cor. Sec.

MYSTIC BRIDGE, Ct., June 24, 1850.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M., arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M.

JAMES P. KIRKWOOD, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER-TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

FULTON HOTEL,
ON THE EUROPEAN PLAN,
BY
JOHNSON & ROGERS,
NO. 144 FULTON STREET,
(NEAR BROADWAY,)
J. E. JOHNSON, CLARK ROGERS. NEW YORK.
Rooms $2 and $2 50 per Week. 37½ cents per Night.

Harper's New Monthly Magazine,
No. 1 published June 1, 1850.

PROSPECTUS.—The design of the Publishers in issuing this work, is to place within the reach of the great mass of American people the unbounded treasures of the Periodical Literature of the present day. Periodicals enlist much of the literary talent and creative genius of the age. The best writers in every nation, devote themselves mainly to the Reviews, Magazines, and Newspapers. Through the pages of these, the most powerful historical essays, the most elaborate critical disquisitions, the most exquisite delineations of manners and of Nature, the highest Poetry, and the most brilliant Wit, have, within the last ten years, found their way to the public heart.

The ablest and best productions of Lamartine, Dickens, Alison, Lever, Bulwer, Croly, and Macauley, are found in Reviews, Newspapers, and Magazines. Their productions, however, intermingled with much that is of merely local and transient interest, are scattered through scores of periodicals, so as to make it obviously impossible that, under present circumstances, any considerable number even of the reading public, and much more, that the great mass of the community, should have an opportunity of becoming familiar with them.

The Publishers of the New Monthly Magazine intend to remedy this evil, and to place such of the Periodical Literature of the day, as has commanding interest, in the hands of all who have the slightest desire to become acquainted with it. Each number of their Magazine will contain 144 pages octavo, in double columns. The volume of a single year, therefore, will present nearly 2,000 pages of the choicest of the Miscellaneous Literature of the age. The Magazine will transfer to its pages, as rapidly as they may be issued, the continuous tales of Dickens, Bulwer, Croly, Lever, Warren, and other distinguished contributors to British Periodicals; articles of commanding interest from all the leading Quarterly Reviews of both Great Britain and the United States; critical notices of the publications of the day; speeches and addresses of distinguished men upon topics of universal interest; notices of events in Science, Literature, and Art, in which the people at large have an interest, &c., &c. Special regard will be had to such articles as relate to the economy of social life, or tend to promote in any way the well-being of those who are engaged in any department of productive activity. A carefully prepared Fashion plate, and other pictorial illustrations, will accompany each number.

This Magazine is not intended exclusively for any class of readers. The Publishers have at their command the exhaustless resources of current Periodical Literature in all its departments. They have the aid of editors in whom both they and the public confide. They have no doubt that, by an intelligent use of these appliances, they can present a monthly compendium of the periodical productions of the day which no one would willingly be without; and they intend to publish it at so low a rate that its cost shall not prevent its making its way into the hands and family circle of every intelligent citizen of the United States.

TERMS—$3 a year, or 25 cents a number. The work may be obtained of Booksellers and Periodical Agents, and of the Publishers.

Liberal arrangements will be made with the Trade and with Agents for extra efforts in circulating the work, and specimen numbers will be supplied gratuitously for canvassers.

HARPER & BROTHERS, New York.

Miscellaneous.

CONDITION AND PROSPECTS OF HAYTI.

The following, from the Washington Correspondence of the New York Courier and Enquirer, gives the most intelligible account we have seen of the object of Mr. Green's recent mission to Hayti :—

As the return of the special agent—Mr. B. E. Green—who was appointed to visit the Island of Hayti, twelve months ago, has occasioned some speculations in the press, which are calculated to mislead the public, it is proper that the real objects of that mission should be understood, since they were never designed to be secret, and never have been so regarded here. Shortly after the Administration came into power, attention was directed to the diminished state of our commerce with that Island, which, from being larger than with all the British West Indies, had, in a period of seven years, been reduced, by civil wars between the blacks and Dominicans, and other causes, to an inconsiderable trade.

This was a sufficient object, in itself, to have justified the employment of an agent, if there was any reasonable prospect of reviving that depreciated commerce by negotiation or more liberal regulations. The important position occupied by St. Domingo, and the abundant supply of coal which its vicinity furnished, also presented inducements, in connection with our steam marine trading with California and distant parts, to demand the attention of the Government. Superadded to these considerations, however, it was ascertained about the same time that England and France had conceived designs for obtaining a foothold on the eastern part of the Island, under the Dominican Government, which might operate to the disadvantage of the interests of the United States.

It was under these circumstances that Mr. Green was employed to obtain the necessary information concerning the population, wealth, and resources of that portion of Hayti called Dominica, and inhabited principally by the white and mixed races. One of the objects was to ascertain their capacity for self-government, for the administration of justice and the like, looking to the recognition of their independence, should it become necessary, as a means of saving this territory from foreign jurisdiction, or be rendered proper, by the spirit of enlightened progress and civilization. The intelligence communicated to the Government on these subjects is interesting and important, and may be used with benefit to the great commercial community.

The agent was instructed, after fulfilling his mission at St. Domingo, to proceed to Port-au-Prince, for the purpose of obtaining the recognition of consular agents, who had never before been received or acknowledged, and of procuring a repeal of a standing imposition of ten per cent. duty against American commerce. In the wars against the Dominicans, Solouque had confiscated American property to carry on hostilities, and the arguments of the agent were strengthened by a demand for reparation. I am gratified to say, that the American flag now affords protection to American commerce at Port-au-Prince ; that the impost has been abandoned, and that the just indemnity will be forthcoming in good season. Mr. Green is engaged in the preparation of his report, which will be laid before Congress at an early day.

A Washington Correspondent of the Philadelphia Bulletin, under date of June 19, makes the following statements in relation to the condition and prospects of Hayti :—

It is quite possible, from the aspect of our relations with Hayti, that a brush will ensue with his Sable Majesty, Solouque, notwithstanding the efforts of Mr. Clayton to prevent it. The fact is, that the arrogant ruler of that naturally fair isle conceives himself as potent in his imperial greatness as ever Louis Philippe was in the palmiest of his days, and a war with the United States is not looked upon by him as a matter of such dreadful moment, but that it may lead to the annexation of the American Confederacy to his own dominions. But let us reverse the tables. If Hayti provokes a war, she must pawn her territory, because money she has not, and never can have, while England and France are so largely her bondholders.

Cuba excepted, the island of Hayti is the largest and most fertile of the West India group. It is 260 leagues in length by 40 in breadth, and has a superficial area of 2,450 square miles, or 1,478,000 acres. It embraces a population of 820,000, of which only 30,000 are whites, and even this computation is supposed to be exaggerated. Port-au-Prince contains 20,000 souls, and Cape Haytien about 11,000. The natural fertility of the island is not its only richness. Mines of gold, silver, copper, tin, iron and salt, are supposed to exist in considerable quantities ; but owing to the political condition of the country, they have never been extensively worked, or even explored, by the whites, and the blacks are too indolent. The products are less than one-sixth now of what they were in 1789, and less than one-twentieth of what they might be under Anglo-Saxon management. To illustrate this fact, I append the gradual decline since the year named, which will also show how unfortunate it is that a gift so valuable to commerce, should be consigned to the ignorant care and ownership of a community of blacks, whose only merit to notice, is their extensive laziness and pompous indulgence in what they conceive to be the pride of civil freedom. Here are the figures—mark well these havocs of time :—

The imports from Hayti for the year 1789 were,

Clayed Sugar	lbs.	47,516,531
Muscovado Sugar		92,575,000
Coffee		76,835,219
Cotton		7,001.814
Cocoa		658,813
Indigo		758,628
Molasses		25,749
Dye Woods		8,000,030
Tobacco		20,640
Castor Oil	gals.	120
Mahogany	feet.	6,000
Cigars	probably	300,000

* * * * * *

In 1832, the exports had declined to :

Coffee	lbs.	30,000,000
Cotton	lbs.	1,500.000
Mahogany	feet	6,000,000
Tobacco	lbs.	500,000
Cocoa	lbs.	500,000
Dye-Woods	lbs.	5,000,000
Cigars	lbs.	500,000

In 1843 the exports fell off to about the amount shipped in 1821, except in woods, which have steadily advanced from that period to the present. But taking the example of 1789, before the black revolution, which destroyed the island, and we will perceive what it would be capable of producing, provided it were under the dominion of white rulers, and subject to free white tillage, instead of being consigned to the abuse of a horde of self-emancipated slaves, too ignorant to appreciate its immense natural advantages, and too lazy to provide except for their immediate wants.

At an earlier period, Hayti was a great shipping mart for ginger, wax, hides, tortoise shell, and bullock's horns ; but these articles are now exported in very limited quantities. Hides particularly formed a splendid staple, and brought to the Spanish treasury, annually, a sum averaging $1,000,000. Four millions of dollars worth of the article were yearly sent to the English and American markets, while now that sum has been reduced to as many hundreds. The imports are, rice, flour, mess and cargo beef, fish, timber, cotton goods, Irish and Scotch linens, earthenware, cutlery, ammunition, liquors, satins, wines, gin, toys, haberdashery, jewelry, canvas, &c. &c. Of these imports, the United States furnish to the amount of $600,000.

Such was Hayti in 1789—such is Hayti now. Solouque is fast converting what was once a paradise into a barren desert, if it has not already attained that degree of wretchedness ; and by way of facilitating this destiny, conceives it a matter of skillful policy to engage in a contest with the "execrable Yankee." Should war, therefore, result, the only alternative by which the island could be saved from ruin so palpable, would be to annex it to the United States ; and it would be the only way left us to indemnify for the expenses and concurrent consequences of such a war. The bonds held against the "Empire" can never be met from the "Royal" Treasury, because its income now is less than $2,000,000, while its support of Majesty and the wheels of Government exceed annually $400,000. Either, therefore, the island will revert to France as the largest creditor, or it will revolutionize under the patronage of Great Britain ; for the latter has been casting many longing glances toward its rich cotton plains, now abandoned to idleness, but which are capable of producing as many pounds as the whole of Mississippi, Alabama and Louisiana together. It is morally impossible that the Government can pursue this downward career and maintain itself. Hence it is equally certain, that if Solouque compels us, to send thither an army of men, and a few vessels of war, the island must fall into our possession ; for it is a mistake that we can condescend to characterize his indolence, and then indemnify ourselves for the outlay, in considering the honor of coping arms with him a full and satisfactory equivalent. The last advices from the court of his majesty are ominous.

MORE OF THE GRIFFITH DISASTER.

From the Cleveland Herald of June 20.

We spent most of Wednesday at the scene of the sad disaster. No bodies were obtained, although the search was continued with grappling hooks and a seine. But few of the many bodies recovered were found in over eight feet of water, and it is thought most of the drowned have been taken out. Doubtless a number were burned on the boat, and if so but few traces of the bodies will be discovered. The fire was one of tremendous heat, and apparently burned everything combustible down into the hull. The outside planks and timbers and portions of the wheels alone remain. The water is now just over the boilers, and a diver in search of the safe yesterday brought up the ruins of the clock in the clerk's office, a mass of melted glass, wheels, &c. It told the last moment of time for many on that fatal morn. No bones or portions of bodies were seen. The wreck lies in about ten feet water, a hundred feet or more below where the boat first struck, and with the first rough weather must go to pieces.

The German Committee appointed to take charge of the remains of their countrymen buried in a common grave on the bank overlooking the place of disaster, after much deliberation, decided to purchase the site, enclose it, take up the bodies, make the necessary search for money and valuables, records of identity, &c., place them in board coffins, re-inter, and erect an appropriate monument. For this purpose numbers were employed yesterday in digging a second vault beside the one already filled, and from which the earth had been removed the night previous, and in making the necessary boxes to enclose the dead, numbering nearly one hundred. The final sepulture took place last night. A number of English, some Irish, and a few Americans, occupied the same grave with the Germans, and the surviving friends of some of them were present to take charge of the bodies. Two or three bodies in boxes had not been committed to the earth yesterday, and were awaiting a final disposition by friends.

The Germans were from Baden and its vicinity, and considerably exceeded 100 in number, perhaps as high as 150. The fatality was terrible.

Mr. Studdeford, one of the owners of the Griffith, was landed at the wreck yesterday. He had taken his wife and her sister to Buffalo, left them to return by the Griffith, and took the North Shore line to Detroit on business, expecting to join them at Monroe. Both the ladies were lost, and the bodies had not been recovered yesterday.

The Toledo Blade adds, that Capt. Roby seems to have been peculiarly the sufferer of disasters by fire. In his first business operations he lost two steam mills by fire at Perrysburg—the Indiana, a boat which had been under his command, was destroyed by fire. Last year the Defiance, a schooner owned by him, was nearly destroyed by fire, and lastly the Griffith. The bodies of the captain, his wife, child, mother and grandchild, had arrived at Toledo, in charge of the father of Mrs. Roby and others.

Mr. H. A. Loudry, of Pennsylvania, has invented and patented a new Self-Acting Frog for Railroad Crossings, which seems to be perfection, and which is very warmly praised by the Railroad Officers and leading journals of Pennsylvania and Delaware. By means of it a train of cars will cross the track of another Railroad without a particle of jar, strain on the axle, or danger of fracturing the wheels or wearing away the rails.

TO A BEREAVED PARENT.

BY JAS. RUSSELL LOWELL.

When on my ear your loss was knelled,
And tender sympathy upburst,
A little rill from memory swelled,
Which once had soothed my bitter thirst.

And I was fain to bear to you
Some portion of its mild relief;
That it might be as healing dew
To steal some fever from your grief.

After our child's untroubled breath
Up to the FATHER took its way,
And on our home the shade of death
Like a long twilight haunting lay ;

And friends came round with us to weep
Her little spirit's swift remove,
This story of the Alpine sheep
Was told to us by one we love:

They in the valley's sheltering care,
Soon crop the meadow's tender prime,
And when the sod grows brown and bare
The shepherd strives to make them climb

To airy shelves of pastures green,
That hang along the mountain's side,
Where grass and flowers together lean,
And down through mist the sunbeams slide.

But naught can tempt the timid things
That steep and rugged path to try,
Though sweet the shepherd calls and sings,
And seared below the pastures lie,

Till in his arms their lambs he takes,
Along the dizzy verge to go ;
Then, heedless of the rifts and breaks,
They follow on o'er rock and snow.

And in those pastures lifted fair,
More dewy soft than lowland mead,
The shepherd drops his tender care,
And sheep and lambs together feed.

This parable, by nature breathed,
Blew on me as the south wind free,
O'er frozen brooks that float unsheathed
From icy thraldom to the sea.

A blissful vision, through the night,
Would my happy senses sway
Of the Good Shepherd on the height,
Or climbing up the stony way,

Holding *our* little lamb asleep ;
And, like the burden of the sea,
Sounded that voice along the deep,
Saying, "*Arise and follow me.*" [Knick'r.

FREE SOIL IN HAWAII.

It appears from the following extract from his speech at the opening of the Legislature on the 10th of April, that Kamehameha III., King of the Sandwich Islands, is taking the lead in giving up to the rightful owners the free use of God's earth :—

"In June 1849, in concurrence with my Chiefs, and with the aid of my Privy Council, I made a division of lands upon the principle of surrendering the greater portion of my royal domain to my chiefs and people, with a reserve of certain lands for the support of the fort and garrison of my capital, and certain other lands as my own private property, in lieu of the share which I, inheriting the right of my predecessors, held in all the lands of the Islands. Under that joint tenure, all lands, howsoever or to whomsoever donated, were revocable at will ; no man's possession, even that of the highest chief, was secure, and no man thought of improving land the possession of which was so uncertain. To remove this great bar to improvement, the division was made ; but as the interests of my poorer subjects appeared to me to require farther protection, with the concurrence of my Chiefs, and the aid of my Privy Council, as aforesaid, on the 21st December, 1849, certain resolutions were passed with the view of giving to the industrious cultivators of the soil a lawful title to the portions they occupied, and to facilitate the acquisition of land in fee simple, by others inclined to be industrious."

Mr. Lokomaiki, Representative from Molokai, followed His Majesty, and said :—

"On one point in His Majesty's speech I will remark with pleasure—that is, in relation to the land. The land has been distributed, and a portion given to all. This is good. It was not so in former days. Then the chiefs only owned the land, and gave and took it at pleasure. Now the King has given to each the land he has cultivated and occupied, to be entirely his. This is a great benefit. It is in accordance with right ; for the great God of Heaven has made the earth for the good of all men, and He wishes every man to dwell on the earth and be happy. This declaration of the King, therefore, in reference to the land, gives me great pleasure."

REGULATIONS OF THE CALIFORNIA MINES.

The Act recently passed by the California Legislature, "for the better regulation of the Mines, and the Government of Foreign Miners," sets forth in fifteen sections the following rules and regulations :—

No person who is not a native or naturalized citizen of the United States, or who may not have become a citizen under the treaty of Guadaloupe Hidalgo, (all native California Indians excepted,) shall be permitted to mine without first having obtained a license. A Collector of Licenses to foreign miners is to be appointed by the Governor for each of the mining counties. The licenses are to be in the following form :—"Number , (Date.) A. B., a citizen of , age years, complexion , is hereby licensed to work in the mines of California for the period of thirty days." Each license $20; subject to renewal at the same rate per month, until the Governor shall issue his Proclamation announcing the passage of a law by Congress regulating the mines of precious metals in this State. In case of the refusal of any foreigner to take out his license by the second Monday of May next, it is the Collector's duty to furnish the names of the offending parties to the Sheriff or any Deputy Sheriff, whose duty it shall be to summon a *posse* of American citizens, and, if necessary, forcibly prevent him or them from continuing such mining operations. Should such foreigner or foreigners, after having been stopped by a Sheriff or Deputy Sheriff from mining in one place, seek a new location and continue such mining operations, it shall be deemed a misdemeanor, for which such offender or offenders shall be arrested for a misdemeanor, and imprisoned for a term not exceeding three months, and fined not more than $1,000. Licenses to foreigners are not transferable. The Collector receives $3 for each, as his fee. The XIVth section makes it the duty of the Governor, as soon as he shall have been officially informed of the passage of a law by the United States Congress, assuming the control of the mines of the State, to issue his proclamation, requiring all Collectors of Licenses to foreign miners to stop the issue of licenses. Two thousand copies of this Act have been printed in English, and two thousand in Spanish ; and sent to the mining districts for circulation among the miners.

THE WORLD'S INDUSTRIAL EXHIBITION OF 1851.

An English paper says that considerable progress has been made in the preparations for submitting to public competition the design for the vast building that will be required to carry out this undertaking on a scale commensurate with the dignity of the nation. We have reason to believe that the following information on the subject will be found to be substantially correct :—

The building will be about 2,300 feet long, rather more than 400 feet across, and the roofed area will probably extend to about 900,000 square feet, or upwards of 20 acres.

In the center of the south front, opposite Prince's Gate, will be placed the principal entrance and offices. There will be three other great entrances in the center of the other side of the building. Gangways, 48 feet wide, clear and uninterrupted, excepting by seats, will connect the entrances, and at the intersection of these main lines it is proposed to form a grand circular hall for sculpture, 200 feet in diameter. Considerable spaces surrounding the old trees (which must be carefully preserved,) will be fitted up with refreshment rooms, surrounding ornamental gardens with fountains, &c.

The vast area, destined to be filled with the products of all climes, will be covered with a remarkably simple iron roofing, of 48 feet span, running from end to end of the building, supported by hollow iron columns, resting on brick piers, and covered very probably with boarding and slate.

The extent of the roof covering the main avenue will be 96 feet. The lowest line of the main roofing will be 24 feet high, and the clear height of the central gangway will be about 50 feet. The floor will, for by far the greater portion of the area, be formed of boarding laid on joists and sleeper walls. The external enclosures will in all cases be constructed of brick. The light will be principally derived from skylights.

The central hall will be a polygon of 16 sides, four of which will open into gardens around it. Its main walls will be of brick, and about 60 feet high. The covering of this splendid apartment will be of iron, and probably conical.

CURIOUS DISCOVERY OF NINEVITE REMAINS.

A London correspondent writes to the Belfast News Letter, in reference to the recent discoveries, by Captain Layard, as follows :—"I suppose you have seen the account of Layard's recent discovery at Nimroud. A ship has been sent out to bring home the precious relics, and antiquarians are all on the *qui vive* with the expectation of beholding the actual throne whereon the kings of Nineveh have sat. There is a curious story relating to a portion of the Nineveh remains. You may perhaps remember, that Mr. Layard deplored very much the loss of two of his most valuable vases. Well! the clergyman of Gealmpton, a village in Devonshire, was reading this account, with a description of the missing treasures, in the newspaper, when, all at once, it occurred to him that he knew something about them. Ringing the bell, he bid his servant bring down 'those jars from the loft.' He compared them with the newspaper, and they tallied in every particular. The old gentleman was perfectly astonished, as well he might be, for, curious as it seemed, he could not doubt that they were the actual vases. The mystery was soon solved. They had been presented to him, a short time previously, by the captain of a vessel, lately arrived from the Mediterranean, to whom they had been sold by an Arab. Not seeing any particular beauty in them, and ignorant of their antiquarian value, the reverend gentleman consigned them to the lumder room, where they lay in ignominious dust and darkness till this accident, as fortunate as it was strange, rescued them from, probably, eternal oblivion. They were immediately forwarded to Mr. Layard, and are now in the British Museum."

LITERARY CURIOSITY.—The *Deutsche Reform* publishes, as a literary curiosity, a selection from the small cheap journals which sprang into existence after the revolution at Berlin and Vienna, not more than three or four of which now exist. The names of some are curious. The Hornet, Wasp, Gadfly, Torch, Taper, Jet of Gas, Ever-burning Lamp, Lantern, Snuffers, Shrieker, Berlin Widemouth, Dat's Music, Street Journal, Tower of Fools, Barricade Journal, Traveling Devil, and Devil Revolutionary. These, together with an almost infinite number of untranslatable names, constituted the intellectual food with which the minds of the people were for months supplied.

LAND ENTRIES IN MINNESOTA.—The St. Paul Chronicle and Register of the 3d ult. says :—More land has probably been entered at our Land Office the past week than during the whole season previous. Among numerous others who are now looking at our country, is a delegation from a colony of 2,000 Norwegians, who are awaiting below the action of those sent here in advance. They are pleased with what they have seen, and will probably induce their people to settle in Minnesota eventully. The Norwegians are an industrious, frugal and moral people—just the kind of emigrants we desire.

IMMENSE COAL FIELDS.—The Somerset Post contains the following notice of the immense coal beds of Perry County, Ohio :—"Near Straitville, in Salt Lick Township, in this county, there is a bed of coal which is probably the largest in the world, which has been computed by competent judges to be about 128 feet in thickness. We have visited it several times, and we know from observation that it exceeds even the most extravagant idea we could have formed of a coal bank, without traveling out of all reason. The coal strata exhibits a bold front of about 27 feet from the abrupt portion of the hill."

FOWL-BREEDING BUSINESS.—One young farmer gentleman in our vicinity has gone into the fowl business in good earnest, and reduced it to a perfect system. Eggs are taken in to hatch for so much a head ; the name of the owner of the eggs, and the date of their being laid, written upon the outside. Hens are let to those who have eggs of a choice kind, but who have no hens to hatch them. Three and even four dollars per dozen is by no means an uncommon price for eggs of a coice kind.

THE STAWBERRY SEASON.—Although two weeks later than usual, says the N. Y. Tribune, the Strawberry Crop this year is more abundant than we have ever known it. The quantities of this fragrant and delicious fruit which are daily poured into our city, would surprise a stranger not acquainted with the taste of its inhabitants. No less than 70,000 baskets, as we have been informed, were received in one morning by the Erie and New Jersey Railroads, in addition to those from other quarters. Washington Market is a great storehouse of strawberries. Its thronged avenues, of a morning, are bounded by huge scarlet heaps and pyramids of the melting, aromatic fruit. There are strawberries in baskets, in boxes, in basins, in buckets, and in tubs—wild strawberries from the hills, with a piquant acid in their juice—ripe garden strawberries, bursting with their fat, full sweetness—incomparable Hoveys and plump Pineapples—in short, all shades, sizes, and flavors of the first and tenderest fruit of the year, the only eatable embodiment of the perfume and daintiness of Spring. Washington Market, these days, might answer for a grotto of the fairies, the Court of Pomona, or the banquet-hall of Epicurus. The aroma of the place is so keen and palpable that it almost satisfies the tongue, and stops the involuntary moisture at the root. However, no one need now be reduced to the substitute of eating strawberries with his nose. They are so cheap and abundant, that the man must be beyond help who cannot afford a basket.

THE SHOE BUSINESS IN FARMINGTON, N. H.—Farmington is the banner town in New Hampshire for manufacturing shoes. For the year ending first of April last, it was estimated that the whole number manufactured in this town exceeded 425,000! valued at $300,000. The amount paid for labor, boxes, freight and trucking was near $90,000. The boxes alone cost $3,300, and required 210,000 feet of boards to make them. There are now six large manufacturers, beside some smaller ones ; all together are capable of turning out 600,000 per annum, should the wants of the trade require, and the prospect warrant it. The shoe trade now is rather dull ; but a fair business may be reasonably expected before the last of July, especially now that Cotton, Flour and Pork, three great staples, have advanced, any one of which usually exerts a favorable influence on the shoe business.

DEATH FROM SUPERSTITION.—David Boston, a colored man, died near Ilchester, Md., on the 1st ult., from the effects of superstition. He had contracted a severe cold, and suffered much from an accumulation of phlegm on the chest. The choking sensation and hoarse breathing consequent on this, induced him to believe that he had a *frog* in him, and that he had been "tricked." His wife went to Baltimore and consulted a "fortune-teller," who confirmed her suspicions, and added, that the first person who should come to her house, after her return home, was the trickster. This was sufficient. The poor man took little or no nourishment ; no one was allowed to visit him ; and after his death some fifty cotton balls were found placed about him for the purpose of breaking the "spell."

MARVELLOUS STORY OF A PICTURE.—An original portrait of Charles I., which was supposed to have been lost in the time of the Commonwealth, when, to prevent discovery of the portrait, they reduced it in size by cutting it, has been found at Barnstable. It was painted by Vandyke in the year 1640, when the King was 40 years of age, one year before the painter died. After tossing about for many years among rubbish, a Mr. Taylor bought it for two shillings, from a furniture dealer who had scrubbed it with a scrubbing brush and hung it up in his ware rooms to dry. Within a week Mr. T. was offered £20 for it, and has since been offered £2,000, but it is considered worth £20,000, being one of the most valuable paintings known.

BABY TALK.—Judge——, of Wisconsin, though an incorrigible old bachelor, is a great admirer of the ladies, and few men are more polite or attentive to them, but "baby talk" is his abhorrence. It is said of him, that traveling one day in his wagon, he overtook a woman and baby. "Madame," said he, "that child must be a burden to you. If you will promise not to talk nonsense to it, you may ride in my wagon." This the lady readily promised ; but soon forgetting the scruples of her companion, she commenced with, "Bess its little heart ! So it should go ridy pidy in de coachee poachee!" "What!" thundered the exasperated Judge, "get out of my wagon."

DYING OF JOY.—A New York letter in the Philadelphia Inquirer says :—"A death from sudden and unexpected joy occurred here yesterday. A poor German emigrant, who left the home of his fathers, and all the associations of a long life, to seek the New World, with the view of bettering his fortune, actually was unable to bear the shock of seeing a well-beloved brother. The moment his eye fell on his countenance, his frame was convulsed—he swooned with joy—sunk and died. The fond and devoted heart had ceased to beat, and its possessor had at last found quietude in that place where the wicked cease from troubling, and where the weary are at rest."

INSTINCT OF THE BEE.—That the bee selects its flowers more by keenness of sight, than nicety of smell, we have recently had most convincing evidence. A honey bee entered the open casement of a chamber, the walls of which were covered with paper, on which were representations of bouquets of flowers, blue and red, alternately. The bee alighted several times on the paper, always on the red flowers—evidently expecting to procure honey therefrom, passing the blue flowers and other parts of the room without alighting.

USE OF LIME IN THE CULTURE OF THE APPLE.—Lime is found to enter more largely into the structure of the apple tree than of any other tree known. The analysis of Dr. Emmons has given us 51 per cent. of lime in the ash of its bark ; hence we learn that lime should make a prominent ingredient in all our composts for the apple orchard. Where, from exhaustion, lime has become deficient, and the orchard seems to be on the decline, the work of re-invigorating may be speedily accomplished by a liberal use of it.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh*, *Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery ; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University*, *New Monthly*, *Fraser's*, *Tait's*, *Ainsworth's*, *Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood ; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world ; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections ; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation ; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

TERMS.—The Living Age is published every *Saturday*; price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

CLUBS, paying a year in advance, will be supplied as follows:

Four copies for - - - - - -	$20 00
Nine " " - - - - - -	40 00
Twelve " " - - - - - -	50 00

Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars.

Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers.

Any number may be had for 12½ cents ; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more ; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

CAMBRIDGE, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

NEW YORK, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

WASHINGTON, Dec. 27, 1845. J. Q. ADAMS.

Published by E. LITTELL, & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz :

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy ; A Dialogue between a Minister of the Gospel and a Sabbatarian ; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited :

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724 ; reprinted at Stonington, Ct., in 1802 ; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society

AT NO. 9 SPRUCE-ST., NEW YORK.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

DUTY OF THE CHURCH TO AID IN EDUCATING CANDIDATES FOR THE MINISTRY.

Report of a Committe of the Seventh-day Baptist Western Association, adopted at the recent meeting of that body, and published by its request. [Concluded.

We may now consider the question as to who should become subjects of the church's beneficence, and to what extent. We believe the church should, in all cases, select its own objects of beneficence, and choose its own candidates for the ministry.

The question of a *call* to the ministry, has elicited some controversy in the world; but we design not to enter that field in this Report—simply expressing an opinion, that the duty to preach is not to be indicated by any special revelation from Heaven, or by any means differing materially from indications concerning all duty. We understand the command to love God with all the heart, and our neighbors as ourselves, to be a call to every man. Having this, we are then to look about us to ascertain how we can best serve him. Whatever duty the Bible and an enlightened conscience demands in the form of a specific act, we have a call to perform. We have a call to apply, in every act, all the principles of the divine law that may apply. If, in our best judgments the principles of the divine law will be carried out in the performance of any act, we are called to do that act, although it is no where specified in the Bible. Thus we understand a call to duty, and cannot consider a call to preach an exception to this universal rule of action.

The first inquiry, then, is, Does the love of God dwell in the heart? and, secondly, How can each individual best serve him? It is not to be denied, that different individuals possess different traits of character, which naturally adapt them to different pursuits. We will not affirm, that the requisite traits of character may not be developed in every individual; but economy is always a duty, wherefore every person should have reference to his natural adaptedness in choosing his profession. We could not perceive the adaptedness of a dumb person's choosing the avocation of the ministry, nor a blind man that of pilot. We simply mean, that those who combine all the elements necessary for the greatest success in any calling, should pursue that calling. In determining who are suitable candidates for the ministry, the church should act unitedly. If any one deems himself qualified, he should not confide in his own opinion alone, but the united opinion of the church should be obtained; and if such opinion be adverse to him, he has good ground to suspect his own opinion, and review it. We deem the church to be somewhat in error on this point. If we mistake not, much inefficiency is attached to the ministry by a want of care on the part of the church in looking up gifts among themselves. There is not enough forethought on this subject. Many churches to-day have an aged minister, whose voice will soon be hushed in death; but have they any one in readiness to receive his mantle when it shall fall? Many pulpits thus become vacant, and the church wanders far away, as sheep without a shepherd. She tries to procure one from abroad, but all are engaged, as they should be, elsewhere. We may ask what right a church has to send to some other church and draw from it support? If every church were to do so, whence would come new shepherds? Every church is bound to furnish its quota of watchmen, and if one can furnish a surplus for emergencies, let it do so; but these emergencies need not so frequently occur. It often happens, at the very time when a church is deprived of its pastor, and strives in vain to fill the vacancy, that more than one in the church, if they had been suitably cared for and encouraged, might have been ready to step in and fill the breach. But the church had not sown in the spring. The duty seems to be a plain one, for the church to seek out and encourage talent, and, if possible, at all times to have one or more preparing for the ministry. A little encouragement might draw out talent of the first order, which otherwise might lie dormant forever, and the church suffer for want of it. It is no easy task for a young man to force himself upon his older brethren as a candidate for the ministry; and too many have met a cold rebuke for doing so, from those who should have welcomed them. We now wish to urge the duty of calling out the talent of the church. Let it not lie buried in dust; the gold is worth the digging. The traits of character should be well analyzed by the members of the church, and if young men of promise are found, (as they are in almost every church,) drive them not into other occupations by indifference, but point them to the watch-towers of Zion, and lead them to usefulness. Assure them that the church will sympathize with them, pray for them, and assist them in all suitable ways, to become valiant for the Lord. Thus might an army of faithful soldiers be enlisted and trained for fight in the great warfare against sin. They are needed, and if not thus engaged the places which they ought to occupy must of necessity be occupied by others, such as can be found when the necessity comes. Undoubtedly some are received on the ground of necessity, who otherwise would be advised to seek better qualifications. We have thus indicated to a certain extent whom the church should assist, and to a certain extent how much it should assist them. It should look them up, help decide upon their adaptedness, encourage them by kind words, and pray for them. But we cannot believe that this is the whole duty of the church. He must, at a suitable time, commence his course of study, which, by the way, might be much abridged if the church would seek him out early, and have his early training conducted with reference to his future calling. In this way, at twenty, half of the ten-years course might be accomplished, and thus, at twenty-five, the laborer might be ready for the work.

The amount of pecuniary aid cannot be specified with exactness. Your Committee would not recommend that the candidate should be lifted through without personal exertions, for we well know, that in meeting the difficulties that impede his way, he is cultivating some of the most sterling traits of character. Strength to stand on the hill of science is only attained by the development of mind secured in ascending its rugged sides. We consider, that any individual who is carried entirely through his course of studies by private or public patronage, must lack a fair development of the traits of character which most of all promise success in any avocation of life. Hence the total failures so often made by those graduated from college by gratuitous bestowals and parental patronage. They have never met the stern discipline of necessity; they have never learned to meet want, and overcome it by their own exertions. Their only discipline, in this line, has been writing dunning letters to father for money, and they prove remarkably expert at this all through life. They go forth and commence labor in some department of action. Suppose they enter the ministry; soon they see a dark cloud arising, betokening danger, but they know not how to assail it; they look around for hands that have sustained them, but they are gone; they flee away before the storm, and are never heard of more. Thus pass away a large portion of our college graduates. These considerations induce us not to recommend bestowals sufficient to obviate the necessity of personal exertion on the part of the candidate. But, on the other hand, we deem it equally dangerous to withhold all aid from those nobly struggling to prepare for usefulness. If they have been well selected, they are not toiling for themselves, but that they may gain strength to help bear the burdens of the church. Shall the church, then, be indifferent to their toils? Their labors are of no ordinary magnitude; the most perfect constitution would sink under them when it would endure the hardships of any other avocation. Their privations are numerous; they are away among strangers—yes, and among those who despise their sentiments, slander their brethren, and deride their cause; they cannot enjoy the full advantages of the college, while their classmates, no more worthy than they, arrive sooner at the crowning honors of the institution. Thus situated, who that has not felt it can tell the joy that lightens the heart, by a kind remembrance from home—yes, from his brethren? His last coat is in rags; his bills must be paid; he had just enough left of his own hard earnings to pay them; but whence should come his new coat? He opens the bundle from home—it is there! His brethren, in their abundance, have remembered him. Oh, think you, brethren, those tears of gratitude, those resolves to labor in turn for brethren so kind, so thoughtful of him, are not a fair interest on the cost of that new coat? Brethren little think how much they may treasure up to themselves and the cause of God by such acts as these. Were the gift never appropriated to use, and were there no need of it on the part of the receiver, yet such a demonstration of interest and kindness would not be lost, but would come back with a heart devoted to the good of the donors. But when such a gift is needed, by a poor, pious, struggling student, eternity alone can reveal the good it may do. We have to recommend, then, that while churches shall not contribute to the entire support of their selected candidates for the ministry, they shall not forget them, but bestow enough that, by the labors of the individual during vacations, and such resting spells from study as may be conducive to health, he may continue his course uninterrupted. Thus would our denomination be gathering strength to take her stand on the broad platform of truth, and go on to success.

Your Committee close by expressing their deep regret that our denomination possesses no more facilities for the education of its own members, unimpeded by the disheartening obstacles now before us. We know that there is much to discourage the young; but we rejoice in the prospect before us, and confidently believe that the time is not far distant when we can afford to our youth facilities equal to those which others afford to their own young. A College and Theological Seminary is demanded, and it may cheer the hearts of Christians to reflect upon the favor which the proposition to take the initiatory steps towards erecting one has met with from the denomination. The action of the General Conference on that subject is worthy of all commendation, and the little opposition which the proposition have elicited since the action of the Conference, speaks well for the cause of education among us. In conclusion your Committee present for your consideration the following resolutions:—

1. *Resolved*, That this Association recommends to churches composing it, and churches generally, to seek for young men of their number who give promise of usefulness in the cause of God, and encourage such a number to enter the ministry as their means may warrant, by assisting them, as indicated in this report, during the course of study recommended to them at the last session of this Association.

2. *Resolved*, That this Association heartily approves of the resolution of the last General Conference in relation to the founding of a Theological Seminary, and recognizes the obligation to aid in such an enterprise, as among the most efficient means of advancing the educational interests of our denomination.

All of which is respectfully submitted.

D. E. Maxson,
J. M. Allen, } Committee.

The following resolution was, by the association, substituted for the second attached to the foregoing report:—

Resolved, That we entertain with unfeigned pleasure the hope, that the present movement in relation to our educational interests will secure to us a College, where our youth may enjoy facilities of the highest order, under the patronage of our own denomination, and a Theological Seminary, to which our ministers and candidates for the ministry may resort, with assurances of such opportunities as will fit them for their sacred work.

SUNDAY-MAILISM.

In Wilmer and Smith's *European Times* of the 15th inst., just received by the Niagara, I find the following editorial "*leader*" on the *Sunday Mail Question*, now being pretty warmly agitated in England; which I forward for the benefit of the readers of the *Recorder*.

Sunday-Mailism is a periodical distemper, of a spasmodic nature, and is characterized by all the fitful vagaries of the most erratic epidemics. Like other great epidemics, the *Cholera*, the *Dengue* and the *Grippe*, it prevails for a short period, after long intervals, sweeping, its progress, over a whole continent with a rush, and leaving nothing behind but the sad evidences of its fanatical virulence; for, when it has expended its jesuitical magazine of legerdemain against the Gibralter rock of the *common sense* of the community, it retires to the halls of the Sanhedrim, or to the secret cells of the Vatican, until it regains effrontery enough to presume once more on the forbearance of the populace; then it stalks abroad again, to dance its cloven revel on the addled heads of blind devotees. But hear one of the leading English prints on this deeply interesting subject. The symptoms of the disorder, as displayed in that region, are truly rabid; still, a Tecumseh dose (Col. Johnson's *Bolus*—the Sunday Mail Report in our Congress,) may kill it out-right, in no time, in Great Britain, as it did in this country some twenty years since. W. M. F.

June 28, 1850.

From Wilmer & Smith's European Times.

"I was well; I would be better; and here I am," is the epitaph on the man who quacked himself to death. The advocates of Sunday labor suspension remind us forcibly of that unfortunate victim of a delusion. Not content with the diminished labor which a better system enabled the Government to introduce into the Post-Office, by which a large number of persons employed in that branch of the public service were set at liberty on the Sabbath, the saints have pushed their triumph still further, and the Government, yielding to the pressure, have induced her Majesty to declare, that the collection and delivery of letters shall be entirely suspended on Sundays throughout the realm. Nay, more, an inquiry is to be instituted as to whether the transmission of the mails may not be altogether given up on the Sabbath. Mr. Thornley, startled at this announcement, asked Lord John Russell whether there would be any exemption in favor of foreign correspondence. "Suppose," said the honorable member for Wolverhampton, "that a packet arrived at Liverpool on the Sunday with 10,000 or 20,000 letters; under the present system, these letters were assorted, sent up by the mail the same night, and delivered to the merchants of London the following morning, containing many hundreds of thousands of pounds in bills of exchange, stocks to a large amount, and other letters of the greatest importance. The same would occur at Falmouth and other places. Would there be any exemption in favor of these letters?" To the question thus neatly and tersely put, the answer was the expressive monosyllable, "No!"

We are far from desiring to see the clerks in the Post-Office deprived of any advantages which other classes in the community enjoy; and if a total cessation from labor in that branch of the public service were attainable on the Christian Sabbath, without injury to the community, no persons would more heartily rejoice at it than ourselves. But as the tide ebbs and flows on the Sunday with the same undeviating regularity as on the ordinary days of the week, as the winds of Heaven cannot be hushed, however much the Sabbatarians may be shocked at the desecration, on the first day of the week, the exemption from a small portion of labor on that day by the Post-office officials, cannot be secured without great and serious detriment to that complicated piece of animal machinery which is called society. We cannot disguise from ourselves the fact, that beneath this assumed regard for the sanctity of the Sabbath, there lurks an immense amount of cant, and, shall we say it—*humbug*. If the great dignitaries who are foremost in the movement were to set an example in their own proper persons of the privations which they are willing to undergo, in order to make Sunday *literally* a day of rest, we should entertain a much higher opinion of their conscientious scruples. If a bishop, for instance, were to dispense with his coachman and his groom, a pious peer with his cook and his valet—if the one were to clean his own boots (as *Punch* suggests,) and the other prepare his own dinner, in order that their respective domestics might do no "servile labor" on the Sabbath, but attend exclusively to their spiritual welfare, we could understand the sincerity which prompts the movement, and more—admire it. But we have little faith in that professing Christianity which sacrifices no comfort, foregoes no delicacy in great establishments, but compels on the part of others observances that may materially interfere with that struggle for existence in which the great mass of the world are engaged.

We must not be understood as counseling the breaking of the Sabbath. Physically, a day of rest, exemption from toil and care, is a boon and a luxury of inestimable value; while the higher religious duties which a becoming reverence for the Sabbath demands, elevate the human being above mere animal life. It is the enforced observance of the Sabbath which is galling, converting a divine ordinance into a day of humiliation and gloom, and imposing additional shackles on the working of that postal machinery which, like the pulsation of the animal system, cannot, in a great commercial country, be entirely suspended without fatal consequences.

If the parties who figure most conspicuously in this movement were to evince a little sympathy for the *temporal* concerns of the clerks in the Post-office, they would then be engaged in a really good work. No class of officers under the Crown are so wretchedly remunerated, or harder worked. The pay, considering their duties and their responsibilities, in the majority of cases, is little in advance of a porter's. With the feelings of gentlemen, they barely receive the emolument of flunkeys; and if Lord Ashley, instead of looking out for show cripples amongst factory operatives, were to direct his attention to this department of the State, he would find abundant room for the exercise of that philanthropy for which he claims credit. As regards Liverpool, a wide field for a more just and liberal scale of remuneration exists. The hint will not, we hope, be lost upon this weak but well-meaning nobleman.

TRUTH STRANGER THAN FICTION.

A young man recently made his escape from the galleys at Toulouse. He was strong and vigorous, and soon made his way across the country and escaped pursuit. He arrived next morning before a cottage in an open field, and stopped to beg something to eat, and concealment while he reposed a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in a corner, their mother was weeping and tearing her hair, and the father walking the floor in agony. The galley slave asked what was the matter, and the father replied, that they were that morning to be turned out of doors because they could not pay their rent. "You see me driven into despair," said the father, "my wife and little children without food or shelter, and I without the means to provide any for them." The convict listened to this tale with tears of sympathy, and then said:

"I will give you the means. I have just escaped from the galleys; whoever secures and takes back an escaped prisoner is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father.

"Well," said the other, "put a cord around my body. I will follow you to the city; they will recognize me, and you will get fifty francs for bringing me back."

"No, never!" exclaimed the astonished listener; "my children should starve a dozen times before I would do so base a thing."

The generous young man insisted, and declared at last that he would go and give himself up, if the father would not take him. After a long struggle the latter yielded, and taking his preserver by the arm, led him to the city and to the mayor's office. Everybody was surprised that a little man like the father had been able to capture such a strong young fellow, but the proof was before them. The fifty francs were paid, and the prisoner sent back to the galleys. But after he was gone, the father asked a private interview with the mayor, to whom he told the whole story. The mayor was so much affected that he not only added fifty francs more to the father's purse, but wrote immediately to the Minister of Justice, begging the noble young prisoner's release. The Minister examined into the affair, and finding that it was comparatively a small offense which had condemned the young man to the galleys, and that he had already served out half his time, he ordered his release. Is not the whole incident beautiful? [Cor. St. Louis Rep.

FRENCH MINISTERS' WIVES.

These French Protestant pastors live in the simplest manner, however distinguished their talents make them, and their wives in general are imbued with the same spirit of mildness, humility and charity as themselves. I know one who, though a woman of singular merit, superior manners, refinement of feeling, and remarkable accomplishments, performs all the duties of her household, without the assistance of a servant; yet her establishment is not without elegance, and she receives her guests with all the grace and hospitality of a gentlewoman well attended. She gives lessons in various languages, which she speaks like a native, in order that she may not be obliged to have recourse to her husband's purse, generally devoted to charity, in case of sickness of any part of her family; and opportunities have not been wanting to prove the prudence of her foresight, for, not long since her husband was attacked by a malady which required such medical aid as could not be procured in the country, when she, to his surprise, was able to provide the necessary funds for his journey and sojourn in Paris. The end she had in view was entirely answered, and her amiable feeling rewarded by the recovery of one most dear to her. The cheerful ease and happy content with which she goes through fatigue, and endures privation, without a thought of self, speak volumes of the inward peace she must enjoy; and, indeed, the ordinary habits and unostentatious way of living of every Protestant minister I have met with, are quite as edifying as those of the estimable pastor of Tours. [True Union.

A PRAYER FOR GUIDANCE.

Father! the skies are dark above me,
  Before me lies a trackless waste—
Long thus hast thou seen good to prove me;
  O God! to my deliverance haste!

I do not ask that thou shouldst lighten
  The clouds impending o'er my way;
I only ask that thou wouldst brighten
  Their darkness with one guiding ray.

I pray thee not to make less weary
  The waste through which my pathway lies;
I would but see that path, though dreary,
  And feel 'tis leading to the skies.

Guide me, my Father! If before me
  The Angel of thy Presence go,
I will not shrink, though clouds are o'er me,
  And round me gathered many a foe.

I do not falter at the distance
  Between me and my heavenly home;
Weary as seems this earth existence,
  I know 'tis bounded by the tomb.

Nor do I dread the ills that gather
  Thick from the cradle to the grave;
Nor from earth's cares and griefs, my Father,
  Do I implore thy power to save.

Only from this—the darkness brooding
  O'er every path of life I tread,
And from the gloomy fear intruding,
  That thou my spirit ne'er hast led.

I seek thy aid—I ask direction—
  Teach me to do what pleaseth thee;
I can bear toil, endure affliction,
  Only thy leadings let me see.

Saviour! thou knowest that earth is dreary,
  For thou hast trod its thorny maze;
Guide me through all its wanderings weary;
  Keep me for ever in thy ways.

O God, my God! make no delaying;
  Haste thee to help me when I cry;
O let me hear thy spirit saying,
  "This is the way," the guide is nigh!

Guidance and strength! For these imploring,
  Jesus! my prayer ascends to thee;
Lead me through life, that I adoring
  May praise thee in eternity. [Episcopal Rec.

PATRICK HENRY *vs.* INTOLERANCE.

Soon after Henry's noted case of "Tobacco and the Preserves," as it was called, he heard of a case of oppression for conscience' sake. The English Church having been established by law in Virginia, became, as all such establishments are wont to do, exceedingly intolerant toward other sects. In prosecution of this system of conversion, three Baptist clergymen had been indicted at Fredericksburg for preaching the gospel of the Son of God contrary to the statute. Henry, hearing of this, rode some fifty miles to volunteer his services in defense of the oppressed. He entered the Court, being unknown to all present, save the bench and the bar, while the indictment was being read by the clerk. He sat within the bar until the reading was finished, and the King's attorney had concluded some remarks in support of the prosecution, when he arose, reached out his hand for the paper, and without more ceremony proceeded with the following speech:—

"May it please your worships, I think I heard read by the prosecutor, as I entered this house, the paper I now hold in my hand. If I have rightly understood, the King's attorney of the colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this Court for a crime of great magnitude—as disturbers of the peace. May it please the Court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as of a crime, that these men, whom your worships are about to try for misdemeanor, are charged with—what?" and, continuing in a low, solemn, heavy tone, "preaching the gospel of the Son of God?" —Pausing, amid the most profound silence and breathless astonishment, he slowly waved the paper three times round his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed, "*Great God!*" The exclamation—the burst of feeling from the audience—were all overpowering. Mr. H. resumed:

"May it please your worships, in a day like this, when truth is about to be aroused to claim its natural and inalienable rights; when the yoke of oppression, that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, are about to be dissevered—at such a period, when liberty—liberty of conscience—is about to awake from her slumberings, and inquire into the reason of such charges as I find exhibited here to-day in this indictment"—Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the Court and the prisoners, and resumed—"if I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God! Great God!" Another long pause, while he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech:

"May it please your worships, there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand, becomes his servile, abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot; and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period when our fathers left the land of their nativity for settlement in these American wilds—for liberty—for liberty of conscience to worship their Creator according to their own conceptions of Heaven's revealed will—from the moment they placed their feet upon the American continent, and, in the deeply imbedded forest, sought an asylum from persecution and tyranny—trom that moment, despotism was crushed—the fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible.

"Were it not for this, in vain were all the sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says for preaching the gospel of the Savior to Adam's fallen race." And in tones of thunder, he exclaimed, "*What law have they violated?*" While the third time, in a low, dignified manner, he lifted his eyes to heaven and waved the indictment around his head. The Court and audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pallid and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; while the judge, in a tremulous voice, put an end to the scene, now becoming excessively painful, by the authoritative declaration, "*Sheriff, discharge those men.*"

TEACHERS FOR THE WEST.

The Board of National Popular Education have issued a circular on the subject of sending Female Teachers to the West. The circular says:—

One hundred and seventy-five teachers have been sent out, in seven classes—commencing in June, 1847. They have been sent to Western Pennsylvania, Ohio, Michigan, Wisconsin, Minnesota, Iowa, Missouri, Illinois, Indiana, Kentucky, Tennesee and Texas. More than *six thousand* children and youth are under their instruction. They are all teachers in, and very many of them superintendents of Sabbath Schools. They have done and are doing great good, occupying positions in the circle of beneficent influences at the West that can be filled so well by no other agency.

It is proposed to send out another class on the 3d of October next, and to gather them at Hartford for the preparatory course on the 23d of August; and the undersigned now invites applications from ladies to form that class. The applications should be made by letters addressed by the ladies themselves to Miss Nancy Swift at Northampton, Mass., who has prepared the last four classes, and who will take charge of the next.

Each teacher will know her destination before leaving Hartford, and her wishes will, as far as practicable, be consulted in regard to it. We desire, however, that the teachers should go there with some confidence in the wisdom of those who are to decide upon their locations; but, above all, in such a spirit of *consecration* to the work of *doing good*, that they shall be willing to go anywhere and do anything to accomplish, to the greatest possible extent, that true and proper end of human life. They are expected to continue teaching at least two years, unless prevented by ill health. The refunding to the Board the amount expended for them, will invariably be expected, should they, within that time, and without that cause, discontinue teaching.

We have sent teachers of all the "Evangelical" denominations from which applications have been received. Applications from them all are desired. The *union* feature of our movement is deemed very important. We want teachers in whom the Christian shall decidedly predominate over the Sectarian spirit. We aim not to build up any particular denomination through this educational agency. We leave that to other agencies.

THE WHALE'S STRENGTH.

The most dreadful display of the whale's strength and prowess yet authentically recorped, was thatmade upon the American whale ship Essex, Captain Pollard, which sailed from Nantucket for the Pacific Ocean in August, 1849. Late in the fall of the same year, when in latitude forty of the South Pacific, a school of sperm whales were discovered, and three boats were manned and sent in pursuit. The mate's boat was struck by one of them, and he was obliged to return to the ship in order to repair the damage.

While he was engaged in that work, a sperm whale judged to be eighty-three feet long, broke water about twenty rods from the ship, on her waather bow. He was going at the rate of about three knots an hour, and the ship at nearly the same rate, when he struck the bows of the vessel just formard hf her chains.

At tne shock produced by the collision of two such mighty masses of matter in motion, the ship shook like a leaf. The seemingly malicious whale dived and passed under the ship, grazing her keel, and then appeared at about the distance of a ship's length, lashing the sea with fins ane tail, as if suffering the most horrible agony. He was evidently hurt by the eollisisn, and blindly frantic with instinctige rage.

In a few minutes he seemed to recover himself, and started with great speed directly across the vessel's course to the windward. Meantime the hands on borrd discovered the ship to be gradually settling down at the bows, and the pumps were to be rigged. While the crew were working at them, one of the men cried out, "God, have mercy! he comes again."

The whale had turned at about forty rods from the ship, and was making for her with double his former speed, his pathway white with foam. Rushing head en, he struck her again at the bow, and the tremendous blow stove her in. The whale dived under again, and disappeared, and the ship foundered in five minutes from the first collision. But five souls out of the twenty were saved.

A missionary, writing from India, says:—"Here we have no books but nature's own. We have folio mountains, quarto valleys, pamphlets in flowers, and tracts in flowing streams, and one sad volume bound in *black*—poor human nature; here we read in every page, in every line, that this nature is depraved."

"Medicine," said Bonaparte at St. Helena, "is a collection of certain prescriptions, the results of which, taken collectively, are more fatal than useful to mankind. Water, air, and cleanliness, are the chief articles in my pharmacopœia."

The Sabbath Recorder.

New York, July 11, 1850.

DUTY OF MEN OF PROPERTY TO THEIR CHILDREN.

The duty of providing for one's family, is not to be called in question. Yet the text of Scripture which directly enjoins it, (1 Tim. 5 : 8,) is so often made a pretext, by covetous men, for withholding their hands from works of benevolence, that we feel disposed to inquire how far one ought to go in this matter. We shall not advocate the doctrine, that parents ought to lay up *nothing* for their children; yet it is worthy of consideration, whether a young man, in good health, just setting out in life, is not quite as able to work his way through the world, as his father was before him. His father commenced life, probably, with not a dollar in his pocket. Trained to habits of industry and economy, however, he was able to procure a comfortable subsistence, and even to amass considerable property. Why cannot the son do the same? If the father has not trained the son to such habits as are necessary to insure his success in the world, he has failed to do his duty. But upon the supposition that he has done his duty in this respect, it would be far better that the son should be thrown upon his own energies, than that, by being invested with wealth, he should be under a constant temptation to lead an idle life. In nine cases out of ten—perhaps we might say in ninety-nine out of a hundred—the sons of wealthy men come into possession of their fathers' estates, only to spend them in pleasure-seeking or riotous living. We say to parents, Train your children in such a way, that if they should be thrown upon the world penniless, they will still be able to make their living. If your children are thus reared, the necessity of laying up for them is, in a great measure, if not altogether, removed. In regard to *daughters*, the case is somewhat different. The weakness of the sex renders them incapable of encountering the rough adversities of life, and of accumulating wealth by all those vigorous efforts which are competent to their brothers. But if they are married, and their husbands are industrious, well-doing men, there is no more necessity of storing up for them than for the sons. Their husbands will, of course, take care of them. If any of the children are crippled, or so enfeebled by disease that it will be out of their power to support themselves, duty would seem to require that some provision be made for them. It is worthy of note, that the only text of Scripture which speaks of the duty of parents to lay up for their children, (2 Cor. 12 : 14,) conveys the idea, that it is rather for such children as are in a weak state, and not able to help themselves, that such duty is to be performed, than for those who have attained their full strength. We have no sort of objection to a prudent forecast in regard to such cases. Nor have we any thing to say against the sequestration of something for the *widow*, that she may not be left to struggle with want after her husband is gone. We trust that these admissions are sufficient to clear us from the imputation of advocating a wanton improvidence respecting the comfort of one's own family. We must say, however, that the general tendency of Christians is to err in the opposite direction. They make more abundant provision for their families than there is any necessity for; and the consequence is, they are hindered from doing their duty to the cause of God. We shall feel ourselves happy, if we can contribute something towards the correction of this evil.

The great object, which every parent should have in view, should be the correct molding of the child's heart—the training of him to habits of virtue, benevolence, and industry—the formation of his moral character, so that he shall be a blessing to the community in which he may live. To this object all others should be but secondary and subsidiary. But if the father's daily course is such as to give evidence that he loves money; if his conversation from morning to night is about dollars and cents, landed estates, and bank stock; if he gives little or nothing to the cause of God, and is scarcely ever known to be concerned in benevolent enterprises, what kind of influence will all this exert upon the son? What sort of training does it give him? The father's daily conduct is the mold into which the susceptible, yielding mind of the child is run. And if, whenever the cause of benevolence is presented to the father, he excuses himself, and shuts up his hand from giving, the son will learn to do so too. If the father always withholds, on the pretext of laying up for his family, the son will learn the lesson, and *practice* it when he grows up to act for himself, no matter how vast the property he may be possessed of. The son never becomes benevolent, however ample his means. He grows up a close-fisted, selfish, mammon-serving soul, because the example of his father never instilled into him the first principle of noble-hearted, disinterested benevolence. Alas! how mistaken the course of many a fond parent! Our doctrine is, that a parent should, *for the sake of his children*, accustom himself to deeds of benevolence. The practice of withholding, in order to have something to bestow upon them, exercises a most injurious influence. It injures their moral character, to an extent which no amount of property bestowed upon them can ever afterwards countervail. Their hearts become hardened, and instead of becoming a blessing to mankind, as they might be, had they been instructed in the right use of property, they prove only a curse. They swell the number, already much too large, of covetous men, whom the word of God pronounces idolators. They encourage, by their example, the selfishness of mankind, and become hale companions of those who "sell the righteous for silver, and the poor for a pair of shoes." Let children be taught to be benevolent. Let them be instructed in the duty of showing kindness to the needy. Let the duty of sustaining the cause of God, in all its various forms, be instilled into their hearts. Let all this be done, not merely by precept, but by example. Do not forget the trite saying here, that "actions speak louder than words." If, in addition to all this, you can lay up something to be bequeathed as an inheritance to such of them as may need it, we shall say nothing against it. Let every man answer his own conscience in that respect. But the first thing—the all-absorbing thing—should be the formation of their hearts, so that they will be likely to do their duty to God and men. Let this be done, even if you leave them penniless.

There are cases, in which the selfishness of the parent works in a way somewhat different from what we have supposed. The children, instead of turning out sordidly parsimonious and miserly, prove exceedingly lavish of the patrimony conferred upon them. There is a natural trait of extravagance, inherited, perhaps, from the mother, which all the father's tutorage has not been able to overcome. Their prodigality seems almost to forbid the idea of their being *selfish—lovers of money*. But they *do* love money, as well as the most niggardly. They love it, for the sake of the immediate, present enjoyment it brings to them; and they are as supremely *selfish*, as the most miserly. They always had enough of natural extravagance to render them proof against the parsimonious example of their father; but on the other hand, his example stood directly in the way of turning that extravagance into the channel of benevolence. The result is, that they are selfish still—supremely selfish—though in a different form from what their parent is. Their selfishness is seen in their prodigality. For, free-hearted as they *seem* to be, their expenditures have reference solely to their own gratification. Their table is abundantly spread, the furniture of their house is provided without regard to cost, their equipage is splendid, and their entertainments are given on a magnificent scale. There is nothing mean in their manner of living; it is what the world calls noble and generous. It is all conducted, however, with an eye to self; and so far as doing any thing for the cause of God is concerned, they are as contracted as their father was before them. Eventually, their property may be the means of doing some good; for when they have squandered it by their excesses, it will, perhaps, fall into the hands of those who will make a good use of it. In this way, prodigality works better than parsimony. But the immediate influence of it upon the heart is not a whit better. As far as the conduct of the prodigal himself goes, he is no less a curse to society than the man of opposite character.

The conclusion to which we come is, that parents should go no farther, in laying up property for their children, than they can do in perfect consistency with giving them the highest degree of moral and spiritual training. Children are the legacy that a parent bequeathes to society; and if he sets them afloat upon the world, with plenty of money in their pockets, and nothing but selfishness to guide them in the use of it, he bequeathes a curse instead of a blessing, for which a terrible retribution awaits him. To make them a blessing, he must set them the example of making a right use of property. He must set the example of using it in the way God would have it to be used. He must freely set his hand to works of benevolence, not withholding for fear of coming to want, or for fear of not having enough to bestow upon them. Otherwise he not only feeds their natural selfishness, but exposes also his want of confidence in Him who said, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Surely, God will not suffer the family of that man to want, who makes it his first business to train them in the way of righteousness. The seed of the righteous never go begging bread.

DE RUYTER INSTITUTE.

The academic year of DeRuyter Institute ended on the 26th ult., after the usual Examination and Exhibition. We have not received—as we should be glad to receive in all such cases—an *official* notice of the concluding exercises. We learn, however, from a friend who was incidentally present, that they were of an unusually interesting and satisfactory character. The following list of Orations and Essays we copy from the printed programme :—

1.	There is a Lesson in Every Thing.	Ira J. Ordway.
2.	Labor Conquers all Things.	M. Saunders.
3.	Only the First Step Costs.	Emeline Burch.
4.	The Ministration of Sorrow.	Hannah Burt.
5.	The Christian's Grave.	Jane F. Goodwin.
6.	Field of Action for Young Men.	R. D Burdick.
7.	The Power of Christianity.	Albert Whitford.
8.	A True Friend.	Sarah M. Saunders.
9.	Man the Image of God.	Julia Williams.
10.	Claims upon the Young Men of America.	H. L. Smith.
11.	A Light dispels the Darkness.	Iretus G. Cardner.
12.	My Father made them All.	Ellen J. Smith.
13.	Lament of an Old Tree.	Anna E. Sears.
14.	True and False Ambition.	A. C. Hills.
15.	The Study of Nature.	Charles A. Burdick.
16.	The Voice of Nature.	Joanna E. Briggs.
17.	The Poetry and Philosophy of Religion.	Josephine Wilcox.
18.	Power of Thought.	E. Elmina Coon.
19.	The True Aim of Life.	William C. Whitford.

NEW-YORK STATE TEMPERANCE SOCIETY.

The Annual Meeting of the N. Y. State Temperance Society was held at Syracuse, June 20th and 21st. A memorial was introduced, for presentation to the Legislature at its next session, asking the enactment of a law to prohibit, under adequate penalties, the sale of intoxicating liquors, and that the subject be referred to the people for action in June, 1851. The following resolutions, among others, were presented and discussed :—

Resolved, That to license the sale of intoxicating drinks, is to license, not drunkenness only, but numerous other vices; it is also to license robbery, and arson, and murder, and it is moreover to impose intolerable burdens of expense and pauperism upon the industrious and sober.

Resolved, That it is a gross inconsistency for the friends of Temperance to belong to political parties which do not commit themselves fully, openly and heartily, in their newspapers, and meetings, and nominations, to the doctrine that Civil Government is bound to prohibit the sale of intoxicating drinks. And,

Resolved, further, That so long as they do belong to such parties, there is little probability that Civil Government will permanently prohibit such sale.

—The foregoing was prepared two weeks ago, but omitted through oversight. Since it was in type, we learn that the resolution in relation to political parties was advocated by Gerrit Smith, Esq., and adopted by the Society. After its adoption, Mr. Smith was called away, and on the following day the resolution was reconsidered and rescinded; whereupon the following letter was addressed to the Treasurer of the Society :—

Mr. Abner Bates, Treasurer of N. Y. State Temperance Society:

Dear Sir—I learn this afternoon, that the Society reconsidered and rescinded, yesterday, the 2d in the series of Resolutions which it had passed. I have no doubt that it will be the gainer thereby on the score of popularity, numbers and friends. Nevertheless, is not the favor of Heaven, at the expense of which it purchases these gains, worth infinitely more than these gains? I cannot avoid the conclusion, that the Society has made a bad bargain, an unprofitable exchange.

When you asked for contributions, day before yesterday, I gave my name for $100. Enclosed is my draft for it. This ends my connection with the Society. I say not this with the least idea that the Society will regret my withdrawal. No Society which studies to keep in the current of the popular favor, covets the membership of one so odious as myself. Resp'y your friend,

Gerrit Smith.

Peterboro, June 22, 1850.

LIBERTY PARTY CONVENTION.

A Liberty Party Convention was held at Syracuse, N. Y., on the 3d and 4th of July. From a sketch of the first day's proceedings, which appears in the N. Y. Tribune, we learn that Wm. L. Chaplin was chosen President, and J. R. Johnson and H. Smith, Secretaries. A Business Committee, of which Gerrit Smith was Chairman, reported an Address, and a series of Resolutions, which led to an interesting and animated discussion.

The first resolution was, "That passing events do but deepen our conviction that a sectarian religion is the greatest hindrance to the deliverance of the slave." This resolution gave occasion for a very general expression of abhorrence of sectarianism—an *ism* explained by one of the speakers as resulting from the substitution of the merely incidental for the really substantial. Gerrit Smith characterized all sectarian churches as man-made churches. "There is no true Church except that of God, and any individual has the right of self-judgment as to the doctrines of the true Church." The resolution was unanimously adopted.

The following resolution, the second of the series, was adopted, after a labored attempt on the part of Rev. Samuel J. May of Syracuse to prove that the U. S. Constitution is a pro-slavery document, and a reply by Gerrit Smith, designed to show that it is an anti-slavery document :—

"*Resolved*, That every Slaveholding Government is but a piracy; and that, hence, if pirates invade Cuba or South Carolina, Brazil or Georgia, there is no more reason why Abolitionists and believers in righteous Civil Governments should sympathize with the invaded than the invading pirates."

The following resolution was also adopted, viz :—

Resolved, That the Government is deeply unjust which disfranchises woman; which denies its subjects the right to buy and sell freely what they please; which permits the sale of intoxicating drinks; which consumes the earnings of its subjects in wars; which tolerates or practices Land Monopoly; which refuses to the accused or to any party litigant the right of having his cause tried by judge and jurors who are not members of secret societies; or which sanctions or permits the practice of the matchless crime of Slavery.

A resolution relating to the N. Y. State Temperance Society was discussed at the evening session—Mr. Crozier of New York opposing it, and Gerrit Smith advocating it. In the course of his remarks, Mr. Smith contended, that he who belongs to either of the rum parties gives his influence against Temperance, and must come out before he can be a consistent temperance man. He had no respect for the Christianity of that church whose pulpit would not testify against all men and all parties that directly or indirectly sustain intemperance. He had said that all churches with colored pews were the churches of the devil, and it were better to burn than sustain them. He would say the same thing of those churches whose clergy and laity hold fellowship with any party that sustains the sale and use of intoxicating drinks for any other purpose than medicinal. He declared all the churches which sustain any, or do not protest against all, the great evils of the age, such as Intemperance, Land Monopoly, War and Slavery, to be infamous, and more serviceable to the devil than to God. The resolution reads as follows :—

Whereas, The New York State Temperance Society has, from the first, proclaimed that the suppression by civil government of the sale of intoxicating drinks is the measure most emphatically indispensable to the success of the cause of Temperance; and whereas, at its late annual meeting, it reconsidered and rescinded its resolution that it is grossly inconsistent for the friends of Temperance to be connected with political parties which refuse to favor the aforesaid measure : *Resolved*, therefore, That a member of the Liberty Party can no more belong to the unprincipled New York State Temperance Society, than he can to one of the rum political parties.

"THE MORNING DEW."

To the Editors of the Sabbath Recorder :—

I observe an article in your paper of the 27th ult., entitled "*The Morning Dew*," copied from the "Child's Companion," which I think contains some errors that ought to be corrected before they are put into the hands of children, as it may save them the trouble of "unlearning what they have learned amiss." The objectionable part is in the following sentence :—

"Some persons have said, that it (the dew) came down from the clouds in the night, and others have supposed that it came out of the earth and plants; but it is now known, that the sun, during the heat of the day, draws up a great quantity of vapor into the air from the earth's surface and its waters, which in the night comes down on the earth again in the form of dew."

I think the writer of this must hold to the opinion, that the sun has the same effect on water that the magnet has on steel or iron, viz., to draw it after him by attraction, till he retires, or becomes obscured, and then it returns back to its original position. If this were the case, I think that we should not be so often troubled with drouth, as what is taken up in the day returns in the night, and thus keeps the supply undiminished. Now, I believe "it is well known," that no vapor is exhaled from the earth until a certain degree of heat is first obtained, either from the sun or some other source, and then the dew appears; and that the exhalation never ceases until the cause is removed, though the appearance of it on the plants, &c., may not always be the same in the morning, owing to the difference of winds and clouds; and that when the vapor is once in the air, it never returns to the earth, except when forced into a more compact body by contrary currents of wind, when it descends in the shape of rain, hail, or snow. One reason for my belief is, that when mowing grass in the afternoon, I have observed that moisture appears at the surface of the ground by six o'clock or before—first visible on the blade of my scythe, and then on my feet—and by eight o'clock, or half an hour after sunset, the lower part of the grass, if thick and heavy, would be nearly as wet as in the morning, while the top was perfectly dry. I have observed the same thing in walking through a meadow in the evening, when the grass was full grown, by finding my feet wet, while to my hand the top of the grass appeared dry. Another reason for my belief is the testimony of more learned men. The editors of the "Domestic Encyclopedia," Drs. Willick and Cooper, thus define dew :

"A light, thin, and transparent vapor, slowly exhaling and ascending from the earth, in spring and summer, mornings, while the sun is below the horizon, and then deposited on vegetable substances in the form of small globules, in proportion as they are cold from their property of radiating or throwing off heat with more or less facility. It is farther remarkable, that plants continually exhale dew or moisture through the orifices of their vessels, and that moisture is not a vapor collected by their leaves, as has often been erroneously believed. Each plant exhales this dew, according to the peculiar structure of its orifices. Even shut up in vessels, and covered under glasses, plants have collected a greater quantity of dew during the night, than those standing in the open air."

I once witnessed an experiment on this point. Several garden plants were removed or transplanted in the morning of a clear, airy day, and slightly watered, as usual, and then covered with a glass vessel nearly as large as a pail. This I thought a strange procedure, and I anticipated a different effect from the influence of the glass to what proved to be the result. I returned at noon, and, to my surprise, the plants were not wilted in the least; and the glass was left standing three or four days, and then removed, and the plants looked as flourishing as those which had never been transplanted, and I have no doubt that they would have continued so a week or ten days longer, and probably to maturity, had there been sufficient room in the glass, notwithstanding they received no benefit from the falling dew in the night.

J.

The Colored Home in New York.—The tenth annual report of this institution has been printed. The whole number of persons under its charge for the last year was 713, of whom 141 died, and 219 still remain in the building. It is quite astonishing to what an age many of those who died during the year had attained; there was one who lived to be 114 years old, three lived 101 years, four 94 years, and four 92 years; the united ages of the twelve amounting to 1,161 years. Ten were over 89, and fifteen over 70. The receipts of the institution for the past year have been $12,152 94.

THE CASE OF PROF. WEBSTER.

On the 24th of April last, a petition for pardon, prepared and signed by Doctor John W. Webster, was transmitted to the Governor and Council of Massachusetts, which remained before them until the 4th of June, when it was withdrawn on the application of Prof. Webster. The following is the opening paragraph of that petition :—

"Having been convicted before the Supreme Judicial Court of the murder of Dr. George Parkman, I would most respectfully and humbly petition your Excellency and the Honorable Council, to be permitted to declare, in the most solemn manner that I am entirely innocent of this awful crime; that I never had any inducement to injure, in any way, him whom I have long numbered among my best friends. To Him who seeth in secret, and before whom I may, ere long, be called to appear, would I appeal for the truth of the solemn declaration, that I had no agency in placing the remains of a human body in or under my rooms in the Medical College in Boston, nor do I know by whom they were so placed. I am the victim of circumstances, or a foul conspiracy, or of the attempt of some individual to cause suspicion to fall upon me—influenced, perhaps, by the prospect of obtaining a large reward."

On the 2d of July, Rev. Dr. Putnam, the spiritual adviser of the prisoner, appeared before the Council, with a confession of Prof. Webster that he killed Dr. Parkman, and a petition for commutation of punishment on the ground, that it was done in the heat of passion and without malice. Dr. Putnam stated, that he had no personal acquaintance with Professor Webster before being called to act in the capacity of his spirial adviser. For the first few weeks of his visit, he sought no acknowledgment from the prisoner. At length, on the 23d May, he visited him in his cell, and demanded of him, for his own well being, that he should tell the truth in regard to the matter; and he acceded to the request, by making the statement which was now submitted for the consideration of the Council, and from which we copy :—

"I sent the note to Dr. Parkman, which it appears was carried by the boy Maxwell. I handed it to Littlefield unsealed. It was to ask Dr. Parkman to call at my rooms on Friday the 23d, after my lecture. He had become of late very importunate for his pay. He had threatened me with a suit, to put an officer into my house, and to drive me from my professorship, if I did not pay him. The purport of my note was simply to ask the conference. I did not tell him in it what I could do or what I had to say about the payment. I wished to gain for those few days a release from his solicitations, to which I was liable every day, on occasions and in a manner very disagreeable, and also to avert for so long a time at least the fulfillment of recent threats of severe measures. I did not expect to be able to pay him when Friday should arrive. My purpose was, if he should accede to the proposed interview, to state to him my embarrassments, and utter inability to pay him at present, to apologize for those things in my conduct which had offended him, to throw myself upon his mercy, and to beg for further time and indulgence, for the sake of my family, if not for my own, and to make as good promises to him as I could have any hope of keeping. I did not hear from him on that day, nor the next, (Wednesday,) but I found on Thursday he had been abroad in pursuit of me without finding me. I imagined he had forgotten the appointment, or else did not mean to wait for it. I feared he would come in upon me at my lecture-room, or while I was preparing my experiments for it—therefore I called at his house on that morning, (Friday,) between 8 and 9 o'clock, to remind him of my wish to see him at the College at 1¼ o'clock. I did not stop to talk with him, for I expected the conversation would be a long one, and I had my lecture to prepare, for it was necessary for me to have my time, and also to keep my mind free from other exciting matters.

"Dr. Parkman agreed to call on me as I proposed. He came accordingly between 1½ and 2 o'clock, entering at the lecture-room door. I was engaged in removing some glasses from my lecture-room table into the room in the rear called the upper laboratory; he came rapidly down the step and followed me into the laboratory; he immediately addressed me with great energy, "Are you ready for me, Sir—have you got the money?" I replied, "No, Dr. Parkman," and was then beginning to state my condition and my appeal to him, but he would not listen to me, and interrupted me with much vehemence; he called me scoundrel and liar, and went on heaping on me the most bitter taunts and opprobrious epithets; while he was speaking he drew a handful of papers from his pocket and took from among them my two notes and also an old letter from Dr. Hosack, written many years ago, and congratulating him on his success in getting me appointed Professor of Chemistry. 'You see,' he said, 'I got you into your office, and now I will get you out of it.' He put back into his pocket all the papers except the letter and the notes; I cannot tell how long the torrent of threats and invectives continued, and I cannot recall to memory but a small portion of what he said.

"At first I kept interposing, trying to pacify him, so that I might obtain the object for which I sought the interview, but I could not stop him, and soon my own temper was up; I forgot everything, and felt nothing but the sting of his words. I was excited to the highest degree of passion, and while he was speaking and gesticulating in the most violent and menacing manner, thrusting the letter and his fist into my face, in my fury I seized whatever thing was handiest, (it was a stick of wood,) and dealt him an instantaneous blow with all the force that passion could give it. I did not know, or think, or care, where I should hit him, nor how hard, nor what the effect would be; it was on the side of the head, and there was nothing to break the force of the blow; he fell instantly upon the pavement; there was no second blow; he did not move; I stooped down over him, and he seemed to be lifeless; blood flowed from his mouth, and I got a sponge and wiped it away; I got some ammonia and applied it to his nose, but without effect; perhaps I spent 10 minutes in attempts to resuscitate him, but I found he was absolutely dead. In my horror and consternation I ran instinctively to the doors and bolted them—the doors of the lecture-room and of the laboratory below; and then what was I to do? It never occurred to me to go out and declare what had been done, and obtain assistance; I saw nothing but the alternative of a successful movement and concealment of the body on the one hand, or of infamy and destruction on the other. The first thing I did, as soon as I could do anything, was to draw the body into a private room adjoining, where I took off the clothes and began putting them into the fire, which was burning in the upper laboratory; they were all consumed there that afternoon, with papers, pocket-book, and whatever they contained. I did not examine the pockets nor remove anything except the watch. I saw that, or the chain of it, hanging out. I took it and threw it over the bridge as I went to Cambridge. My next move was to get the body into the sink which stands in the small private room; by setting the body partially erect against the corner, and by getting up into the sink myself, I succeeded in drawing it up there; it was entirely dismembered; it was quickly done, as a work of terrible and desperate necessity. * * * The head and viscera were put into the furnace that day, and fuel heaped on; did not examine at night to see to what degree they were consumed; some of the extremities were put in there, I believe, on that day. The pelvis and some of the limbs, perhaps, were put under the lid of the lecture room table, in what is called the well, a deep sink lined with lead; a stream of Cochituate was turned into it and kept running through it all Friday night; the thorax was put into a similar well in the lower laboratory, which I filled with water and threw in a quantity of potash which I found there. This disposition of the remains was not changed till after the visit of the officers on Monday. When the body had been thus all disposed of I cleared away all traces of what had been done."

The remainder of the document is mostly taken up with an attempt to explain the circumstances which weighed against Prof. Webster on his trial. We do not think it worth while to copy farther, except the closing part, which gives a clew to the whole affair, and suggests the most solemn reflections. Dr. Putnam, at the conclusion of the confession, asked Prof. Webster if he had never thought, before the fatal meeting, that the death of Dr. Parkman would be an advantage to him; and charged him, as a dying man, to answer truly and exactly, or else be silent. The reply was :—

"No, never! As I live, and as God is my witness, never! I was no more capable of such a thought than one of my innocent children; I never had the remotest idea of injuring Dr. P. until the moment the blow was struck. Dr. P. was extremely severe and sharp, the most provoking of men, and I am irritable and passionate. *A quick-handed and brisk violence of temper has been a besetting sin of my life. I was an only child, much indulged, and have never acquired the control over my passions that I ought to have acquired early, and the consequence is all this.*"

The effect of Prof. Webster's confession remains to be seen. His numerous conflicting statements, in circumstances of awful solemnity, will probably lead the Council to decide without much reference to his testimony. The prevaling opinion seems to be, that his punishment will not be commuted.

"The American Baptist."—Under this title, the American Baptist Free Mission Society has issued from Utica, N. Y., the first number of a paper intended to supply the place of the Christian Contributor and the Western Christian. Geo. G. Ritchie is at present the editor and publisher, but it is expected that Warham Walker, the former editor of the Western Christian, will soon assume the responsibilities of that station. The number before us is industriously edited and tastefully printed.

Accidents Last Sabbath.—Two fatal railroad accidents occurred in the vicinity of New York last Sabbath. About 4 o'clock in the afternoon, while the train from New Haven was going at the rate of 25 miles an hour, near Fordham, John Holden jumped from the cars, and was fearfully mangled. A little later in the day the Harlem Railroad down train ran over a boy, at Thirty-second street, and instantly killed him.

Sustaining the "Christian Sabbath."—In one of the police-courts of London, it was recently decided, that a Jew cannot force his apprentice, although a Jew, to work on what is called the Christian Sabbath, although his own Sabbath has been observed. The parties implicated were extensive cigar manufacturers, who were ordered to pay the complainant his wages, notwithstanding he refused to work on Sunday.

Associational Minutes.—The Minutes of the Eastern and Central Associations are out of press and ready for distribution. Those of the Western Association will be ready next week.

Notice of the Friendship Church.—At a meeting of the members of the first Seventh-day Baptist Church of Friendship, Allegany Co., N. Y., held June 9th, 1850, it was unanimously *Resolved*, That all non-resident members of said church, who do not report themselves to the church, by letter or otherwise, within one year from the above date, shall be considered as gone out from among us, and their names stricken from the church records.

By order of the Church,

R. W. Utter, *Clerk*.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, July 1.

After disposing of unimportant morning business, the Senate took up the Compromise Bill. Mr. Cooper made a speech in its favor, and Mr. Upham spoke against it.

A message was received from the President in relation to New Mexico, in which he says he has nothing farther to communicate, having received no official communication of Col. Monroe's Proclamation.

HOUSE OF REPRESENTATIVES.

The House spent all day upon the Galphin business, in respect to which plenty of speeches were made, but no action was taken.

IN SENATE. THIRD-DAY, July 2.

Mr. Yulee made an attempt to get passed his resolution fixing the 1st of August for the adjournment of Congress. Mr. Clay opposed it, and hoped Congress would not think of adjourning until the questions at present in agitation were settled. Action upon the resolution was postponed.

The Compromise Bill was taken up, and Mr. Upham concluded his speech against it, and in favor of a separate consideration of California's claim for admission. Mr. Seward then obtained the floor, and made a powerful speech against the bill. The gist of Gov. Seward's argument is, that the Compromise is unnecessary, not fair and equal in its terms, humiliating to all the parties, and, if adopted, will of necessity be utterly ineffectual.

HOUSE OF REPRESENTATIVES.

The consideration of the Report of the Galphin Committee was resumed. The conduct of Mr. Crawford, the Secretary of War, in prosecuting the claim while holding office as head of a Department, was severely commented upon by several speakers, and defended by others. Several amendments were proposed to the pending resolution, but no action was taken.

IN SENATE. FOURTH-DAY, July 3.

Mr. Wales presented resolutions adopted by a meeting of citizens of Wilmington, Delaware, against the Compromise Bill. Mr. Clay said he had received a letter stating that the resolutions were adopted only by a small majority; he thought the citizens of Delaware, as well as of the whole country, would be found almost unanimous in favor of the bill.

The resolution prohibiting the exercise of civil authority by military officers of the United States, and providing punishment for such crimes, was taken up, and Mr. Houston concluded his remarks in denunciation of Col. Monroe's action in New Mexico.

The resolution was temporarily laid on the table, and the Compromise Bill taken up, upon which Messrs. Bell, Clay, and Jefferson Davis, spoke; after which the Senate adjourned to Sixth-day.

HOUSE OF REPRESENTATIVES.

Mr. Holmes asked leave to submit a resolution that the Committee on Foreign Affairs be instructed to inquire into and report as to the expediency of placing at the disposal of the President such naval forces as may be necessary to enforce our just claims against Hayti. Objected to.

The Galphin business was taken up, and the House was enlightened and amused by the speeches of Messrs. McKissock and King of N. Y., Thompson of Pa., Cartter of Ohio, Burt of S. C., and Houston of Del. Adjourned to Sixth-day.

IN SENATE. SIXTH-DAY, July 5.

After the morning hour, during which nothing important transpired, the Compromise Bill was taken up, and Mr. Bell occupied most of the session with a speech, which he had not finished when the adjournment took place. He prefers the President's plan to the Compromise, but will vote for the latter.

HOUSE OF REPRESENTATIVES.

The House was engaged most of the day with a charge made on Mr. Giddings, by the Boston Atlas, to the effect that he has surreptitiously obtained certain papers from the Post Office Department and circulated them in Ohio, which he totally denies. This done, the House took up the Galphin business, and Messrs. King of N. J. and Conrad of La. vindicated the Secretary of War.

IN SENATE. SABBATH, July 6.

Nothing worth naming was done in the Senate, except to listen to the conclusion of Mr. Bell's speech on the Compromise Bill.

HOUSE OF REPRESENTATIVES.

In the House, the subject of the Boston Atlas letter, charging Mr. Giddings with having abstracted certain papers from the Post Office Department, was brought up again; and from a statement of Mr. Matteson, on behalf of Col. Warren, Second Assistant P. M. General, it seems there is a question of veracity to be settled between Mr. Giddings and Col. Warren. Mr. G. asked for an investigation, and the Speaker was authorized to appoint a Select Committee of five to inquire into the facts and report to the House.

The report of the Galphin Committee was taken up and discussed at some length. The subject was not finally disposed of, but from the votes taken on amendments, &c., it is plain that the members of the House of Representatives have not a very exalted opinion of Mr. Crawford's course in the matter.

THE CASE OF SMITH O'BRIEN.—The Irish papers contain an account of a great meeting held in the city of Limerick, on the 19th ult., which had for his immediate object an expression of sympathy for Mr. Smith O'Brien, who is at present a close state prisoner, at Maria Island, Van Dieman's Land. It was previously known, that Mr. O'Brien had incurred the displeasure of the colonial authorities by declining to accept what his fellow prisoners had not refused—a ticket of leave during his stay in the colonies. For this he has paid a severe, and, as it would seem, a penalty superfluously harsh. His brother, Sir Lucius O'Brien, directed the attention of the Government to this circumstance, and stated that the health of the ex-member from Limerick was sinking under the treatment to which he was exposed. The letters read at the meeting from the unfortunate and misguided prisoner himself, develop a series of annoyances to which the blackest criminal in this colony is not subjected. He was placed eight weeks in solitary confinement, and made to perform every menial office himself.

TWO WEEKS LATER FROM CALIFORNIA.

By the steamers Philadelphia and Ohio, which arrived at New York on the 8th inst., we have news from California to June 1st, two week later. The Philadelphia brought $2,000,000 in gold dust on freight, and about $500,000 in the hands of passengers.

The great news by this arrival relates to Indian difficulties, and consequent bloodshed. In the Sacramento country, the Indians having committed numerous depradations, and killed ten or eleven whites in a battle, the U. S. troops took the field against them, and killed large numbers, which induced them to send in their chiefs and make a treaty of peace. In the vicinity of Clear Lake, also, a large number of Indians have been slaughtered by a detachment of troops from the U. S. garrisons at Sonoma and Benicia. "Alta California" gives the following account of the battle:—

"The troops arrived in the vicinity of the Lake, and came unexpectedly upon a body of Indians numbering between two and three hundred. They immediately surrounded them, and as the Indians raised a shout of defiance and attempted to escape, poured in a destructive fire indiscriminately upon men, women and children. 'They fell,' says our informant, 'as grass before the sweep of the scythe.' Little or no resistance was encountered, and the work of butchery was of short duration. The shrieks of the slaughtered victims died away, the roar of muskets ceased, and stretched lifeless upon the sod of their native valley were the bleeding bodies of these Indians—nor sex, nor age, was spared; it was the order of *extermination* fearfully obeyed. The troops returned to the stations, and quiet is for the present restored."

The tax on foreign miners is likely to make considerable trouble. Twenty dollars each per month, is a large sum to demand from the 10,000 foreigners engaged in mining operations, and they seem determined to resist the collectors—a determination in which they have the sympathy of many Americans.

The accounts from the placers are not so lively as usual. The continued high water of the rivers has in some degree checked the operations of the miners. Business in the cities, however, goes on as brisk as ever, and California does not seem to be wanting money when she can send two and a half millions in gold dust by one steamer.

The new settlements of Trinity and Humboldt fulfil their first flattering promises, and they will soon create a flourishing agricultural district, midway between San Francisco and Oregon City.

The steamship Sarah Sands, Capt. Thompson, was about 90 miles below Monterey on her passage up, taking in coal. A number of her passengers had left her and gone to San Francisco by land; those who remained on board of her were all in good health.

A block of California gold bearing quartz has been procured, at the expense of the State, to be contributed in the erection of the proposed monument to the memory of Washington, at the seat of our General Government. The block of gold bearing quartz is from the Mariposa diggings, near Fremont's mines, and weighs about 125 pounds. In shape it is irregular, approaching a square, its sides varying from 18 to 20 inches in length. It averages in thickness nine inches—across its surface diagonally it is 21 inches by measurement. Very little gold is perceptible to the naked eye, but it is estimated to contain about $80 worth.

FOREIGN NEWS.

By the steamer Europe, Liverpool dates to June 22d have been received. The substance of the advices will be found below.

England.

The British Ministry will not resign. As long as the Commons support them, they say they can do without the confidence of the Lords, whom they declare to be a quite useless appendage to the machine of State. This is applauded in the Commons as sound English doctrine.

The steamer Orion was recently run on a rock between Glasgow and Liverpool, by which about fifty persons lost their lives.

The General Post-Office has issued an order, that, after the 22d June, the delivery of all letters on Sunday will cease. The measure meets with strong opposition.

Public meetings are being organized in different parts of Ireland to denounce the Government for its persecution of Smith O'Brien.

Prince Jung Bahadoor, the Ambassador from Nepaul, newly arrived in England, has presented his credentials. At the drawing-room presentation, on the 10th ult., says the Times, "the Envoy from the Sovereign of Nepaul, and also the officers of the Mission, appeared in magnificent Eastern costumes, nearly covered with the richest gold embroidery, the costume of the Envoy being of green velvet. The turban of his Excellency, and also those of his two brothers, were adorned with a profusion of diamonds, pearls and emeralds, and the Envoy also wore a collar of emeralds of large size."

France.

Several more editors and printers have recently been arrested and imprisoned, in various parts of France, for seditious and libelous publications.

The Duke de Broglie, M. Thiers, M. M. Guizot, Duchattel and Durno, have visited the ex-King Louis Philippe, whose state of health is alarming.

M. Lamartine has been obliged to stop at Macon, on his journey to the East, by an attack of illness, which confines him to his bed.

The private fortune of Louis Philippe is said to be £160,000 per annum, which he has divided, by his will, equally between his children and grand-children.

Miscellaneous.

The unpopularity of the Pope appears to be on the increase. It is said that nearly all the Roman youth have either emigrated, been imprisoned, or are under suspicion, and are not allowed to be abroad after sunset. All the letters of the English Consul, except official ones, are intercepted and examined. The finances are in a melancholy state, their paper being at 14 per cent. discount. The Jesuits have been established at Modena, and all their property has been restored.

At Tabriz, Persia, a conspiracy has recently been detected. Five of the conspirators were decapitated on the 21st of May, and their bodies exposed, each with the head under the left arm, over the gates of the town. Nine were executed previously. Salar, the chief of the rebellion in Khorassan, and uncle to the Shah, has been taken prisoner and put to a cruel death, both his eyes having been torn from his head before decapitation.

A serious outrage occurred in the prison at Agra in April last, arising out of a personal quarrel between a Sepoy and a Seikh; the other convict inmates, to the number of 300, joined either one or the other, and thereby increased the disturbance. The tumult became so great that the guard fired, and from 70 to 80 of the rioters were killed or wounded.

SEVERE STORM.—Albany, N. Y., and the region westward, was visited by a terrible storm on Sixth-day evening last, which continued three hours, and did much damage. Two vessels lying in Albany harbor were struck by lightning, as were several buildings in the vicinity. The large quantity of water which fell so suddenly occasioned several breaks in the Erie Canal, one of which, near Port Jackson, is quite extensive. A bridge on the Utica and Schenectady Railroad was so much injured that it gave way when the express train from Albany was crossing it. The engine was precipitated into the stream; the tender, a freight car, and the baggage car, lodged on top of the engine. The three passenger cars did not go into the stream, but were badly broken. In the freight car there were eight persons, a horse, and a corpse. They were laborers on the road, with the exception of one woman. Only four of the eight are to be found. One dead body has been recovered. The others (including the woman) are supposed to have been carried off by the rushing torrent. A western train was precipitated into a branch of the East Canada Creek, the culvert having been swept away. One passenger was killed: Four or five other passengers were badly hurt, and fourteen or fifteen slightly. The locomotive was badly broken, as were also the baggage and two of the passenger cars.

TITLES BY WHOLESALE.—The commencement exercises of the College of New Jersey took place at Princeton, June 26th, when honorary titles were conferred on *only* one hundred and thirty-five persons. The degree of A.B. was conferred upon the eighty members of the graduating class. The degree of A.M. was conferred in course upon forty of the graduates of 1847. The honorary degree of D.D. was conferred on Rev. Alexander Beith of Stirling, Scotland; Rev. Shepard K. Kollock, Rev. John Hall of Trenton, Rev. Jonathan F. Stearns of Newark, Rev. Thomas L. Janeway of Philadelphia, and Rev. James S. Woods of Lewiston, Pa. The honorary degree of L.L.D. was conferred on Hon. James Buchanan, Hon. P. D. Vroom, and Chief Justice Henry W. Green. The degree of A.M. was conferred on Daniel E. Philips of N. J.; Benj. Mathias of Philadelphia; Samuel Miller Breckenridge of Missouri; Lorenzo A. Sykes of N. J. The degree of Bachelor of Laws was conferred upon Joseph E. Kearney of Newark, and Peter I. Voorhees of Blauvenburg, graduates of the Law School.

THE HUNGARIANS IN THE WEST.—Gov. Ujhazy and his companions have, as we learn, fixed on a tract of land in Iowa, on Grand River, some hundred and forty miles south-west of Burlington, and there propose to establish themselves. The place they propose to call Buda, after the capital city of their native country. Gov. U. and several of his associates have recently been in St. Louis to procure farming implements, with which to commence operations. While there a large public meeting was held, at which a committee of two from each ward of the city was appointed to obtain contributions to aid them in founding their colony. It is designed that this colony shall serve as a place of refuge for such of their countrymen as may resort to it. A large number are expected to emigrate to this country during the present season, and probably many will wish to settle at Buda. The citizens of St Louis also resolved to petition Congress in favor of an adequate grant of land in Iowa for the Hungarian patriots now here, as well as for those yet to come.

RAILROAD FROM CORNING TO BUFFALO.—A meeting was held in Buffalo, recently, to consider the project of a Railroad from Corning to Buffalo, through the Cohocton Valley, by way of Blood's Corners, Caledonia, Le Roy and Batavia. The distance is 130 miles. Steuben County stands ready to build the road to Blood's Corners, 45 miles. The people of Livingston were also warmly in favor of the enterprise; so were those of Genesee. The friends of the Attica and Hornellsville road, to construct which $750,000 had been subscribed, were willing to abandon their enterprise and unite with the Corning project. A Committee was appointed to adopt measures for the organization of the Company. A Committee of Buffalonians was also authorized to solicit subscriptions. It is said that this road will bring Buffalo 30 miles nearer New York than any other route. [Tribune.

CHOLERA.—The Cholera seems to be increasing, though not in a way to create alarm! In Cincinnati there were 187 deaths during the week ending July 6, of which 118 were from Cholera. During the 24 hours ending Sunday afternoon, July 7th, there were 65 deaths from Cholera. In St. Louis, during the week ending June 24, there were 42 deaths from Cholera. One man died in Boston last week, whose disease the Doctors called Cholera.

The Hudson River Railroad, on Thursday last, brought down a train of *twenty-three* large cars, having 1,750 passengers. The train was *half a mile* in length—the heaviest train, probably, ever drawn in this country by a single locomotive.

SUMMARY.

Count Dembinski, one of the Hungarians, says that Kossuth intends coming to this country, with his family, as soon as he shall be permitted to leave Turkey. Count Dembinski also says that of the one hundred Polish Refugees, who reached Southampton in company with himself, forty are now on their way to seek a home and subsistence in this country, the remaining sixty having obtained employment in England.

In New York, on the 4th of July, a young man named Robert Addison Beilby, 21 years of age, a machinist, was walking through Chatham-st., near the Park, when a cannon on the opposite side of the street was discharged, and a steel bolt, which had been used as a ramrod, was blown from the piece across the street, striking him in the chest, and passing through his left lung. He was taken to the City Hospital, where he died.

The Monday Article of the N. Y. Tribune for July 8, says "There is more firmness in Land Warrants, and the demand for location has increased. The market, however, is still unsettled, and the large operators are not anxious to buy until some decision is had at Washington on the subject of donations of public lands. The quotations range from $110 to $125.

The Chicago Democrat, of June 25th, says that only nine deaths by Cholera had occurred in that city for five days previous; one of these was brought in a state of collapse from the Illinois River, and the others were recent emigrants. No alarm is felt on account of the disease being in the city, as it has not assumed an epidemic form.

In Baltimore, on the 2d of July, Charles Spilker, of the firm of Spilker & Alburti, German importers, was sentenced, in the United States Court, to pay a fine of $1,000 and the costs of Court, as the penalty for the recent smuggling of which he was convicted.

Died in Boston on Thursday (says the Traveler) widow Sarah Welsh, at the advanced age of *one hundred and one* years. She was a native of Gloucester, daughter of Jonathan Coates, and is to be interred at Newburyport. She was probably the oldest person in Boston, and is said to have enjoyed good health nearly up to the period of her death.

On the 4th of July, at New Haven, Ct., a young girl about 14 years of age was instantly killed by the discharge of a cannon. She ran before the cannon, and the top of her head was entirely blown away. A boy, also about 14 years of age, was badly wounded in the knee by the accidental discharge of a gun. He was not expected to survive.

The steamer Washington arrived at New York last week from Bremen, bringing an immense cargo of most valuable goods from Germany and France, consisting of over 500 tons measurement of silks, laces, satins, gloves, shawls, millinery, jewelry, watches, and rich dresses, to the value of more than a million of dollars.

A Committee of scientific men, who went to Worcester at the suggestion of the Gas Companies of New York and Boston to examine Mr. Paine's pretended discovery of a mode of making gas directly from water, have reported, that an examination does not satisfy them that the discovery is what it pretends to be.

A gentleman who has just taken a trip through the interior of Wisconsin and Michigan, says that the wheat in both those States is uncommonly fine, and the crop exceedingly large. It is beyond the reach of any ordinary contingency.

KAH-GE-GAH-BOWH (George Copway,) sailed on Wednesday for Europe, in the Cambria. He goes out as Delegate to the Peace Convention, to be holden at Frankfort-on-the-Main. He will probably be the first aboriginal American that has ever been seen in Germany.

A gentleman named Teman, connected with Georgetown College, was drowned while bathing in the Potomac, July 4th. Deceased was an expert swimmer, and supposed to have been seized with cramp.

In New York, on Friday last, at 3 o'clock in the afternoon, the thermometer stood at 90 degrees in the shade, and at 9 o'clock in the evening it showed a temperature of 92 degrees.

The bill to exempt the Homestead of families from attachment and levy or sale on Execution, has passed the New Hampshire House of Representatives by a vote of 188 to 77.

The Constitutional Convention in Michigan has refused to grant the Elective Franchise to men of color.

The market for Land Warrants continues to be unsettled. The large buyers offer but $100, but there appears to be no sellers below $120. There are few or no transactions taking place.

The *London Chrono-Thermalist* for June announces the discovery of a substitute for the sulphate of quinine, which is represented as being even a better medicine and can be bought for one tenth the price.

Dr. George W. Bethune, recently elected Chancellor of the University of the City of New York, has declined the tendered office. Engagements elsewhere rendered its acceptance impossible.

Severel lumbermen from the lumber regions of the Penobscot River are fitting out for removal to the Falls of St. Anthony, where they intend to settle.

Hon. SAMUEL S. PHELPS, U. S. Senator from Vermont, has consented to deliver the Anniversary Address before the American Institute in October next.

Three persons, Francis M. Shaw, L. M. Crutchin, and Thomas Boyce, have been convicted of mail robbery at Springfield, Ill. Shaw is only 14 years of age.

Mrs. Isabella Withrow and Miss Sarah Jane Withrow, wife and daughter of Oliver Withrow, were killed by lightning in Washington, Ohio, on the 27th ult. Several other persons in the vicinity were severely injured.

W. L. Crandall of Syracuse has issued a prospectus for the "Free School Clarion," to discuss the question of Free Schools to be tried at the Polls next Fall. Terms $1 for a single copy—a reduction for a larger number.

The Centerville (Md.) Sentinel of Tuesday last says: "The citizens of Kent Island were greatly alarmed during last week, in consequence of a rumor which was current, to the effect that an insurrection of the negroes was about to take place. They patrolled the Island four nights in succession, but nothing was discovered to increase their fears. We suspect that the rumor had its origin in some wag of a fellow who wished to play off a joke."

During four days 172,000 baskets of Strawberries—making an aggregate weight of twenty-one and a half tons—arrived in this City by the Erie Railroad. They were mostly grown in Rockland County. Taking 4 cents a basket as the average price, their value amounts to $6,880. Taking into the calculation the Strawberries received from other sources, our City probably spent about $3,000 per day for this fruit—and probably about $40,000 during the Strawberry season.

The Cherokee Advocate publishas a call from the directors of the Tahlequah public school for a convention of the teachers, parents, and friends of education in the Cherokee Nation, at Tahlequah, or some other convenient place, to take into consideration the best means of promoting the great and noble cause of education, and of elevating the standard of common schools in the Nation.

Mr. Williams, of Phelps, Ontario County, about two weeks since, quarreled with his wife, on account of some irregularities, and struck her over the head with a hammer. He undoubtedly thought he had killed her and fled and was neither seen nor heard of until his body was found upon the bank of Flint Creek. He had evidently hanged himself with a leather strap, and the head was completely severed from the body.

Facts have come to light that render it pretty certain the fire on the Griffith caught from the oiling of the engine. The engineer states that he had just oiled the engine—that his first discovery of the fire was through holes in the deck, and that the flames seemed to be on the under side of the deck. It is also stated the oil was a new kind, a chemical preparation, and highly inflammable.

A tornado of unusual severity passed over the eastern section of Lancaster county, Pa., on Friday of last week. The width of its track was about 200 yards, and it occupied about five minutes in passing, the air being all the time darkened with branches, shingles, and a variety of other objects snatched up in its course.

By the brig Orbet from Puget's Sound, Oregon, we learn that the ship Albion, of London, has been seized by General Dorr, on the part of the American Government, for smuggling and cutting timber on the United States possessions. This vessel, we understand, is under charter by the British Government—the timber being for the use of the Navy.

Joshua P. Scott, a colored convict at the Rhode Island State Prison, made a furious assault upon the officers of the prison the other day, seriously but not dangerously wounding officer Wetherbee and Mr. E. P. Church. The negro was armed with a bar of iron an inch in diameter and sixteen long, which he wielded with desperate energy against the officers.

Bristol Bill and Christian Meadows, the burglars and robbers recently tried at Danville, Vt. and sentenced to ten years imprisonment, were conducted to the prison at Windsor, on the 22d ult., where they will doubtless be obliged to work more honestly for a living.

The Boston Journal of Thursday chronicles the extraordinary success of the light-fingered gentry. An express-man between Burlington and Montreal was relieved of $3,000 in bank bills, and a man named Kimball of $3,600 in drafts and notes.

Mr. Joseph Coggeshall, of New York, was relieved of $1,430 in money and notes by an adroit Boston pickpocket, on Thursday morning last, while in the Old Colony Railroad Depot.

MARRIED,

In Plainfield, N. J., July 3d, by Eld. L. Crandall, Mr. ADAM SIMMERMAN to Miss ELIZA M. S. DRAKE, all of Plainfield.

LETTERS.

E. S. Bailey, Wm. M. Fahnestock, C. A. Osgood, J. Greene, S. S. Griswold, D. E. Maxson, N. S. Fish, B. G. Stillman, Alex. Campbell, C. M. Lewis, R. W. Utter, D. N. Olazier, H. P. Burdick, O. P. Hull, T. E. Babcock, Eli Vanhorn, J. Whitford, W. B. Maxson, Samuel Davison.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Maxson Rogers, New York,	$4 00	to vol. 7	No. 52
Wm. M. Rogers, "	4 00	" 7	" 52
B. W. Rogers, "	2 00	" 7	" 52
Clark Rogers, "	2 00	" 7	" 52
V. F. Randolph, Plainfield, N. J.	2 00	" 7	" 52
Isaac L. Titsworth, "	2 00	" 7	" 34
Wm. S. Dunham, "	1 00	" 7	" 26
Wm. Kennedy, Lost Creek, Va.	2 00	" 7	" 52
Wm. Batten, "	2 00	" 7	" 52
Jesse M. Davis, "	2 00	" 7	" 42
Abel Bond, Clarksburg, Va.	2 00	" 7	" 52
Sam'l Davis, Janelew, Va.	2 00	" 7	" 18
Dennis Saunders, Farmington, Ill.	2 00	" 6	" 52
Jabez Davison, "	2 00	" 6	" 52
Samuel Griffin, "	2 00	" 7	" 26

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums:—

Friends in Richburg, N Y	$5 12
Dr Geo W Maxson, Scott,	1 00
Collection in Scott, N Y	3 39
Phineas C Burdick,	1 00
James Muncy,	1 00
Eli S Colgrove,	1 00
R G Burdick 25c, Mrs Sheldon 10c, Mrs Gardner 13c, Jesse Muncy 8c,	56
Collection in Lincklaen,	3 00
Dr Nathan Spencer, Winfield,	1 00
Thos P Saunders, Adams,	50
Edward Whitford, "	2 12
Silas Maxson, "	1 00
Edward Whitford, Jr, "	1 00
Eld Wm Green, Hounsfield,	2 00
L Green 38c, A C Green 5c,	43
Eld Enoch Barnes,	1 00
Geo Frink,	50
Dianthe Maxson,	3 00
Elias Frink,	1 00
Collection in Hounsfield,	3 33
James M Lanphear 13c, Henry Brown 50c, Chas E Greene 25c, Judith Wood 25c, Daniel Bennett 75c, Debora Bennett 25c, Martin Green 25c, R R Green 37c,	2 63
Job Spencer,	1 00
Nathan Saunders,	1 00
Collection in Adams,	8 60
Nathan Gilbert,	1 00
Collection in 3d Brookfield Church,	3 36
" 2d " "	1 78
Berlin Church,	5 00
Petersburg Church,	4 79

T. B. STILLMAN, Treasurer

New York Markets—July 8, 1850.

Ashes—Pots $5 81 a 5 87; Pearls 6 00.

Flour and Meal—Flour, 5 00 for Canadian, 5 06 a 5 25 for common and straight State; 5 31 a 5 62 for mixed and fancy Michigan; 6 12 a 6 19 for pure Genesee. Rye Flour 2 87 a 2 94. Jersey Meal 2 94.

Grain—There is nothing doing in Wheat, and prices remain nominally as last week, that is, from 1 25 to 1 50. Corn is rather firmer, at 60 a 61c. for Western mixed, 62c. for flat and round yellow. Rye 61c. Oats 45 a 47c. for Jersey, 48 a 49c. for Northern. Black-eyed Peas 2 25 per bag.

Provisions—Pork, 8 62 for prime, 10 62 for mess. Beef, 5 50 a 6 50 for prime; 8 50 a 10 75 for mess. Lard 6½ a 7c. Butter, 8 a 10½c. for Ohio, 9 a 14c. for State, 14 a 18c. for Orange County. Cheese 4 a 6½c.

Feathers—Good Western 33c.

Lime—70 a 72c. per barrel.

North-Western Association.

THE North-Western Seventh-day Baptist Association will hold its annual session with the Church at Milton, Rock Co., Wis., commencing on Thursday, the 4th day of July next. Eld. Stillman Coon is to preach the introductory discourse. S. C. BURDICK, Rec. Sec.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Erie Railroad.

THE Trains on the Erie Railroad run as follows, (Sundays excepted):—Morning Train for Elmira, Corning, and intermediate places, leaves the pier foot of Duane-st. daily at 7 A. M., arriving the same evening. Evening Train for Elmira, Corning, Jefferson, Geneva, Rochester, Buffalo, and the intermediate places, leaves at 4 P. M, arriving at Buffalo the next evening. Fare to Geneva, $6 50; to Rochester, $8 15; to Buffalo, $10 35. Passengers for Ithaca and Cayuga Lake take the cars of the Cayuga and Susquehannah R. R. at Owego. Passengers for Tioga and Lycoming counties, Pa., take the cars of the Corning and Blossburg R. R. at Corning. A Way Train leaves Port Jervis for New York, at 6 A. M. and returns at 4 P. M,

JAMES P. KIRKWOOD, Superintendent.

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REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt, William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Harper's New Monthly Magazine,

No. 1 published June 1, 1850.

PROSPECTUS.—The design of the Publishers in issuing this work, is to place within the reach of the great mass of American people the unbounded treasures of the Periodical Literature of the present day. Periodicals enlist much of the literary talent and creative genius of the age. The best writers in every nation, devote themselves mainly to the Reviews, Magazines, and Newspapers. Through the pages of these, the most powerful historical essays, the most elaborate critical disquisitions, the most exquisite delineations of manners and of Nature, the highest Poetry, and the most brilliant Wit, have, within the last ten years, found their way to the public heart.

The ablest and best productions of Lamartine, Dickens, Alison, Lever, Bulwer, Croly, and Macauley, are found in Reviews, Newspapers, and Magazines. Their productions, however, intermingled with much that is of merely local and transient interest, are scattered through scores of periodicals, so as to make it obviously impossible that, under present circumstances, any considerable number even of the reading public, and much more, that the great mass of the community, should have an opportunity of becoming familiar with them.

The Publishers of the New Monthly Magazine intend to remedy this evil, and to place such of the Periodical Literature of the day, as has commanding interest, in the hands of all who have the slightest desire to become acquainted with it. Each number of their Magazine will contain 144 pages octavo, in double columns. The volume of a single year, therefore, will present nearly 2,000 pages of the choicest of the Miscellaneous Literature of the age. The Magazine will transfer to its pages, as rapidly as they may be issued, the continuous tales of Dickens, Bulwer, Croly, Lever, Warren, and other distinguished contributors to British Periodicals; articles of commanding interest from all the leading Quarterly Reviews of both Great Britain and the United States; critical notices of the publications of the day; speeches and addresses of distinguished men upon topics of universal interest; notices of events in Science, Literature, and Art, in which the people at large have an interest, &c., &c. Special regard will be had to such articles as relate to the economy of social life, or tend to promote in any way the well-being of those who are engaged in any department of productive activity. A carefully prepared Fashion plate, and other pictorial illustrations, will accompany each number.

This Magazine is not intended exclusively for any class of readers. The Publishers have at their command the exhaustless resources of current Periodical Literature in all its departments. They have the aid of editors in whom both they and the public confide. They have no doubt that, by an intelligent use of these appliances, they can present a monthly compendium of the periodical productions of the day which no one would willingly be without; and they intend to publish it at so low a rate that its cost shall not prevent its making its way into the hands and family circle of every intelligent citizen of the United States.

TERMS—$3 a year, or 25 cents a number. The work may be obtained of Booksellers and Periodical Agents, and of the Publishers.

Liberal arrangements will be made with the Trade and with Agents for extra efforts in circulating the work, and specimen numbers will be supplied gratuitously for canvassers.

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Dartford—Datus E. Lewis.

ILLINOIS.
Farmington—Samuel Davison.

Miscellaneous.

REV. DR. PHELPS ON "THE KNOCKINGS."

To the Editors of the New York Observer:

Public attention has been called of late to certain strange manifestations, which have been denominated "Mysterious Knockings." They first began to attract attention in the City of Rochester, between two to three years ago. Since that time, similar manifestations have been made in the Cities of Auburn, Syracuse, and in other places in Western New York, and recently in several places in Ohio, New Jersey, Connecticut and Massachusetts. For several weeks past, something of the same character has been witnessed at my house, (Stratford, Ct.) It commenced on the 10th of March last, and continued, with slight interruptions, from two or three months. For the first five or six weeks, no communications were made that we could understand; but the phenomena consisted in the moving of furniture in a manner that could not be accounted for. Knives, forks, spoons, nails, blocks of wood, &c., were thrown in different directions about the house. They were seen to move from places and in directions which made it certain that no visible power existed by which the motion could be produced. For days and weeks together, I watched these strange movements with all the care and caution and close attention which I could bestow. I witnessed them hundreds and hundreds of times, and I know that in hundreds of instances they took place when there was no visible power by which the motion could have been produced. Scores of persons, of the first standing in the community, whose education, general intelligence, candor, veracity, and sound judgment, none will question, were requested to witness the phenomena, and, if possible, help us to a solution of the mystery. But as yet no such solution has been obtained. The idea that the whole was a "trick of the children"—an idea which some of the papers have endeavored with great zeal to promulgate, is to every one who is acquainted with the facts as stupid as it is false and injurious. The statement, too, which some of the papers have reiterated so often, that "the mystery was found out," is, I regret to say, untrue. With the most thorough investigation which I have been able to bestow upon it, aided by gentlemen of the best talents, intelligence and sound judgment, in this, and in many neighboring towns, the cause of these strange phenomena remain yet undiscovered.

About the middle of April, a gentleman who was spending the night at my house, proposed to try the method of interrogation which had been adopted in Western New York, and to our utter astonishment, a series of responses were returned, from which the inference was irresistible that they must have been produced by a being which possessed intelligence. For several weeks communications were made in this way relating almost wholly to a matter in which certain members of the family are supposed to have an interest; at the same time the other manifestations continued, and very great annoyance was experienced. The mode of communication was by some persons repeating the alphabet, and the words to be uttered were indicated by a rap from some invisible agent. I tried, by all the methods I could devise, to find what the power was by which the rapping was produced. I have heard it hundreds of times, and have done my best to ascertain the cause; but as yet I have not succeeded. I have been often asked if I believed it was the work of spirits. I have as often replied, that I do not know what it is. I have never seen a spirit, and I do not know what a spirit could do if it would, or what it would do if it could. The facts, however, are of such a nature, and have transpired under such circumstances, as to render the idea of trick or designed deception wholly inadmissible. Still, however, I have become fully satisfied that no reliance whatever is to be be placed on these communications, either as a source of valuable information, or as a means of acquiring truth. I speak of what has transpired at my house, and I have the fullest confidence, that if it is the work of spirits, it is the work of *wicked spirits*. Indeed, they *profess* to be wicked persons in a state of torment, seeking a mitigation of their torment, by redressing the wrongs of which they were guilty in life. I have watched the progress of this matter with great care, and have done the best in my power to learn what these strange things mean; and although I have not yet been able to ascertain the cause, I am satisfied that their communications are wholly worthless. They are often contradictory—often prove false—frequently trifling and nonsensical, and more in character with what might be expected of a company of loafers on a spree, than with what might be expected from spirits returned from the world of retribution, to "tell the secrets of their prison-house."

Similar manifestations are now being made in many other parts of the country. According to information which I suppose to be authentic, they are witnessed in from 150 to 200 different places at the present time. In many of these places, they are said to advance ideas on the doctrines of religion, wholly at variance with the teachings of the Bible, and subversive of many essential truths which the Bible reveals. Under an impression that whatever is communicated by a spirit must be true, many persons are receiving these communications as the truth of God—as a new revelation from the spirit-world. But it should be remembered, that there is no proof that what purports to be a revelation from spirits, is the work of *spirits* at all. The most that can be said is, that we do not yet *know* how or by whom these communications are made. If they are made by spirits, we have no proof that they are *good* spirits. The presumption is that they are bad spirits—lying spirits. At my house they often accused each other of lying—contradicted at one time what they affirmed at another—inflicted injury on property in the in the most wanton manner, and have given throughout, conclusive evidence that the discipline of hell which they profess to have experienced for several years, has as yet been wholly ineffectual in improving their characters, and qualifying them for the higher sphere," for which many suppose that the discipline after death is a preparation.

I cannot now say to what conclusions future developments may lead me; but my present impression is, that the whole thing, so far as the transactions in this place are concerned, is to be set down among those devices of Satan, by which he is promoting his work of destroying souls; and my chief object in this communication to the public at this time is, to caution all who would error, against trusting to these pretended revelations. I have had a better opportunity than most men to witness them and to judge of their claims, and I have full confidence that the opinions I have expressed will be found to be correct. I will merely add, that for some weeks past these annoyances at my house have been subsiding, and now, as I hope, have ceased altogether.

Yours respectfully,
ELIAKUM PHELPS.

Stratford, June 20, 1850.

LIVE FREIGHT FROM THE EAST.

The steamer Ripon, which recently brought the East India Embassy from Alexandria to Southampton, had on board a quantity of live freight, which is described as follows by an English paper:—

"The Ripon brought home a collection of birds and beasts from Ethiopia, Abyssinia, and other parts of the world. There were a fine young lion and leopard, a wild hog, a pair of pelicans, three eagles, a gazelle, three lynxes, two musk cats, a Sahara ibex (a goat with magnificent horns), a number of kangaroo rats, smaller than English mice, of a very light brown color, and remarkable for the length of their hind as compared with their fore legs, several Cashmere goats, a wild cat rather larger than a domestic one, marked like a leopard, with a beautiful head. There were also a number of venomous serpents and gigantic lizards; several of the cobra capellas were as big as a man's wrist. The beasts, birds, and reptiles, were attended to by several grim and picturesque-looking Arabs and Abyssinians, many of the former with large grisly beards. Among them were two African serpent charmers; one of the latter was a lad, a strange little shriveled-faced fellow, who caused much amusement by his comic manners, his grotesque dress, and daring handling of the beasts and reptiles. In each of his ears were two brass bed-curtain rings, his trowsers did not reach below his knees, and he wore a pair of large Wellington boots. His legs and boots appeared like two mahogany posts in a pair of leathern buckets. He played with and teased the most savage of the beasts and reptiles, with the most daring intrepidity; but the most extraordinary performances of this youthful charmer were with the venomous serpents, at the request of the Admiralty agent; and for the trifling *backsheesh* of a silver sixpence, for which he made a profound and slave-like salaam, he exhibited his power over the serpent tribe to the writer of this notice when he went on board the Ripon, in Southampton docks.

He took out the cobra capellas from a box, fondled with them, kissed their heads and mouths, held them in his mouth, irritated them apparently to madness by scratching them on the back, and even suffered them to bite him without experiencing any apparent injury. It was a singular sight to see one of these serpents irritated, standing firmly on a small portion of his tail, while his body was forming graceful curves, and it was preparing to spring upon the boy with its mouth open and its fangs quivering.

The greatest curiosity, however, brought by the Ripon, was the Hippopotamus. The one brought home in the Ripon is a male specimen, in good health, about ten months old, and 500 lbs weight. It fed on milk and rice, about 80 pints daily of the former, and the latter was consumed both boiled and raw. A number of cows and goats were kept on board the Ripon to supply the milk."

UNROLLING A MUMMY.

A London paper says that on Monday afternoon, June 10, a large party of noblemen and gentlemen, consisting for the most part of Fellows of the Society of Antiquaries, assembled at Lord Londesborough's mansion in Picadilly, for the purpose of witnessing the interesting process of unrolling a mummy which had been recently brought from Thebes by M. Arden. The specimen was a very perfect one, and the richness of the case, with its gold embellishments and hieroglyphical characters, led to the belief that the investigation of the body would reveal certain peculiarities not commonly met with in mummies of Egyptain preparation. The inscription on the external surface of the case was read thus: "Anchenhesi," or, "She who lives by Isis," thus at once determining the sex of the individual. Mr. Birch, previous to the ceremony of the denudation of the body, read a short historical sketch, based upon the authority of ancient writers (Herodotus and Diodorus Siculus,) but corrected by modern investigation and research, of the system adopted by the Egyptians in the important but complicated and expensive process of preserving their dead. The dusty labor of stripping off the family rags from this very brittle and bituminous old lady, occupied the anxious antiquaries for nearly an hour, during which time many speculations were hazarded as to the result of the examination; for it happens often, that nothing beyond the materials used in the process are found enrolled with the body. The first discovery, however, was that of the dorsal strap of leather extending in a chevron shape from the cape of the neck to the lower part of the ribs, the lateral extremities being broader, and inscribed with certain characters descriptive of the family or individual rank, &c. of the deceased. These pieces were carefully preserved, but they did not appear to be of sufficient extent to lead to any important result. Presently after, a roll of papyrus was brought to light, inscribed with portions of the Egyptian ritual. The body being exposed, and the planch incision laid bare, the tin plate covering was removed, and some further careful exploration revealed a very unusual feature, namely, a silver plate inscribed with an eye, symbolical of the sun, over the region of the heart. The hands, on removal, proved to have been prepared with great care, all the fingers being encased in silver previous to the application of the coating of bitumen. The figure of Hapi or Apis was also found enveloped in linen bandages between the legs, and some grains of wheat were gathered from the folds of the mummy. The black process had been used, and from the abundant rolls, as well as from the objects above enumerated, it was thought that the lady thus unceremoniously broken up for the delectation of modern antiquaries was one of wealth and rank, who lived from one thousand to twelve hundred years before Christ, or about three thousand years from the present time.

SMUGGLING TEA IN POLAND.

The annual destruction of contraband tea has just taken place in Suwalki, in Russian Poland; 25,000 pounds were burned on this occasion. Of all the articles proscribed by the Russian Customs on the German frontier, tea is the most rigorously excluded. No people consume proportionally more tea than the Russians of all classes. If imported from Germany, it is "sea-borne," and can be sold at less than half the price of the caravan tea, imported overland by Russian merchants. To protect the trade, the introduction of tea from the west of Europe is prohibited; but the profits being large, the contraband trade increased, and the Russian custom-house officers themselves were generally understood to connive at it, taking a share of the proceeds. The practice was for the Government to give a premium of 20 silver gröschen (2s. English) for every pound of the article seized; the tea so confiscated was then sold, under the condition that the purchaser should carry it again to the Prussian side of the frontier for consumption, the transport being made under convoy of Russian soldiers. But it was soon discovered, that the same tea was constantly brought back, to be seized again for the sake of the premium, which was worth so much the more that it was always paid immediately and without deduction. The Government therefore changed its system, and ordered all tea seized on the frontier to be burnt, the premium on the capture remaining as before. This regulation has created another kind of fraud. The Russian officers, if they chance to make a real seizure, know their business far too well to destroy what sells at an enormous profit. A stock of packets sealed and labeled like the genuine parcels is always ready to be substituted for them; they contain dried leaves, or tea of the most worthless kind, and from 20,000 to 40,000 pounds of this trash is burned with due official form every year. The real packets go into the interior for consumption. On the Prussian side of the frontier there are regular establishments for the sale and preparation of tea intended to be seized, and the appearance of a skirmish between the soldiers and smugglers is often gone through, when both parties perfectly understand each other, and share the premium between them. In the same manner, manufactories of cloth have been established in East Prussia, that work exclusively for the contraband trade created by Russian prohibitions.

MANUFACTURES IN PROVIDENCE, R. I.

According to the carefully prepared statistics of a gentleman in Providence, there are in that city four bleaching and calendering establishments, bleaching 18 tons of cotton cloth per day, including printing cloths, and employing 500 hands. There are four cotton mills of 34,000 spindles, which make 58,000 yards of cloth per week, employing 730 hands. Two woolen mills manufacture 375,000 yards of satinets and jeans, consuming 126,000 pounds of wool annually—employing 475 hands. Fourteen furnaces, consuming 5,000 tons of pig iron for machinery, turn out 14,000 parlor, cooking and counting-room stoves, and 550 plows, employing 272 hands. There are three steam-engine establishments, for building steam-engines, employing 240 hands. One rolling-mill employs 275 hands, makes 30 tons railroad iron and three tons of wire per day from pigs and blooms. One edge-tool, nut and washer factory, manufactures annually 31,200 dozen plane-irons, 100 tuns pick-axes and other forges—95 hands. One factory for manufacturing shoe-ties, corset-lacings and braid—employs 37 hands, and consumes 1,200 pounds of cotton per week. Four planing machines plane 10,000,000 feet of lumber annually; make 75,000 boxes for goods, cradles and sofas, and 100,000 sash-lights—employ 400 hands. Eight engraving shops for engraving copper rolls for printing cloths—80 hands. Three butt hinge factories employ 30 hands, and manufacture annually 100,000 dozen hinges. There are in the city five brass foundries, and seventeen tin and sheet iron shops; 16,000 weaver's reeds are manufactured from steel wire; 1,200 men are employed in making cotton and woolen machinery; 500 house carpenters, and 350 stone and brick masons, here find employment. There are 65 steam engines in operation. There is paid annually for labor in the manufacture of *jewelry* over $100,000. [Salem Gazette.

OPENING OF GOETHE'S PAPERS.

It is known that Goethe kept back from his cotemporaries a certain portion of his papers and letters. He committed these literary treasures to the Government in 1827, with the direction that they should be opened in the year 1850. The time was up on the 17th of May, and the heirs of the Goethe and Schiller families—for the poet had bequeathed them by his will to both—made their appearance at Weimar, in pursuance of an official summons from the Government, to take possession of the bequest. Not without deep emotion did the sons, the daughters, and the grand-children of the two great potentates of German Song take each other by the hand in that consecrated city. The influence of various circumstances had removed both families from the soil of Weimar. On one side were invited the eldest son, the eldest daughter of Schiller, and the widow of Ernst Schiller; on the other, Goethe's daughter-in-law, and the two grand-children, Walter and Wolfgang, who had come from Vienna, their present residence. Karl Schiller is head Forest-Master in Würtemburg. Madame von Gluchen was taken sick on the way, and her husband, who had preceded her, went back. Madame Junot was present, with Madame Goethe, at the opening, besides Karl Schiller and the grand-children of Goethe. The closed box contained the complete correspondence between Goethe and Schiller. According to a codicil to Goethe's will, it is to be published in full. It is entirely prepared for the press. Many of the letters, especially Schiller's, are autographs.

THE OVERLAND EMIGRANTS.—The St. Louis Union says:—A gentleman who arrived in town on Tuesday, from Fort Laramie, estimates the number of wagons that passed over that route to California, at 13,000; pack animals at 3,000; footmen 500; wheelbarrow-men 3—a Scotchman, a German, and an Irishman. The health of the emigrants was good. He counted but six graves by the way-side, while coming in, and of their occupants four had been killed accidentally. If this estimate of wagons is correct, the number of emigrants he met can scarcely fall short of 53,000. There are probably now on the plains, en route for California, between 70,000 and 80,000 persons.'

TREASURE TROVE.

A few days since, (says the Delaware State Journal,) a poor but honest laborer, named William Shaw, while examining an old uninhabited brick building in Appoquinimink Hundred, near Commercial Corner, thrust his handspike into the frame of one of the windows and gave it a wrench, when a perfect shower of gold coin, of English stamp, came pouring down upon him, to his surprise and delight. Upon a further examination he finally succeeded in collecting seven hundred and eighty dollars, when his impatience and eagerness to herald the good news impelled him to hasten to a neighbor and make it known, who hastened to the spot, secured about three hundred dollars for himself, making in all about one thousand dollars. These two kept the secret for a time, but Shaw said he did not feel as though he ought to keep the gold, and therefore made it known to one or two gentlemen in the neighborhood. The owner of the house was informed of the fact, whereupon the matter was left to three referees to determine whether the finder or the owner of the building was entitled to the treasure. In the meantime the gold is deposited in the Smyrna Bank.

The Journal adds, that the house was erected and occupied by Rev. Mr. Reading, Rector of St. Ann's Church, in the above-named district, who adhered to the royal cause during the Revolution, and rendered himself thereby odious to the neighbors, staunch republicans all, who threatened to burn his house and destroy his life. He died very suddenly, and it is supposed that he secreted the treasure in a moment of fear. One cannot but be struck by, and commend, the honorable scruples of good and honest William Shaw.

AMERICAN ENTERPRISE.—On the 4th of June the North American pilot-boat Enterprise, 5½ tons burthen, arrived at San Juan of Nicaragua, commanded by Captain Benjamin Butler, with a Mr. Gregg, as crew. The energy of the Americans cannot better be illustrated than by giving a short account of what has happened to this boat. Constructed by themselves, some forty miles from any river, in the interior of Wisconsin, she was brought on a wagon to Galena, some 1,800 miles up the Mississippi, where the launching took place with all pomp, she having had even a band of music on board. After descending the river, at New Orleans she was furnished with register, bill of health, &c., and was duly cleared on the 24th of February for California, via San Juan, Granada, and Realejo. An accident to the helm, however, obliged them to put into Mantua, a small sea port of Cuba, where she was detained 42 days, on suspicion of being a spy to some secret expedition, and not until the 4th of April was she permitted to leave the Island. They have touched at various places on the coast of Yucatan and Honduras, without having forgotten to make a visit to his Majesty the King of Mosquito at Bluefields! Their intention is to ascend the San Juan River to Lake Nicaragua, make an attempt to push her into Lake Managua, and from thence take her on wheels overland to Realejo on the Pacific, the distance not being more than 18 or 20 miles. Once at this place, all difficulties will be over, and in due time she will arrive at San Francisco. This vanguard is but the beginning (in miniature) of what the contemplated inter-ocean canal will do, and it is believed that such indomitable energy will gain for them the sympathies of the people they may meet during their arduous undertaking.

THE THIRTEENTH YEAR OF SOUTH AUSTRALIA.—It was yesterday, says the South Australian Gazette of the 29th of December last, thirteen years, since the writer of these lines, in his official capacity as Clerk of the Council, read to about two hundred persons, then nearly the entire popoulation, standing around or in the shade of a gum tree on the plain of Glenelg, still to be seen there—a large crooked arch, remarkable for its appearance—His Majesty's Proclamation establishing South Australia the only free British Province of New Holland. A dozen or so of drunken marines of H. M. S. "Buffalo" discharged several muskets in honor of the occasion; a table manufactured *impromptu*, out of boards supported on barrels—salt beef, salt pork, and an indifferent ham, a few bottles of porter or ale, and, *horosco referens*, about the same quantity of port or sherry from crypts of the "Buffalo," completed the official banquet which graced the advent of British rule to the shores of South Australia.

Yesterday thirteen years, there were two hundred Europeans, two horses, two mules, and one cow, in South Australia. Yesterday, there were in the same Province fifty-two thousand British subjects, occupying and cultivating one million of acres of land; raising wheat and all grains and fruits in absolute profusion; exporting produce of grain, wool, copper, silver, lead, gum, oils, etc., of the annual value of upwards of £800,000, and importing in British manufactures nearly an equal amount.

FALLING OF TABLE ROCK.—The Buffalo Courier of July 1st, says: The falling of Table Rock at Niagara Falls, on Saturday last, was an event which has been prognosticated from time immemorial, though the precise period at which the affair was to come off was not designated. The portion that fell was from 150 to 200 feet long and from 30 to 70 feet broad, making an irregular semicircle, the general conformation of which is probably well remembered by those who have been on the spot. It was the favorite point for observation. The noise occasioned by the crash was heard at the distance of 3 miles, though many in the village on the American side heard nothing of it. It is a very fortunate circumstance that the event took place just at dinner time when most of the visitors were at the Hotels. No lives were lost. A carriage from which the horses had been detached stood upon the rock, and a boy was seated inside. He felt the rock giving way, and had barely time to get out and rush to the edge that did not fall before the whole immense mass was precipitated into the chasm below. The only thing therefore which we are called on editorially to deplore, is the loss of the old hack. That can never be recovered.

AN ACT OF HEROISM.—The following incident is recorded of the pilot of the steamer Griffith, who fell a victim to his own heroism:—

Mr. Holly, of Missouri, informed us, that when the flames were making rapidly toward the pilot-house of the Griffith, he heard some one, the mate, he thinks, inquire of the man at the wheel if he would "stand to his post." The man gave a hearty response of "I will!" This directed his attention to the wheelman, and he watched his bearing; when the boat stopped, he stood there unmoved, firmly grasping the wheel, completely enveloped in flames. Mr. Holly supposed he must have been burned up; but, it appears, after the boat ceased to move, he passed through the flames and overboard. His body was found badly burned. This noblest of heroes, who could thus stand by his post and voluntarily throw away his own life, in the hope of saving others from death, was Richard Mann. No tomb deserves a nobler monument than his.

POPULATION OF BOSTON.—The city of Boston has just completed a census on its own hook, in advance of that taken by the Federal Government. Mr. George Adams, who has taken the census, communicates to the Atlas the following results:—

Total population,	138,788	Irish born,	55,000
Native born,	75,459	Other Foreign,	10,359
Total born out of the United States,			63,329

Including the children born of foreigners since their arrival in this country, it can hardly be doubted that the City of Notions is to-day inhabited in greater part by those improperly termed "foreigners"—that is, cherishing the attachments and sympathizing in the convulsions of the Old World. There are 2,112 of the colored or African race in Boston, mainly living in the VIth Ward, where there are comparatively few Irish. The colored race has not quite doubled since 1800. The population of Boston has more than doubled within the last twenty years.

TRIALS FOR AIDING THE ESCAPE OF FUGITIVE SLAVES.—The Burlington (Iowa) Telegraph, of the 11th of June, contains the result of a trial just had in an action brought in the United States District Court for the Southern District of Iowa, by Ruell Daggs, of Clark County, Missouri, plaintiff, against Elihu Frazier and four other defendants, for harboring, concealing, and preventing the arrest of plaintiff's slaves, who had absconded into Iowa. The slaves were two men, one woman, and two small children. The jury found a verdict for the plaintiff for $2,900.

In the Indiana State Sentinel of the 15th June, received by the same mail, we observe the account of a similar trial had before Judge McLean in the Circuit Court of the United States. The action was brought by John Norris, of Kentucky, against eight residents of Michigan. In this case the number of slaves was four, and the damages given by the jury $3,856. [Republic.

LAYARD'S EXPLORATIONS.—Letters have been received from M. Layard so late as the 10th of April, and dated from Arbarn, on the Khabour. The last accounts from this quarter mentioned Mr. Layard's purpose of penetrating into the Desert, which he has now done, and explored for three weeks, meeting with numerous traces of ancient population, though not so productive of antiquities as was hoped for. His present site, however, is richer in archæological remains, and is important, as these are undoubtedly Assyrian, and thus establish the fact of the extent of that empire. Two winged bulls and other fragments have been discovered among the ruins. The country around is described as beautiful. The meadows rich in herbage, and the banks of the Khabour literally gemmed with flowers. Mr. Layard was desirous to examine this river to its mouth; but the Arabs in that direction were hostile to those whom he ranked among his friends, and amid whose dromedaries, flocks and tents he was located. The Sheikh and his ladies and all the tribe were kind and hospitable.

LEAD IN ARKANSAS.—The Little Rock Democrat mentions an extensive lead mine recently found in Jefferson county, between the Red and Yellow bluffs, about five miles from the river. This discovery confirms the tradition of extensive deposits of lead ore being in the vicinity where this specimen was found. Many years since, it is said, that a settler being out on a hunting excursion, discovered a large bed of mineral exposed in the cavity caused by the uprooting of a large tree. This hunter usually supplied himself with lead from this vein, but dying a few years since without leaving any memorandum of its locality, all trace of it was lost, until the mine was re-discovered by a party of mineral hunters a few days since.

It is too often the case, that familiarity with objects of beauty or grandeur, both in the physical and moral world, weakens the impression they at first produce. A canny Scotch tradesman of Edinburgh visited London while Adam Smith was in the zenith of his fame. He was much surprised to find the plain old gentleman a great man, "It can't be so—don't I see him every day when I am at home?"

Mr. Lawry, superintendent of the Wesleyan Missions in New-Zealand, gives a shocking account of the consumption of human flesh in the Fejee Islands. Mr. Leyth records that Ravatee, one of the principal chiefs of the Rakirajk, showed him, about a mile out of the town, a row of stones by which his father had kept count of all persons eaten by himself and father; they amounted to 872.

By the Texas papers, we learn that a fight took place thirty miles from Corpus Christi, between Captain Ford's rangers and the Camanche Indians; one man belonging to the Rangers was killed, named Wm. Gillespie. He was a cousin of Mr. Gillespie who fell in the attack on Monterey. Two of the Indians were killed, three wounded, and one taken prisoner.

A person who had been confined at the Utica Insane Asylum, and who was released on the ground of supposed recovery, appeared at one of the hotels at Saratoga last week, and had been about but a few hours, when he was discovered in the attempt of *cutting his throat*. Timely interference preserved him from the full commission of the deed, though he was dangerously injured.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh*, *Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University*, *New Monthly*, *Fraser's*, *Tait's*, *Ainsworth's*, *Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

TERMS.—The Living Age is published every *Saturday*; price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

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Four copies for	$20 00
Nine " "	40 00
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Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars.

Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers.

Any number may be had for 12½ cents; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

CAMBRIDGE, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

NEW YORK, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

WASHINGTON, Dec. 27, 1845. J. Q. ADAMS.

Published by E. LITTELL, & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

PRACTICAL TEXTS.

"*And lead us not into temptation, but deliver us from evil,*" is the language of dependence addressed to our Heavenly Father. But this language is equally appropriate for a dependent child to address to his earthly parent, who is under imperative obligation to guide and protect his offspring. By a natural, inherited right, the child, if neglected and abandoned, if unprotected from the blighting influence of the miasma of sin, if unshielded from the asper quiver of infidelity and atheism, may cry out and demand of the parent, "Lead me not into temptation, but deliver me from evil!"

Nor is it sufficient, that the parent himself merely abstains from "*leading* into temptation," or delivers from the snares of evil after the child has been entrapped. No; he is equally obligated always to look to and act for the future as well as the present welfare of his child, and to throw around him such influences and inducements, during all those years when the mind, the sympathies, and the affections, are so "keenly alive" to every impulse, and so susceptible of influence and impression, as shall enable him to resist all temptations to sin, and avoid all evil. This the child may demand as a right, and herein may be seen the highest duty of the parent to his offspring.

That parent or guardian who, though he would not lead his child to the intoxicating cup, though he would not theoretically teach profanity, or other vices, yet neglects to teach morals, virtue and truth, or to engage the affections and sympathies, and direct them towards worthy objects, and thus permits intemperance and error to win and control, is held equally guilty at the bar of Reason and before God.

Society is a family, the children and youth of which demand of the aged and experienced, as their guardians, to recognize this prayer in its most comprehensive application. Here, society being obligated to yield and do all and whatever is for the highest good, is bound to use every necessary means to provide for the useful employment of all, and for the physical, intellectual, and moral education of the youth; to suppress wrong and eradicate vice; to remove any and every thing which has a tendency to corrupt, and thus to "lead not into temptation, but deliver from evil."

The *Church* is only a particular organization of society, for specific purposes, promising additional advantages and encouragements to the practice of virtue, and protection and watchcare, especially over its younger members. It is a *family*, the laws of which obligate the fathers, the experienced, the wise and strong, faithfully to watch over all the wants, physical and spiritual, of the youth and "weak," guarding against all the encroachments of vice and avenues to corruption, providing for their intellectual culture and moral development, and thus, by every possible means, care and effort, to animate such sentiments, to inspire such principles; and inculcate such doctrines and truths, as shall most fully and wisely train up and qualify for usefulness and for God. Here, the youth, throughout the whole period of mental, moral, and spiritual awakening, in their aspirations and graspings for something to satisfy the soul, implore that they be not "led into temptation, but delivered from evil." As they awake to the realities of life, to the innumerable avenues to corruption and inducements to apostacy, conscious of their own immaturity and frailty, their earnest invocation to the church is, Throw around us such advantages and influences as shall remove all temptation to apostacy, and instruct us in "wisdom and understanding," in truth and godliness. This, however, they do not ask as a charity offering, but they demand it as an inalienable, God-given right. Is the intoxicating bowl set before them, it is their right to demand its removal, or that they be removed from it. Are there strong inducements to reject truth, and to violate the Divine precepts, the church is obligated to present superior inducements to the reception of truth, and to compliance with the laws of God. A. C. S.

HINTS ABOUT OBITUARY NOTICES.

To the Editors of the Sabbath Recorder:—

I have often thought it would be well for correspondents who furnish obituary articles for your paper, to be a little more particular in their preparation, especially such as relate to females and children, or young persons, as it frequently happens, that they are not recognized by their names, apart from the husband and father, and hence we are often left in the dark as to the families to which they belong. I find a case in point in your last paper, in the obituary of SALLY LEE, aged 33 years, without the distinguishing marks of Miss or Mrs. or any other name, though it is afterwards said that she had a husband and two children. Such faults or errors are common, and chargeable to no one but the writers—the editors or printers having no more means of correcting the error than the reader, or any one else who never heard of the family.

Obituary articles, if well written, are always interesting and acceptable; and I have never, to my knowledge, heard a complaint of their being tedious or too lengthy. When our friends depart, we are interested to hear something of their last moments—what their disease, whether painful and distressing or otherwise—and, above all, something of the exercises of their minds at the approach of the solemn and trying hour, whether they were reconciled to the will of their heavenly Father, and enjoyed a well-grounded hope of eternal life beyond the grave. J. S.

For the Sabbath Recorder.

THE IMPORTANCE OF SABBATH SCHOOLS.

The presentation of Divine truth to the minds of the people, is the means ordained of Heaven for the conversion and salvation of souls. Where Sabbath Schools are wisely conducted, and children and youth are faithfully instructed in them, the blessing of God may be expected. Children come into the world ignorant, and need instruction. They have souls of priceless worth. They have interests to be secured that reach far beyond the present life. They are destined, if they continue in the present state of being till mature years, to exert a mighty influence for weal or wo. And if their lives here should be cut short, they most certainly will need the knowledge of salvation. Yes; they ought to be trained for usefulness and heaven. Now is a favorable time to instruct them. Their minds are not yet preoccupied with error to that extent which they may be in after years. Their habits have not become confirmed. The mind is now tender, and susceptible of religious impressions. Truth now lodged in the mind may never be lost. How desirable, then, that children should, from early life, "know the Scriptures, which are able to make them wise unto salvation, through faith in Christ." Parents, especially, ought to teach their children diligently the word of the Lord, and seek their spiritual good. But many parents do not, and will not, attend to these things; and some are poorly qualified to do it. In many instances this is their own fault. Much may be done for the rising generation in Sabbath Schools and Bible Classes. Here the Bible is studied and its meaning is explained so as to be understood by children. Here the great truths of Revelation, the sinfulness of our race, the way of life and salvation through Christ, the duty and destiny of mankind, are unfolded to the mind. Here the sense of obligation to God is increased. Here may be expected the convicting and converting influences of the Holy Spirit. Here instruction is imparted that may be very useful in after life to those who receive it. And when we consider how uncertain life is, how indispensible does early religious instruction appear? A good Sabbath School is a nursery of piety—a place where souls may be trained for usefulness and for heaven. While others are actively engaged in giving their youth biblical instruction, why should not Sabbath-keepers engage in the work? Do not our children need instruction as well as others? And will they not need scripture knowledge, in order to prepare them, in after times, to teach others—to oppose error and defend the truth? Truly, it seems to me that those who are ready writers should present their thoughts, through the "Recorder," on this important subject; that ministers should stir up their people to engage in this work; that every Christian, young and old, male and female, should be interested in it; that those who feel unqualified to teach, should begin to study the Scriptures for the purpose of becoming able to teach, and all unitedly come up to the work of the Lord, and thus aid in saving the young from ignorance, error and vice, and in making ready a people for the Lord. C. A. O.

RELIGIOUS CONDITION OF FLORIDA.—The Bible Society's Record says that Florida contains about 60,000 square miles, and has a sea-coast of more than 1,000 miles. Its present population is not far from 80,000. This population is not collected in towns nor in a few counties. It is diffused over more than 20,000 square miles. Only a few of the counties are thickly settled. Many contain but a few hundred inhabitants, and others but a few families. To visit all these widely scattered families is manifestly a laborious work. If the Bible is to be placed in each family, the visitor will frequently be obliged to travel 20, 30, or 40 miles from one habitation to reach the next family. But notwithstanding the toil, self-denial and expense necessary to accomplish this work, it is not to be neglected. These persons have souls to be saved or lost, and it is our duty to give them the Bible. In the most favored portions of the State there is, in the opinion of those who have the best means of forming an opinion, great destitution. In other sections it is feared that from half to three-fourths of the families are living without the Bible.

DEATH OF THE PRESIDENT.

ZACHARY TAYLOR, the Twelfth President of the United States, died at Washington, on the evening of July 9th, at 35 minutes past 10 o'clock, after a painful illness of little more than five days. His disease began with cholera morbus, which passed into a billious remittent fever. His death was calm and peaceful. The Vice President, Cabinet, Mayor, Marshal of the District, the attending physicians, and his family, surrounded the bed. His last words were: "I am prepared—I have endeavored to do my duty." The following sketch of his character and public services, we copy from the New York Tribune of July 10:—

Gen TAYLOR had endeared himself to the American people to a degree which few public men ever attain. The cause of this lay in the great goodness of his heart, the exceeding sincerity of his character, in his transparent common sense, so broad and strong as to amount to wisdom, in a firmness that faced every danger, and shunned no responsibility, and in a patriotism and sense of honor which threw an almost chivalrous halo over the sturdy elements of his nature. Not a statesman by genius or by habit, he brought to the Presidency a sound practical judgment, which often proved more reliable than the opinions of those long versed in political affairs. A Southern man and a slaveholder, his mind was above the narrow prejudices of district and class, and steadily aimed at the good of the nation as a whole. He felt as the President of the American people, and instinctively apprehended the destiny of the Republic. Not endowed with uncommon powers of reflection, he penetrated the questions brought before him as by a spontaneous faculty of insight, and having once made up his mind, did not abandon his determination. Though bred in camps and accustomed to the ranks and distinctions of military life, he never lost the readiness of his sympathies, nor experienced a diminution of that genuine sentiment of democratic equality which related him to every citizen. He was eminently a man of the People, and that from the exhaustless promptings of his own heart. He took them by the hand, he shared in their joys and their sorrows, not for any ulterior purpose, not as one descending for the moment from an eminent position, but because he felt himself foreign to no human interest or emotion. A triumphant General, counting among his battles some of the most difficult and successful of military history; elected to the Presidency without effort on his part, he never forgot that admirable native modesty which forbade him to exaggerate the value of his own services and talents, or to claim any gift or capacity which he was not fully conscious of possessing. With manners of great plainness, destitute of polish, he always conveyed the impression of a true gentleman. No man ever lived more free from vanity or littleness of every kind. He was constituted liberal, generous, manly, noble, and his life was an illustration of these characteristics. Perhaps his military achievements will be longest remembered in history, but his private character has ever seemed to us more remarkable for its loveliness, and his short civic career for its perfect uprightness, enlarged patriotism, and clear native good sense, than his exploits in the field for any of the qualities, however brilliant, which may be attributed to them. But in every respect Gen. Taylor was an American. He was a son of this Republic; whatever he was, was the product of his country and her institutions; and of the names of her great and good men, few will longer be preserved than his.

ZACHARY TAYLOR, the son of a father honorably distinguished in the Revolutionary war, was born in Orange Co., Virginia, Nov. 2, 1784. Till the age of 21, he worked on the farm of his father, but early developed a taste for military life. He was appointed 1st Lieutenant in the Seventh Infantry on May 3, 1808. In 1810 he married Miss Margaret Smith of Maryland. In 1812 he served as Captain under Gen. Harrison in the Indian war of the North-west, where in September he gained great credit for bravery and coolness in defending Fort Harrison against the savages, and received the rank of Brevet-Major in consequence. In the course of the war he further distinguished himself. When it ended, being reduced to the rank of Captain on account of the general reduction of the army, he resigned, and went back to his farm. He was reinstated as Major in 1817, and commanded for two years at Green Bay on Lake Michigan. Afterward he served mostly in the South, being scarcely ever absent from active duty. On April 19, 1819, he received the commission of Lieut. Colonel. After 1826 he was again sent to the Northwest, where he remained five years. In 1832 he was made Colonel, and served in the Black Hawk War. Afterward he was stationed at Prairie du Chien till 1836, when he was ordered to Florida, where on Dec. 25, 1836, he fought the battle of Okechobee, one of the most memorable in the annals of our Indian hostilities, which virtually put an end to the war; for this he received the brevet rank of Brigadier General. He remained in Florida till 1840, when he took command of the first department of the Army in the South-west, his headquarters being at Fort Gibson, in Arkansas. In 1845 he was ordered to the Texan frontier, in anticipation of the Mexican War, and at the beginning of August had taken up his position at Corpus Christi. On March 8, 1846, in compliance with the orders of President Polk, he began to march on the Rio Grande. The events which followed this step are too well known to require recapitulation here. The battle of Palo Alto was fought May 8, 1846, that of Resaca de la Palma the next day. Matamoros was taken May 18; on the 30th he was made Major General by brevet, and on June 29, was promoted to full rank. The attack on Monterey began Sept. 21, and was closed by the capitulation on the 24th. His great and final battle of Buena Vista was fought on Feb. 22, 1847. In all these affairs he manifested great soundness of judgment, readiness of mind, fertility of resources, mastery of the art of war, power of inspiring his subordinates not only with affection for his person, but with confidence in his skill and fortunes, as well as constant humanity toward the vanquished, and a frank dignity which won the regard of the hostile people among whom he had to command an invading army, somewhat incongruous in its elements, and difficult to be controlled.

In November, 1847, Gen. Taylor returned to the United States. He was received with the congratulatory rejoicings of the people wherever he appeared. The year before he had been nominated for the Presidency. In June, 1848, he received the nomination of the Whig Convention at Philadelphia, and in November was elected, receiving 163 electoral votes to 127 for Gen. Cass. He was inaugurated on March 5, 1849, and at his death had discharged the office of President one year, four months, and four days. Had he lived to the 24th of next November he would have been sixty-six years old.

In person, Gen. Taylor was about five feet eight inches high, with a slight tendency to corpulency. His complexion was dark, his forehead high, his features plain, but full of courage, intelligence, benevolence and good humor. His dress was always simple, and his manners made all who approached him perfectly at home.

Mrs. Taylor, the wife of his youth, still lives, though, from taste, she has not appeared in general society since her husband's elevation to the Presidency. They have had four children, one son and three daughters; one of the latter married Dr. Wood of the Army, who has been in attendance on the President during his last illness; another (now also deceased) married Senator Davis of Miss.; and the third is Mrs. Bliss, who has done the honors of the Presidential Mansion. The son is still a young man.

In this hour of universal sorrow at this great loss of the whole country and the entire people, let our prayer be that the public and the private virtues of the man whom all mourn may still lend their influence to our national councils and character, and that his noble and manly qualities may never want examples in the Republic!

MILLARD FILLMORE.

In consequence of the death of Gen. Taylor, MILLARD FILLMORE, the Vice President, becomes, of course, President of the United States. He took the oath of office on the 10th inst.—administered by Judge Cranch, in the presence of both branches of Congress. The following sketch of Mr. Fillmore's life, abridged from the Tribune, will be interesting at this time:—

Mr. Fillmore was born at Summer Hill, Cayuga Co., New York, on Jan 7, 1800, and is accordingly now a little over 50 years old. His father was a farmer in very limited circumstances. The family removed to Aurora, Erie Co., in 1819, where the father still carries on a farm of moderate dimensions. The narrow means of the father did not permit the bestowal on the son of any other than a limited common school education. When 15 years old, he was set to learn the trade of a clothier, at which he worked for four years, improving all his spare time in reading books from a little library in the village where he lived. At the age of 19 he made the acquaintance of Judge Wood, of Cayuga Co., who detected the latent talents of the young man, and induced him to study law, for which he generously furnished the means. Mr. Fillmore remained in Judge Wood's office above two years, studying with that industry and perseverance which have distinguished him through life. During this time he also taught school in the Winter months in order himself to provide for his expenses as far as possible. In 1822 he entered a law office at Buffalo, and passed a year studying and teaching, when he was admitted to the bar, and removed to Aurora to commence the practice of his profession. In 1826 he married Abigail, the daughter of Rev. Lemuel Powers; who will, no doubt, hereafter preside at the White House. Several years were now mainly employed by Mr. Fillmore in diligent judicial studies, and in the limited legal practice of a country town. In 1829 he was elected to the Assembly of New York, and for three years (during which time he removed his residence to Buffalo) held a seat in that body. Here he was remarkable for constant devotion to and unwearied industry in his duties. He took a prominent and influential part in the enactment of the law abolishing imprisonment for debt. In 1822 he was elected to the XXIIId Congress, and served creditably. In the fall of 1836 he was again returned for the same office, and acted as a Member of the Committee on Elections in the famous New Jersey 'Broad-Seal' case, and in that capacity established his reputation in the House. He was reëlected to the next Congress, and now assumed the responsible position of Chairman of the Committee of Ways and Means. In the duties of this post, at a trying crisis, he manifested the industry, dignity of bearing, efficient practical talent, and ability to secure the confidence of his colleagues which, had before distinguished him. His public reputation perhaps rests more upon the manner in which he filled this post in the XXVIIth Congress, than on any other portion of his career. After this, Mr. Fillmore returned to Buffalo to the practice of his profession. In 1844 he was run by the Whigs of New York for Governor, and was beaten by Silas Wright. In 1847 he was elected Controller of the State, and removed to Albany to discharge the duties of that office, which he held till February, 1849, when he resigned it, prior to his induction into the Vice Presidency, to which post he had been elevated by the Presidential election of 1849.

PEACE AS A RIVER.

Isaiah 48: 18.

BY GEORGIANA M. SYKES

Not like the *cloud*, whose misty fold
 Gathers around some mountain hight;
Its graceful wreaths are thin and cold,
 Ever most dim to nearest sight.
Its golden haze decks sunlight skies,
 Or glows beneath the setting day,—
But night shall dim its glorious dyes,
 The wind shall drive it far away.

Not like the *shower*, whose freshening drops
 Wake to new life the sun-parched day,
Whose rustle in the tall tree-tops
 Sends heart-thrills to each quivering spray:—
Though rainbows rise to span the scene,
 Though grateful songs its welcome speak,
Sinking from sight that crystal sheen
 To-morrow thou in vain may'st seek.

Not like the *brook*, whose onward rush,
 So full of sparkling, noisy glee,
Awoke from emulous birds a gush
 Of ringing, wild-wood estacy;—
Alas for flowers, that, on its bank,
 Hang their bright heads, and, drooping die!
The summer's sun its waters drank,
 And now its pebbly bed is dry.

Not like the *wave*, whose measured swell
 Breaks gently on the silver sand,
Or, gathering might beneath the wing
 Of tempests, smites the echoing strand;
Wave after wave may seek the shore,
 And on their wealth of waters urge;
A few brief hours—then turns the tide,
 And backward rolls the inconstant surge.

But like a *river*, calm and clear,
 A stately river, full and free,
Whose broad expanse, serenely spread,
 The blue sky's mirror well may be,
Yet with a steady current's force
 Is ever hastening to the sea:—
No vexing wind, no ebbing tide,
 No shallow sources quickly dried,
Have power to stay its onward course:
 Such is the peace thine heritage shall be,
 Peace like a RIVER *gives thy God to thee.*

THE WIFE OF KOSSUTH.

At the time when all was lost to the Hungarians, and each had to seek his own safety in flight, Governor Kossuth and his lady, who had accompanied her husband throughout the war, thought it best to separate, in order that one of them, if possible, might save their life, for the sake of their children, who had been left under the protection of their grandmother. The Governor determined to remain with his brave officers, still with him, and to share their fate. Madame K. informed her husband and a female friend, the wife of an officer, where she would endeavor to seek safety; and as every moment was precious, this delicate lady quickly disguised herself as a beggar; her husband gave her his signet ring, and the seal of the Government of Hungary, that these might be a passport for her in the event of her meeting with those who were friendly to their cause. Without any clothes except those on her back, she commenced her sad and fatiguing journey on foot. She traveled long, experiencing all kinds of hardships, privations and dangers. When stopped by the Austrian or Russian guards, she feigned extreme old age, and said she was in search of a little grandson who had got lost in the war; so they let her pass, little knowing the value of the prize they had in their bloody hands!

Thus she continued on, until she reached an extensive pasture country, uninhabited except by herdsmen, almost as void of intellect as the herds they guarded. Here she sought and found a resting-place. These poor serfs made her a fresh bed of straw, covered her with their cleanest sheepskins, and fed her with their brown bread; and here she remained three months, during which time the winter cold came on, and having but little covering, you may easily conceive how intensely she must have suffered. Gov. Kossuth had sent for his children, that he might take leave of them, and give them his last blessing; they were brought to him by his mother, and again taken to their home. The Austrian executioner (Haynau) had long since commenced his bloody work. Kossuth, and those with him, fled toward the Turkish frontier, to the fortress of Widden.

We cannot enumerate all the sufferings, losses, and anguish experienced by these unfortunate men during their flight; most of them, however, reached Widden. They were no sooner there, than their first thoughts were of Madame Kossuth, and her friend, the wife of the officer to whom she had communicated the place of her intended concealment, determined to seek and find her if she were still alive. She set out on her weary journey, habited in a similar guise to that of Madame Kossuth—as a beggar—and thus she passed the soldiers and guards of the enemy, until she reached the hiding-place of her friend, who had been the companion of her youth and happier days; and now they were to encounter new dangers.

The herdsmen built them a little cart, and gave them a horse, as Madame Kossuth, worn out by anxiety, privations and sufferings, was no longer able to walk; the roads had now become almost impassable, narrow and slippery on the sides of the mountains; one false step would have plunged them down into an almost bottomless abyss; but with the gallows in their rear, and their husbands before them, hope gave them courage, and onward they went. We know not what length of time they occupied in their journey; but, as it was in winter, and they had often to conceal themselves in clefts of rocks and overhanging mountains from the scouts of the enemy, it must have been a long and weary one, and when discovered, they passed for beggars, and asked for bread from their blood-thirsty foes.

They ultimately reached the town of Belgrade, where they expected to find their husbands, and a termination of their sufferings. Imagine, then, their feelings of disappointment, when they learned that not a Hungarian was there—all had been removed to Shumla. What was now to be done? They were worn out, and could proceed no further. Hope even had forsaken them. No husbands to embrace, no friends to welcome them. They decided to throw themselves upon the humanity of the Sardinian consul; they knocked at his door, which was opened by the consul himself. Two beggar women stood before him, the picture of misery and wo. He asked them what they wanted. They answered, "Food and shelter." He requested them to come in. Then the officer's lady introduced him to Madame Kossuth, wife of the President of Hungary. He could not believe it until she took from her bosom the signet ring and seal of the Government of Hungary. What followed can easily be conjectured; they were received and treated according to their rank by the kind-hearted consul; and after they were sufficiently rested, he made known their case to the Prince of Servia, who sent them his carraige-and-four, with an escort, to take them to Shumla. The weather was terribly cold, and the roads as bad as they could be; but they ultimately arrived in safety.

NEVER GRUMBLE.

It is of no use to grumble. It clears away no clouds; enlightens no darkened and questioning mind; inspires no noble purpose. Many a man has been restrained from bad deeds or impelled to good ones, by a cheerful and strong appeal out of an earnest heart; by an indignant and stout-hearted remonstrance, even, against wrong-doing. There is something in these that stirs the sensibilities, and starts the blood, and carries a man to action. Blessings on the strong word honestly spoken; rapping out like a bell stroke from the free heart, and striking upon others with an impulse that is felt! It may seem harsh, even, for the moment. But it carries with it all the feeling that lay behind it, and when it has been spoken the heart is clear, and the reaction of it on others will be but momentary. If it makes them throb, it is because it has quickened suddenly the sluggish circulation. But the steady grumble—like the dull trip down the water spout on a heavy day, that has not the liveliness to rain; like the grinding of a hearse over unbroken gravel stones; like the grating and *gnarring* of a machine that wants oil;—it never benefited a human spirit! It never roused one man to generous action. It never made one pulse leap livelier than before. It is positively a bad and hurtful thing to grumble. It hurts the man himself, whose habit it is; not only making him continually uncomfortable in a world which, bad as it is, gives abundant occasion for gratitude and praise, but impairing gradually the freshness and healthfulness of his mind; inducing morbidness of thought; making him gloomy, nervous, and mentally rheumatic and neuralgic; leading him to look upon society and the Church, not with the open soul that catches the sunshine as well as the cloud, and rejoices in the manifold melodies that mingle with the too frequent discords—but with the shut, glooming, self-centering soul that looks out only through glasses of green, and is forever alive to preception of discords. It hurts the man's influence, as well as his character. It repulses others from him, and prevents him from doing them the good which he might. It gives argument to the irreligious, if he be a religious man, against Christianity; and makes children associate it with querulousness and gloom. Attracting nobody, silently but really repelling all, it gradually undermines one's total influences; and leaves him an isolated, inefficient unit, in the community of men whom he might greatly benefit, perhaps, but who love warm-heartedness and life, largeness of view, fullness of spmpathy, and self-reliance. Never grumble, then! If others act against your wishes either bear it manfully and in silence, and accommodate yourself to it—like one whose principle of strength is inward and real and not factitious; or, if the inconvenience becomes oppressive, remonstrate heartily, with generous warmth. Rebuke sin, strive against it; but never GRUMBLE, at that. It will benefit nobody. It will itself be a sin. Think freely, like a man and a Christian. The warmest word will have life in it; the most energetic may be good natured. But sunshine will come from friction of pebble stones, sooner than any thing good to one's self or to others will begin to be developed from the habit of GRUMBLING. [Independent.

CANE SUGAR.

Originally the plant was found in Asia, and it was introduced into the West Indies by Columbus and his followers. In appearance it is a jointed reed of from six to twelve, or even fifteen feet high, and of various thicknesses, of which an average may be said to be two inches. From the expressed juice of this reed is the sugar derived, the canes being passed through rollers, placed sometimes perpendicularly, but more frequently horizontally, and driven either by steam, water, horse, or mule power, but much more frequently, in the West Indies, by a wind mill. The expressed juice being run down into the boiling house, it is there, undergoing a certain process to temper and cleanse it, subjected to processes of skimming in copper, or pans, the successive pans, until it reaches the boiling point in the last pan, or boiler, called in the English colonies, "the teache." By these operations the juice is cleansed, and the water evaporated; and when the granulation has proceeded to a sufficient length, it is poured into coolers, whence it is removed into hogsheads, in which it is allowed to stand for at least fourteen days, or three weeks, to allow the molasses to run out of it; after which it is ready for shipment and sale.

NEW ENGLAND INFLUENCE.—Rev. Mr. Hamlin, missionary to Turkey, writes that the influence of New England on Western Asia is exerted mainly through her missionaries. "The words 'Boston Rum' have passed into the languages of this part of the Oriental world, and the only idea which multitudes have of the city of the Puritans, is that of a vast collection of rum manufactories, capable of supplying the most distant parts of the world." He mentions facts to show the deplorable progress that intemperance is making. The Mahometans, being forbidden to drink wine, have taken to the use of rum.

The Sabbath Recorder.

New York, July 18, 1850.

DEATH OF THE PRESIDENT.

Since our last issue, the Chief Magistrate of our nation has been laid in death. The sad tidings have spread, upon wings of lightning, from Maine to Mexico; and every part of the country is now striving to do honor to the memory of the illustrious departed. The various political journals are speculating upon the probable consequences of the event; some deploring it as a great national calamity—others, probably, regarding it as a favorable opening for the accomplishment of fondly cherished schemes. The Christian, however, reflects that God rules; and, watching the signs of the times, awaits the developments of His providence, endeavoring, in the mean time, to do his duty as an advocate of that which is just and right. Perhaps there never was a time in our country's career, when it was so necessary to have a man of stern integrity, loving righteousness and hating iniquity, at the head of affairs, as at present. Never was there a time when the doctrine, that all men have unalienable rights; that, in respect thereof, all men are created equal; and that the very end of government is to give every man an opportunity for the enjoyment of those unalienable rights—was so near to being exploded in the councils of our nation. Never before did the antagonistic idea of slavery lift up such a haughty front. Never before was human slavery advocated with such unblushing impudence, as "a great moral, social, political, and religious blessing—a blessing to the slave, and a blessing to the master." These two great antagonistic principles, Freedom and Slavery—principles as wide apart as heaven and hell—are now clenched in desperate combat. Shall slavery have any more territory to riot and fatten upon?—is the great question which convulses the country. In the midst of this agitation, our President is taken away, and what direction will be given to it by his successor and cabinet advisers, is yet to be seen.

Feeling, as we do, that the great question of the day is that of Human Rights—man's right to liberty, versus the right of some other man to enslave him—we look with anxious solicitude for the developments which shall be made under the administration of President Fillmore. We have no expectation that he will take the bold and uncompromising stand which, we think, every lover of right *ought* to take. We do not expect to see, in his Messages, the fearless advocacy of the abolition of slavery in the District of Columbia, and of the suppression of the horrid traffic as carried on between the States. We look for no recommendations to amend those parts of the Constitution which are supposed to belie, with most infamous contradiction, the Declaration of Independence. These things we cannot look for. But may we not hope, that he will, at least, take as favorable ground as did his predecessor? May we not hope to find him true to the sentiment, that slavery cannot rightfully be extended to new realms? Heaven grant that such may be the case. The new President may not have attained the same convictions of the sin of slavery that some others have; still he cannot be altogether blind to it. Should he prove *faithful* to his convictions, the friends of human rights may have reason to thank God and take courage. Should he prove *un*faithful, let them not be discouraged, but implore the interposition of Him whose every attribute is a pledge that "the oppressed shall not return ashamed," and gird themselves for new contests.

We believe that General Taylor possessed as much of what is commonly called *patriotism*, as any other man. That he desired the welfare of his country, we have no reason to doubt. That he did not lend himself to the support of some measures which *we* deem inseparable from the country's best interests, may have been owing to the manner in which he was educated. If he felt not for the suffering slave, nor laid himself out with giant might to redress his wrongs, it was, probably, because his judgment had never been properly enlightened on this point. If his notions of patriotism constrained him, before his elevation to the Presidency, to lend himself as principal actor in an unrighteous, wicked, and diabolical war, simply because his superiors in authority required it, when the alternative of resigning his commission was before him, we must deplore it—we must lament that such false notions of patriotism inspired him. But when we reflect that his whole training was in that school, whose motto is, '*Our country, right or wrong*'—a school, in which devotion to one's country is considered as the highest standard of moral excellence—a school, consequently, in which martial heroism and virtue can hardly fail to be viewed as synonymous terms, according to the heathenish morality of the old Greeks and Romans; when we reflect that the gospel of the Son of God has not yet sufficiently leavened this falsely called *Christian* country, to neutralize the poison of such heathenish morality; when, with such reflections, we estimate the character of the departed, we feel inclined to ascribe his errors to the head rather than to the heart. He was, unquestionably, a fearless, independent, straight-forward man—too proud to stoop to those contemptible tricks, by which ambitious demagogues seek to obtain popularity; at the same time, commending himself, by this very independence, to the admiration of the honest-hearted yeomanry, so that popularity, which the cunning aspirant seeks in vain to *buy*, was his by the *free gift* of the people. On the whole, he was a good President; quite as good as we could have expected from either of the great political parties which control the nation. God grant that we may never have a worse one, but as much better as the progress of our race and the cause of human rights may demand.

Upon the *manner* of his death, we, as conductors of a religious journal, have a word to say. In the account given to the public, we look in vain for any expression of reliance on the Lord Jesus Christ as the only Savior of lost sinners. No sense of the exceeding sinfulness of sin, no consciousness of the plague of his own heart, no conviction of his need of atoning blood, appears in his dying language. He seems rather to depart as one who rests upon his own merits. "*I am prepared; I have always endeavored to do my duty*"—is the only index we have of the exercises of his soul in nature's last apathy. And, from all we can gather, he seems to have referred to the discharge of his *official* duties. How was it with the poor old hero? Poor, we say; for, notwithstanding the weight of earthly glory that covered him as he sank in death, he was *poor*—poorer than a begging Lazarus—if no union was effected between his soul and the Redeemer of lost men. How was it with him whom the world delighted to honor? Did he really consider that *official* righteousness—*patriotism—devotion to his country*—was all the preparation that he needed to appear before God? Can it be possible, that no correct notions of the plan of salvation ever penetrated his mind? It is true, the ethics which are not inconsistent with war and all the routine of military life, are necessarily heathenish; and he who has, all his life, been schooled in the camp, must be expected to have experienced their contaminating influence. Still, we are wont to expect that *some* rays of gospel light will pierce the dark night that broods over the soldier's tent, and wake up *some* sense of the necessity of being born again. We expect that, in spite of the unfavorable influences by which he is surrounded, so much of divine truth will reach his heart, that there shall at least be a struggle in his dying hours—a laboring conflict of opposing principles, if not the absolute and strongly marked triumph of that which is right. Surely, surely, our revered President could not have gone down to the grave in utter ignorance of the way of life. We trust not. We cling to the hope that, in his mind, more was covered by his dying language than the bare expressions, and the connection in which they are given, would seem to imply. Perhaps, in the outgoings of his departing soul, he had some faith's view of Him, whose prerogative it was to say, "This day shalt thou be with me in Paradise." But we feel bound to say, that the manner of his death gives no one any good reason to say, "Let my last end be like his." O that our great men could learn to live for something besides this world.

The hero of many battles has gone down to his grave, mantled with all the glory which he could receive from men. He who "never surrendered," has yielded to the last conqueror. The nation shouted his praises; enthusiastic multitudes cheered his earthly career; the developments of eternity will show whether he stood approved before God.

WHERE ARE THE SHEPHERDS?

It appears to be the practice of some churches, when their members remove beyond the bounds of their pastor's visiting circuit, to give notice through a public paper, that unless they report themselves to the church, their names shall be dropped from the records. Is it right? Can a church, without employing other means to find out the residence or condition of the stray members of the flock, excommunicate them in this manner? Perhaps a little labor might be the means of restoring them to fellowship, even if they had become indifferent to their duty as members. Perhaps they have not been informed, properly, of the evil of non-residence, and so are not aware of the danger they incur of excommunication. Other reasons may exist why the church should not shake off its non-resident members. They are under the watch-care of the church; and, if they go astray, should be searched out, and an eye kept upon them for good. Should not the pastor visit them, or take measures to have them visited by some one else, so that their condition might be known to the church, and they included in its prayers. "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Matt. 18: 12. Otherwise, it might be said, "My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Ezek. 34: 6. "Ye have scattered my flock, and driven them away, and have not visited them; I will visit upon you the evil of your doings, saith the Lord." Jer. 23: 2. But the case of the member, after proper dealing had by the church, will be most fearful if he be not restored; for, "if he neglect to hear the church, let him be unto you as an heathen man and a publican." "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 17, 18.

This subject is of too much importance to allow of any trifling or indifference in the administration of the law of Christ, the great Head of the Church. LUTHER.

BRITISH CORRESPONDENCE—No. 5.

GLASGOW, June 28th, 1850.

Loss of the Steamer Orion.

The melancholy event of the loss of the Orion, (for full accounts of which I last week sent you a "Scottish Guardian" newspaper,) excites still a painful interest here. She was one of the best of a class of vessels of high repute even in the Clyde, and which have met with no important mishap for many years. The owners are, we believe, partners in the successful transatlantic steamers bearing Cunard's name, and are regarded as attentive, prudent men of business. There seems, however, to have been great want of care in this case; the night having been fine, and no satisfactory reason having been rendered for their running at all so near to the shore, or upon rocks the existence of which was well known. Apprehension of consequences, in the numerous cases likely to arise of claims for damages, is probably influencing owners, captain, and crew, to suppress information which the public would desire to possess, and which the impending judicial investigation may extract, as the procurator fiscal is stated to have arrested the captain and the second mate, to whom, immediately, the disaster is attributed. Both are to be tried for manslaughter. Divers continue to be employed upon the wreck, and bodies are still being found of persons who, overwhelmed by the sudden rush of water, never gained the deck. The Board of Admiralty are to afford facilities in attempting to raise the vessel. The actual loss has not been ascertained, the steward's list not having been found, although he bore to land the money received on board, which he secured upon his person, but died shortly after he reached the beach. You will have observed, that a number of the passengers on board the Orion had arrived from America by the Europa, the preceding day; but I have not seen allusion to any of the *lost* as having belonged to *the States.* Among the *saved* is Mr. Joseph Counah, of New York, and his companion, Mr. C. Jujuot, a French gentleman, who had come from the United States; both have lost sums of money. In the lists, both of "saved" and of "lost," occur the names of persons belonging to this country, who had been visiting America, from which they had just returned. For a few days the sad event, carrying bereavement into many families, and loss otherwise into many more, spread consternation and dismay through our city. Much blame was expressed generally of the human instrumentality; but there is reason to fear that God's voice has been little heard, and His hand but little seen in the catastrophe. And oh! how uninstructive the most terrible of His providences, and how cheerless the gloom they occasion, when unaccompanied by this heavenly Interpreter's commentary!

Sunday Post-Office Movements.

The compliance of the Government with the request contained in the Address of the House of Commons to Her Majesty, has created no small stir. As the success of Lord Ashley's motion took the Government by surprise, so also has their promptness in giving that motion effect, contrary to their avowed convictions of its propriety, taken the country by surprise. Thin House though it was, when the Commons passed the resolution—500 of the members having been absent when the Address was voted—Lord John Russell says that, on such an occasion, he could only advise compliance; but he at the same time intimates it to be desirable, that the House should render it indispensable that any Address to Her Majesty be *twice* brought before them, for discussion, before it be carried. Hitherto this has not been the practice. But, under great profession of high obligation to respect the vote of the House, there is much appearance of a desire, on the part of the Ministry, to let the country, and the members themselves, feel the smart of what is declared to be an unwise decision, effected by a small part of their number, when, as Lord John says, so many of them voluntarily absented themselves from their duty, while they knew the question would be discussed. So, also, the Chancellor of the Exchequer "thought it quite right that the public should know what it was that they subjected themselves to." This expression of opinions and feelings was elicited by Mr. Forster, member for Berwick, having moved for leave to bring in a bill to repeal so much of the Act of Parliament now in force, as prohibits the transmission of letters on the Sunday otherwise than through the Post Office. The Ministry, for the reasons assigned, and the danger to the revenue, opposed the motion, and it was not pressed to a division. But Mr. Locke has since given notice "that, on the 9th July, he should call the attention of the House to the recent resolution respecting the non-delivery of letters on Sunday, with a view to the reversal of that resolution."

In the House of Lords, also, on the 21st instant, Lord Brougham said, that as certain sums of money were annually voted, and taxation incurred, for the purpose of procuring the delivery of letters by means of the Post Office, *he had grave doubts of the legality* of this being discontinued on any one day of the week by Her Majesty, though requested by the Commons to do so. He trusted that this would receive the attention of the Government. The Marquis of Lansdowne, for the Ministry, avowed that he was not aware of any opinion having as yet been taken on the subject, but, he added, "the point would be taken into serious consideration." The statements seem as if imperfectly reported in the journals, but the question of legality, so mooted, probably has reference to the laws by which a jealous watchfulness is maintained against the Crown's interference, without full Parliamentary sanction, with any matter involving pecuniary expenditure. The great majority of the newspaper press is crying out lustily against the new regulation, (which was enforced last Sunday for the first time,) and, on the 20th inst., a meeting was held of the proprietors of those papers in the metropolis whose interests are most materially affected, to adopt measures to induce Parliament "to retrace their steps." With all these various appliances, and considering that restriction of Sunday labor has no countenance in the Word of God which even religious legislators can honestly with intelligence cite, there is some reason to believe that the Chancellor of the Exchequer will be found right in the statement, when, (sustained by the "cheers" of the House,) he said, "he had no doubt that in the course of a short time many honorable members would receive such representations from their constituents as would induce them to rescind the vote." And should this be the result, Sunday sanctification will probably suffer more from the temporary success of its promoters, than from the more direct efforts of its opponents previously. Even if not rescinded, the votaries of pleasure and profit will combine to establish their *private* post offices, at whatever expense of Sunday labor, and taking all the risks of illegality. The church herself has destroyed the foundation of right faith in the Sabbath, and in vain hopes to stem the tide of ungodliness within the limits she has allowed and enjoined, of "one day in seven," in defiance of the authority of Him who has said, "The *seventh day* is the Sabbath of the Lord thy God." The Church of Rome, by her perversions of divine truth, prepared the way for a flood of *infidelity*, at which, when it came, she stood aghast; and the Protestant Church, by her undermining the authority for the *true* Sabbath, has fully prepared men to mock at her *false* Sabbath also. Having been taught to reject Heaven's restraints, they need not be expected to submit readily to human bonds. Accordingly, it is announced, that the proprietors of London weekly newspapers, chiefly got up for Sunday reading, are already far advanced with preparations for a Sunday delivery in a large number of rural districts, and other places, by means of private messengers; and the English Railway Companies are urged to establish a Sunday Parcels' Delivery. Previous even to this solicitation, the London and South-Western Railway Company had volunteered, "pending more complete arrangements," as their intimation expresses it, to receive and forward newspapers, on payment of a penny, between any of the stations on their line. A Mr. Hegwood, of Manchester, likewise announces, that he is prepared with a staff of boys, equal in number to the men employed by the Post Office, to deliver on Sunday morning the whole of the orders the public may require—giving to his staff a badge by which they may be distinguished. And an Edinburgh tavern-keeper intimates, through the Edinburgh newspapers, *his* having made arrangements for the reception of Sunday London papers, by parcel—receiving not only supplies for his own house, but is ready even to accommodate others. Loud complaints are made by many who hitherto seemed favorable to the call for shutting the Post, as well as others who have taken no part in the movements on either side; and already the Leith Chamber of Commerce have agreed, by a majority of 27 to 6, to petition the House of Commons to rescind the resolution; while a petition to the same effect, laid down at the bar of the Exchange in Liverpool, has been numerously subscribed. In fact, even the Scottish Guardian of to-day says, that the cause of Sunday observance "was never, perhaps, actually in greater danger than at the present moment." Renewed agitation is therefore urged by its patrons. The London Record calls for meetings; and the Glasgow "Guardian" reiterates, "Petition, petition, petition."

Baptismal Regeneration, &c.

But I must not allow the interest or number of references to this question, interesting as it at present is, and more peculiarly calling for notice at the hands of a correspondent of the Sabbath Recorder, to exclude notice of everything else. The Archbishop of Canterbury, on Sabbath last, (I know not why the Sabbath was preferred to Sunday,) sprinkled with water the face of the Infant Prince—the Duke of Wellington and the Prince of Prussia standing "sponsors," as they call it, for the royal infant. Great complaint was made by one of the organs of the party who believe in this easy mode of *regenerating*, that the ceremony had not been performed long ago, and especially that the child should previously have been exposed to the dangers of the sea, when the Queen, his mother, went to the Isle of Wight, after her recovery a month ago.

At Dorchester, a child of eleven months was lately interred "in consecrated ground," although unbaptized. A penalty was, however, inflicted by the clergyman—a penalty which indeed can hardly be regarded as severe, by those who believe in the guilt of its being therefore "unregenerated." The interment, it was stipulated, should be at 10 o'clock at night, and unattended by mourners. The parents consented to the imposed restrictions; but we can scarcely think that baptismal regeneration would appear either the more lovely or the more reasonable in their eyes.

London Sewage.

I formerly referred to a proposal of Prince Albert of a plan for filtering the sewage of London. The plan has since been claimed as the property of a patentee, whose specification was published some years ago. The suggestion itself may not be the worse; and some idea may be formed of the magnitude and importance of London sewage, from the fact that the Metropolitan Commissioners of Sewers last month granted £4,600 for works for drainage of a single street (Victoria-st., Westminster.) The proposed filter is upon the hydrostatic principle that water will find its level. It is proposed that the solid parts alone are designed to be retained. A tank is therefore to be formed, with a perforated false bottom, upon which filtering materials shall be laid, these materials being themselves suitable for manure, and which will absorb most of the salts from the liquids. Charcoal, gypsum, and burnt clay, have been used in the experiments; but some soils are likely to be found well adapted, as most of them possess the power of retaining the valuable portions of manure either passing through them or evolved by decomposition. The sewage would be admitted at one end into the tank below the false bottom, and filtering *upward* through the filtering bed to its original level, pass off at the other end of the tank, leaving the solid contents below, to be removed at convenience. J. A. BEGG.

A LIBERIAN PURCHASE.—A statement was made some time ago, that Samuel Gurney, of London, had offered to contribute ten thousand dollars for the purchase of the Gallinas territory, on the West Coast of Africa. A letter received at the Colonization Rooms in Washington, on the 6th inst., contains the intelligence that Mr. Roberts, the President of Liberia, has recently purchased the noted slave factory, known as the Gallinas, the last point at which the slave-trade has been carried on for about twelve hundred miles along the coast. The purchase was made for $9,500; in addition to which the President has obligated himself to appoint Commissioners immediately to settle the wars in the country, and open the trade in camwood, ivory, and palm oil, with the interior tribes; and also settle among them, as soon as convenient, persons capable of instructing them in the arts of husbandry.

PRESBYTERIAN HOME MISSIONS.—A neat pamphlet, containing the annual report of the Board of Missions connected with the Old School General Assembly, has just appeared, giving intelligence of an interesting and encouraging nature, and exhibiting a commendable activity in this branch of the Presbyterian Church in sustaining the work of home evangelization. The whole number of ministers sustained and aided by the Board, during the past year, has been 570; the number of feeble churches and congregations aided or supplied, 1461; 2189 members have been added on examination; 60 new churches organized, and 140 houses of worship erected. The contributions to the treasury, during the year, have been over $80,000, besides $8,000 given to the specific object of church extension.

FATE OF A MISSIONARY.—News has recently been received of the death of Rev. Hervey Goodall, one of the missionaries who left this country last autumn, under the auspices of the Board of Foreign Missions of the Southern Baptist Convention, to explore Central Africa, and to establish mission stations in the kingdom of Soudan. He had, in company with the Messrs. Hill and Bowers, his associates, progressed some distance into the interior, and commenced operations, when he was attacked by the African fever, and soon died. His companions returned to Monrovia. This is the second missionary the same Board has lost this year.

LIBERTY PARTY MOVEMENTS.—The Liberty Party Convention recently held at Syracuse, made the following nominations for the ensuing New York State Election:—

For Governor,	WM. L. CHAPLIN of Albany.
For Lieut. Governor,	JOSEPH PLUMB of Erie Co.
For Canal Commis'r,	JOHN C. HARRINGTON Oswego.
For Prison Inspector,	DAVID PLUMB of Troy.

The Convention also adopted a resolution inviting the friends of righteous civil government to meet in National Convention in the City of Oswego, on the first Wednesday of October next (2d) for the purpose of nominating candidates for the Presidency and Vice Presidency of the United States.

BIBLES FOR CHINA.—At a meeting of the officers of the American Bible Society, held on the 4th inst., a letter was read from Bishop Boone, in China, stating that portions of the Bible are ready for publication, and asking for the $10,000 conditionally promised three years since. He states the need of the Acts and the Evangelists, in the conversational language of China, which is quite different from the ordinary book dialect, adapted to the more ignorant classes. The Board ordered $500 to publish this small work.

DR. ACHILLI COMING TO AMERICA.—The Independent publishes a letter from Dr. Achilli, who recently escaped from the Inquisition at Rome, dated at London, May 31, 1850. The Doctor is now endeavoring to establish in London a church for such Italians as desire to renounce popery. When this enterprise is so far accomplished that he can leave it in the hands of another, he proposes, if not recalled to Rome, to visit the United States, and become personally acquainted with the people.

FAREWELL MISSIONARY MEETING.—A farewell meeting was held in the Stanton street Baptist Church, in New York, one evening last week, on the occasion of the sailing of Rev. E. Kincaid and Dr. Dawson, for Burmah. The first-named gentleman has been twenty years in the missionary field. Miss Jane McBain and Miss Cornelia Kincaid also go out as teachers. Their destination is the golden city of Ava, the capital of Burmah. Rev. Dr. Cone addressed the meeting.

☞ The EXECUTIVE BOARD of the Seventh-day Baptist Missionary Society meet at New Market, N. J. on Fifth-day, August 1st.

ILLNESS AND DEATH OF THE PRESIDENT.

The Washington correspondent of the Philadelphia Bulletin gives the following particulars of the last sickness and death of President Taylor. It is the most complete and consistent account we have seen.

His indisposition began in the evening of the Fourth. On the morning of that day he was, to all appearances, sound in health and in excellent spirits. In company with his family, and several of the Heads of Departments, he attended at the National Monument to hear Mr. Foote's independence oration, and even up to five o'clock exhibited no signs of illness. However, while upon the ground, he partook freely of water; and then, after considerable exercise in walking, and exposure to the sun, he drove home. Arrived at the mansion, he "felt," as he expressed himself to Dr. Weatherspoon, "very hungry;" and without reflecting that he was in an unfit condition to indulge freely in fruits, &c., he called for some refreshments, and ate heartily of cherries and wild berries, which he washed down with copious draughts of iced milk and water. At dinner he applied himself again to the cherries, against the remonstrances of Dr. Weatherspoon, and in an hour was seized by cramps, which soon took the form of violent cholera morbus. His physician prescribed the usual remedies, but for a time he resisted, deeming the attack only temporary, and that it would yield finally to his naturally strong constitution. Toward midnight, instead of relief, the attack increased in violence, and threatened desperate results, if not speedily arrested. He continued in this condition, without much change, until the evening of the 6th. It was then deemed advisable to call in other physicians. Accordingly, Messrs. Hall and Coolidge were invited, and promptly responded; but they thought it further advisable to send for the assistance of Dr. Wood of Baltimore. That gentleman attended immediately, and in the same cars came Colonel Taylor, the brother of the General, and his family, who had likewise been telegraphed for. By this time (the morning of the 8th) the disease had made rapid encroachments on his frame; but by the united skill of these eminent practitioners the visible stages of the cholera morbus were soon after checked. However, fever ensued, and from a remittent character, it took the form of typhoid. Anxiety now began to manifest itself, not only among the exalted patient's family, but among the physicians themselves. His chances of life hung upon a thread.

Toward the evening of the 8th, the chronic type of dysentery, which had set in, disappeared, and vomiting ensued. The condition of the patient was now at its critical point. The sick chamber was restored to solemn silence, attendance placed on the outside, and none permitted to enter except the physicians. The family of the President, with Col. Bliss and other relatives of the deceased, occupied a room adjoining, where they remained, overwhelmed with grief, and refusing even the indulgences of necessary repose. Bulletins were hourly sent out, to inform the masses of the changes observable in the patient; but these so slightly varied for the better that all hope of his safety was dispelled at 11 o'clock. From that period the utmost anxiety prevailed.

The ninth dawned, but gloom still surrounded the Executive Mansion. Thousands began to flood the avenues leading thither, and throughout the day a messenger was kept posted at the main door to answer the interrogatories that were incessantly poured upon him. At 10 o'clock A. M. a report circulated that the President had rallied—at 1 P. M. that he was dead. The consternation created by the latter rumor was happily relieved by an official bulletin at 3½, that the crisis had been passed, and that he was then beyond immediate danger. Bells rang for joy, and even the boys in the street lit bonfires, and shouted in childish gratulation. The stream now to the White House was greater than ever, but about 7 in the evening the pall of gloom again shrouded all faces, for it was announced that the illustrious hero was dying.

I will not attempt to describe the commotion that ensued. Mrs. Taylor thrice fainted from excess of apprehension, and Colonel Bliss, who had never shed a tear perhaps upon the battle plain, wept like an infant. At 5—two hours previous—the physicians refused to administer any more medicine, considering his case hopeless, and in the hands of God. The Heads of Departments, corporate authorities of the city, diplomatic body, and officers of the army and navy, paid their respects often during the day, and seemed to entertain lively feelings of solicitude for his safety. Everything that could contribute to the comfort of the sick, thenceforward, was extended; but the sands of life had run out, and his hours were numbered.

At nine the vomiting partially ceased, as all pain had disappeared about four in the afternoon. But the system had wasted under the shock and gradually sunk beyond recovery. Green matter was thrown from his stomach at intervals until twenty minutes past 10—that peculiar coloration of bile that indicates the dissolution of patients thus seized. At 35 minutes past 10 his wife, and other members of his family, were called to his bed side, to receive his last earthly adieu—a farewell that the stoutest could not gaze upon without a tear.

At a few minutes past ten, it became apparent that the soul of the hero and conqueror was about taking its rest. The medical yielded to the spiritual agent, whose office it was to prepare for the approach of the King of Terrors. But there was nothing in the conduct of the sufferer to indicate that he feared the mortal leap. In the secret communion of his heart with Heaven, who can say that he died not a Christian? After prayer he seemed refreshed, and called for a glass of water. It was given him and he drank sparingly. He then inquired of Dr. Weatherspoon, how long he thought he would live, to which the latter replied, "I hope, General, for many years;" but, thinking this a useless deception, he added, "I fear not many hours." "I know it," was the response; then, after musing a moment, he asked for his family. They were sent for and soon entered. The interview was indescribably affecting—Mrs. Taylor prostrating herself at the bedside, and her children clinging around her with sobs and groans expressive of their agony. The pain, which had afflicted the patient in the side of his chest, ceased; and attended by other symptoms of ease, it was thought he might endure till morning. But he himself knew better, and so declared in a quite audible voice. He was asked whether he was comfortable. "Very," he replied, "but the storm, in passing, has swept away the trunk." Finally, he adverted to the subject of his previous broodings—the Slavery question—and observed, "I am about to die—I expect the summons soon—I have endeavored to discharge all my official duties faithfully—I regret nothing, but am sorry that I am about to leave my friends." These were his last audible words. He essayed to speak to his wife a few moments before his demise, but his voice failed him. Dr. Weatherspoon administered a stimulus, but it was powerless in reviving the functions. The soul of the hero had fled.

"The lightnings may flash, and the thunder may rattle;
He heeds not, he hears not; he's free from all pain;
He sleeps his last sleep, he has fought his last battle,
No sound can awake him to glory again."

THE FREE SCHOOL CONVENTION.

A Convention to consider what should be done to sustain the Free School Law of the State of New York, was held at Syracuse on the 10th and 11th insts. The delegation was very large, embracing representatives of nearly every section of the State. Christopher Morgan, of Albany, was chosen President; W. L. Crandall, H. K. Viele, D. C. Bloomer, and Wm. F. Phelps, served as Secretaries. The principal speakers in favor of Free Schools were S. S. Randall of Albany, Rev. Samuel J. May of Syracuse, Mr. Starr of Rochester, Henry Mandeville of Albany, and Horace Greeley of New York. The opponents of Free Schools were represented by Mr. Thompson of Erie Co., Mr. Bascom of Seneca Co., and J. A. McMasters, editor of a Catholic paper in New York. With the exception of some random discussion of Catholicism, Protestantism, Socialism, &c., the speeches were candid, able, and effective. We give below the resolutions adopted by the Convention. An Address, prepared by a Committee of Seven, was also adopted, for which we shall endeavor to find room next week.

The Resolutions.

1. *Resolved*, That the proposition before the Convention and this State is not, that our present Common School Law, in all of its provisions and details, is perfect, but that this Law should be maintained in so far as it provides that our Common Schools *shall be free to all the children in the State*.

2. *Resolved*, That the principle upheld by this Convention, the principle which should be fixed and established in the political economy of this State, is, that "the property of the State should educate the children of the State;" or, in the words of the 1st section of the Act, that "*Common Schools, in the several School Districts in this State*, SHALL BE FREE TO ALL PERSONS *residing in the District*, over five and under twenty-one years of age."

3. *Resolved*, That the true welfare of a State is to be attained, not wholly by highways and canals, by asylums and penitentiaries, by police and standing army, but by the development of the physical, intellectual and moral energies of the people—therefore, if the former should be sustained at the public expense, much more should the thorough education of the whole people be amply provided for from the same source.

4. *Resolved*, That the emphatic vote of the people, at the last election, in favor of the Act establishing Free Schools throughout the State, was clearly indicative of the deliberate sanction and approval of the principle which dictated the enactment of that law, and that no defect in the subordinate details of the provision thus made for the universal education of the children of the State, can warrant or justify the abandonment of that principle, or the total repeal of the law.

5. *Resolved*, That we pledge ourselves to use every proper means of influence in our power, individually and collectively, to procure the renewed sanction of the people to the great principle of Free Schools, as the only sure and effectual palladium of their freedom, happiness and prosperity; as the best safeguard of their rights, and the surest preservation of those noble institutions handed down to us by the fathers and framers of our Republic.

6. *Resolved*, That we are opposed to the old School Law, because its operation was contrary to the principles of Democratic Government; while it professed to be liberal, it gave the avaricious parent an excuse for keeping his children from the schools; while it should have have furnished intellectual aliment *free* to all the children of the State, it virtually drove thousands from the school houses, by wounding their pride and branding them as paupers; while it should have discriminated between the right of the child to public beneficence, and that of the parent, it often treated unkindly and blasted the hopes of the former on account of the improvidence or misfortune of the latter; while it was far better than no system of Public Education, it did not supply the wants of the rising generation who were calling for "light, more light still."

7. *Resolved*, That we will most cordially unite with the people of this State, and recommend to the next Legislature, such an amendment of the act of 1849, establishing Free Schools, as shall make the expense of supporting such schools, over and above the revenue of the Common School Fund, a charge upon the real and personal property in the State, county or town, equitably assessed according to a just and fair valuation of such property, and make such other amendments of the law of 1849 as they in their wisdom shall see to be best, and we recommend that a memorial be circulated in each district of the State, embodying such alterations as the inhabitants of such district may deem desirable.

8. *Resolved*, That it be recommended to the friends of Free Schools in each County to hold a convention at their county seats, on the 1st Thursday in October next, or some more convenient day, for the purpose of organizing and preparing for the election.

The weight of platinum, the heaviest known body in nature, is 435,000 times greater, bulk for bulk, than that of hydrogen gas, the lightest known body in nature.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, July 8.

After the morning hour, in which nothing worth naming was done, the Compromise Bill was taken up, and Truman Smith addressed the Senate at length against the Bill, and in defense of the President's policy relative to the Territories.

HOUSE OF REPRESENTATIVES.

Messrs. Baker, Otis, Robinson, Allen, and Trueman, were appointed the committee on Giddings' case.

Mr. Conger asked leave to offer a resolution, instructing the Committee on Post Offices and Post Roads, to report immediately a bill to abolish the franking privilege—to reduce postage to a uniform rate of two cents for a half ounce, when prepaid, and five cents when not; and the circulation of newspapers free within thirty miles of the place of publication. Objection made.

Mr. Daniel, of N. C., wished to introduce an amendment to the Constitution, declaring that hereafter, no amendment shall be made to abolish or in any way affect the institution of slavery in the States, without the concurrence of all the States in which the institution exists. Objection made.

The Galphin case then came up, and the amendment offered by Mr. Thompson, of Miss., censuring the Attorney-General and the Secretary of the Treasury, was carried, 119 to 66. The original claim was censured, 112 to 50. The payment of interest was censured, 118 to 71. Pending a motion to reconsider, the House adjourned.

IN SENATE. THIRD-DAY, July 9.

Mr. Walker introduced a bill changing the time of the annual meeting of Congress to the first Monday in October.

The Compromise Bill was taken up, and Mr. Butler commenced a speech against the Bill. Before his remarks were finished, Mr. Webster called attention to the critical condition of the President, and moved that the Senate adjourn, which was unanimously agreed to.

HOUSE OF REPRESENTATIVES

The Committee for the District of Columbia was instructed to inquire whether the condition of the canal, the workmen being engaged in cleaning it, does not affect the health of the city, and if so, to consider and report means to remedy the evil.

The vote on the Galphin case was reconsidered, 115 to 73. After debate on a proposed amendment, Mr. Bayly, of Va., rose at half past one o'clock, and said that authentic information was received that the President of the United States was not likely to live an hour, and he therefore moved that the House adjourn. Carried, 150 to 17.

FOURTH-DAY, July 10.

In SENATE, after prayer by the Chaplain, the Secretary read a communication from the State Department, announcing the death of the President, at half past 10 o'clock, in the midst of his family and friends, calmly, and in possession of all his faculties. Also a communication from Mr. Fillmore, announcing the termination of his duties as President of the Senate, and proposing 12 o'clock this day as the hour at which he would take the oath of office as the President of the United States, in presence of the two Houses of Congress. Mr. Webster offered a resolution that the Senate meet in the Chamber of the House of Representatives, at 12 o'clock, to proceed to the inauguration of Mr. Fillmore; which was adopted.

In the HOUSE, the reading of the Journal was dispensed with. A communication was received and read, similar to that read in the Senate; after which a committee was appointed to inform the President that the House were ready to receive him.

At 12 o'clock, both branches of Congress assembled in the Hall of Representatives, when the oath of office was administered to President Fillmore by Judge Cranch.

After the inauguration, both Houses assembled in their respective Halls, where appropriate eulogies were pronounced upon the deceased President, committees were appointed to make arrangements for the funeral, and they adjourned.

[The remainder of the week was occupied in attending upon business connected with the President's funeral, which took place on Sabbath, July 13.]

WASHINGTON ITEMS.

The funeral of the late President took place last Sabbath. The ceremonies were performed in the East Room of the Presidential Mansion, by Rev. Drs. Butler and Pyne. The military and civic procession was long and imposing; three quarters of an hour was occupied in passing any given spot. Nearly all public officers residing in the District of Columbia, and large numbers from abroad, took part in the pageant. "Old Whitey," Gen. Taylor's favorite war-horse, was led by a gentleman who served in the Seminole war.

The corpse looked almost as natural as in health. The features were full and firm, with no signs of decomposition whatever. Its preservation was no doubt referable to the refrigeratory process to which it had been subjected. It may be said to have been literally frozen.

A correspondent of the N. Y. Tribune says that the "coffin cannot have cost less than five hundred dollars; and the expenditure on the East Room alone, must have cost at least a thousand dollars. From a hurried estimate, I do not hesitate to venture *over one hundred thousand dollars* as the cost, direct and collateral, of this pageant.

No cast of Gen. Taylor's head was taken, because the family were unwilling that the skin should be disfigured. An Italian artist, however, took a drawing of the face, which retained the appearance of life to the last.

It is said that the remains of Gen. Taylor will be taken to Kentucky for final interment.

Mrs. Taylor, the widow of the deceased President, and her bereaved family, have accepted the hospitable invitation of Mrs. Meredith, wife of the Secretary of the Treasury, to become inmates of her house, temporarily, after the obsequies.

President Fillmore will probably take possession of the White House this week.

ONE WEEK LATER FROM EUROPE.

By the steamer Hibernia, Liverpool dates to June 30—one week later—have been received.

The chief feature of the news from England, is the debate in the House of Commons relative to the policy of the Ministry on the Greek question, in which the ministry were sustained, and the committing of a cowardly assault on the Queen, by a man named Plato, formerly an officer in the Tenth Dragoons. The offense against Her Majesty was committed in the following manner:—Shortly after 6 o'clock, on Thursday evening, Her Majesty was leaving Cambridge House in company with Prince Albert, when from among the crowd assembled to witness her departure, a man stepped out with a walking-cane in his hand, and made an assault on the person of Her Majesty. He struck her on the head and face repeatedly, but fortunately his blows took no effect beyond a demolition of her bonnet. The Queen appeared at the Italian Opera the same evening, where she was greeted with the most loyal and enthusiastic reception. The miscreant has been taken into custody, and has undergone an examination, at which he appeared perfectly sane, and it is said that he has been living in good circumstances.

The great news from France is that the Bill to increase the President's salary has become a law. The Government look upon the carrying of this bill as a great victory, and the friends of order are congratulating themselves on the feeling which has been displayed. Another secret society has been discovered in Paris; twenty-seven persons have been arrested, and all of them have proved to be discharged June insurgents. The conspiracy discovered at Oran, in Algeirs, is said to have had extensive ramifications. Great numbers of persons belonging to secret societies in Paris and the provinces have been arrested.

From Spain, we learn that Gen. Narvaez has had a warm discussion with the Ambassador of the United States, in which he expressed the astonishment and regret of the Spanish Government that the United States had not prevented the expedition of Lopez from being prepared in the States, but had allowed it to depart with the object of attacking Cuba. It is also reported, that the Spanish Minister has addressed a warm remonstrance to Washington, embodying the views of the Spanish Government, and that this note is not written in a very amicable spirit.

In Italy, things are going from bad to worse. A Congress of Cardinals has been named to discuss the affairs of the country, and we are told that the Police have been placed under the Austrian military authority. At Naples a frightful accident occurred on the 18th of June. A part of the Grenalis, an immense edifice, used as a barrack for troops, gave way and fell, overwhelming 400 or 500 persons in the ruins.

Letters from Belgrade, Turkey, state that a revolution against the Turks had broken out in Bulgaria. The three Districts within Gurgysoba and Belgrade are stated to be in open insurrection. The insurgents were marching against the Fort of Belgradcieza, which contains but a small garrison, but an immense quantity of munitions of war. Another statement is that the Fort is already in their hands.

The overland mail from the East, received at London July 29, gives intelligence of an awful disaster at Benares. Upwards of 1,000 persons lost their lives by the explosion of a magazine boat, loaded with 3,000 barrels of gunpowder. A whole fleet of boats were destroyed, and immense damage was also done to the town, near which the explosion took place.

The American steamship Atlantic arrived at Liverpool at 4 o'clock Wednesday morning, June 27, having made the passage in 10 days and 16 hours. She took the whole town by surprise. Her log is published, from which it appears that, during the six last days of her voyage, she accomplished a greater distance than any other steamer afloat has ever done. On the 24th, with a head wind, she ran 319 miles in 24 hours. She was advertised to leave on the 10th inst., and will contest the race with the Asia, which leaves for Boston on the 13th.

PROFESSOR WEBSTER'S CASE.—In Boston, on the 8th inst., a hearing was had before the Committee on Pardons in Prof. Webster's case. A petition for clemency, signed by 984 persons of New York City, two from Franklin County, N. Y., and one from Michigan, were presented. The Lieutenant Governor stated that a large number of petitions for commutation had been received, one from Mr. Green, a juryman in the case, two or three others from persons who said they themselves committed the murder and not Prof. Webster. Several medical men showed that blows on the head, such as that which Professor Webster said he gave Dr. Parkman, often caused death in a short period. Mr. Edwin Jarvis cited two instances to show the ungovernable temper of Prof. Webster, and how soon it was over. In one case, Dr. Webster, when a student, commenced the play of knocking off hats with another student, in which Webster was rather the worst off; finally, Webster got enraged, seized a stick, and would have given a deadly blow had he not been prevented. The next day he showed no resentment. At another time, in London, Webster was being shaved, when Dr. B. Latchford playfully remarked, "Did you ever see a barber shave a monkey?" Webster was so much enraged that he seized a knife and would have struck Dr. L. had he not been prevented. A petition was presented by Prof. Bowen, signed by President Sparks and nearly all the Professors of Harvard, praying for a commutation; not on the ground of his late confession, he (as they say) having forfeited all claim to be believed, but on the great probability that exists that the act was not premeditated. Prof. Bowen urged delay to obtain more direct petitions, and a final decision in the case was posponed till Thursday, the 18th inst.

The Bristol County Coal Company, in digging a well recently on the northerly edge of their coal basin at Mansfield, Mass., came in contact with a rich vein of lead ore, samples of which, on being subjected to analysis by Dr. Jackson, prove to be highly impregnated with silver. Farther researches are being made.

Great Fire in Philadelphia.

Philadelphia was visited by a most destructive and fatal fire on the 8th inst. It originated in the storehouse of a grocery and commission merchant, on Water-st., below Vine. When it was well under way, and firemen and spectators were crowded around, a terrible explosion occurred, from saltpetre stored in the building, which produced such consternation, and spread the fire to such an extent, that it was not checked until about *three hundred and sixty buildings*, and property valued at *one million dollars*, were destroyed. But the most melancholy result of the explosion was the great loss of life it occasioned. Bricks and timbers in great quantities were thrown into the air, which fell upon the men, women, and children assembled, killing some outright, and wounding others. A report made out three days after the fire, states the result of the explosion as follows:—Killed, 30; Wounded, 100; Drowned, 9; Missing, 17. Total, 156. Farther researches have changed these figures somewhat, but have not greatly reduced them. Many sad and thrilling incidents connected with the fire are reported.

RUMORS OF CHANGES.—There is no end to rumors relative to changes which President Fillmore will make in the Cabinet and other offices. Nothing was done by him previous to the funeral of his predecessor, nor was it then certain that he would do anything for several days to come. It was reported that a Cabinet favorable to the Compromise Scheme, would be chosen, and that Mr. Clay would be a prominent actor in future, but this is only a rumor. It is considered pretty certain that the Secretaryship of State will be tendered to Mr Webster, but of his accepting it there is some doubt.

SUMMARY.

Intelligence was received by the last mail from California, of the death of Rev. T. D. Sturtevant, formerly minister of the New Jerusalem Society in Providence, R I., which event occurred at the mines. Mr. Sturtevant and his wife sailed from Providence in the bark Perseverance, about a year ago, and previous to their arrival out, Mrs S. gave birth to a child. She and her child are now left in that distant land without friends and without means.

The Glasgow (Mo.) Banner has a letter from Mr. G. S. Feazel, dated on the 6th June, eighteen miles beyond Fort Kearney, which represents that the cholera had broken out among the emigrants and was making terrible ravages. In the short distance between Fort Kearney and the place where the letter was dated, he passed many companies encamped to take care of the sick. The letter was brought to St. Joseph by an emigrant whose company of four persons had died.

Thompson's Bank Note Reporter says:—"We are as yet in the fog on Land Warrants. The bills for giving away the Public Lands, which are before Congress, may or may not pass. Our prices for the time being are $110 for buying, and 125 for selling—subject to a change at any moment. We have a few 40 acre Warrants at $44 each. It is our opinion that no bill changing the aspect of Land or Land Warrants will become a law this season."

An accomplished and beautiful young lady, aged only seventeen, who had shone as a private theatrical in her circle of friends at St. Louis, lately committed suicide by taking arsenic, under depression from the refusal of her father to permit her to adopt the stage as a profession. One of her requests was characteristic of her devotion; it was, that a copy of Shakspeare might be placed upon her bosom in her coffin.

The Newfoundland Ledger states that a terrible onslaught upon the deer near the Bay of Exploits has lately been made by the Indians, who are stated to have killed no less then 300 of them in their passage to and across a river which they had taken in pursuance of their migratory habits. Thirty-four are said to have been shot by one young man, resident at Exploits, within 24 hours.

A model of an ærial machine is exhibiting at Rochester, and so elated are the citizens with its success, that a formal meeting was held, at which Professor Dewey presided, which adopted resolutions expressing brief in the practicability of navigating the air with steamships.

Mr. A. Farrer, of Buckfield, Me., has a horse with an appendage growing from the side of one ear, like a horn. It is about three inches in length, and at its base has muscular attachments, by which the animal is able to raise it at a right angle with the ear.

The St. Louis Union publishes a long catalogue of the steamers to which serious accident has happened in the Western Waters during the half year ending July 1, 1850. The aggregate is 67; and some others probably overlooked. The loss of life by those accidents was nearly Five Hundred and Fifty; 542 are positively accounted for, and others believed to have been lost whose names and residences remain unascertained.

Sante Fe dates to 12th June, received at St. Louis, leave no doubt that the State Government is organized before this time. The Election for the State took place on the 20th May. Lieut. Mason was drowned on the 12th of May in the Rio Grande. The Utah Indians have forwarded Mrs. White's child, alive, to the Apache Indians, in whose hands it now is.

The Hempstead (Long Island) Inquirer publishes a list of the members of the congregation of Rev. Z. Green, in Suffolk county, who are over 70 years old. It includes the names of five persons over 100; eighteen over 60; fifty-one over 80, and forty-five over 70 years of age.

Miss Jane Porter, auther of the Scottish Chiefs, expired at the residence of her brother, in Bristol, England, on the 24tn of May, from the second attack of pulmonary apoplexy, aged 74 years.

The ladies of Napierville, Illinois, raised money enough in a year by a sewing society to make plank side walks for the streets.

The amount of money coined in the New Orleans Branch of the U. S. Mint during the last month is $1,205,000; of this $193,000 was coined into half dollars, $7,000 in dimes, $100,000 in eagles, and $705,000 in double eagles. The receipt of gold bullion during the same time amounted to 20,000 ounces.

The Receivers of the New Hope Delaware Bridge Company give notice to the creditors of that Bank, to present their claims before the 24th day of December next. If they are not presented by that time, they will be debarred from dividends that may be declared.

On Wednesday night of last week the steamboat New-Haven ran over a small boat at the foot of Troy-st. N. R. There were six persons in the small boat; two of them, David and Jacob Banta, were drowned, and one Daniel Demarest had an arm broken.

The Ontario Repository says that Gerrit Smith, of Peterboro, has recently distributed $30,000 in cash and 500 farms to 1000 poor landless and temperate white persons in this State. $480 and eight farms of the above have been given to individuals in the county of Ontario.

On Wednesday morning, June 26th, a drove of some fifty-three negroes passed through Shelbyville, Indiana, on their way to the northern part of the State. They were manumitted slaves from North Carolina, and looked hard enough, in all conscience.

Hon. S. S. Prentiss, a well-known and distinguished lawyer, formerly a President of Vicksburg and recently of New Orleans, died the other day at Natchez, Miss. He was for a brief period a Member of Congress from that State.

Five hundred and forty dollars of counterfeit tens (lithographs) on the Cayuga County Bank of this State were received as a remittance by the Philadelphia from California by a house in Wall-st. The counterfeit is an old one.

The Bangor Whig chronicles the exploits of a deer in that city, which cost the inhabitants some $400 before he was captured, in broken crockery, show-cases, window glass, mirrors, and lamps.

In the Berkshire (Mass.) Court of Common Pleas, Miss Charlotte E. Holcomb obtained a verdict of $1,200 damages of Marcellus Rose, for a breach of promise of marriage.

Whipple's Powder-Mills at Exeter, N. H. exploded July 10th, killing instantly Charles R. Smith, whose body was blown into fragments. The explosion was heard 30 miles.

The Southern Christain Advocate says that a camp-meeting was to commence on July 4th, on the far-famed battle ground of San Jacinto in Texas.

The Peach dealers in Jersey are mourning over the prospect of an unusual crop. They are erecting drying sheds to take away some of the excess.

New York Markets—July 15, 1850.

Ashes—Pots $5 87; Pearls 5 87 a 5 94.

Flour and Meal—Flour, 5 19 a 5 31 for common State, 5 37 a 5 75 for Michigan, 6 12 a 6 19 for pure Genesee. Rye Flour 2 87 a 2 94. Meal 3 00.

Grain—Scarcely any thing doing in Wheat; a lot of White Pennsylvania sold at 1 25; Genesee is held at 1 50. Corn is selling at 63 a 64c. Rye is scarce and nominal at 63c. Oats 45 a 46c. for Jersey, 47 a 48c. for Northern.

Provisions—Pork sells more freely at 8 50 for prime, and 10 50 for mess. Beef, a lot of city mess sold for 10 25. Butter, 8 a 10c. for Ohio, 9 a 15c. for State, 14 a 18c. for Orange County. Cheese 4 a 6½c.

Potatoes—New 25c. a half peck; old Mercers 56c. a bushel; old Carters 69 a 75c. a bushel.

Tallow—7c. per lb. cash.

Wool—A lot of good Ohio, average quality, sold at 32c. A lot of Livingston County sold for 35 a 36c. Manufacturers are reluctant to pay these prices.

DIED.

In Scott, N. Y., on Sabbath morning, June 22d, in hope of a blessed immortality at the resurrection of the just, Mrs. JEMIMA BURDICK, wife of Henry Burdick, Esq., aged 67 years. Eld. V. Hull preached the funeral discourse on the following day, in the Seventh-day Baptist Church, to a large concourse of relatives and friends, from 1st Thessalonians 4: 14—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Mrs. Burdick was one of the first settlers of Scott, and had been for more than twenty years a member of the Seventh-day Baptist Church.

At West Genesee, June 23d, EUDORA E. TRUMAN, daughter of Daniel S. Truman, aged 1 year, 1 month, and 13 days.

In Hopkinton, R. I, June 23d, SARAH ELIZABETH, only child of Wid. Elizabeth F. Lanphear, aged nine months and twenty-six days.

LETTERS.

L. Crandall, C. M. Lewis, E. S. Bailey, G. Evans, Ephraim Maxson, Charles Potter, D. G. Stillman, John Cottrell, A. R. Andrus, D. C. Green, Eli Forsythe, (all right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Chas. Potter, Jr., Westerly, R. I.	$2 00	to vol. 7	No. 52
Clara Maxson, Rockville, R. I.	2 00	" 7	" 52
David Dunn, New Market, N. J.	2 00	" 7	" 52
Isaac H. Dunn, "	2 00	" 7	" 52
A.D.Titsworth, N.Brunswick, N.J.	2 00	" 7	" 52
J. Forsythe, Montra, O.	2 00	" 7	" 52
Abel Stillman, Poland,	2 00	" 7	" 52
Daniel Truman, Newport,	2 00	" 7	" 52
Ezra Stillman, "	2 00	" 7	" 52
Albert Smith, Alfred,	2 00	" 7	" 52
J. Sherman, "	2 00	" 7	" 52
Joel Saunders, Adams,	2 00	" 7	" 52
S. P. Maxson, "	2 00	" 6	" 52
A. R. Andrus, Mill Grove,	2 00	" 7	" 52
John Cottrell, "	1 00	" 7	" 30
J. M. Barclay, New York,	2 00	" 7	" 52
Of Lewis Titsworth's Estate, towards Fund,	$5 00		

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

1st Brookfield Church,	1 32
West Edmeston Tract Society,	9 50
D G Stillman, Westerly, R I	1 00
Lydia Green, Alfred, N Y	1 00
Thos R Green, Phœnix, R I	1 00
Church in Rockville, R I	5 53
T B Stillman, New York,	5 00
Susanna Stillman, "	1 00
Eliza W Stillman, "	1 00
A Friend in New York,	2 00
Collection at Shiloh, N J	12 95
Isaac D Titsworth,	3 00
D A F Randolph,	1 00
Ellis A Davis,	1 00
Martha Ann Burt,	1 00
Clayton Randolph,	1 00
John T Davis,	1 00
Dr Geo Tomlinson,	1 00
Collection in Marlborough,	5 07
" " Plainfield,	11 44
" " New Market,	11 69
Henry Dunham 50c, Joel Tappan 25c, J C Ayres 66c, Dan'l V Dunham 50c, Jeptha F Randolph 50c, William Dunham 25c, Ann Eliza Clawson 50c,	3 16
Eliza M Stelle,	1 00
Geo W Dunham,	2 00
Nehemiah Randolph,	1 00
Manning Dunn,	1 00
Jeremiah Dunn,	1 00
Sale of Tracts,	1 30

T. B. STILLMAN, Treasurer

Executive Board of the Missionary Society.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Eld. W. B. Gillett, New Market, N. J., on Fifth-day, August 1st, at 1 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Physiology will be pursued during the Fall Term; Agricultural Chemistry and Astronomy during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Harper's New Monthly Magazine,

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PROSPECTUS.—The design of the Publishers in issuing this work, is to place within the reach of the great mass of American people the unbounded treasures of the Periodical Literature of the present day. Periodicals enlist much of the literary talent and creative genius of the age. The best writers in every nation, devote themselves mainly to the Reviews, Magazines, and Newspapers. Through the pages of these, the most powerful historical essays, the most elaborate critical disquisitions, the most exquisite delineations of manners and of Nature, the highest Poetry, and the most brilliant Wit, have, within the last ten years, found their way to the public heart.

The ablest and best productions of Lamartine, Dickens, Alison, Lever, Bulwer, Croly, and Macauley, are found in Reviews, Newspapers, and Magazines. Their productions, however, intermingled with much that is of merely local and transient interest, are scattered through scores of periodicals, so as to make it obviously impossible that, under present circumstances, any considerable number even of the reading public, and much more, that the great mass of the community, should have an opportunity of becoming familiar with them.

The Publishers of the New Monthly Magazine intend to remedy this evil, and to place such of the Periodical Literature of the day, as has commanding interest, in the hands of all who have the slightest desire to become acquainted with it. Each number of their Magazine will contain 144 pages octavo, in double columns. The volume of a single year, therefore, will present nearly 2,000 pages of the choicest of the Miscellaneous Literature of the age. The Magazine will transfer to its pages, as rapidly as they may be issued, the continuous tales of Dickens, Bulwer, Croly, Lever, Warren, and other distinguished contributors to British Periodicals; articles of commanding interest from all the leading Quarterly Reviews of both Great Britain and the United States; critical notices of the publications of the day; speeches and addresses of distinguished men upon topics of universal interest; notices of events in Science, Literature, and Art, in which the people at large have an interest, &c., &c. Special regard will be had to such articles as relate to the economy of social life, or tend to promote in any way the well-being of those who are engaged in any department of productive activity. A carefully prepared Fashion plate, and other pictorial illustrations, will accompany each number.

This Magazine is not intended exclusively for any class of readers. The Publishers have at their command the exhaustless resources of current Periodical Literature in all its departments. They have the aid of editors in whom both they and the public confide. They have no doubt that, by an intelligent use of these appliances, they can present a monthly compendium of the periodical productions of the day which no one would willingly be without; and they intend to publish it at so low a rate that its cost shall not prevent its making its way into the hands and family circle of every intelligent citizen of the United States.

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HARPER & BROTHERS, New York.

Miscellaneous.

THE CHILD'S PLAYHOUSE.

BY ANN PRESTON.

Who has not been a child and made
  A playhouse 'neath the trees?
And who so old but groweth young
  When passing one of these?

I saw one in a cool, green nook,
  Anear a cottage wall,
Built cunningly, with many rooms,
  And stored with playthings small.

Prompt little hands had laid stone walls,
  And swept the mossy floors,
And sticks across the openings laid,
  Were gravely called "the doors."

On showy shelves, which oft would fall,
  Were treasures rare, I ween—
The broken "chinas" glistened there,
  In blue, and red, and green.

The golden light of childhood's morn,
  While gazing, round me stole,
And fragrance, from its far, sweet shores,
  Passed, breeze-like, o'er my soul.

Once more I trod the green mossed bank,
  Where 'neath the school-house tree,
From tiny acorn cups we drank,
  And called it "taking tea."

We held our "meeting" o'er again,
  And I was preacher there,
And with mock gravity we wore
  Our serious Quaker air.

But she who put on matron airs,
  And played the mother then,
The fairest one of all our school,
  Now walketh not with men.

Thou, too, whose dark eyes proudly beamed,
  The stateliest of the band,
Mid summer toils hast gone away
  Unto "the silent land."

Those mosses still their little cheeks
  'Gainst sister mosses lay,
While, of the three who leaned on them,
  But I, the weakest, stay.

Oh! earth would be one funeral pyre,
  And life a dream of pain,
If Beauty did not live for aye,
  And God and Love remain.

From Chambers' Journal.

CUVIER AND THE SWALLOWS.

In his later years, the celebrated Cuvier loved to recount the incident which first turned his attention to the study of natural history. While young and in want, he was engaged as tutor to the children of the Count de Héricy, and with his pupils inhabited an old chateau in the Fays de Caus at Fiquainville. Cuvier's room looked towards the garden, and early each morning he was accustomed to open his window and breathe the fresh air before commencing the instruction of his somewhat undisciplined pupils. One morning he remarked two swallows building a nest in the outer angle of his small casement. The male bird brought moist clay in his beak, which the hen, as it were, kneaded together, and, with the addition of straws and bits of hay, formed their future home. Once the framework was completed, both birds hastened to line the interior with feathers, wool, and dried leaves; and then, taking flight together into an eighboring wood, they did not return to their nest until after the lapse of several days. Meantime some important events had happened. While the two swallows were so busily employed in constructing their home, Cuvier had remarked two sparrows perched on a neighboring chimney, who seemed to watch the progress of affairs with much curiosity. The treacherous object of this surveillance speedily became apparent; for no sooner had the poor swallows left the coast clear, than the pair of sparrows took possession of the nest, and established themselves in it as comfortably as though it had been their own property. Cuvier remarked that they never absented themselves together from the nest; one always remained on the watch, with its sturdy bill protruded through the entrance, prepared to exclude every visitor except its mate.

At the end of the honeymoon the rightful owners returned. What was their surprise to find their nest preöccupied? The cock flew indignantly against his dwelling, to expel the intruders, but was met by the formidable beak of the male sparrow, which quickly repulsed the unlucky proprietor with a bleeding head and ruffled feathers. Trembling with rage and shame, and his bright eye darting fire, he returned to his bride, perched on a green bough, and seemed to hold an anxious colloquy with her. Then they took flight together, and soon disappeared.

Presently the hen-sparrow returned, and her husband began, as Cuvier conjectured, to give an animated account of his adventure, accompanying the recital with certain curious little cries which might well pass for derisive laughter. Be that as it it may, the prudent pair did not waste much time in chattering, but hastened out in turns to collect and store up a quantity of provisions. This accomplished, they both remained within, and now *two* stout beaks were placed to defend the entrance. Cries resounded in the air; crowds of swallows began to assemble on the roof. Cuvier recognized in the midst of them the expelled householders, making their wrongs known to each fresh arrival.

Ere long, there was assembled in full conclave upwards of two hundred swallows. While they were chattering in a style that fully rivaled the performances of many speakers in more ambitious and celebrated meetings, a cry of distress was heard from one of the window-sills. A young swallow, tired no doubt of the long parliamentary debate, had betaken himself to the pursuit of some flies who were buzzing about the window. Cuvier's pupils had placed a snare on the sill, and the poor little bird found one of his slender legs entangled by the cruel horsehair.

At the cry of the captive, about twenty of his brethren flew towards him, and tried to set him free; but in vain. Each effort only served to tighten his bands, and so increase his pain. Suddenly the swallows, as if with one consent, took flight, and wheeling in the air, came one by one and gave a sharp peck at the snare, which, after repeated pulls snapped in two, and the freed bird flew joyously away with his kind companions. During this scene, which passed within a few yards of Cuvier, and at about the same distance as the usurped nest, the tutor remained motionless, and the two sparrows never once stirred their threatening protruded beaks.

Suddenly, and swift as thought, flew a host of swallows against the nest; each had his bill filled with mud, which he discharged against the entrance, and then gave place to another, who repeated the same manœuvre. This they managed to accomplish while two inches distant from the nest, so as to keep out of reach of the beleaguered sparrows. Indeed the latter were so blinded by the first discharge of mud, that they no longer thought of defending themselves. Meantime the swallows continued to heap mud on the nest until it was completely covered; the opening would have been quite choked up but for the desperate efforts made by the sparrows, who by several convulsive shocks contrived to shake off some of the pellets. But a detachment of the implacable swallows perched on the nest, and with their beaks and claws smoothed and pressed down the tough clay over the opening, and at length succeeded in closing it hermetically. Then were heard from hundreds of little throats cries of vengeance and of victory!

But the swallows did not end their work here. They hastened to bring from all directions materials for a second nest, which they constructed over the blocked-up entrance of the first one; and in two hours after the execution of the sparrows, the new nest was inhabited by the ejected swallows.

The inexorable vengeance was now completed. Not only were the unfortunate sparrows doomed to expiate their crime by a lingering death, but they were forced during their torments to listen to the joyful song of the two swallows, the cause of their execution. During many days the hen rarely quitted the nest; she had laid six eggs, and while she was hatching them, her mate supplied her with insects for food. At the end of a fortnight, Cuvier remarked that the cock was busy all day in bringing an enormous quantity of insects to his household; and looking into the nest, he saw six little yellow bills all gaping wide for food. From that time it became a constant source of pleasure to the tutor to watch the progressive development of the little family. Their yellow beaks became black and shining, their downy bodies were covered with smooth and elegant plumage, and they began to accompany their mother in her short excursions from the nest. The cock taught his children how to seize their prey in the air; how to fly high when the atmosphere was calm, and the flies disported themselves in the upper regions; and how to keep near the ground when a storm was approaching; for then all insects seek a shelter.

Thus passed the summer, and autumn came. Crowds of swallows once more assembled on the roof of the Château de Fiqainville. They held regular conversations, and Cuvier amused himself with trying to interpret their language. The children of the nest were placed in the midst of the troop with the other young swallows; and one morning the whole assembly took flight simultaneously, and directed their course towards the east.

In the following spring two swallows, lean, and with ruffled feathers, came and took possession of the nest. Cuvier immediately recognized them; they were the identical birds whom he had watched with such interest the preceding year. They began to repair their dwelling, and to stop the chinks produced by the winter's frost; they re-lined the interior with soft dried moss and feathers, and then, as in the previous season, set out for an excursion.

The morning after their return, as they were gaily pursuing their prey close to Cuvier's window, for they were now quite tame, and accustomed to his presence, a hawk that was soaring in the air pounced suddenly on the cock. He struck him with his talons, and was bearing him off, when Cuvier fired at him with a fowling-piece, which happened luckily to be at hand. The brigand fell into the garden mortally wounded, and Cuvier hastened to relieve his poor little friend. The swallow was seriously wounded; the hawk's talons had deeply pierced his sides, and a grain or two of shot had grazed his breast, and broken one wing. The kind young man dressed the wounds with all possible care and tenderness, and then, with the assistance of a ladder, replaced him in his nest, while the poor hen fluttered sadly round her mate, uttering piercing cries of distress. During three days she only quitted the nest to seek for insects which she brought to her cock. Cuvier watched his poor little languishing head feebly raised to take the proffered food, but each day his strength visibly declined. At length, early one morning Cuvier was awakened by the cries of the hen, who was beating her wings against the window; he ran to the nest. Alas, it only contained a lifeless body! From that moment the hen drooped and pined away. She never left the nest, refused the food which Cuvier constantly offered her, and, literally broken-hearted, expired five days after the death of her beloved companion.

This little history left a strong impression on the amiable and gifted mind of the young tutor. It led him to devote his leisure hours to the persevering study of natural history; and many months afterwards he related the anecdote to the Abbé Tessier, who was paying a visit at the château. Revolutionary persecution had obliged this distinguished man to take refuge in Normandy, and accept the situation of physician to the hospital of Fécamp. Struck with the evident talent of Cuvier, he engaged him to deliver a course of lectures on natural history to the pupils attending his hospital; and wrote to introduce him to the notice of Jussieu and Geoffrey-Saint-Hilaire. Cuvier entered into correspondence with these and with other scientific men; and, after some time passed in profound study, he was appointed to fill the chair of comparative anatomy at Paris. The remainder of his glorious career is matter of history.

THE SMITH FAMILY.—Some hunter of autographs, says the Tribune, has been looking after this renowned family in Rode's N. Y. Directory. He finds 1,108 Smiths and 28 Smyths. Of these, 71 are simple John Smiths and 46 have John with a middle name; 45 William Smiths and 37 Williams with a middle name; 43 James Smiths and 29 James Smiths with some other prefix; 22 Thomas Smiths and 11 Thomases with an adjunct. There are 23 Samuel Smiths, 17 Philips, 23 Michaels, 20 Josephs, 7 Nicholas Smiths, 10 Peter Smiths, 23 Charles Smiths, and 20 Charles Smiths with an addition; 9 Alexanders, 15 Davids, 18 Edwards, and 19 George Smiths, with 24 George Smiths having a middle name. Only 1 Cato Smith, 1 Barney Smith and 1 Life Smith; 1 Daisy Smith and 1 Rose Smith; only 2 Christian Smiths. There are very many Widow Smiths. Among the latter 8 Widow Anne Smiths, and 8 Widow Catharines; 9 Elizabeth Smiths, including 7 widows. There are also 8 Widow Jane Smiths and 1 Jeannette; 4 Julia Smiths and 25 Widow Mary Smiths. In the entire list there is but 1 Patience Smith; but there are 5 Widow Sarah Smiths.

VIEWS OF CALIFORNIA.

The late arrivals from California have supplied the daily press with an unusual quantity of California matter. Some of the letters are hastily written and entirely worthless; others embody the results of experience and reflection, and will pay for reading. The following paragraph, from a letter of an artist, dated San Francisco, May 8, takes a common-sense view of things:—

"If you were out here now, you might have a fair chance of lining your pockets, by speculations in Humboldt and Trinity, as no doubt the lots will be up and off by daylight. I shall not, however, advise you to come, for that is not California fashion. Most of us have found it too perilous an enterprise to beg our friends to follow us. Even those who have been most successful, cannot, with any show of reason, say 'come,' for most of them are too well aware, that their fortunes were made by some peculiar turn of circumstances rather than by their own sagacity. No an emigrant should consult his own feelings, and be his own adviser. Let him store his mind with every possible intelligence concerning the country to which he contemplates removing, and then reflect if the energies of his mind and body are sufficient to undergo the fatigues and trials consequent upon a residence there. Let him think of the hardships he will be obliged to endure, and above all, let him ask himself the question whether his intellectual and business faculties are well adapted to sudden emergencies, and quick, clear habits of thinking and calculation to a profitable result. All this is important to emigrants going to *any* country, but to a far greater extent to those who are wending their way hitherward. They must make up their minds not to be too much elevated by success, nor dispirited by reverses. There are many here, perhaps hundreds, who have been rich once, and poor twice, all within the last six months. Of these, some are struggling along, considering what can be the matter with things, where there is so much gold about them—others have returned to their homes, dispirited and soured in soul, with curses loud and deep upon the country and their own folly."

A correspondent of the N. Y. Tribune, writing from Jacksonville, California, says:

"The most extravagant stories go to the States relative to these regions. They are apt to originate in this way: Some boy arrives here, and by luck hits a spot, and for two or three days may get an ounce. He immediately begins to count 300 days 300 ounces per year, and is rich in anticipation, not in one year, but in one week. He may work a month and not get more than enough to pay his board. Those large lumps which I heard of before I left New York, and have heard of here, if of large size, are invariably (I believe) ¾ or ⅞ quartz rock. As for myself, I do not regret coming, and hope and believe I shall do tolerably well; but if I were back, with my present knowledge, I would not come; and of the three or four hundred at this place, three-fourths of whom are from Connecticut, Massachusetts and Rhode Island, I think the majority would tell you the same. There is gold here, but it is thinly scattered over a wide extent of country, and sometimes a lucky man strikes a good spot and does extremely well; but these instances are like drawing a high prize in a lottery—and as we miners all have a chance, it would be strange if some one did not get the high prize. But rest assured there are a great many blanks to the prize. Tempted by such accounts, many a poor fellow will spend his little all to get here, and never realize enough to take him back. I have seen people arrive here who apparently did not dream of anything but walking about, picking up and filling their pockets at pleasure. Some who come to work are for a long time unable to find a spot where they can earn more than sufficient to pay current expenses. Others again, more fortunate, are earning from $5 to $10 per day, and with industry and economy can save something handsome in two or three years, provided the diggings hold out. There has been a great quantity of gold dug in this neighborhood within the two last years, but all the cream has been taken off."

CURIOUS CASES.

We dropped in at the Charity Hospital yesterday, June 28, says the editor of the New Orleans Picayune, for a few minutes, and two curious cases were politely shown to us, by the house physician. The first was that of a stout, hearty Irishman, who has not breathed through his mouth or nostrils for two months. He had suffered from a contraction of the under part of the wind-pipe, and was at times nearly suffocated. An incision was made in the neck, into the wind-pipe, below the diseased part, and a crooked silver tube, about three inches long, with a rim on one end, inserted, through which the patient now breathes. In speaking, this man is obliged to put his finger on the end of the tube in order to articulate. The patient now eats, drinks and smokes with great facility, and says that he is heartier than he ever was before. The disease of which the patient has been cured is very similar to that which proved fatal to Gen. Washington. The operation, which modern science has introduced, had not been thought of in the days of Washington, or the "father of his country" probably might have survived many years longer.

The second case that we noticed, was that of Patrick Markey, a fine-looking laboring man, about 35 years of age. He says that on Monday night last, he was quite drunk, and laid down on the side-walk. After a time he rose and went home to his family, near by, going to bed, and sleeping until morning. On awakening in the morning he told his wife that he had a curious pain and sensation in his right ear. He attempted to walk, but fell down. On an attentive observation, his wife discovered that the cavity of his right ear was filled with lead, which would not come out, as it was fitted to the different curiously shaped cavities, and appeared to be largest beyond the opening of the aperture. The lead must have been poured into the ear in a melted state, in order to have thus shaped itself; besides, the patient's ear and face were badly burned, as if by contact with a heated metallic substance. The patient has not the least recollection or conjecture by whom it could have been done, nor does he remember having felt any pain in the ear until morning. A part of the lead nearest the opening of the ear was abstracted by a physician previous to the patient's going to the Charity Hospital.

FREE SCHOOLS WANTED IN OHIO.

The Secretary of State in Ohio, in his late report on Public Schools, gives the following extract from the returns of the Superintendent of Ashtabula Co. They consist of questions proposed to candidates for the office of teacher, with their answers as given in writing. We print them as curiosities:—

First Question.—Write the delineation of education.

Answers.—'Restoring the mind.' 'Noaladg.' 'Knowledge learned from books.' 'Form of the mind.' 'Formation of manners.' 'Instruction of children.' 'Forms the common mind.' 'Art of study.' 'Artificial knowledge.' 'Art of learning.' 'Science of school advantages.' 'One great obsticle of the mind.' 'Science of poetry.' 'To get a lesson well and excel in every study.' 'A knowledge of the things of this world, and that of the world to come.' 'Science of knowledge.'

Second Question.—Define Omnipotence.

Answers.—'Unbelief.' 'Impudent.'—'Power.' 'A superior being always present.' 'Almighty.' 'Pertaining to Deity.' 'Supreme Power.' 'God.' 'Pertaining to God.' 'Supremeness.' 'Greatness.' 'Useful.' 'Hardness of feeling.' 'Reverence.' 'One who formed the world.' 'God.' 'Joy.' 'Peace.' 'Great.'

Third Question.—Define Avarice.

Answers.—'Forcible.' 'Accessive love of money.' 'Vice.' 'Worldly mind.' 'Begrudge others happiness.' 'Begrudging others wealth.' 'Extensive good.' 'Circular.' 'Superstions.' 'Theft.' 'Hatred.' 'To average.'

Fourth Question.—Define Ærial.

Answers.—'One who sails in the air.' 'Pertaining to the sun.' 'Something that affects the air.' 'Lower Heavens.' 'Heavenly space.' 'Bright.' 'Ærial light.' 'Cold regions.' 'Heavenly regions.' 'Heavenly.' 'Honor.' 'Songster.' 'Ærial songster.' 'A circle.' 'The *arc* of a summit.' 'Debolish.'

Fifth Question.—Define Disdain.

Answers.—'Gone.' 'Bad character.' 'To submit.' 'To restrain from.' 'To feel above a mean thing.'

Sixth Question.—Define Finite.

Answers.—'Mean.' 'Good.' 'Infinite.' 'Never ending.' 'All wise.' 'Appellation of good.' 'Unbounded.' 'Finished.' 'The last.' 'The end.' 'A gloomy situation.' 'Hard.' 'Conclusion.' 'Perfect.' 'The end.' 'Common.' 'Destroyed.' 'Anything that can be defined.' 'With end.' 'Holy.'

Seventh Question.—Define Demolish.

Answers.—'Devoir.' 'To obliterate.' 'Done.' 'Rage.' 'Raise.' 'Consume.'

Eighth Question.—Define Parsimony.

Answers.—'Dividing sentences into words.' 'To deal close.' 'To grow smaller.' 'A city.' 'Nice—particular.' 'Estate.'

Ninth Question.—Define Terrestrial.

Answers.—'Innocent.' 'Beautiful.' 'Heavenly.' 'Round and large.' 'Beautiful.' 'Large.' 'Hateful.' 'Great.'

Tenth Question.—Define Delusion.

Answers.—'Noise.' 'Ridicule.' 'Destruction.' 'A sort of belief.' 'Blotted out.' 'Something deceiving.' 'Mormonism.' 'A lost being.' 'Anguish.' 'Lead away from the right.' 'In a wrong path.' 'Craze.'

Answer to one of the questions in Grammar. 'Sary sits the beste.'

Spelling of proper names.—'Missussourie.' 'Louisanna.' 'Cinciniaty.' 'Sioto.' 'Mane.' 'Loosana.' 'Congrengrenation.' 'Sioty.'

THE HIPPOPOTAMUS IN THE LONDON ZOOLOGICAL GARDENS.—Professor Owen has just published a report on this valuable acquisition to the Zoological Society, from which it appears that the hippopotamus, now safely housed in his comfortable quarters in the Regent's Park, was captured in August, 1849, about 1,350 miles above Cairo. The hunters having previously wounded its mother, had their attention attracted to the thick bushes on the river's bank, in which the young animal was concealed. When discovered, the calf made a rush to the river, and nearly escaped, owing to the slipperiness of its skin, and was only secured by one of the men striking the boat-hook into its flank. The hippopotamus is now only ten months old, and measures seven feet long, and six and a half in girth at the middle of the barrel-shaped trunk, which is supported clear of the ground on very short and thick legs. When awake, it is very impatient of any absence of its favorite attendant, rises on its hind legs, and threatens to break down the wooden fence by butting and pushing against it in a way strongly significative of its great muscular force. Its appetite has been in no respect diminished by the confinement and inconvenience of the sea voyage, or by change of climate.

FELINE AFFECTION.—A few weeks since, says the Huddersfield Chronicle, a family came from Leeds, and took up their residence in Northumberland street, Huddersfield. Among other favorite animals and treasures brought to their new home, was a cat, which, having been carefully secured in a basket, was safely lodged in her new habitation. Poor puss had, in secresy, a few days before leaving Leeds, given birth to a number of kittens, and to the surprise of all, after being absent from this town a day or two, she made her appearance in Huddersfield with one of the kittens in her mouth, which she had brought a distance of sixteen miles without its sustaining the least injury. Having lodged this pledge of her affections in its new home, puss again took her departure, but was not so successful in the second as in her first attempt. She reached Leeds in safety, and brought away another of her charge, but is supposed to have become quite exhausted by these repeated journeys, for a few days since the old cat and her offspring were found dead, side by side, in Bradley Wood, near Huddersfield, without any marks of violence on either of them, leaving no doubt that death was caused by over-exertion.

ÆRIAL NAVIGATION.—Capt. Taggart made a balloon ascension from Lowell, Mass., on the 4th inst., which is thus described in the Lowell Courier:—

"The balloon ascension of Mr. Taggart, yesterday, is represented as having been eminently successful and brilliant. The æronaut was desirous of demonstrating that he could ascend and so guide his machine as to return or move to any given point. For this purpose he constructed an immense balloon of 33 feet in diameter, with a car attached 10 or 12 feet long. To the sides of the latter are attached two cranks, which being turned by the hands operate large fans against the currents of air. It is the first balloon of the kind ever constructed, and this of course was the first ascension. Mr. Taggart has patented his invention or improvement. At 4 o'clock he took his seat in the car, and ascended in beautiful style, bearing off in direction of Salem. He went three miles over the harbor of Salem, and then turned about to return to Lowell, whence he started. He came back as far as Middleton, and was so tired with working his wings or fans, that he thought best to decend at that place, which he did at half past five. His highest point of ascent was five miles. He states that as he passed Bunker Hill Monument it appeared in the distance about the size of a man. He passed over a shower—and while it was raining beneath him, he sat in his car completely encrusted with frost, as if he had just emerged from a snow storm.

RECOVERY OF TREASURE IN CUMBERLAND ISLAND.—The Savannah Georgian understands, that a party who had been excavating on the South end of the Cumberland Island for some time past, succeeded in finding and carrying off a large amount of treasure. The existence of this treasure has long been a matter of speculation, and many persons have hitherto been attracted to the place by reports of its whereabouts, but have been unsuccessful in their attempts to discover it. The present party, it appears, procured their information in regard to its locality, from an old man, long suspected of having been connected with piratical operations, and have thus been successful in securing the long-hidden treasure. A schooner had been lying off and on the south end of the Island several days, whose movements created some surprise. She at length came in, took the party on board, and sailed for parts unknown. The party consisted of fifteen persons.

TOBACCO GROWING IN ONONDAGA CO.—The Syracuse Star says: Robert Fleming and Peter H. Reed have purchased a fifty-acre lot some three miles north-west of this city, near the village of Liverpool, and are planting the whole of it with tobacco. Some twenty men are now employed there. We learn also that they have several other fields in different sections of this country, from all of which their crops will be very heavy. These gentlemen have been very successful for several years past, in growing this article at Manlius. Onondaga, then, it seems, is to become far famed for her tobacco, as well as salt productions.

Variety.

Speaking of the Monument to Washington, R. C. Winthrop says: "Build it to the skies—you cannot outreach the loftiness of his principles! Found it upon the massive and eternal rock—you cannot make it more enduring than his fame! Construct it of the peerless Parian marble—you cannot make it purer than his life! Exhaust upon it the rules and principles of ancient and modern art—you cannot make it more proportionate than his character!"

The cheap postage system continues to work well. The four last years of cheap postage, compared with the last four years of high postage, produced as follows:—

High Postage.		Cheap Postage.	
Year 1842	$4,546,000	Year 1846	$3,487,000
1843	4,296,000	1847	3,955,000
1844	4,237,000	1848	4,371,000
1845	3,289,000	1849	4,705,000

A scientific writer in the Journal de Pharmacie recommends pulverized plaster of paris, well dried, and mixed with rather more than one-fifth its weight of powdered charcoal, as a cheap and most effective mixture for removing the noxious effects of decomposing organic matter. This compound combines with the ammonial products which would otherwise escape and forms a most valuable manure.

At a recent meeting of the Royal Institution, in London, Professor Owen exhibited, among other fossils, the arm bone of an extinct species of lizard, which was four and a half feet long and thirty-two inches in circumference. Professor Owen remarked, that the animal to which this belonged must have been ninety feet in length.

M. Garot obtains, by acting upon the root of rhubarb by nitric acid, a substance which he calls *erythrose*. It combines with the alkalies, forming coloring compounds susceptible of application in the arts. The compounds with potash and with ammonia possess, according to M. Garot, a coloring powder many times greater than that of cochineal.

A San Francisco paper says that it already hears "of enterprising shippers intending the establishment of steamers between this port and Canton, via Honolulu; and not less than six large vessels are expected daily in the harbor, freighted with the rich manufactures of the celestial world."

On Tuesday afternoon of last week, the lady of Rev. Mr. Fay, of New York, threw herself overboard from the "Bay State" steamer, about an hour after she had left the city for Fall River. The cause of the lamentable occurrence is supposed to have been insanity.

It is said that Liebeg, the eminent German chemist, who ranks unquestionably at the head of his profession, is about to visit the United States to lecture.

Carlyle says there are many millionaires whose note of hand will go to any length in the streets of London, but to whom, in Heaven's Bank the stern answer is, "No effects."

About the year 1684, the Legislature of Pennsylvania passed a resolution that "no member should come to the House *barefoot, or eat his bread and cheese on the steps.*"

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh, Quarterly,* and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator,* the sparkling *Examiner,* the judicious *Athenæum,* the busy and industrious *Literary Gazette,* the sensible and comprehensive *Britannia,* the sober and respectable *Christian Observer;* these are intermixed with the Military and Naval reminiscences of the *United Service,* and with the best articles of the *Dublin University, New Monthly, Fraser's, Tait's, Ainsworth's, Hood's,* and *Sporting Magazines,* and of *Chambers'* admirable *Journal.* We do not consider it beneath our dignity to borrow wit and wisdom from *Punch;* and, when we think it good enough, make use of the thunder of *The Times.* We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable,* because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

TERMS.—The Living Age is published every *Saturday;* price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

CLUBS, paying a year in advance, will be supplied as follows:

Four copies for	$20 00
Nine " "	40 00
Twelve " "	50 00

Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars.

Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers.

Any number may be had for 12½ cents; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. JOSEPH STORY.

CAMBRIDGE, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. JAMES KENT.

NEW YORK, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

WASHINGTON, Dec. 27, 1845. J. Q. ADAMS.

Published by E. LITTELL, & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

The Sabbath Recorder.

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society

AT NO. 9 SPRUCE-ST., NEW YORK.

Terms:

$2 00 per year, payable in advance. $2 50 per year will be charged when payment is delayed till the close of the year.

☞ Payments received will be acknowledged in the paper so as to indicate the times to which they reach.

☞ No paper discontinued until arrearages are paid except at the discretion of the publisher.

☞ Communications, orders and remittances, should be directed, post-paid, to

GEO. B. UTTER, No. 9 Spruce st., New York.

W D Gill

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

VOL. VII.—NO. 6. NEW YORK, FIFTH-DAY, JULY 25, 1850. WHOLE NO. 318.

The Sabbath Recorder.

For the Sabbath Recorder.

THE NORTH-WESTERN ASSOCIATION.

The Seventh-day Baptist North-Western Association held its Fourth Anniversary at Milton, Wisconsin, on the fourth, fifth, and seventh days of the seventh month. The session was one of delightful interest and much importance.

Elder Stillman Coon, who is at present supplying the church at Milton, preached the opening sermon, from Nehemiah 6: 3—"*I am doing a great work, and I cannot come down.*" It was a sound, practical discourse, upon the great work which we, as Christian men, have before us in promoting the cause of God and truth in this western land, and the importance of our having a Nehemiah spirit, that the work of the Lord be not hindered.

Bro. Adin Burdick, of Albion, was elected Moderator, and W. H. Redfield and Orlenzo Allen, Clerks. The reading of letters of the churches showed a pleasing progress of the cause of righteousness in this growing vineyard of the Lord. Three new churches were added to the Association the present year, each with a settled pastor as part of its representation—Farmington, Ill.; Berlin, in Marquette Co., and Christiana, Dane Co., Wisconsin. The delegation from most of the churches was quite numerous, so that the representation of the Sabbatarian interest in the West was worthy and effective. The business of the session was transacted with a good deal of eclat and tact. We had the following ministering brethren in attendance; Daniel Babcock, Stillman Coon, Zuriel Campbell, O. P. Hull, Julius M. Todd, Richard C. Bond, Samuel Davison, and Varnum Hull from the Central Association. Eld. Hull, and Bro. Maxson Green from Alfred, N. Y., were invited, and took their seats and acted with the Association. The character and influence of the Association were akin to our Associations at the East, and there is evidently a growing confidence and buoyancy in the defense of our peculiar views of the law and institutions of Jehovah. All the letters of the churches, and all the communications of brethren, breathed the fullest confidence in the success of the cause at the West. After the reading of the letters, the usual Committees were appointed, and the arrangements made for preaching and collections on the subsequent days of the session.

The second day of the session was mostly occupied in the discussion of the resolutions given below. The first, introduced by Dea. J. Potter, elicited a good deal of zeal and warm admonition, chiefly from deacons and lay members of the delegation, which came down upon the ministry like King David's excellent oil. All were glad to see so much concern for family religion, and that ministerial labor was so well appreciated and earnestly coveted for the promotion of piety in families feeling their need of it. The resolution is as follows:—

Resolved, That, under a feeling sense of the worth of souls, we recommend to our ministering brethren the examples of our Savior and his apostles in their manner of preaching—to teach from house to house—to warn the people, as Paul did, with many tears—to go forth weeping, bearing precious seed, filled with the Holy Spirit, assured that they will return rejoicing, in company with a large number of young converts, who have repented of their sins, and had their names written in the Lamb's book of life.

The following Report of the Committee on Resolutions, was received and adopted after interesting and appropriate remarks:

Resolved, That the obligations of Sabbath-keepers to let their light shine, are not only undiminished at the West, but their responsibilities grow with their growth.

This resolution was sustained by Zuriel Campbell and A. W. Coon.

Resolved, That while we teach others the claims of God's Sabbath, we ought to see to it that there be no Sabbath desecration among ourselves.

Advocated by O. P. Hull and A. P. Stillman.

Resolved, That the gospel commission requires of us all the missionary labor in which we, as a denomination, are now engaged, and more; and that the increasing openings for such labor ought to be regarded as so many loud calls upon this Association to come up to the help of the Lord in this work.

Samuel Davison and B. F. Bond spoke upon the above resolution.

Resolved, That the increasing number of converts to the Sabbath observance, and the revolution in public opinion now progressing in society, are so many practical demonstrations that the efforts of the American Sabbath Tract Society are important and effective, and furnish so many loud calls for increasing such efforts.

Sustained by Varnum Hull and Dea. J. Potter.

Resolved, That the Sabbath Recorder has our undivided approval as a denominational organ, and we recommend it to every friend of the Sabbath in the West.

Remarked upon by Stillman Coon and Varnum Hull.

Resolved, That, next to the cultivation of the principles of piety in our own hearts and in our churches, we should cherish a deep interest in the subject of Education, that we, as a denomination may, not only exhibit to the world a consistent and enlightened piety, but exert that moral and social influence in community and the country which shall command the respect of our neighbors, and secure us from religious, social and political degradation; and that we commend to this Association the schools at Milton, Wis., and Farmington, Ill., as worthy of their patronage.

W. H. Redfield and A. W. Coon advocated this resolution.

The preaching on Sabbath and first days was by Elders Varnum Hull and Samuel Davison, alternately. The Milton Church have a commodious meeting-house in progress of building, but not finished; consequently the meetings on the Sabbath day and on the first day of the week were held in a new barn. The congregations were large, and overflowed the place of meeting. I believe a deep religious feeling pervaded these meetings, and I hope to hear of much good following this annual convocation. The collection for the Missionary Society amounts to $41, which, with some other sums, will be forwarded to the Treasurer of the parent Board before the next Anniversary. The collection for the Tract Society was $16 61.

The closing meeting of the Anniversary was held on the afternoon of the first day of the week, in conjunction with the North-Western Seventh-day Baptist Missionary Society, which collects for the foreign mission, and disburses its home missionary contributions within its own appropriate field at the West. By this time the missionary feeling glowed with considerable ardor, and the following resolution was passed with a loud and unanimous *aye*, that told upon every heart:—

Whereas, it has been reported to us that the Board of the Seventh-day Baptist Missionary Society have in contemplation to keep Elder Wm. M. Jones, late missionary of the Baptist Free Mission Society, in his field of labor in Hayti, therefore, *Resolved*, That we approve the measure, and heartily pledge our full coöperation in sustaining him and their other missions.

Elder Daniel Babcock publicly pledged himself, that if the sum of $5,000 for the proposed mission buildings at Shanghai be likely to be realized, he will pay one hundred dollars to that object.

This Association has a Tract Agency for the western country—Elder Stillman Coon being agent; and by resolution he was instructed to ask for half of the collection taken on behalf of the American Sabbath Tract Society to be returned in Tracts, with another purchase to be made with contributions taken for that object, for distribution in these parts.

The Association ordered their minutes printed in a pamphlet form, and then adjourned to meet in Christiana, Dane Co., Wis., on the fourth day of the week before the first Sabbath in October, 1851; Elder Samuel Davison to preach the opening sermon, and Elder O. P. Hull alternate.

I am delighted with the locations of the Sabbath-keepers in all this country, so far as I have seen them. It can never be said that at the West the Sabbatarians are all in a *hard country*, and always away in some corner. As a farming population, their situations average with the very best in the West. 'Mine host' (Joseph Goodrich) and some of his neighbors, have a commanding influence in the rising village of Milton, as merchants and mechanics. I am still better pleased to find that our brethren here have not altogether smothered their piety in their teeming wheat fields or other speculations. I believe there is a living stamen here, that is budding, and will blossom and bear fruit an hundred fold. God has surely sent Sabbath-keepers here to stand upon high places of the land; and he will, I doubt not, give power to his witnesses to testify for him in the swelling population that is yet to cover the fertile prairies of the *West*. I feel confident that the present generation of laborers in God's harvest will see the West return every dollar that the *East* has done for her, with a hundred per cent interest.

S. D.

Sons of Temperance.—The National Division of the Sons of Temperance held their annual session this year at Boston, commencing on the 11th of June. The following items, taken from a report, will show the kind of business transacted:—

A very impressive and appropriate funeral ceremony was submitted by Rev. A. L. Stone, and adopted.

A proposition for a new ritual for subordinate Divisions is to be submitted to the several Grand Divisions for an expression of opinion. The matter will be definitely acted upon next session.

The Tract movement was universally popular and efficient. It was reported that over 300,000 of Greeley's, and 150,000 of Cary's Tract, had been distributed—and the work had just begun. M.W.P. Oliver, and P.M.W.P.s White and Cary, were appointed a Committee, with instructions to vigorously follow up the enterprise. They design to bring out one Tract a month if possible.

The obligation was so altered as to remove all doubt about the total abstinence pledge being perpetual. This was declared ever to have been the spirit of the pledge, and it is now made clearly the letter also.

The eighth annual session will be held in Toronto, Canada West, on the third Tuesday in June, 1851.

The whole number of members of the Order in the United States and British Provinces is about 300,000.

From the Allegany County Advocate.

THE FOURTH AT ALFRED.

The Annual Exercises at Alfred Academy, for the past few years, have attracted the attention of the public. This year they fell upon the Fourth, and some four or five thousand persons—nearly one quarter of them ladies—assembled to participate and enjoy the exercises of the occasion. The names of some sixty students—male and female—were upon the programme, and the compositions were quite interesting, and adapted to the occasion. The students acquitted themselves with much credit, and reflected honor upon the Institution and the Principals. We forbear criticism or praise where all was so generally acceptable. The officers of the Institution, the officers of the day, and the people of the village, are worthy of praise for the admirable accommodation of the great number of people assembled.

Rev. Mr. Hequembourg, of Dansville, delivered the Annual Oration, which was a highly interesting and able production. The exercises were interspersed with vocal music by the Academic Choir and music by the Andover Band. The Choir and the Band both received commendations from the Assembly.

At the table, in the Academy Hall, after dinner, toasts and speeches, in old-fashioned style, (but without the hurrah and the liquor,) were in order. We insert a few of the sentiments:—

The Pulpits of America.—The originators, sustainers, and perpetuators of this young and glorious Republic. W. C. Kenyon.

Instructors of the Youth of the Nineteenth Century.—Powerful allies to the pulpit. Rev. Joel Wakeman.

The American Press.—Earth's freest and best—long may the Western World be blest with its radiance. Rev. Mr. Rose.

The Educator and the Press.—Adjuncts in human improvement—the one necessary to the other—*both*, rightly directed, will effect the moral and intellectual renovation of the world.

Alfred Academy—May it continue to rise as a literary institution, till it shall be surpassed by none of any grade, as now it is unsurpassed by any of its own grade. Rev. James Bailey.

Friendship Academy—May the noon of the nineteenth century be but the morning of *her* glory. Rev. O. B Call

Old-fashioned dinners—old-fashioned days—old-fashioned men, and old-fashioned women, the lever, with the Bible for the fulcrum, to elevate the world. Rev. H. Pattengill.

Southern New York—A hilly and exalted region—an inspirer of quick thought and impassioned eloquence. Rev. T. E. Babcock.

The Students of Alfred Academy—Opening flowers in the wreath of our nation's glory—may they scatter fragrance and beauty through the world. Rev. F. Lilly.

The Patrons of Alfred Academy—May they ever be inspired with that interest in the education of the rising generation, which they have manifested since the founding of this institution. J. M. Allen.

Ladies of our Literary Institutions—May they ever spurn the rule of fashion, and be true and zealous reformers. Rev. Mr. Woodcock.

Colleges—What the sun is to the physical world, Colleges are to the intellectual. W. C. Kenyon.

Academies—Primary satellites, without which the central suns could not exist. J. M. Allen.

Common Schools of America—Little acorns of a future noble forest—give them a goodly culture. D. Ford.

Alfred Academy—A green oasis in the midst of a literary desert—may Heaven's smiles rest upon it, until its refreshing influence renovates this entire region. Rev. Joel Wakeman.

Physicians of Western New York—Eminent in their profession, and always foremost in advaning the educational interests of this country. W. C. Kenyon.

Alfred Academy—In Western New York, like Saul of Israel among *his brethren*, stands head and shoulders above all *her sisters*. Dr. B. Babcock of Friendship.

Richburg and Alfred—May FRIENDSHIP ever exist between them. W. C. Kenyon.

All in all, the day and the occasion was a proud one for Alfred. The founders of the Institution and the Principals have much occasion to congratulate themselves upon the success of the Academy, and we are rejoiced to hear that they are reaping the reward of their efforts in substantial patronage. The Institution is an honor to the County and Western New York. May prosperity ever attend it.

THE SOWER TO HIS SEED.

FROM THE GERMAN.

Sink, little seed, in the earth's black mould,
Sink in your grave so wet and so cold—
There must you lie;
Earth I throw over you,
Darkness must cover you,
Light comes not nigh.

What grief you'd tell, if words you could say!
What grief make known for loss of the day;
Sadly you'd speak:
"Lie here must I ever?
Will the sunlight never
My dark grave seek?"

Have faith, little seed; soon yet again
Thou 'lt rise from the grave where thou art lain,
Thou 'lt be so fair,
With thy green shades so light,
And thy flowers so bright,
Waving in air.

So must we sink in the earth's black mould;
Sink in the grave so wet and so cold;
There must we stay,
Till at last we shall see
Time turn to eternity,
Darkness to day.

GOSSIP ABOUT CHILDREN.

BY LEWIS GAYLORD CLARK.

I desire now to narrate to you a circumstance which happened in the family of a friend and correspondent of mine in the city of Boston, some ten years ago, the history of which will commend itself to the heart of every father and mother who has any sympathy with or affection for their children. That it is entirely true, you may be well assured. I was convinced of this when I opened the letter from L. H. B——, which announced it, and in the detail of the event which was subsequently furnished me. A few weeks before he wrote he had buried his eldest son, a fine, manly little fellow, of some eight years of age, who had never, he said, known a day's illness until that which finally removed him hence, to be here no more. His death occurred under circumstances which were peculiarly painful to his parents. A younger brother, a delicate, sickly child from its birth, the next in age to him, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, every precaution had been adopted that prudence suggested, to guard the other members of the family against it. But of this one, the father's eldest, he said he had little to fear, so rugged was he, and so generally healthy. Still, however, he kept a vigilant eye upon him, and especially forbade his going into pools and docks near his school, which was his custom sometimes to visit; for he was *but* a boy, and "boys *will* be boys," and we ought more frequently to think that it is their *nature* to be. Of all unnatural things, a reproach almost to childish frankness and innocence, save me from a "*boy man!*" But to the story.

One evening this unhappy father came home, wearied with a day's hard labor, and vexed at some little disappointment which had soured his naturally kind disposition, and rendered him peculiarly susceptible to the smallest annoyance. While he was sitting by the fire in this mood of mind, his wife entered the apartment and said:

"Henry has just come in, and he is a perfect fright; he is covered from head to foot with dock-mud, and is as wet as a drowned rat."

"Where is he," asked the father, sternly.

"He is shivering over the kitchen fire. He was afraid to come up here when the girl told him you had come home."

"Tell Jane to tell him to come here this instant," was the brief reply to this information.

Presently the poor boy entered, half perished with affright and cold. His father glanced at his sad plight, reproached him bitterly with his disobedience, spoke of the punishment which awaited him in the morning as the penalty for his offense; and in a harsh voice concluded with—

"Now, sir; go to your bed!"

"But, father," said the little fellow, "I want to tell you—"

"Not a word, sir; *go to bed!*"

"I only wanted to say, father, that—"

With a peremptory stamp, an imperative wave of his hand towards the door, and a frown upon his brow, did that father, without other speech, again close the door of explanation or expostulation.

When the boy had gone supperless and sad to his bed, the father sat restless and uneasy while supper was being prepared; and at tea-table he ate but little. His wife saw the real cause or the additional cause of his emotion, and interposed the remark—

"I think, my dear, you ought at least to have heard what Henry had to say. My heart ached for him when he turned away, with his eyes full of tears. Henry is a good boy after all, if he *does* sometimes do wrong. He is a tender-hearted, affectionate boy. He always was."

And therewithal the water stood in the eyes of that forgiving mother, even as it stood in the eyes of Mercy, in the "house of the interpreter," as recorded by Bunyan.

After tea, the evening paper was taken up; but there was no news and nothing of interest for that father in the journal of that evening. He sat for some time in an evidently painful reverie, and then rose and repaired to his bedchamber. As he passed the bedroom where his little boy slept, he thought he would look in upon him before retiring to rest. He crept to his low cot and bent over him. A big tear had stolen down the boy's cheek, and rested upon it; but he was sleeping camly and sweetly. The father deeply regretted his harshness as he gazed upon his son; he felt also the "sense of duty;" yet in the night, talking the matter over with the lad's mother, he resolved and promised, instead of punishing, as he had threatened, to make amends to the boy's aggrieved spirit in the morning for the manner in which he had repelled all explanation of his offense.

But that morning never came to that poor child in health. He awoke the next morning with a raging fever on his brain, and wild with delirium. In 48 hours he was in his shroud. He knew neither his father nor his mother, when they were first called to his bedside, nor at any moment afterward. Waiting, watching for one smile of recognition, hour after hour, did that unhappy father bend over the couch of his dying son. Once, indeed, he thought he saw a smile of recognition light up his dying eye, and he leaned eagerly forward, for he would have given worlds to have whispered one kind word in his ear, and have been answered; but that gleam of apparent intelligence passed quickly away, and was succeeded by the cold, unmeaning glare, and the wild tossing of the fevered limbs, which lasted until death came to his relief.

Two days after, the undertaker came with the little coffin, and his little son, a playmate of the deceased boy, bringing the low stools on which it was to stand in the entry hall.

"I was with Henry," said the lad, "when he got into the water. We were playing down at the long wharf, Henry, and Charles Munford, and I; and the tide was out very low; and there was a beam run out from the wharf; and Charles got out on it to get a fish-line and hook that hung over where the water was deep, and the first thing we saw, he had slipped off, and was struggling in the water!

"Henry threw off his cap, and jumped clear from the wharf into the water, and after a great deal of hard work got Charles out; and they waded through the mud to where the wharf was not so wet and slippery; and then I helped them climb up the side. Charles told Henry not to say anything about it, for if he did, his father would never let him go near the water again. Henry was very sorry; and, all the way going home, he kept saying—

"'What will father say when he sees me to-night? I wish we had not gone to the wharf!'"

"Dear, brave boy!" exclaimed the bereaved father; "and *this* was the explanation which I cruelly refused to hear!" and hot and bitter tears rolled down his cheeks.

Yes, that stern father now learned, and for the first time, that what he had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self, had hazarded life for another. It was but the quick prompting of that manly spirit which he himself had always endeavored to graft upon his susceptible mind, and which, young as he was, had already manifested itself on more than one occasion.

Let me close this story in the very words of that father, and let the lesson sink deep into the heart of every parent who shall peruse this sketch:—

"Everything that I now see, that ever belonged to him, reminds me of my lost boy. Yesterday, I found some rude pencil sketches, which it was his delight to make for the amusement of his younger brother. To-day, in rumaging an old closet, I came across his boots, still covered with dock mud, as when he last wore them. (You may think it strange, but that which is usually so unsightly an object, is now 'most precious to me.') And every morning and evening, I pass the ground where my son's voice rang the merriest among the playmates.

"All these things speak to me vividly of his active life; but I cannot—though I have often tried—I *cannot* recall any other expression of the dear boy's face than that mute, mournful one with which he turned from me on the night I so harshly repulsed him. Then my heart bleeds afresh!

"Oh, how careful should we all be that, in our daily conduct towards those little beings sent us by a kind Providence, we are not laying up for ourselves the sources of many a future bitter tear! How cautious that, neither by inconsiderate nor cruel word or look, we unjustly grieve their generous feeling! And how guardedly ought we to weigh every action against its motive, lest, in a moment of excitement, we be led to mete out to the venial errors of the human heart the punishment due only to willful crime!

"Alas! perhaps few parents suspect how often the fierce rebuke, the sudden blow, is answered in their children by their tears, not of passion, nor of physical or mental pain, but of a loving, yet grieved or outraged nature."

I will add no word to reflections so true, no correlative incident to an experience so touching.

EASTER IN POLAND.

The Fast during Lent is regulated in a great measure by the feelings of the individuals; some reject animal food altogether; others eat milk and butter, to which they add eggs; and some venture to take a little meat or bacon occasionally. In large establishments in the country, the servants generally agree among themselves to what extent they will carry their fasting; and then a deputation waits upon *Pan* (the master) to know if they may be allowed to fast. The permission is generally granted; and the usual mode of fasting is to reject every kind of animal food except fish. To make amends for this abstinence, they eat oil of rape three times a day with their *sauer kraut* and other vegetables, and they indulge occasionally in fish and salt herrings.

In this way the working classes, in country places in Poland, pass the whole of Lent; and Good Friday is not distinguished, unless it be as a day of preparation for the delicacies which are to grace the table on Easter Sunday. The farm-servants, who have families, and who are engaged by the year, have an extra allowance of grain. The mill is besieged for days before, every one coming with his bushel to be ground. Their houses are whitewashed within for the occasion, and they generally have something new. They make large flat cakes, called *Plaski*, nearly of the same materials as our cross-buns, and as much food is prepared on the Friday and Saturday as will last without cooking till Tuesday. A long table is set out in the ordinary dining-room, with all the dishes on it, with a proportionate number of bottles of wine, beer, porter, &c., and a great profusion of hard eggs, and some parts of butter in the form of lambs; but in case the Jews, whose feast of the Passover falls generally at the same time, should be too much flattered, it is absolutely necessary that a roast pig should form one of the dishes. A plate with water, and a brush made of the stalks and heads of rye, are placed on a small table ready for the priest, who comes on Saturday evening, or after service on Sunday morning, to bless the food. Everybody goes to church as early as six o'clock, dressed in their gayest clothes, and they return at nine, when the priest arrives. He merely reads some prayers in Polish from a book, the crucifix resting on his left arm; after which, he sprinkles the table with the water which has been prepared for him, and then retires. No one is allowed to eat till after the priest is gone; but the master takes a dish of eggs, cut in pieces, into the kitchen, and, eating a bit himself, distributes the rest among the servants, who advance according to their age or supposed dignity, the head servant acting as spokesman for the rest in good wishes, &c. After they have all partaken, the master retires, and the cook carries off from the table as much as is wanted for the servants' breakfast, which is no trifle; for, as if to make amends for their abstinence during Lent, the quantity the Polish servants eat during the first three days of Easter is perfectly astonishing.

During the whole of the Easter week, visits are paid and received incessantly; people going from house to house, and eating hard eggs at every place they go to. It is also the custom to present the guests with eggs boiled hard, and their shells painted with various devices. [Ladies' Companion.

"SMALL SWEET COURTESIES OF LIFE."

From a Letter of Wm. Wirt to his Daughter.

I want to tell you a secret. The way to make yourself pleasing to others, is to show that you care for them. The whole world is like the miller at Mansfield, "who cared for nobody—no, not he—because nobody cared for him." And the whole world will serve you so, if you give them the same cause. Let every one, therefore, see that you do care for them, by showing them what Sterne so happily calls "the small sweet courtesies of life," those courtesies in which there is no parade, whose voice is too still to tease, and which manifest themselves by tender and affectionate looks, and little kind acts of attention—giving others the preference in every little enjoyment, at the table, in the field, walking, sitting, or standing. This is the spirit that gives to your time of life, and to your sex, their sweetest charms. It constitutes the sum total of all the witchcraft of woman. Let the world see that your first care is for yourself, and you will spread the solitude of the upas tree around you, in the same way, by the emanation of a poison which kills the juices of affection in its neighborhood. Such a girl may be admired for her understanding and accomplishments, but she will never be beloved.

The seeds of love can never grow but under the warm and genial influence of kind feelings and affectionate manners. Vivacity goes a great way in young persons. It calls attention to her who displays it; and, if it then be found associated with a generous sensibility, its execution is irresistible.

On the contrary, if it be found in alliance with a cold, haughty, selfish heart, it produces no further effect except an adverse one. Attend to this, my daughter. It flows from a heart that feels for you all the anxiety a parent can feel, and not without the hope which constitutes the parent's highest happiness. May God protect and bless you.

DYSPEPTIC PRECEPTS.

1. Eat your bread, especially leavened wheat bread, hot from the oven. Never let it be a day old. Bread two or three days old is a terrible anti-dyspeptic.

2. Take a very little exercise, but let that little be always just after meals, never just before them.

3. Sit up late at night, and be a-bed late in the morning. Early hours and exercise before meals are worse against dyspepsia, if possible, than bread two or three days old.

4. Do not laugh or talk much, nor read aloud, nor sing; but sit moping and thinking about your stomach.

5. Smoke or chew tobacco—I do not say a great deal, because, if you begin, the great deal will be almost sure to follow.

You may heighten the efficacy of the above rules, in various ways—by taking alcoholic drinks, for instance, ever so moderately; or by eating from a variety of dishes at the same meal—the greasier the better; or by taking a snack between every two meals.

But these latter refinements and additions are superfluous. You may rely upon the five precepts to give you, or to keep you, as beautiful a case of dyspepsia as ever baffled a doctor, or worried a patient.

By way of filling up, allow us, if you please, gentle reader, to add:—

1. Let the soles of your shoes be very thin, that dampness may easily penetrate.

2. Seldom if ever ventilate your room, especially your sleeping room. Let the atmosphere be confined and impure as may be.

A Dismal Prospect.—A young lady of eighteen, Miss. B., was engaged to be married to a gentleman of thirty-six. Her mother having noticed her low spirits for some time, inquired the reason. "Oh dear, mamma," replied the young lady, "I was thinking about my husband being twice my age." "That's true, but he's only thirty-six." "He's only thirty-six now, mamma; but—when I'm sixty—" "Well." "Oh dear, why then he'll be a *hundred and twenty*."

The Sabbath Recorder.

New York, July 25, 1850.

MISSIONS A KINDNESS TO THE POOR.

In view of the amount of money expended in missions among the heathen, the question is sometimes asked, "To what purpose is this waste?" The propounders of this question generally affect a great commiseration of the cases of poverty and wretchedness in our own land; and seem wonderfully distressed, that the money used in sending the gospel to the heathen is not appropriated to the relief of these cases. On the other hand, we think that there is much more reason to deplore the vast sums of money expended in the pursuit of mere pleasure, which, either directly or indirectly, contributes to the very poverty for which such commiseration is affected. It may be remarked, however, that in order to the relief of poverty in its worst forms, and indeed of all the various shades of human wretchedness, no more effectual plan can be adopted than the thorough leavening of society with the principles of the gospel. Where does the greatest amount of misery exist in the world? Authentic testimony shows that it exists in heathen countries. No misery comparable to it is to be found in lands favored with the light of divine revelation. If the systems of religion embraced by idolatrous nations, tended to produce any thing like a fraternal regard for one another's interests; if they inculcated charity, kindness to the sick, justice, mercy, and such virtues as contribute to the well-being of society, one would naturally expect to see some exhibition of them upon occasion of their great festivals. But, on the contray, those festival seasons seem only to render the heart more callous. In the very vicinity of a heathen temple may be found scores and hundreds of human beings, dying of starvation, or gasping in the last stages of disease, and not a soul offers to relieve their wants, or extend to them any sympathy. While half a million of people are sending up their infernal shouts in honor of Juggernaut, and while their offerings are laid with liberal hand upon his altar, the open plain around is covered with the sick and the dying, who have dragged their limbs on weary pilgrimage from the remotest parts of India, and not even near relatives stop to minister to their comfort. The vultures and jackals begin to prey upon them, even before life is extinct in some instances, and for miles around the country is bleached with the bones of those who have perished under neglect, while an atmosphere of pestilence hovers over the whole country. Such is heathenism; such the wretchedness which it creates; such the poverty and wo which it perpetuates; and such, under modified forms, is the aspect of heathenism in all lands. Truly, "their sorrows are multiplied that hasten after another god."

Now, as the best way of showing kindness to the poor is not to give them money—a mere temporary relief—but to dry up, if possible, the sources of their poverty, so the best thing that can be done for the multitudes of impoverished, miserable, distressed souls, that swarm in heathen lands, is to furnish them with the gospel of Christ. For facts show that, wherever the gospel has prevailed, thrift and temporal comfort have followed in its train. Into the philosophy of this we do not propose to enter. But it is a fact, which cannot be denied, that in those parts of Europe and America where the religion of the Bible has obtained prevalence, the people are generally prosperous and comfortable; while in Asia and Africa, and the idolatrous isles of the sea, it is just the reverse. Instances of extreme wretchedness are indeed to be found in what are called Christian countries. But the influence of Christianity, or of Paganism, is not to be measured by extreme cases. The state of community, taken in the mass, is the true index of the ameliorating influence of the one, and of the wasting influence of the other. Besides, it is a notorious fact, that in a Christian land, those classes are the most impoverished and wo-begone, who are farthest removed from the influence of the gospel. In this city, for example, we shall find it true of those who dwell in the region of the Five Points, and those who herd together in wretched cellars and dens—people who, perhaps, never hear a gospel sermon from one year to another. They are, to all intents and purposes, *heathen*.

But why stretch our charity so far from home? Why not use our money for the benefit of our immediate neighbors? We think it will be found, upon examination, that the supporters of missions among the heathen are quite as charitable at home as those who are so ready to find fault with them—quite as ready to relieve the suffering poor, and much less extravagant in the pursuit of pleasure. But, to answer the question directly, we remark that, "God having made of one blood all nations of men," the Chinese and the Africans are as truly our neighbors as are those who dwell in the same city with us. The law, "Thou shalt love thy neighbor as thyself," contemplates kindness, not merely to those of the same geographical province, as our Saviour beautifully showed in the parable of the good Samaritan, but to any and every one who is in distress, of whatever country. "The field" of love's labor "is the world," and all mankind are our neighbors, nay, our brethren. We frankly confess, that to benefit the temporal condition of the heathen, is not the only nor the principal motive that stimulates our missionary zeal. Yet, if we had no higher motive, we should think it not unworthy of the breast that can feel for the woes of others.

PROF. WEBSTER'S CASE.

On the 18th inst., the Committee on Pardons gave another opportunity for the opponents of the death penalty in general, and Professor Webster's friends in particular, to present any farther reasons they might have for staying the sentence of death. Several brief speeches were made, and a large number of petitions presented, in the Professor's favor. After listening to them very patiently, the Committee made up their report to the Council, the substance of which was, that they could see no good reason for commuting Prof. Webster's punishment, and that they would recommend Friday, the 30th of August, as the day for his execution. This report was adopted by the Council, and is justified in an able and humane address prepared by the Governor. So, on the 30th day of August, John W. Webster will be "hanged by the neck till dead."

The last confession of Prof. Webster was probably an injury rather than a benefit to him. Up to to that period, there existed much doubt, of which the Professor had the benefit. The circumstantial character of the evidence—the possibility that Dr. Parkman might still be alive—the difficulty of believing that Dr. Webster could have participated so freely in the amusements of his family on the evening following Dr. Parkman's disappearance, if he were indeed the murderer—all these things combined to create a suspicion that after all he might be the victim of circumstances or of a foul conspiracy. But his confession dissipated all doubt of his guilt, without producing a conviction of his penitence, or satisfying the public that the deed was committed in the heat of passion. From that time his chance of commutation rested mainly upon the sympathy felt for his heart-broken family. But even that has not sufficed to save him, and he is now to pay the utmost penalty of the law.

Admitting the correctness of all that Prof. Webster has said in his own favor, his case is full of instruction and admonition. If, as he says, the crime is to be referred to his hasty and ungoverned temper, it is an awful warning against the cultivation of such a temper. If his multiplied conflicting statements, which have destroyed all confidence in him and sympathy for him, are, as he says, the necessary consequences of his attempt to conceal the crime, what a lesson do they teach of the self-exposing character of guilt. In whatever light the case be viewed, it is full of instruction and admonition. May its influence not be lost.

BRITISH CORRESPONDENCE—No. 6.

GLASGOW, July 5th, 1850.

Outrage on the Queen—Death of Sir Robert Peel—The Sunday Post Agitation.

Again the nation has been startled by an outrage on our Queen. Seated in her carriage, and surrounded by her guards, she was struck with a small cane on the head, and her bonnet knocked off, by a person with the air and in the garb of a gentleman. Her Majesty was not seriously hurt, and seems to have been but little flurried. She ordered her coachman immediately to drive on; but the guards having laid hold on the assaulter, he was in danger from the crowd that instantly assembled. On the examination, he proved to be the son of a gentleman lately occupying the position of a High Sheriff, and had himself, some years ago, borne a commission in the British army for a brief season. The defense or explanation is, alledged *insanity*, and the circumstances give probability to the plea; yet it would surely be worthy of inquiry, how we are to account for the fact that insanity, in the present day, has repeatedly assumed this form? Is it a mere *love of notoriety*, running, through imitation, in the same channel? Or is there any deeper principle involved? There is so much of method in the madness as to lead some of the journalists to consider it right that such subjects should be held so far responsible, and these writers believe that even on such the fear of punishment might tend to prevent repetition of the crime.

Sir Robert Peel's spirit has this week returned to God who gave it. Few names have been so long and so prominently before the world's eye as his has been. Though little above 62 years of age, he had for 41 years been a member of the House of Commons; and, from the first, had no small influence in the counsels of the nation. The son of a wealthy and influential merchant, who was himself 28 years M. P. for Tamworth, and whose wealth was freely employed in qualifying this son for an eminent station in society, and whose influence easily found the means of giving scope and development to the talent he had fondly cherished in his boy, parental ambition had been fully gratified, in having seen him advanced to occupy the station of Secretary of State for the Home Department, ere the grave closed on a father leaving personal property to the amount of £1,200,000. Sir Robert was a man of talent, zeal, and industry, and of commanding sway in the House of Commons. The world gives him credit for having been an eminent statesman. Recalling, however, the high qualifications set forth by Moses' father-in-law, as requisite in the "rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens,"—and believing his estimate to be more in accordance with the mind of God—weighed in the balance, we fear the professedly Christian statesman would be pronounced "wanting." Comprehensive is the enumeration of requirements in the single sentence of Jethro, "Able men, such as fear God, men of truth, hating covetousness." We question not Sir Robert's ability; we impute not to him unusual covetousness; but his fear of God has not challenged attention, while "expediency," the actuating principle of his public life, as it seems to be that of most in his station, readily sacrificed *truth* for expected advantages. His moral character (when our relation to God is omitted in the definition of "morals,") has been unimpeached; but the great events by which his public life was distinguished, have upon them the evidence of this sad though prevailing characteristic. His obligations to God and His truth were overbone by a craving for popularity or an undue deference to public opinion. We write not this in the spirit of party, nor from love of detraction, but as demanded by the occasion. Unable to chime with the eulogies of others, it would be more agreeable to be silent, were there not required at our hand some effort at improving the dispensations of Providence. The last public appearance of Sir Robert in Parliament was on the 28th ult., in vigorous opposition to Palmerston's policy; the following evening, when riding, his horse having shied, threw and afterwards fell upon him. He survived three days, but scarcely seems fully to have recovered consciousness, though able apparently to foresee his probable end, as at his request the Lord's Supper was administered to him. In the evening of his death, he recognized the relatives who surrounded his death-bed, and uttered the words, "God bless you," but seemingly nothing more. It might have been instructive to have known what was then the estimate he formed of the aims and events of his life—whether still he regarded, as much as previously he had done, that the voice of the people is the voice of God. But to those who love Moses and the prophets, Peel's dying acquiescence to their value is not necessary; and as for others, they would not believe, even though, for their instruction, he were to rise from the dead.

The Sunday Post Agitation increases. On Tuesday the question will be revived in the House of Commons, by Mr. Locke's motion for the rescinding of the new regulations, under which the delivery of letters on Sunday at the Post Offices has been discontinued. It is therefore felt to be an important juncture, by all interested in the subject. Last week the London Society, which takes the Sunday specially under its charge, at their annual meeting, resolved to petition; and this week they have addressed a circular to every member of the House of Commons, requesting votes for the continuance of the new regulations. Meetings have been held in other places with the same object; and last night one was held in this city. Great efforts had been made, without corresponding success, to make it overwhelming. It was designed to be, as was expressly intimated, "a demonstration;" and besides the usual newspaper advertisements, and intimation from all the pulpits, three several placards were extensively posted, one of which called for "swelling numbers." There was no reference made, on this occasion, to the Fourth Commandment, but they resolved to petition Parliament and address the Queen. Glasgow is called to maintain the foremost place in this cause, and three gentlemen have gone for London, to join others from different parts of the country, to have an interview with Lord John Russell, to ask his continued aid in behalf of Sunday observance. Confessedly, the present time is felt by its friends to be a crisis. A London journal, strenuous in the cause, says that if Mr. Locke's motion be carried, "not only will all the labors of the Sabbath movement be temporarily lost, but it will be in a far more unfavorable position than before the commencement of the struggle." It therefore gives a form of petition to the Commons against the proposed return to the old plan, and urges that the utmost be done.

Not less zealous, however, are those whose pecuniary interests are directly affected by the present arrangement, in their efforts for its overthrow. The proprietors of a number of the London newspapers held a meeting, and appointed a deputation to urge upon the First Lord of the Treasury and the Postmaster-General the rescinding of the new regulations, and two days ago the latter received the deputation. He replied, that all the Ministers were opposed to the change which had been made, and that they had only yielded to the wishes of the Commons; if, however, the House were to reverse its decision, when Mr. Locke's motion came to be discussed, he did not doubt that the Government would comply with the request. The proprietors of the newspapers also resolved to petition Parliament; and nearly the whole of their journals have strongly condemned the new regulations. In our country, the Fourth Estate, as *the press* has been termed, is powerful; and, through fear of ridicule, (having no principle to enable them to bear up against it,) many will be prevented from joining with "the saints"—as those are in this instance unworthily called who are pleading for a human institute rather than for a divine—and the result may, I think, be anticipated to be adverse to their views. To the press, as it is at present influenced, a pleading for the true Sabbath would not be better received, but its conductors could at least see more consistency in the arguments by which that cause is sustained, and God's Spirit, in their consciences, could witness for His own truth when He refuses to plead for man's error.

Petitions have been presented from a considerable number of towns, and from influential corporations, complaining of the non-delivery of letters, and calling for a return to the old way; while various means have been adopted to lessen the inconvenience arising from departure from it. Messrs. Wilmer & Smith, Liverpool, have announced arrangements for the delivery on Sunday of the whole of their extensive supply of London Daily and Weekly Papers, arriving on that day by train from London. They will be delivered early on Sunday morning.

J. A. BEGG.

EXTRACTS FROM A CALIFORNIA LETTER.

SACRAMENTO CITY, May 5th, 1850.

* * * The weather is becoming very warm now, the thermometer being above 90° in the afternoon; but the heat is far less oppressive than the same temperature at home. We have had no rain for a month, and shall have no more till late in autumn; but the plain is well watered, and everything grows luxuriantly. For a long time we have had lettuce, radishes, turnips, &c., grown in the open air, and the finest that I ever saw. All that has been said of the agricultural resources of this country is true. I have seen wild barley, very fine, and already beyond the reach of drought. The river continues brim full, and for a few days has been rising. To all appearances, it will not fall for a month to come. In the mean time, the low places are under water, and no part of the plain can suffer drought.

We have just organized a Medical Association—the first scientific organization that has been formed in the Republic. When fully organized, which will be in a few days, it will consist of fifty members, all regular physicians. Many of them are men of very high standing at home, and advanced in years. Three of our officers have been Presidents of Medical Societies at home. Dr. Morse is to deliver an oration on the 22d inst. Hurrah for the M. D.'s and the new "Republic of the Pacific:" for, before this time, the State may have been rejected, and if so, they will not have to tell us to "stop that knocking." There are many here, who have never entertained the idea of making this country a permanent home, who will make it so should that step be taken—and many from the slave States too. For my single self, I had rather unite my fortunes to that of this "Republic," than be ruled by the power that holds millions of our fellow beings in chains for the *crime* of having skins not colored like our own. It is not generally thought that, when the test comes to be applied, they will reject the State.

May 12th.—This evening, in company with Dr. Morse, I called on Dr. Birdsal—an old army surgeon, residing here with his family. He has a pretty little cottage, and well furnished with French parlor furniture, very fine indeed. It is perfectly astonishing what rapid strides this place is taking in comforts; but oh! how few women there are—not enough to leaven the dead, heavy mass, of which society here is composed. Quite a number of those vile libels on the sex have found their way here, and they never were so much honored, not even before their fall. What can be said of those men who, *having* wives at home, or *hoping* ever to have, lavish their wealth on such degraded creatures? It does not weaken my confidence in human virtue; but I cannot forbear, and never will, to express my utter detestation of the highest crime which can be committed against God or man. Ministers of the gospel, professional men, and merchants, meeting at a *bawd's*;—at home, passing for pious, upright men, with wives and daughters looking to them with hope and pride. Oh! it is shameful. But it will not always be so. Noble women will banish this moral darkness, and make this country what our own is—one of the most beautiful and happy in the world. * * * * *

May 23d—Restless and dissatisfied I am and must be. Bright suns, soft air, magnificent river, tall forest shades, the converse of men, with every luxury the country affords—all have no power to soothe the spirit separated from the enjoyments of home. I am here, where the extremest verge of the West dies out, and the East—where empire first began, and still holds its untroubled way—meets us. How little was I aware, when we first set our feet on these distant shores, of the trials and dangers that awaited us. We all went forward confidently, and rashly, it is true; we saw our fellows falling around us, "like leaves in wintry weather," but we could not see the end. I am pained to learn of the fall of one who had been my companion in scenes that will never be forgotten. P——, too, of whom I wrote as getting well, died at the Hospital last week.

May 24th. * * I have been attending a trial this afternoon. It is the first slave case that has come up in the country. A man brought a slave to this country to work for hime, but the slave, ascertaining that he was free on this soil, left him to provide for himself. The master claimed him on the ground that he was a sojourner here, and that, under the Constitution, he had the right to pass through the State with his slave. It was argued that he brought the slave here for the purpose of working him as a slave, and he was declared free. Action was then brought against him for violence used in resisting the authorities on his arrest. It was tried before a Justice, and decided that resistance was justifiable under the circumstances, as there was no officer authorized to arrest him. The result is gratifying—for I feared, from the great numbers of Southerners here, that trouble would grow out of the question. There were many who came out with slaves. One of the orators took occasion to eulogize *Henry Clay*.

The weather still continues delightful. The nights are cool and clear, and the sun has not been obscured, by day, since the first of March. It is, also, very healthy. There is a little fever and ague, but I never saw so few sick among so many. The sickly season will begin in July, and then there will be enough to do.

J. D. B., S.

SHANGHAI CHAPEL.

It will be recollected, that the Executive Board of the Missionary Society, at a meeting held in February last, authorized the Corresponding Secretary to open a subscription to raise $3,500, to purchase a lot and build a Chapel in Shanghai, in sums of fifty dollars each. It may be gratifying to the friends of the cause to be informed of the progress of this subscription. It now reaches the sum of *twenty-five hundred* dollars, all of which, with the exception of one hundred dollars, has been subscribed by members of churches connected with the Eastern Association. The churches of the Central, Western, and other Associations, have not yet been visited; but the Cor. Sec. gives this notice, that he, or some other person duly appointed for the purpose, will, if the Lord permit, call upon them, some time between this and the Annual Meeting of the Society, which takes place in Alfred on the 12th of September. He hopes, that those brethren whom God has prospered, will have their subscriptions ready when he comes, that he may meet with no delay in the prosecution of his mission. As there remains much ground to be gone over, it is suggested, that it might aid the advancement of the work, if the pastors of the several churches would stir up the minds of the members, either by some public remarks from the pulpit, or by what is still better, personally visiting them, and laying their duty before them. Should the subscription not be filled at the time of our Anniversary, the agent will expect to occupy as much time as may be necessary for the purpose after that event. Two hundred pounds sterling of the sum raised, has already been remitted to our missionaries, with which they will at once secure an eligible lot; and it is hoped that the balance will be available at an early day.

THOS. B. BROWN, Cor. Sec.

ANTI-SECTARIAN CONVENTION.

An Anti-Sectarian Convention was held at Oswego last week, of which Lynden King was President, John B. Edwards and Benj. Fish were Vice Presidents, and W. B. Randolph and W. A. Fuller were Secretaries. A Business Committee, consisting of Judge Smith, Rev. Samuel J. May, and A. S. Winge, reported for discussion the following series of resolutions, from which our readers will be able to form some idea of the spirit of the meeting:—

1. *Resolved*, That the spirit of Jesus Christ is a meek, lowly, obedient, holy, harmless, undefiled, forbearing, forgiving, courageous, self-forgetting, self-sacrificing spirit.

2. *Resolved*, That while, on the one hand, he who makes however great account of Christ and the Bible, is not a Christian—yet, on the other hand, he who has this spirit is a Christian, even though he may never have heard of Christ or the Bible.

3. *Resolved*, That in examining evidences of all persons' piety, we begin at the wrong end, if we begin at his head instead of his heart; for while, on the one hand, the spirit of Christ may be in the heart, and much unsound theology in the head, there may be, on the other hand, a sound intellectual faith, when the heart is destitute of the spirit of Christ.

4. *Resolved*, That to hide a fugitive slave from the pursuit of the Moses Stuarts and Leonard Woods, would be infinitely greater piety than all the books and sermons and prayers of them and the whole brood of inhuman and pro-slavery divines.

5. *Resolved*, That it is far less useful to be endeavoring to comprehend and explain the nature of Christ, than endeavoring to be like him, and far less useful to be constructing and sustaining theological systems from the Bible, than to be imbibing its spirit and obeying its heavenly precepts.

6. *Resolved*, That the Gospel of Jesus Christ makes abundant provision for the closer and closer union of his disciples with each other, but makes none at all for their separation; and that the dividing of Christians into parties and sects does no less violence to that ministerial body of which they are all members, than is done to the natural and living body by tearing asunder its constitutional parts.

7. *Resolved*, That the world is perishing with sin because of the lack of that Christianity which can be supplied only by the abandonment of Sectarianism, and the union of Christians with each other.

8. *Resolved*, That nothing short of the plain Bible principle, that the Christians of a place are the Church of such a place, can ever be effectually applied to the overthrow of Sectarianism.

9. *Resolved*, That the Christians who are not prepared to control their Church fellowship by their principles, are not prepared to work for the salvation of the world, either at home or abroad, either in Christendom or Heathendom, and that their first duty is not to labor to multiply the members of Christ, but to acknowledge, love, and honor those who are already His members.

10. *Resolved*, That for the Churches of a place to construct a Church, instead of simply occupying the Church of such place as God tenders it to them, is to make themselves guilty of rebelliously supplanting the God-made Church with the man-made Church.

UNIVERSAL PEACE.—Mr. Wm. Darby, of Washington, who keeps well posted up in historical and geographical matters, reminds the National Intelligencer, that the last 4th of July brought with it a most important fact in the history of the world, namely, the prevalence of UNIVERSAL PEACE. This, Mr. D. remarks, "cannot be said of another single year since the reign of Augustus Cæsar, or through eighteen hundred and thirty-six years. What seeds of war have been cast into the soil of human passions, and when or where the budding evils may rise and fructify, are beyond human ken; but an event of such importance ought not to pass unnoticed on a day so appropriate for its observance."

ANOTHER FREE MISSION SOCIETY.—The Christian Anti-Slavery Convention recently held at Cincinnati, Ohio, formed a Society, called the Western Home and Foreign Missionary Association, designed to sustain and coöperate with the American Missionary Association in this city, reserving the right to select its own fields of labor, and appoint and sustain its own missionaries, and control its own operations entirely—its surplus funds to be given to the Parent Society.

"Any person of evangelical sentiments, who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes annually to the funds of the Society, may become a member; and any person paying, at one time, the sum of thirty dollars, may become a life member."

"This Society shall not hold or exercise ecclesiastical jurisdiction over its missionaries or their churches, but it shall not contribute its funds to missionaries or churches who support, countenance or tolerate slavery, polygamy, caste, or other popular immoralities; and in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor, and conducting the missionary work, it will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves."

FRANKLIN COLLEGE, INDIANA.—This institution, founded by the Baptists, is advertised for sale by the Sheriff, to satisfy an execution of $1,400. The money was advanced by the lamented Hendricks, but after his decease the administrator was obliged to collect the money to settle the estate. The property is estimated at $10,000. An appeal for aid contains this statement:—

"The demand of the Baptist churches in Indiana for an educated ministry, (for such a demand does widely exist,) the wealth of our brethren in this State, the distance of Franklin College from any other Baptist College—two hundred miles from Granville, Ohio, on the east, one hundred and fifty miles from Kalamazoo, Mich., on the north, and two hundred miles from Shurtleff, Ill., on the west—with many other important considerations, which might be enlarged upon, show that this College ought to be immediately disencumbered of all debt, and placed by endowment upon a broad basis."

NEW ENGLAND BAPTIST FREE MISSION SOCIETY.—At a Convention of New England Baptists, held at Lowell, on the 9th, a Missionary Society was formed, bearing the above title. A constitution was adopted and officers chosen. The design of the organization is expressed in the third article of the Constitution: "This Society shall be entirely disconnected from Slavery in all its forms, and shall not receive the known avails of oppression into its Treasury."

RESIGNATION OF DR. BEECHER.—Rev. Lyman Beecher, D. D., has resigned his office as President and Professor of Theology in Lane Seminary, and has been elected Emeritus Professor of Theology. The reasons of his resignation are stated to be his advanced age, (74,) and his desire to prepare his works for the press. It is understood that he will continue to reside on Walnut Hills. His successor is not yet announced

A GOOD EXAMPLE.—The San Francisco Watchman, of May 1st, says that on the 30th of March, the Rev. O. C. Wheeler, Pastor of the First Baptist Society of San Francisco, asked the Trustees of the Society to *reduce his salary*, from the 1st of April, to the rate of five thousand dollars per annum, being just one-half the sum generously tendered him.

THE WORSHIP OF JUGGERNAUT.—It was announced in the Report of the London Missionary Society, at the recent annual meeting in Exeter Hall, that the East India Directors had sent out positive instructions to withdraw the payment of Juggernaut at an early date, and that they had also instructed the Supreme Government in India to abolish the law forfeiting the property of a native on his change of religion.

TEMPERANCE AND AMUSEMENT.—We dropped in at Barnum's Museum one evening last week, and heard the popular domestic drama of The Drunkard, or The Fallen Saved. It happened to be the evening of a benefit for John Hawkins, the well-known reformed inebriate and temperance lecturer, and we came away very well satisfied, having got the worth of our money in amusement, while adding our mite to the fund for a useful man. Just now Barnum seems to be serving the temperance cause, the public, and himself—killing three birds with one stone.

THE ILLUSTRATED DOMESTIC BIBLE.—Samuel Hueston, of 139 Nassau-st., is now issuing, in parts, "The Illustrated Domestic Bible," by the Rev. Ingram Cobbin, M. A.—a work which we have heretofore commended from an examination of a specimen sheet. The two consecutive numbers now before us fully meet the expectations raised by the specimen. The distinguishing features of this Bible are:—

1. Seven hundred Wood Engravings.
2. Many thousand Marginal References.
3. Three Finely Executed Steel Maps.
4. Numerous Improved Readings.
5. A Corrected Chronological Order.
6. The Poetical Books in the Metrical Form.
7. An Exposition of each chapter, containing the essence of the best Commentators, with much original matter by the Editor.
8. Reflections, drawn from the subjects of the chapter, and giving, in a condensed form, its spiritual import.
9. Questions at the end of each chapter for family examination.
10. Dates affixed to the Chapters for each Morning and Evening's Reading, comprising the whole Bible in a year.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, July 15.

Before disposing of the morning business, a bill was received from the House, conferring the franking privilege upon the widow of President Taylor, which was adopted by the Senate. The Senate also passed resolutions of condolence, and a resolution to print 20,000 copies of the Congressional eulogies on President Taylor, together with the programme of the funeral ceremonies, and the funeral discourse.

The Compromise Bill was then taken up, and Mr. Butler concluded his remarks in opposition to it. Several amendments to the bill were proposed, with a view to engraft upon it the Wilmot Proviso; but without action relative thereto, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The last of the Galphin resolutions was adopted, after a good deal of trying, by a vote of 115 to 63; the resolution says that the Secretary of the Treasury had no business to pay interest on the claim. Mr. Bayly then tried to have the General Appropriation Bill made the special order of the day until disposed of, but failed. Mr. Stephens tried in vain to get in a resolution to adjourn on August 26. Finally, the case of the Delegate from New Mexico was taken up, and Mr. McGaughney made a strong speech in favor of his admission, after which the House adjourned without doing anything.

IN SENATE. THIRD-DAY, July 16.

Mr. Seward presented the proceedings of and resolutions adopted by a meeting of citizens of Utica, N. Y., without distinction of party, upon the subject of Slavery, and against the Compromise Bill, which he read, and moved to have received and laid upon the table. It created a flurry, but was not received.

The Compromise Bill was then taken up, and Mr. Rush spoke in reply to remarks of Mr. Benton on the northern boundary of Texas. Then followed a pass between Messrs. Clay and Benton on the same subject.

Mr. Webster gave notice of a bill for the erection of a monument to Gen. Zachary Taylor in the Congressional Burying Ground.

HOUSE OF REPRESENTATIVES.

The only question of importance before the House, was that of admitting Hugh N. Smith, the delegate from New Mexico. It was agreed to close the debate to-morrow. The admission was opposed mainly on the ground that it would affect the rights of Texas to the Territory of New Mexico, and that he is sent by a Convention, instead of a vote of the people.

IN SENATE. FOURTH-DAY, July 17.

Mr. Webster introduced a bill directing the erection, in the Congressional Burying Ground, of a monument to Gen. Z. Taylor, late President, which was considered and passed.

Mr. Webster then delivered his final speech in favor of the Compromise Bill, and Mr. Hale made a brief reply, after which the amendment of Mr. Benton, giving to New Mexico a larger territory than the bill provides, was voted on and rejected. Mr. Foote also brought up some amendments, but nothing was done with them.

HOUSE OF REPRESENTATIVES.

An animated debate took place on the admission of the delegate from New Mexico, the Texan Representatives prophesying blood and thunder from the admission. Mr. Meade of Va. also informed the world, that had President Taylor lived we should have had civil war in sixty days. An amendment was adopted, admitting the delegate for the present Congress, and another declaring that by his admission the House expressed no opinion on the boundary question. One or two propositions for the killing of the bill were rejected.

Mr. Secretary Crawford sent in a letter inviting the House to have him sued in order that the validity of the Galphin claim may be judicially tested.

IN SENATE. FIFTH-DAY, July 18.

A resolution to admit the editors of the Southern Press upon the floor, gave rise to a pretty animated discussion, after which it was laid on the table.

Several unimportant resolutions lying on the table were taken up and disposed of.

The Compromise Bill then came up, and Mr. Hunter addressed the Senate in opposition to it, amidst much interruption. He was followed by Mr. King.

HOUSE OF REPRESENTATIVES.

In the House, the admission of the New-Mexican Delegate was farther debated in Committee. Several amendments were rejected, and finally the original resolution of the Committee on Elections, refusing to admit the Delegate, was adopted, by a majority of 6, with 50 members absent or not voting. Then the Committee of the Whole rose, and the final decision came up in the House, but before the question was taken an adjournment prevailed.

IN SENATE. SIXTH-DAY, July 19.

The Compromise Bill occupied the attention of the Senate, and led to a very animated discussion. Mr. King left the chair to deliver his views, and defend his motion fixing the boundary of California. He was followed by Messrs. Berrien, Clay, and Foote; and then the vote was taken and lost—a vote which is considered the death knell of the Compromise. Before adjourning, Mr. Clemens proposed to lay the bill on the table, and Mr. Clay proposed to postpone it indefinitely, but neither proposition was agreed to.

HOUSE OF REPRESENTATIVES.

Mr. Bissell of Illinois, by unanimous consent, presented a memorial from Miss Dix, praying for an appropriation for the insane, which was referred to a select committee.

Mr. Potter, from the Post Office Committee, made a report to reduce the rates of postage. It proposes that three cents shall be charged on a letter, any distance, prepaid, and five cents if not prepaid. Newspapers, half-cent on each when delivered in the State in which they are printed, and out of it one cent. Pamphlets and Magazines, embracing bound books, two cents for the first ounce, and one cent for each additional ounce. A million and a half of dollars to be appropriated to supply any deficiency which may result in consequence of the modification, and authority is given to coin three-cent pieces.

The subject of admitting Mr. Smith, the delegate from New Mexico, was taken up, and by a vote of yeas 105, nays 94, the House laid on the table the resolution of the Committee of Elections, declaring it inexpedient to admit Mr. Smith as a delegate from New Mexico.

The report of the Committee of Elections, declaring it inexpedient to admit Mr. A. W. Babbitt as a delegate from Deseret, was discussed but not acted upon.

SABBATH, July 20.

The House finally disposed of the New Mexican delegate, excluding him by a vote of 105 to 93.

The resolution declaring it inexpedient to admit A. W. Babbitt as a delegate from Deseret, was taken up, and discussed during the remainder of the day.

ONE WEEK LATER FROM EUROPE.

By the steamer America, arrived since our last, we have one week later news from all parts of Europe.

In England, a great sensation has been produced by the sudden and violent death of Sir Robert Peel, the particulars of which are as follows:—On Sabbath evening, June 29, while proceeding from his residence in Whithall up Constitution Hill, his horse suddenly shied at something passing, kicked up his heels, and threw Sir Robert over his head on his face. Although rendered insensible by the fall. Sir Robert retained hold of the reins, and the animal being thus checked lost his footing and fell heavily upon the top of the Baronet. Several gentlemen passing rendered the necessary assistance, and the ex-Premier was placed in a carriage, and removed to his house in Whitehall in a state of insensibility. All the medical talent of London was soon at his disposal. Their united efforts were unavailing. After lingering till 11 o'clock on Tuesday night, the great statesman expired, in the 63d year of his age. In reply to an offer by Lord John Russell, in the name of her Majesty and of the nation, of a public funeral, the family declined the honor, inasmuch as it was Sir Robert's last wish that he should be buried in Drayton Abbey, with as little parade as possible.

The death of Mr. Browne, M. P. for Mayo, is also announced.

Louis Phillippe is said to be dying of cancer in the stomach, and his relations state that his life can scarcely last a month longer.

The attention of the Government has been called to the treatment which Smith O'Brien has received at Brice Island, but without eliciting anything satisfactory from them. Large public meetings have been held in Dublin, Limerick, and other cities, at which the conduct of Government has been denounced by men of all shades of political opinion.

From France, there is nothing of special importance. The proceedings in the Assembly on Thursday were interrupted by a scene of violence between the members in the lobby. Order was finally restored by the personal interference of the Police. A proposal to suspend all labor on Sunday and all Church Holidays, was among the orders of the day in France! A duel was fought on a recent Sunday, at Versailles, between M. Valentin, a Socialist representative, and a relative, in which M. Valentin was severely wounded. It is said that Louis Napoleon has given 40,000 francs of his late increase of salary to a charitable institution which was languishing for want of funds.

We have dates from Lisbon to the 9th ult. Great excitement prevails there, in consequence of the arrival of an American Squadron in the Tagus, to enforce the claim of £70,000. Twenty-one days were allowed by the American Commander for a final reply. Fears were entertained of a refusal. The Portuguese Government are said to have determined to resist the demand.

The outbreak of an insurrection in Bulgaria is confirmed. The insurgents attacked the Fortress Belgradciezo on the 15th, but were repulsed, with some loss, by the garrison. On a subsequent attack, they appear to have gained possession of the fortress. One account says that 40,000 men are under arms. Late advices state that the Pacha of Widden, having collected a body of troops, attacked the insurgent peasants near that place on the 18th, and after cutting down about 500, dispersed the remainder. It is supposed that this affair will put an end to the rebellion.

FOUR DAYS LATER.—The U. S. Mail Steamship Atlantic arrived at New York on Sunday morning last, having made the passage in ten days and fifteen hours. She brings four days later intelligence, in which, however, we find nothing particularly important. The death of the Duke of Cambridge, on the 8th inst., is announced; but in the general mourning for Sir Robert Peel, this event seems not to attract much attention. A young man has been arrested in Paris for attempting to shoot the President of the Republic. Prussia has made peace with the Dutchies. The Commissioners of the Exhibition of 1851, have selected Hyde Park. The extent of the various Parks is given in their statement as follows:—

The area of Hyde Park is 387 acres; Kensington Gardens, 200; Regent's Park, 403; St. James' Park, 83; Green Park, 71; Victoria Park, 160; Greenwich Park, 174; making a total of 1,568 acres; while only twenty acres are proposed to be taken for the purposes of this exhibition.

The Steamship Asia, which left Liverpool June 13, arrived at Halifax at noon of June 22d.

LATER FROM CALIFORNIA.—The steamer Crescent City, from Chagres, arrived at New York on the 22d inst., bringing California dates to June 18th. There was another extensive fire at San Francisco on the 14th of June, which destroyed over three hundred buildings, and property valued at five million dollars. No other news of importance.

THE NEW CABINET.—President Fillmore has at length completed his Cabinet, which commenced operations with the present week. It is made up as follows:—

Secretary of State—DANIEL WEBSTER, Mass.
Sec'y of the Treasury—THOMAS CORWIN, Ohio.
Sec'y of the Interior—JAMES A. PEARCE, Md.
Sec'y of War—EDWARD BATES, Missouri.
Sec'y of the Navy—WILLIAM A. GRAHAM, N. C.
Attorney General—JOHN J. CRITTENDON, Ky.
Postmaster General—NATHAN K. HALL, N. Y.

The three first on the list were Senators of the United States up to the time of their selection; none were Members of the present House, though all have been Members of Congress, all but Mr. Graham have been Members of the House, and all but Messrs. Bates and Hall have been Senators. Mr. Webster has served eight years in the House and nineteen in the Senate; Mr. Corwin has served nine years in the House and five in the Senate; Mr. Pearce six years in the House and seven in the Senate; Mr. Crittenden fifteen in the Senate; Mr. Graham two years in the Senate, (when he was called home to be Governor;) Messrs. Bates and Hale two years each in the House. Messrs. Corwin and Graham have been Governors of their several States, as Mr. Crittenden now is of Kentucky.

THE LATE STORM.—On Thursday night and Friday morning of last week, the whole of our southern and eastern coast was visited by a genuine hurricane—the severest, say old pilots and sea-faring men, that has occurred at this season during the last thirty years. On the land, its violence was mostly expended in tearing up trees, prostrating crops and fences, and unroofing houses. On the water, it disabled a good many vessels and occasioned considerable loss of life. We see notices of four men and a boy drowned in the Schuylkill near Manayunk, of four men drowned at Conshohocken, of two boys drowned at Phenixville, Pa., and of seven men who are supposed to have perished in the schooner Two Sisters, wrecked twelve miles below Philadelphia.

THE SPIRIT IN NEW MEXICO.—While we hear of threatening movements in Texes, in popular assemblies and by the authorities themselves, to enforce by military aid the jurisdiction of that State over New Mexico, intelligence of as determined a spirit of resistance comes to us from the latter. Our advices from Santa Fe are as late as June 12th. In the election for State officers and members of Congress, under the State Constitution, to take place on the 20th, the candidates had found it necessary to take strong and decided ground against the Texan claim, and to pledge themselves to resist it. Such was the force of public opinion, that no one could have any hope of success who refused to take these grounds. The liberal course of the military officers had rendered them very popular, and an attempt by a few Texan emigrants to foment discontent against Col. Monroe, on the ground of the Indian incursions, proved abortive. The citizens of New Mexico were generally preparing to resist, by force of arms, any military force which might be sent by Texas to take possession of their territory. Information, on which reliance was placed, had been received there, that Gov. Bell and Major Neighbours would be in New-Mexico, with a military force, by the last of August or the first of September, to enforce the Texan claim, and it was this which had aroused the people. So we gather from our St. Louis exchanges. [Tribune

TEXAS AND NEW MEXICO.—Galveston papers of July 10th say that a large meeting, to consider the recent action ot the people of New-Mexico, has been held on the Battle Ground of San Jacinto, Ashbel Smith, President. Resolutions were passed to support the Governor of Texas and enforce jurisdiction over the rebellious territory. A letter from Austin states that the Legislature is convened for August—thus early to give the troops the advantage of the summer months for marching. Steps are also being taken to organize a company of volunteers for Santa Fe.

BOY DESTROYED BY A BEAR.—A most singular and unfortunate event occured in the rear of the Catholic Chapel, in Portland, (N. B.) recently. It appears that two young lads went about a mile into the woods for the purpose of picking berries, when a bear deliberately walked from the thicket and carried one of them off. The ill-fated lad was between 11 and 12 years of age, the son of a laboring man named Coyle, who thus, without a moment's notice, was deprived of a promising boy. Search was afterward made, and the mutilated remains were discovered. The bear was accompanied by a cub, and was evidently its dam.

POSTMASTER SENTENCED.—On Tuesday, in the District Court at Boston, Joab C. Bartlett, late Postmaster at Grout's Corner, Montague, plead guilty to the indictment against him for stealing letters from the mail, and was sentenced to ten years confinement in the jail in that town, instead of the State Prison. The Boston Traveler says that Mr. Bartlett, "soon after his incarceration in Leverett street jail, sent for a friend of his younger days, his Sunday-school teacher. To this true friend he related the situation into which he had been brought by his sin. This friend advised him to plead guilty and throw himself upon the mercy of the court. To this course he assented. The Court could not lessen his sentence, but in consequence of the state of his health and other circumstances, named his place of imprisonment as near his former place of residence as possible."

A TEMPERANCE ARGUMENT.—The Angelica (Allegany Co., N. Y.) Advocate contains the following powerful clerical temperance argument:—

A Catholic priest passed up the line of the railroad, through Alfred, the other day, visiting the Catholic Irish, and finding one of them in a grocery selling liquor, ordered him to abandon the traffic. A few days after, the priest came along again, and finding the man still selling liquor, took an ax, and knocked in the heads and let the liquor out of every barrel in the shop. The Irishman showed some resistance to the priest's movements, for which the priest gave him a smart horse-whipping, telling him, during the flogging, to *keep cool—keep perfectly cool.*

SINGULAR COINCIDENCE.—Some years ago, says the Tribune, we noticed a paragraph pointing out the singular fact that a majority of our Presidents had left the Chair of State during their 66th year. On reference to authentic documents, we find this true, and now we may add General Taylor to the list. The elected Presidents, and their ages on retiring, were as follows:

Washington retired in his 66th year.

John Adams	66	Jackson	70
Jefferson	66	Van Buren	59
Madison	66	Harrison	68
Monroe	66	Polk	54
J. Q. Adams (one term)	62	Taylor	66

Had the second Adams been elected for a second term, he also would have been 66 on retiring.

CHOLERA AT THE WEST AND SOUTHWEST.—The Cholera continues to rage in Cincinnati. At Nashville it is on the increase. On the 2d inst. there were 18 interments; 14 of Cholera. On the 3d there were 28 deaths from Cholera. At the penitentiary there had been 5 deaths; the other cases, 50 in number, were convalescent, On the north side of the river, in the Edgefield neighborhood, there were 30 odd deaths from the 30th of June to the 3d of July; 16 to 18 being negroes. In St. Louis, during the week ending July 3, there were 68 deaths of Cholera. The reports of the Cholera in Chicago are contradicted by the Chicago Journal of the 6th inst., which says the health of the city never was better, and there were no cases of cholera. The Pittsburgh Gazette of the 9th states that several fatal cases of Cholera had occurred in that city—all strangers who had just arrived in town.

SUMMARY.

At Albany, on Friday evening, a gentleman was robbed of $200 and a gold watch on board of one of the Hudson River boats. The watch was taken from his pillow. At the Albany and Schenectady Railroad Depot, on Saturday morning, a gentleman had his pocket picked of $500 in bills and several thousand dollars in drafts. A lady also was robbed at the depot of her purse, containing a large amount of money.

Rev. Edward L. Parker of Derry, N. H., for many years pastor of the Presbyterian Church there, died on Sunday evening, 14th, on his return from preaching a third or evening sermon in a school-house in an outskirt of the town. His horse fell in going down hill, but did not throw him from his wagon; he ran to a neighbor's for help, and ran back to his horse, beside which he instantly fell dead.

The Delta of New Orleans, July 3, contains a statement received by a merchant in that city from his correspondent in Cuba, mentioning the arrival of two ships with at least 750 slaves each from the cost of Africa. By treaty between Spain and England, these slaves are all free. The Captain-General connives at the practice, however, for a bribe of about $50 on each slave.

The Exeter News Letter states that the Swamscot House, which with another tavern was recently consumed by being struck by lightning, was built by two industrious, enterprising, and money-making milliners of that town, at the cost of $14,000. The expense exceeded their expectations and means, and, becoming embarrassed, they lost all.

The Express Train on the Erie Railroad, recently made the trip from Piermont to Jefferson, at the foot of Seneca Lake, a distance of 281 miles, in *eight hours and twenty-six minutes.* The speed, during a great portion of the time, must have been at the rate of 40 miles per hour.

Mrs. Holmes and her sister, the latter aged sixteen years, were burned to death at Chatham Four Corners, Columbia Co., on the 8th of July, by the bursting of a camphene lamp. The sufferings of the young lady were awful in the extreme. She died about two hours after the accident.

At Barryville, Sullivan Co, N. Y., a mail carrier, by the name of Alonzo Guire, has been arrested for abstracting letters from the mails entrusted to his care. Quite a number of the mutilated letters were subsequently found secreted in an outbuilding, and others in a pile of wood near the railroad depot. Some of these letters were addressed to firms and citizens of New York, and when mailed contained money.

An unlucky culprit in Boston has been sentenced to twenty-eight years' imprisonment on seven indictments for burglary—four years for each. He was recently serving out a term of two years in State Prison, but was pardoned out.

Eld. Swan, the celebrated revival preacher, is insane. He has been taken to the Asylum at Brattleborough, Vt. When last heard from, he gave indications of returning reason, and hopes are entertained of his recovery.

A man named Henry Eckford was arrested at Utica, Monday, July 15th, for passing counterfeit bills on the Phœnix Bank, New-Haven, and the Duchess County Bank. A large amount was found with him, and he was committed for trial.

Mrs. Henry A. Homes, connected with the mission of the American Board at Constantinople, arrived in this city in the steamer Washington on the 4th inst. with her little son. Her husband remains at his post.

Large quantities of ship-timber, consisting of oak-knees, plank, &c., now lie in our ship yards, and are being worked up into elegant ships, after having performed a journey of eight or ten hundred miles, from the forests of Michigan and Wisconsin.

The Regents of the Smithsonian Institution have elected Prof. S. F. Beard, of Dickinson College, Carlisle, Pa., Assistant Secretary to that institution. He will have charge of the department of Natural History, in which he is an eminent adept.

There has been received at the Philadelphia Mint from California, from the first deposit in December, 1848, to the 29th June, 1850, inclusive, $15,750,000.

Three slaves from Calloway Co., Mo., were recently arrested near Springfield, Ill., and taken back to bondage.

The mackerel fishery this year is said to be unusually prosperous, both in regard to quantity and quality.

Capt. Cutts, of the brig Hayti, from Port-au-Prince, July 5th, says that nothing of any importance has occured in the Haytien Empire. When he sailed it was generally believed that the difficulties between the Haytien and Dominican Government had been finally settled by a treaty between the two powers. The port was very healthy. The new Coffee crop was promising well.

President Taylor was taken ill on Thursday. On Friday, being somewhat easier, he signed the Nicaragua Treaty, and wrote a letter to E. P. Prentice, Esq., of Albany, President of the State Agricultural Society. It is probable this was the last letter which he wrote, as on Friday evening he was further indisposed, and continued to sink until the melancholy hour of his death.

It has been determined that the body of the late President of the United States, Gen. Zachary Taylor, will remain in the Congressional Burying Ground, he having expressed a wish to be buried where he died. Mrs. Taylor will, in a few days, take up her permanent residence in Baltimore.

Dr. Dick, the celebrated religious author, has addressed a note of thanks to the Treasurer of of the Philadelphia Fund for his relief, acknowledging the receipt of a handsome sum, and declining further assistance—having now sufficient to satisfy his moderate desires.

John Cutts, a farmer in Greenwich township, Warren Co., committed suicide by placing the muzzle of a gun to his mouth, and pulling the trigger with his foot. He had been in a dejected state of mind for several days concerning the uncertainty of life, &c.

Wm. B. Astor has been fined $25 for not removing the filth from the rear of one of the houses in Spring St., of which he is owner—having been notified by the City Inspector to have the same cleansed.

Rev. Henry M. Denison, of Brooklyn, L. I., was, on the 16th inst., married to Alice, daughter of Ex-President Tyler. The ceremony took place at the residence of the lady in Charles County, Virginia.

The Post Office receipts at Hartford for the year ending June 30, 1849, were nearly $20,000, or an increase of some $3,200 over the preceding year. Cheap postage is working well.

Hon. Josiah Quincy, Jr., has accepted the invitation extended to him by the city authorities to pronounce the eulogy upon the late President, before the citizens of Boston.

During the recent gale, the ship Elizabeth, of Philadelphia, went ashore near Fire Island Light, and almost immediately went to pieces. Eight passengers were drowned.

New York Markets—July 22, 1850.

Ashes—Pots and Pearls buoyant at $6 00.

Flour and Meal—Flour, 5 00 a 5 25 for common and strait State, 5 12½ a 5 25 for mixed Ohio and Indiana, 5 25 a 5 62½ for Michigan, 5 87½ a 6 00 for fancy Ohio, 6 00 a 6 12½ for pure Genesee and extra Ohio. Rye Flour 2 94. Meal 2 94 a 3 06.

Grain—Wheat is dull; a lot of common Western sold at 1 05. Corn, 62 a 63c. for Western mixed, 64c. for round yellow. Rye 63c. Oats, 45 a 46c. for Jersey, 47 a 49c. for Northern.

Provisions—Pork, 8 50 for prime, 10 50 for mess. Beef is heavy; a lot of common country prime sold at 5 00, though the nominal prices are 5 50 a 6 50 for prime, and 8 50 a 10 50 for mess. Butter, 9 a 12c. for Ohio, 9 a 15c. for State, 16 a 20c. for Orange County. Cheese 4 a 6½c.

Beeswax—24 a 25c. per lb. cash.

Feathers—32c. per lb. cash.

Hay—65 a 66c. for shipping qualities.

Tallow—7c. per lb. cash.

Wool—Receipts are increasing, and the market will soon be supplied. Fleece wool ranges from 33c. for common to 45c. for Saxony. Pulled wool is scarce.

MARRIED.

In Hopkinton, R. I., July 11, by Eld. Daniel Coon, GEORGE G. AUSTIN to MARY ANN CRANDALL, both of Charlestown, R. I.

DIED.

In Loraine, N. Y., May 31st, of consumption, Mrs. POLLY STILLMAN, wife of Benjamin Stillman, in the 68th year of her age. She experienced religion in early life, and united with the Baptist Church in Petersburg, but after she removed to Loraine, she joined the Presbyterian Church, of which she remained a member until her death. She was also a believer in the Seventh-day Sabbath, which she had kept for several years. She ever felt interested in the cause of Christ, and rejoiced in the prosperity of Zion. During the last six years, her sufferings were very great, but she bore them all with Christian patience and submission, and was often heard to say, that although weak in body, she felt strong in the Lord. A large circle of relatives and friends have been called to mourn her loss, yet she has left behind the blessed assurance, that she will be one of that number who come up through great tribulations, having their robes washed and made white in the blood of the Lamb. She breathed her last without a struggle, like one falling asleep, and in the morning of the resurrection will awake to newness of life. COMM.

In Pleasant Valley, Marquette Co., Wis., May 3d, 1850, of billious fever, after an illness of six days, HEZEKIAH BENTLEY, aged 65 years and 6 days. He was formerly a member of the first Seventh-day Baptist Church in Alfred, N. Y., but since moving to the West has never joined any church. We trust he has gone to join the church of the redeemed in heaven. He left a wife and six children to mourn his death.

LETTERS.

Lucius Crandall, N. V. Hull, T. E. Babcock, Nathan Gilbert, S. R. Miner, Daniel Coon, D. C. Green, H. W. Stillman, N. V. Brand, J. C. Maxson.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

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BENEDICT W. ROGERS, Treasurer.

Executive Board of the Missionary Society.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Eld. W. B. Gillett, New Market, N. J., on Fifth-day, August 1st, at 1 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Oregon leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

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DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Physiology will be pursued during the Fall Term; Agricultural Chemistry and Astronomy during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

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Miscellaneous.

ADDRESS

Of the New York State Free School Convention.

Fellow Citizens of New York:

At the instance of your chosen law-makers, you voted last November on the question of opening your Common Schools without charge or distinction to all the children of fit age residing within your State; and your majority in favor of such opening was overwhelming. In thus voting, you did not imply that the details of the Free School Act of 1849 were perfect, nor were you understood as so deciding. You left the Act open to amendment by each successive Legislature, whenever amendment, not inconsistent with its vital principle, should be deemed advisable. Your last Legislature, in full view of these facts, instead of correcting any errors which in the first reduction of a great principle to practice are well nigh unavoidable, decided to resubmit the law, with all its alledged imperfections on its head, for your approval or rejection this Fall. In other words, the Legislature, while it left its own work undone, required you to do yours a second time. And now the enemies of Free Schools seek to profit by this neglect, coupled with the unfair manner in which the question is resubmitted, and to secure your suffrages in opposition to the Free principle, by harping on and magnifying the defects and inequalities in the details of the law. They would have you believe, that in voting with us you vote against any amendment of the present law.

Against this statement we most emphatically protest. The issue ought to have been fairly and truly presented by the act of last session, 'For Free Schools,' or 'Against' them; for that and that only is the question to be decided. A vote on our side simply affirms the principle that our Common Schools shall be free; a vote against us is, in effect, a vote for a return to rate-bills and trustee exonerations—a vote to reëstablish distinctions of caste in our Common Schools, and subject a portion of our children to the bitter humiliation of being pointed out as district paupers. To revive this distinction is to banish thousands of children from the Schools altogether, and doom them to lifelong ignorance, through the mistaken but natural pride of their parents and kindred. A vote against us in the approaching election is a vote to recede from the educational platform of Massachusetts, in the direction of Virginia, Italy, and Turkey. A vote against the law, as the question is now most unfairly presented, is a step toward popular ignorance, barbarism and moral night. We are confident that no such step will be taken by New York in 1850.

Whoever among you has had patience to follow an opponent of the law through his devious course of reasoning, well knows that his citadel is the assumption that *it is wrong to tax one man to educate another's children*, unless it be the children of absolute paupers. This assumption, if conceded, is fatal, not to Free Schools merely, but to any Commno Schools whatever. If elementary education be properly and only a parental duty, then the State should leave it wholly to the voluntary and unobserved efforts and combinations of parents. Then the taxation of a district to build a school-house, is usurpation and extortion. Then all the laws which have been passed, making compulsory provision for Common Schools, or intended to increase their efficiency, are impertinent, agrarian, and confiscating. Yet few of our opponents will venture to take this or any other ground of radical hostility to the Free School principle. The difference between their position and ours is mainly one of degree. We abide consistently by the principles on which only can any public provision for education be justified; they stop half way, and, in so doing, condemn their own course in coming so far.

To the assertion that it is wrong to tax A to provide instruction for the children of B, we reply, that we would tax both A and B, for school purposes, each in proportion to his ability, not as parents, but as possessors of Property, and because Property is deeply interested in the Education of All. There is no farm, no bank, no mill, no shop, (unless it be a grog-shop,) which is not more valuable and more profitable to its owner if located among a well educated, than if surrounded by an ignorant population. Simply as a matter of interest, we hold it the duty of Property itself to provide Education for All. Not, therefore, as the children of A, or of B, but as children of New York, her future cultivators, artisans, instructors, citizens, electors and rulers, we plead for the Education of All, at the cost and for the benefit of All. In a community where a single vote cast in ignorance may involve the country in war, in aggression, and untold calamities, Property cannot afford that there be any considerable proportion of ignorant mothers of voters. To whomsoever shall urge the duty of B to educate his children in spite of his relative poverty, we say, Urge upon him that duty to the extent of your powers of persuasion, and we will second you as well as we may.

After the State has done all in its power, there will still remain enough for every father to do in the way of educating and disciplining his children. But this rudimentary intellectual culture of the Common School, is an undertaking, not of individual parents, but of the community—the State, and the State alone, should provide therefor, as it provides for other institutions. It has very wisely declined the care of Public Worship, which in other countries forms a very important portion of its duties and the public burdens, and has nobly assumed the charge of Popular Education, which other Governments too generally repudiate. Having thus resolved that B.'s children shall be educated, not for his sake, but in furtherance of its own policy, and in deference to its own safety, the State would do wrong to tax his poverty to defray the cost of this safe-guard to property. The Common Schools of New York are to her what their respective standing armies are to Russia and Austria; and it would be as fair to support the latter by a head-tax as the former. The child of Indigence who attends the District School is discharging a public duty, and should be as welcome there as the heir of affluence and social distinction. He should be made to feel that his due training and development are the subject of general solicitude. Property can better afford to educate four children in the school house than one in the street. The teacher, when fairly remunerated, is a far less expensive functionary than the Sheriff, the District Attorney, or the Judge. One burglar or thief costs more to the community than all the teachers of an average township. The statistics of our State Prisons prove that at least three-fourths of our criminals are drawn from that one-fourth of our population which has enjoyed the least educational advantages—mainly no such advantages at all. Let our Common Schools be abolished to-morrow, and Property would soon be taxed many times their annual cost in the shape of robberies, riots, and depredations. For every teacher dismissed, a new Deputy Sheriff, Constable or Policeman, would be required. And the dismissal from our Schools of those children of poor but not abject parents whom the Free School law has called into them, would be identical in principle with the destruction of the schools altogether. A large portion of our children would be educated if there were no Common Schools, but these we know would not be.

But we are asked why a citizen who has worked, and saved, and thrived, should pay for schooling the children of his neighbor, who has drank, and frolicked, and squandered, till he has little or nothing left. We answer, he should do it in order that these needy and disgraced children may not become what their father is, and so, very probably, in time, a public burden as criminals or paupers. The children of the drunkard and reprobate have a hard enough lot, without being surrendered to his judgment and self-denial for the measure of his education. If they are to have no more instruction than he shall see fit and feel able to pay for, a kind Heaven must regard them with sad compassion, and Man ought not utterly to leave them uncared for, and subjected to such moral and intellectual influences only as their desolate homes must afford. To stake the education of our State's future rulers and mothers on such parents' ideas of their own ability and their children's moral needs, is madness—is treason to the common weal. They will be quite enough detained even from the Common Schools by supposed inability to clothe or to spare them; but to cast into the wrong scale a dead weight of paternal appetite and avarice, in the form of rate-bills, is to consign them hopelessly to intellectual darkness and moral perdition.

And in truth the argument for taxing in equal amounts the improvidently destitute and the frugally affluent father of a family for school purposes, is precisely as strong for taxing them in equal amounts to build court-houses, support paupers, diffuse justice, or any other purpose whatever. Nay, it is even stronger; for the drinking, thriftless, idle parent, is far more likely to bring expense on the community, in the shape of crime to be punished, or pauperism to be supported, than his thrifty and temperate neighbor, and, according to our adversaries' logic, he should pay more taxes on his log cabin and patch of weedy garden, than that neighbor on his spacious mansion and bounteous farm. The former will probably turn off two paupers to one from the latter, and should be assessed, in a pauper rate-bill, accordingly! And his argument from parental misconduct against the justice of Free Schools is of a piece with the rest.

It is with unfeigned regret that we approach the argument against Free Schools, and indeed against Common Schools generally, which is based on Religion. In the eyes of the true statesman, convictions of religious duty are of inestimable worth, and, even when mistaken, should be treated with all possible deference. Yet, when we see the priesthoods by law established, and not these alone, in one country after another of Europe, resisting the establishment of any system of popular education which is not based on the recognition of their respective dogmas as the undoubted truth of God, we are constrained to recognize and resist an assumption fatal to that universal diffusion of knowledge which is the chief pillar of Republican Freedom. Our State neither affirms nor condemns the dogmas of any church or sect, but commends each citizen, in matters of faith and worship, to the guidance of his own conscience and of such spiritual instructors as his parents in infancy and his own convictions in riper years shall designate. The Common School is not above nor adverse to this, but simply aside from it. It does not pretend to give religious (that is, dogmatic) instruction, far less to supersede it. It simply requires the attention of every child for thirty hours per week to intellectual culture, leaving the entire Sabbath, with Saturday, and the greater portion of the residue, for such purely religious nurture as parents may choose for their children. When the doors of the Church and the Sabbath School are opened, the Common School is closed, and its inmates are clearly qualified by its teachings for profiting by the Sabbath's appropriate lessons. Why, then, should any Church grudge the Common School those thirty hours for secular instruction? What is it to gain by dividing and sub-dividing school districts in such a manner as to render any system of universal education impossible? We entreat you, fellow citizens, to resist the appeal which is made to some of you on religious grounds to vote against Free Schools. To vote us down will not really accomplish the ends of our dogmatic adversaries, for Common Schools will still remain. The religious objection, even if valid, is not relevant to the present issue, and ought not to be interposed to affect it.

We will not, fellow-citizens, urge upon you the priceless worth of Education as an individual possession. Our opponents complain that we harp on the blessings of education, as if they had denied or belittled them. They, too, they assure us, prize knowledge as highly as we do, and feel affronted when we intimate the contrary. Let us, in closing, therefore, exhort you to remember that Fortune is capricious, and Riches have wings, so that no man now in active life can possibly secure his posterity against the chances and changes of this unstable world. The broad domain, inherited but few years since by the child of affluence, who little dreamed that poverty could ever sit by his hearth, has already passed into the hands of strangers, and the late haughty possessor has hardly a shelter for his head. In the sight of the whole community, some are daily mounting from obscurity to the dizziest hights of wealth, while others are falling from a like altitude into the deepest gulf of penury and need. No man can insure affluence nor even competence to his descendants thirty years hence, but any one, by his vote, or his neglect to vote, may say that these descendants, and all who follow them, shall or shall not enjoy that which no gold can purchase, no estate can equal—the blessings of an adequate Free Education. Let us entreat you to esteem this not only worth voting, but working for—to hold it subordinate to no partisan, no personal consideration—to work for such a vote and such a majority as shall put the question at rest forever. Do this, and the canvass of 1850 shall long be remembered as that in which New York proudly vindicated her pre-eminence as the Empire State, and relaid the foundations of her freedom and greatness, in the intelligence, the virtue, the gratitude and admiring affection of her children through all coming time.

EARLY RAILROAD OPERATIONS.

The first Railroad charter is said to have been granted by the New Jersey Legislature, and the first surveys made about forty years ago between New York and Philadelphia. The Legislature of 1814—15 chartered "The New Jersey Railroad Company, for the erection of a Railroad, passing and repassing, from the river Delaware near Trenton to the river Raritan at or near New Brunswick." The Commissioners were authorized "to lay out a Railroad to be composed of either iron or wood for the running of the wheels." The term for the completion of the work was fixed at ten years. Its authors were rather ahead of their times, and the important object of the act was therefore not accomplished, though the project was never abandoned. The first Railroad in the country, we believe, was the "Quincy Railroad for transporting granite from the quarry in Quincy upon a gradual inclined plane to the Neponset River," which flows into Boston Harbor. This was put into operation in the year 1827. The Hudson and Mohawk Railroad Company was incorporated in the State of New York the year previous. Up to the year 1833 nine companies had been chartered for making Railroads, with an aggregate capital of $7,140,000. The West Jersey Railroad Company was authorized to make a road from Camden to Penn's Neck, in Salem Co. in 1831; the Paterson and Hudson River, and the Elizabethtown and Somerville, were chartered the same year, and in 1832 charters were granted for the New Jersey Railroad and Transportation Co., the Paterson and Fort Lee Railroad, and for a road to run from a point on the Delaware, in Sussex County, to any Railroad terminating on the Hudson, opposite New York. The next year the Delaware and Jobstown Railroad Company was chartered. Four of these are now, and have been for some years, in successful operation; and we may add in the same connection, the Morris and Essex Railway, which was chartered at a subsequent session. Previous to the introduction of Railroads, turnpikes were looked upon as great improvements, and no less than 54 were authorized by the Legislature during the first 30 years of the century. [Tribune.

ACOUSTICS.

The intensity of sound, like that of attraction, diminishes in the inverse ratio of the squares of the distances of the sounding body, when opposing currents of air or other obstacles do not interfere.

According to experiments made by the French Academicians, the velocity of sound at a temperature of 55° Fahr. is ascertained to be 1,044 feet per second; but it has been variously given by different philosophers. According to Flamstead and Halloy, it is 1,142; according to recent experiments in Holland, its mean velocity is 1,120 feet per second.

A whisper, so far as it goes, travels as fast as the report of a cannon; it also describes equal spaces in equal times. The strength of sound is greatest in cold and dense air, and least in that which is warm and rarefied. During Captain Parry's first voyage, in lat. 74° 40′ N., people might be heard conversing distinctly, in a common tone of voice, at a distance of one mile.

Sound travels through different media with various velocities. Through air, at 1,130 feet per second; water, 4,900; cast iron, 11,090; steel, 17,000; glass, 18,000; wood, 4,636 to 17,000.

Two sets of sonorous vibrations, of equal intensity, and encountering each other in opposite phases of vibrations, will interfere and become mutually checked; and thus silence be produced by the conflict of two sounds. Sonorous vibrations, on impinging on a plain surface, are reflected from it in such a manner that the angles of incidence and reflection are equal.

A perfect echo ensues after the lapse of 0.1 second.

Sound is reflected by curved surfaces in the same manner as light and heat.

RETURNED CALIFORNIANS.

The Edgartown (Mass.) Gazette mentions the return to that place from California of Messrs. S. H. Fisher, William Cleveland, Wm. Simpson, Ichabod Luce, and Chas. Vincent. The two latter are said to have brought home some $4,000 or 5,000, together with an additional sum of $5,000 remitted by citizens of Edgartown now in California.

The company of the bark Sarah from Edgartown disbanded upon their arrival at California, forty-five of them going to the mines at an expense of $5,000, and after working twenty-eight days and obtaining only $800, they gave up in despair. Some of the company had engaged with mining speculators, at $150 per month. Capt. Morse of the Sarah compromised with some of the Company, canceling their engagements for the sum of $100 each, and with others without receiving any equivalent. Capt Morse intended to fit the Sarah for a whaling cruise.

A letter received at Nantucket from San Francisco, says:—There are thousands here, from Nantucket and elsewhere, who would give all they possess to be placed back where they came from. Still, fresh crowds are landing every day. There has been hitherto a great lack of females here, but at this time there are ship loads of them arriving from Sidney. I have seen them sold to any one who would pay their passage and take them off the landing. There are about 450 sail of vessels lying in port, jostling each other, and making work for the spar makers and lawyers.

If you wish to be respected by every one, respect yourself, and treat everybody respectfully, and your wishes will be realized.

SHAGREEN LEATHER.

This singular and valuable leather is a manufacture almost peculiar to Astracan, where it is prepared by the Tartars and Armenians. For making shagreen only horses' or asses' hides are taken; and it is only a part, from the crupper along the back, that can be used for this purpose, which is cut off immediately above the tail in a semi-circular form, about 34 inches upon the crupper, and 28 along the back. These pieces are first soaked in water until the hair is loose and can be scraped so thin as not to exceed a wetted hog's bladder in thickness, and till all the extraneous matter is got out, and only a clean membranous pelt remains. The piece is then stretched tight on a frame, and kept occasionally wetted, that no part may shrink unequally. The frames are then laid on a floor with the flesh side of the skin undermost, and the grain side is strewed over with the smooth black hard seeds of the Alalenta or goose foot, and a felt is then laid upon them, and the seed trodden deeply into the soft moist skin, which gives the peculiar mottled surface for which shagreen is distinguished. The frames, with the seed still sticking to the skin, are than dried slowly in the shade, till the seeds will shake off without any violence, and the skin is left a hard horny substance with the grain side deeply indented. It is then laid on a solid block covered with wool, and strongly rasped with two or three iron instruments, till the whole of the grain side is shaved, so that the impression of the seeds is very slight and uniform; the skins are then softened, first with water, and then with warm alkaline ley, and are heaped warm and wet on each other, by which means the parts indented by the impression regain much of their elasticity, and having lost none of their substance by paring, rise up fully to the level of the shaved places, and thus form the grain or granular texture peculiar to the shagrren. The skin is then salted and dyed.

RICHARD COBDEN.

Mr. Cobden would never have become the chief of a party comprising the most opulent capitalists of England, if he had not proved beforehand that he had a talent for business, and that he had no need to enter into public life to make his fortune. He quitted his manufactures before he had time to do more than lay the foundation of a good fortune; he was, however, already counted among the rich manufacturers of Manchester when he entered on his political career. Till 1835 he had appeared exclusively occupied with the business of his trade; nevertheless he paid great attention to political affairs. His leisure was entirely devoted either to repair by assiduous study the inconveniences of a defective education, or to complete, by frequent travels in France, Belgium, and Switzerland, the information gathered in the closet. The first sign that Mr. Cobden gave of a certain political aptitude, was a small pamphlet, written in 1825, in opposition to Mr. Urquhart, who was urging a war against Russia. The Manchester manufacturer bacame the advocate of peace; turned into ridicule the pretensions of diplomacy; opposed the absurdity of the old doctrine of the balance of power; and endeavored to establish it that the mission of England was to make commerce with the whole world, and to war with no one. This pamphlet, soon followed by another, written in the same spirit, had a marked success in Manchester, and he quickly obtained a decided influence among the industrial aristocracy of Lancashire. The first use which he made of this influence had for its object the foundation of an Athenæum, at the inauguration of which Richard Cobden, the man who was hereafter to deliver so many speeches, made his debut as an orator. He was then thirty-one years of age. [Work. Man's Friend.

OHIO HOG'S BRISTLES.

Speaking of bristles, Peter A. Brown says: "They form a much more important item in the rearing of hogs than one would at first suppose. The quantity of bristles now used in this country is immense; recollect that they are not only indispensable to our daily wants, in housekeeping and the toilet, but that there is scarcely a manufacturer or a tradesman who can do without them. We at present import them from France, Germany, Flanders, and Russia, instead of supplying them to all the civilized world as we ought to do, and as we might do. I have been for more than a year engaged in examining the hair, fur, and wool of the Mammalia, under the microscope, and while on the subject of *bristles*, I was a little surprised to find that all my specimens, from all the places above mentioned, were inferior in strength to those from Ohio. Even the bristles of the wild boar of Russia was inferior to the Ohio one in tenacity. The French bristle is the longest, measuring 11 inches and 7-10; but it has a diameter of 1-33 of an inch, and strength in proportion.

"I take the more interest in making these facts known, as I feel satisfied that the condition of the bristles may be improved by a treatment of the live hog that would not injure, but rather improve the meat. The Flanders bristle is short and fine, being only 4½ to 5 inches in length, and having a diameter of only about 1-100 of an inch; but it is much esteemed for manufacturing *printers' brushes*, and an immense quantity are therefore imported. These might be produced in this country with very little pains, and with great profit."

Why Epidemics rage at Night.—It was in one night that 4,000 perished in the plague of London of 1665. It was at night that the army of Sennacherib was destroyed. Both in England and on the continent a large proportion of the cholera cases, in its several forms, have been observed to have occurred between one and two o'clock in the morning. The "danger of exposure to night air" has been a theme of physicians from time immemoral; but it is remarkable that they have never yet called in the aid of chemistry to account for the fact.

It is at night that the stratum of air nearest the ground must always be the most charged with the particles of animalized matter given out from the skin, and deleterious gases, such as carbonic acid gas, the product of respiration, and sulphuretted hydrogen, the product of the sewers. In the day, gases and vaporous substances of all kinds rise in the air by the rarefaction of heat; at night, when this rarefaction leaves them, they fall by an increase of gravity, if imperfectly mixed with the atmosphere, while the gases evolved during the night, instead of ascending, remain at nearly the same level. It is known that carbonic acid gas, at a low temperature, partakes so nearly of the nature of a fluid, that it may be poured out of one vessel into another; it rises at the temperature at which it is exhaled from the lungs, but its tendency is towards the floor or the bed of the sleeper, in cold and unventilated rooms.

An American in India.—Mr. Fitz Edward Hall, a son of Daniel Hall, Esq., of Troy, in 1846 graduated at Harvard College, and went out to India with letters of introduction, to Bishop Wilson, of Calcutta, from Edward Everett and others. He devoted himself to Oriental languages and literature—to the Sanscrit, the Hindoo, Bengalee and Persian languages, and to the learning of the East. He had the good fortune to attract the attention and secure the good opinion of Bishop Wilson, and of the distinguished Rajirida, Dutt, and by the aid of the former was elected a member of the Royal Asiatic Society, founded by Sir William Jones. He has since been elected coadjutor to the President of the English college at Benares, a city on the Ganges, of some 650,000 inhabitants, and receives a handsome salary. The institution is under the patronage of the East India Company.

News from Oregon.—It will be remembered, says the Sacramento Transcript, that Rev. Mr. Whitman, together with his lady and family, were massacred by the Indians, at the Mission above the Cascade, in the Kyose country, Oregon, some time in the year 1847. There were some eight or ten families temporarily stopping in the place at the time, the male members of which were also murdered. The women and children were taken prisoners by the Indians, and the young women compelled to become the wives of some of the chiefs. Soon afterward Major Ogden, commander at Vancouver's Island, assisted by Gen. Gilman, started with a file of soldiers into the Indian country, to rescue the unfortunate prisoners, and punish the Indians for the outrage. They found the Indians, gave them battle, in which many of those engaged in the murder at the Mission were killed, and finally succeeded in recovering the women and children, some fifty in number, by hiring the savages to give them up. Thus the matter ended for the time. But Gen. Lane has taken decided steps to have a more satisfactory settlement. In March last, he formally demanded of the Indians the remainder of the murderers, and nine of them, including two Catholic Priests, have been delivered into the possession of the Government of Oregon. By proclamation of the Governor, the Legislature of the Territory was convened on the 13th of May, at Oregon City, to give the prisoners a trial, and it is thought that ere this they have been convicted and put to death.

Singular Suicide at St. Louis.—The St. Louis Intelligencer says that a German named Henry Lammert, who resides near the head of Garondolet Avenue, committed suicide last Monday night by shooting himself with a pistol loaded *with water!* In the day he had bought the pistol, and at eight o'clock at night, while in his brother's room, he took an ordinary charge of powder, which he poured into the pistol, ramming a wad down after it. Then nearly filling the barrel with water, he secured it firmly with a second wad, after which he handed $5 to his brother, with a request that he would give it to some one to whom it was due, and rushed into his own room. At the report of the pistol, when his brother followed him, he found him lying on the floor, with his upper lip, the upper part of his face, and nearly half of the skull, blown away. The effect of the pistol's contents were most terrible. Lammert has been married but four months. Jealousy is among the causes adduced for his self-destruction.

A Magnificent Present.—By a letter just received from M. Vattemare, says the Albany Argus, and dated at Washington on the 2d inst., we are informed that he has just received advices from his agent at Paris, stating that the French Government have made a donation to the New York State Library of a copy of the celebrated Gallery of Versailles—a work containing several thousand historical engravings. "To give you an idea of this magnificent present (adds Mons. Vattemare) I need only say, that each copy occupies a case three feet square by two and a half high."

Cost of Drink in England.—One of the orators of the Suffrage Association in England, urging his fellow operatives to buy freeholds, and thus obtain the right to vote, says:—

"The people of this country swallow two Birminghams every year. No oppression was so great as self-oppression, no pauper so great as a self-pauper; and if the working classes would not make some sacrifice in order to obtain freedom, they did not deserve to have it. As an example for imitation, he presented himself. He had not only a vote for Birmingham, but three freeholds for counties, and he was determined to have more. He was glad they had determined to rescue South Derbyshire. He would become a voter for South Derbyshire."

Rev. Alexander Denoon died at Caledonia, Monroe County, on the 17th ult., at the age of 80 years. He was a native of Inverness, Scotland. He settled in Caledonia in 1806, and was the first Minister ordained west of the Genesee River in this State.

The foundation walls of the grand Jenny Lind Concert Hall, in New York, are completed, and 150 men are now employed in its erection. The total cost is estimated at $80,000, and it is expected that by the middle of September next it will be ready for occupancy. The building, with a length of 150 feet and a breadth of 50, will be 90 feet in height, making the finest musical hall in the country. It is stated that Mr. Barnum has stipulated for the payment of $15,000 for the use of the hall while Jenny Lind shall remain in this city.

The St. Joseph's (Missouri) Gazette estimates that seventy-five thousand persons have started across the plains for California this season, all of whom are from the valley of the Mississippi.

The Merchents' Exchange of New York is to be sold at auction on the 29th inst. It rents for about $50,000 a year. Its mortgages and other liabilities amount to $964,000.

Littell's Living Age.

PROSPECTUS.—This work is conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope, and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and stately Essays of the *Edinburgh*, *Quarterly*, and other Reviews; and *Blackwood's* noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain Scenery; and the contribution to Literature, History, and Common Life, by the sagacious *Spectator*, the sparkling *Examiner*, the judicious *Athenæum*, the busy and industrious *Literary Gazette*, the sensible and comprehensive *Britannia*, the sober and respectable *Christian Observer*; these are intermixed with the Military and Naval reminiscences of the *United Service*, and with the best articles of the *Dublin University*, *New Monthly*, *Fraser's*, *Tait's*, *Ainsworth's*, *Hood's*, and *Sporting Magazines*, and of *Chambers'* admirable *Journal*. We do not consider it beneath our dignity to borrow wit and wisdom from *Punch*; and, when we think it good enough, make use of the thunder of *The Times*. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

The steamship has brought Europe, Asia, and Africa into our neighborhood; and will greatly multiply our connections, as merchants, travelers, and politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change, to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the *Living Age* desirable to all who wish to keep themselves informed of the rapid progress of *the movement*—to Statesmen, Divines, Lawyers, and Physicians—to men of business and men of leisure—it is still a stronger object to make it attractive to their wives and children. We believe that we can thus do some good in our day and generation; and hope to make the work indispensable in every well-informed family. We say *indispensable*, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite *must* be gratified.

We hope that by "winnowing the wheat from the chaff," by providing abundantly for the imagination, and by a large collection of Biography, Voyages and Travels, History, and more solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

Terms.—The Living Age is published every *Saturday*; price 12½ cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

☞ To insure regularity in mailing the work, orders should be addressed to the office of publication.

Clubs, paying a year in advance, will be supplied as follows:

Four copies for - - - - - - $20 00
Nine " " - - - - - - 40 00
Twelve " " - - - - - - 50 00

Complete sets, in 24 volumes, to the end of March, 1850, handsomely bound, packed in neat boxes, and delivered in all the principal cities free of expense of freight, are for sale at forty-eight dollars.

Any volume may be had separately at two dollars, bound, or a dollar and a half in numbers.

Any number may be had for 12½ cents; and it may be worth while for subscribers or purchasers to complete any broken volumes they may have, and thus greatly enhance their value.

Judge Story—Chancellor Kent—President Adams.

I have read the prospectus of "The Living Age" with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character. Joseph Story.

Cambridge, April 24, 1844.

I approve very much of the plan of your work, and if it be conducted with the intelligence, spirit, and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day. James Kent.

New York, May 7, 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me to be the most useful. It contains indeed the exposition only of the current literature of the English language, but this, by its immense extent and comprehension, includes a portraiture of the human mind in the utmost expansion of the present age.

Washington, Dec. 27, 1845. J. Q. Adams.

Published by E. LITTELL, & CO., Boston.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

The Sabbath Recorder,

PUBLISHED WEEKLY

By the Seventh-day Baptist Publishing Society

AT NO. 9 SPRUCE-ST., NEW YORK.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN. "THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD." TERMS—$2 00 PER ANNUM, IN ADVANCE.

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The Sabbath Recorder.

EXTRACTS FROM LETTERS OF A TOURIST—No. 3.

LONDON, July 8th.

If one be not endowed with a pretty good share of patience and capability of enduring all kinds of *irritaments*, traveling must be far from the pleasant amusement it is imagined by those who, conning over a book of travels by their own fireside, come to the settled conclusion, that it is "delightful to see the world." Comfort and economy pull different ways; and, especially in England, where the 'authorities that be' seem determined to make them as antagonistic as possible, it is very difficult to choose the 'golden mean.'

I have just passed through no small trial of the above-named qualifications, during a ride in the third-class train from Reigate to London. The thermometer being above 80°, the cars were of course packed as full as possible, and, though ventilated well, were almost unendurably close. The principle of construction in the English carriage seems to be, to get as much sitting room as possible in a given space. Around the side of the carriage is a row of wooden benches, with their backs to the windows, the occupiers of which kindly protect those on the inner row of similar benches from any danger of catching cold from the draft, or being in any way troubled by an excess of fresh air—an article that Englishmen generally seem singularly averse to. I have got into an omnibus in London, on a beautiful spring day, when the air seemed a positive balm for all bodily evils, and on lowering a window, the middle-aged lady next me petulantly exclaims, "I can't sit here with that window open, sir." You would perhaps hardly believe, that I have been obliged to ride for miles, in a crowded omnibus, on a warm and pleasant day, with every window tightly closed! If by good luck I got into an empty 'bus, the next one in was almost sure to ask, "Would it trouble you, sir, to close that window?" You may readily conceive that, with such aversion to a draft, my fellow travelers found the closeness of the vehicle no inconvenience. I did; and while some of the more fleshy and perhaps less fastidious Johnnys, sought the corners and farther ends of the carriage, I tried to get a place as near a window as possible. The best, unoccupied, was opposite them on the inner row of seats—on one side was a woman with a small family—on the other a very fat gentleman, and directly in front two ladies' maids, who had met for the first time in years, if one could judge by the amount of past events they had to relate. One had lived in the country—the other plumed herself on the fact of having been a city lady. For a whole hour there I sat, hearing nothing, and able to think of nothing, but narrations of city life below stairs, and the still duller responses the country lady was able now and then to edge in between the yarns of her more voluble companion. Altogether, railroad traveling in England is the most unpleasant kind of locomotion I have tried. The second-class varies from the third only in being still more confined, and being divided into compartments, giving the Englishman, what he loves so well, separation from the rest of humanity—seclusion, he calls it. To these add cushioned seats, and you have the first class—the *ne plus ultra* of English traveling—precisely like those antiquated cars thrown off from our railroads many years ago.

The conservatism of the English nation seems to imbue all things, from religion and the arts to the merest mechanism. To improve their own conceptions, is a matter not to be ventured on without care and much consideration; but to adopt those of another nation, something hardly to be looked for. They are very fond of laying excessive vanity to the charge of the Yankees, but *their* fault is a worse one. Being conceited implies previous comparison of one's self with others in some degree, and measuring by another standard than our own; but the Englishman has not got so far as that—he never thinks of any body else—it never occurs to him to trouble himself about what the rest of the world are doing, unless they happen to tread on his toes, or in some other way offend his dignity. Taking himself to be the key-note by which the scale of creation is arranged, he considers all discords with *it* to be interruptions, which he endures patiently, because they are not of sufficient importance to be vexed at. I am not speaking of all Englishmen, but of the characteristic John Bull—such as a majority of the nation are. The true English *gentleman* is a noble specimen of humanity, and I have had the good fortune to become acquainted with several such—men whose kindness, sympathy, and liberality, I shall never cease to be grateful for. Recollecting them, I cannot include the nation in an indiscriminate censure, on this or any other point; yet none the less true is it, that they are, generally, blind to all merit but their own, taking it as a matter of course, that other nations must be inferior to them, and very gravely assuring you, that you must be mistaken, if you suggest a superiority in any other in a matter of moment. It used to annoy me a little at first, but I soon learned to think that theirs was not the only tribunal at which nations were judged, and that it was of little importance whether or not they were just in their opinion, so long as the world could judge impartially.

Some days ago, I visited Hiver Castle, Kent—the residence of Anne Boleyn before her marriage to Henry VIII. It is a fine old building, of grey stone, and in excellent preservation, but occupied as a farm house. The moat still remains, but the drawbridge is replaced by a brick arched bridge, while the lawn in front is partly occupied by a stable and wagon sheds. There is a fine old gateway, with portcullis and screen leading into an open court-yard occupying the center of the castle, and a vine trained up the wall has grown over and through the portcullis, entangling and clogging it completely. The whole was a fine illustration of the triumph of the spirit of peace, though I must confess I was a little angered at the unpicturesque desecration of a place interesting from its historical associations, as well as its age, by being devoted to the purposes of 'utility.' I asked to be shown the interior, and a little black-eyed girl accompanied me through the rooms of most interest. We entered the old dining hall—a capacious, lofty room, whose walls echoed drearily with the ring of my heels on the stone pavement. A wooden screen, partitioning a corner of the room off, showed it to be devoted to some base uses, and the clothes were drying on lines stretched across it. We passed up an oak staircase to the room that Anna of Cleves, another of Henry's wives, died in. This was neatly papered, and from the articles of dress on the walls and bed, seemed to be the girl's bed-room. I turned from it in disgut, and passing through some rooms of less importance, entered the room once occupied by the unfortunate Anne. The walls were paneled with oak, which gave it a sombre appearance by its dark brown hue. The large window was covered by a climbing rose, which reached its branches into the casement, and shut the light out partially. The old furniture was still remaining, though the chairs would hardly hold together, and the bed, like that in the other room, showed a most laudable (?) desire in the inhabitants of the castle to turn everything to good account. I walked out on the terrace which overlooked the court-yard, and where, they told me, she used to walk. How many moonlight nights the royal lovers might have broken far into there, I know not—the walls retained no record of past hours, save the universal mark of time. There was no echo of the protestations and vows usual in such cases, and all was left to my imagination, which did not fail to work more vigorously from the lack of material to build a reasonable conjecture with. From here we passed into the old ball-room, the dimensions of which spoke poorly of the numbers who used to assemble, or of the agility of the dancers. It was a long, narrow, low room, with the beams of the ceiling exposed. This room was also paneled with oak, carved in a rich, quaint style. In one end my guide pulled up a trap-door, showing a dungeon ten or twelve feet deep, and perfectly dark and close—more like a grave than a room. Crossing the court-yard, we went up a winding staircase, past the little cell where the warder used to sit and look out through his narrow window, to a room in which hang the portraits of the family, as well as the King's. I could get no idea of the Lady Anne's looks from her portrait, which might have been painted for any body else; so, merely acquiescing in the statement of its being her likeness, I passed up a stone staircase to the top of the building, commanding a fine view of the surrounding country, and from which of course she used to watch for her lover's approach. Assailed as the memory of the hapless Queen has been with all the evil that religious and party rancor could suggest, I shall nevertheless believe her injured, innocent, &c.; in fact, I see no need of spoiling all the romance of the history and the place, by believing the stories handed down from a time when the truth was with difficulty got at and hardly treated when found.

Having finished our drawings, we packed up and started for the railroad station a little before sundown, taking the footpaths which intersect the country in every direction, running along the edges of the fields, by the high hawthorn hedges. The wheat was just beginning to show the ear, and the red poppies glowed through its rich green with a most intense brilliancy. In some places the field seemed perfectly crimson where they showed themselves above the wheat in great quantities. Occasionally, a wild rose reached out from the hedge, as though escaping from confinement, and the bank on which the hawthorn was planted bloomed with the forget-me-not and the little white daisy, a very different thing from that which we call by that name. The day had been a very beautiful one—still and clear, except that the sky was covered with a thin veil of thread-like cirri, tempering the sunlight to a milder, softer tone; and now, as the sun was going down, they glowed in pale gold, with occasional fiery fragments. Now and then a breath of wind came to us, bearing the fragrance of the fields of beans, mingled with the less rich scent of the hawthorn; and, as we rose upon a gentle elevation, we could look for miles over the broad, level landscape, dotted with here and there a windmill or a village church amidst its trees. There were new-mown hay-fields, with some score or so of "lads and lasses," raking and loading; and the sun-browned farmers greeted us with a "good day, sirs," as we passed them, and the girls diffidently stopped their merriment till we should have passed, obstinately refusing to return the jests of the less bashful young men, or to retaliate their peltings of hay. Our way lay through Edenbridge, a characteristic old English village, its little low red tiled houses, with jutting fronts, and the marvelously painted sign-board of the tavern, reminding one of some of Hogarth's pictures. We passed several of the hop-fields for which Kent is so famed, but they were not far enough advanced in growth to be seen to advantage.

The season of fruit has fairly set in, in London, and the markets are filled with the most beautiful strawberries and cherries, with other fruits which are too costly at present to notice. A walk through Covent Garden, the great fruit market, is as tempting as a ramble through the Hesperides could have been. There are strawberries by the wagon load, and of the most wonderful size, some of them certainly as large as a small peach, and selling at from 6d to 1s 6d per basket holding about a pint. There are peaches from £1 to 30 shillings per dozen. Apricots the same; grapes 5 and 6 shillings a pound.

Apropos of markets—a stroll through Tottenham Court Road, on seventh-day evening, well repays the stranger, if he does not get his pockets picked. It is a street corresponding in many respects to our Bowery. For a mile, along the west side, there is a row of shops (stores) of all kinds—butchers, bakers, tea-dealers, grocers, &c. These are thrown wide open in front, and the wares spread out to view on stands, illuminated with enormous jets of gas, looking at a little distance like torches. On the other side of the sidewalk, is a row of stands or stalls presenting a similar show, though much more varied. I went through the street about eleven o'clock, the hour when the outside venders are obliged to pack up their goods, and of course when they are most eager to sell. Here was a fruit stand, the woman crying most lustily, "Strawberries tuppence a pottle (a small conical basket,)—gooseberries three ha'pence a pint." There, a man with oysters on one end of his stand, and green peas on the other, bawling, "Penny a lot, oysters—sixpence a peck, peas—almost gone." Here was a stand of toys, the vender thereof assuring you, that he sold sixpenny toys for a penny; there a woman selling boiled 'winkles, nuts and oranges; and next a woman, holding on the lamp-post with one hand, and stretching up the other to display the length of some stay laces, which she called, as loud as her drunkenness would permit, at two a penny, in the interim making love to her next neighbor, the man with coral beads at a penny a string, which he averred to be the cheapest penny'orth ever offered. A blind-man stood on the edge of the pavement, with his face screwed down to a caricature of resignation, and in perfect silence holding out his hat. A little farther on was another, singing something very lustily, in a voice somewhat like an injured organ-pipe, while he rapped the sidewalk vigorously with a cane, the better to attract attention. The walk was crowded with folks come a marketing—black-eyed house-maids, with well-dressed mesdames, prying and peering about among the stands, threading and edging their way among the mass of humanity as well as they could; while at short distances stood the policemen, towering above the crowd, and looking stolidly and unmoved over it. In one place, a group had gathered round a ballad singer, whose tattered garb and almost bootless condition, told that his muse was coy, or would give him nothing more substantial than her favor. He was singing a song of a lost child, and I could not help thinking he was telling his own story, for he had a sad intellectual look, as though the sorrow of years had moulded his mind to a strange condition. In a by street, a man exhibited some phantasmagoria to numbers of admiring urchins for sundry halfpence. Near the door of an ale house, three degraded girls danced in each other's embraces, singing, shouting, and laughing, as though they were empresses, and had no empire to care for; and, seeing a group gathered around the door of the tavern, looking in, I too looked in, and saw the bar-room full of men and women in almost every stage of intoxication, drinking ale, rum or gin, as their circumstances admitted. A husband and wife sat on one bench, with a pint pot of ale between them, nodding and jabbering to each other very cosily; and a wretched looking woman, half drunk already, and holding a glass of rum in her hand, was abusing vociferously a man whom she held by the button-hole, and who was too drunk to get away. It was, all together, a perfect miniature pandemonium.

London is filled now with political refugees from the Continent, who have gathered here to wait the renewal of the struggle between the people and those who stand between them and their birth-right. They find no sympathy from the generality of the English, and as most of them are poor and unable to obtain a subsistence where the market is already overstocked with labor, the destitution among them is very great. Men who were wealthy, respectable merchants or tradesmen at home, are glad to obtain work on the streets and sewers of London, and many are obliged to lie out in the parks for want of means to procure lodgings. I have become acquainted with a number of the better class of them, and find them in all cases to be worthy, intelligent, high-spirited men, waiting with burning, indignant spirits, for an opportunity to make a last effort for the right to think and breathe as and where they will. This summer, they say, there is to be another attempt at revolution. They are deliberate, and seem determined not to be hurried into a premature rising. Heaven help them to succeed.

W. J. S.

For the Sabbath Recorder.

MAKE NOT POVERTY'S CUP TOO BITTER.

Ye may harness the lightning, till, trained like a steed,
It will carry your thoughts with its limitless speed;
Ye may yoke the fierce whirlwind, till, bowed to your will,
It will grind like the ox you have broke to your mill;
Ye may tame the wild cataract's flood, til'l it feels
Like a felon condemned at your factory wheels:
But there stay your strong hand, nor dare lengthen your chain
E'er to harness a soul 'mid your engines for gain.
Ye may desecrate Nature, and haughtily tread
On the wrecks of its beauty, disfigured and dead:
But 'twere better for you that ne'er from the sod
Ye had started to life at the mandate of God,
If ye dare to subdue to your power the will
Of a soul which, though crushed and distorted, is still
In the image of Him who hath equal and free
Made that spirit, proud atoms of frailty, with ye.

We can toil for a purpose, and cling unto life
Through its storms and its turmoil, temptation and strife;
While the purpose is high, and the motive is pure,
Few indeed are the trials we cannot endure;
But go, put your curb on another's free will,
Keep us back from our aim, yoke our souls in your mill,
Make our poverty something too bitter to bear,
Ye will see then how much a high purpose will dare.

We can sleep upon straw on the cold garret floor;
We can toil on the crusts Dives casts from his door;
We can shiver half clad by the unlighted hearth,
Tho' we quail at the sound of the northern wind's mirth;
We can bear it, and smile, if the heart-food is there,
To urge on the free spirit to do and to dare;
Aye, can laugh at privation and hunger and cold,
And through scorn, though in rags, be strong-hearted and bold;
For we know that the wealth of Peru cannot buy
Our ambition's proud hope or a home in the sky.
And each slight that we feel, and sneer that we meet,
Adds fresh fire to our hearts, and gives wings to our feet;
Every force that opposed, when o'ercome, makes us strong—
Gives us courage to battle with famine and wrong;
But dare bar up the path to our purpose, and see
If the poor in their might are not stronger than ye.

ALFRED ACADEMY, July 4. E. C. W.

For the Sabbath Recorder.

ANNIVERSARY OF ALFRED ACADEMY.

The Annual Examination of Alfred Academy, for the year ending July 4, 1850, commenced on the first and closed on the third of July, during which time some forty different classes were examined. Examinations took place in all of the common branches, also in Latin, Greek, Algebra, Geometry, Trigonomety, Surveying, Calculus, Natural Philosophy, Physiology, Botany, Rhetoric, Elocution, Logic, Geology, &c. However satisfactory previous examinations may have been, this was still more so. The thoroughness and promptness manifested on the part of students, throughout the entire exercises, were truly gratifying. This institution has been enabled to adopt a system of very thorough mental training, which gives the students great analytical power, and readiness of expression, to make the close, clear, independent thinker—an object very desirable in all education. This, with the strict and steady method of government pursued in this Institution, has secured to it a superior class of students, intellectually and morally, and proves very conclusively the superiority of such a system over a loose, indifferent method.

The Anniversary Exercises took place on the Fourth. The morning was fine, and the students assembled at an early hour, and marched to the grove. The exercises commenced at half past eight o'clock, with reading of the Scriptures, singing, and prayer. The names of some seventy ladies and gentlemen were upon the Programme for reading and speaking. We find by it the following towns represented: New Hudson, Greenwood, Lyndon, Genesee, Alfred, Deerfield, Pa., Caton, Almond, Elmira, Cohocton, Mt. Eden, Ky., Hartsville, Portageville, Howard, Arkport, Allen, Avoca, Westerly, Canisteo, Penn Yan, Stephentown, Wirt, Naples, Knoxville, Pa., Hayfield, Pa., North Bergen, Milton, Wis., Corning, Amity, Dansville, Addison, West Almond, Rice, Angelica, Cuba, Belfast, Bolivar, Ceres, Pa., York. The pieces were short, and spoken with clearness and spirit. There was an elevated sentiment, a high moral tone, pervading all of the productions, that was truly pleasing. Between three and four thousand persons were present, and showed, by the deep interest which they took in the exercises, the estimation they placed upon such methods of celebrating the Fourth of July. We copy from the programme the themes of discourse and the names of the speakers or readers.

Gentlemen.

Salutatory,	L. Allen.
Democracy,	A. J. Brundadge.
Progress of Agriculture,	J. Porter.
Heroism,	D. B. Crandall.
What should we aim at?	C. W. Langworthy.
Revolutions of Earth,	L. R. Burlingame.
Perseverance,	R. W. Berry.
Philanthrophy,	P. Miller.
Age of Inventions,	A. D. Worden.
Peace and War,	L. J. Worden.
Condition and Prospects of the American People,	W. A. Fields.
Pioneers of Kentucky,	A. B. Coon.
Moral Wants of the World,	A. D. Burdick.
"That life is best which answers life's great end,"	A. R. Cornwall.
Against Cuban and Canadian Annexation,	W. Hurd.
"While we live, let us live"—*Latin.*	A. A. Lewis.
Noon of the Nineteenth Century,	G. P. Reynolds.
We live in a wide World,	E. W. Robertson.
"Old Hundred,"	H. W. Benjamin.
Progress—the Watchword of the Age,	B. McConnell.
America—Past and Present,	G. N. King
There is no such word as Fail,	H. A. Peck.
Pride in Lucre,	B. F. Arnold.
What *is* to be *will* be,	C. N. Paine.
Destiny of California,	H. Halbert.
The Educator,	P. B. Carpenter.
"There's a better Time coming, Boys—wait a little longer,"	A. Wheeler.
"Mysterious Rappings,"	W. W. Crandall.
Effects of Emigration,	I. M. Gordon.
Why should we study?	D. Freeborn.
Spiritual Freedom,	L. M. Cottrell.
Live Yankees,	A. M. F. Randolph.
Hard Digging,	R. D. Stephens.
Greek Apothegms—*Greek,*	J. H. Jones.
No Royal Road to Eminence,	G. Anderson.
A Call from the West,	O. Allen.
Cæsar's Victories and Death—*Latin,*	G. W. Bratt.
Demands on the American Student,	P. W. Calkins.
Independence of Character,	J. Carmer.
"Hope on—Hope ever,"	V. J. Van Doren.
Valedictory,	E. Nicholson.

Ladies.

Poetry,	B. P. Elmer.
"Let's wreath a Wreath of Time's rare Flowers,"	J. C. Stickney.
Eden,	M. A. Boorn.
Napoleon at Rest,	M. J. Brandt.
The West,	E. Allen.
Self Education continues after School Education ends,	M. A. Sheldon.
Where and when I would die,	S. A. Green
"Time slept on Flowers, and lent his glass to Hope,"	S. Maxson.
Address to the Banner,	A. J. Whitney.
To a Mirror in a deserted Hall—*French.*	M. R. Conklin.
Gather rose-buds while you may,	A. Stewart.
There is a Voice in every Breeze,	E. C. Nicolls.
Progression,	M. A. Hatch.
"Angels' Footsteps,"	A. V. Olin.
Decalogue of Fashion,	M. P. Chaffee.
Life—it is but an Echo,	M. A. Carpenter.
Colporteurs,	C. C. Palmer.
"Words,"	L. A. Campbell.
Palestine,	S. E. Saunders.
Mountain Land,	S. Dorr.
The Crusades,	S. A. Door.
What Three Sprites from the Sun, Moon, and Earth, said and did,	A. J. Campbell, M. S. Green. M. M. Stephens.
Italy—*Italian.*	E. A. Alexander.
Popular Fallacies,	L. M. Graves.
Progress of Christianity,	S. E. Langworthy.
Effects of Locality upon National Character,	S. Gilmore.
Make not Poverty's Cup too bitter,	E. C. Wright.
Piety,	M. C. Saunders.
Elements, ever the same,	E. F. Hopper.
A Future Golden Age,	A. Le Seur.

CHINA—THE OPIUM TRADE.

The ship William Stewart arrived at New York recently from China, bringing Canton dates to the 15th of March. This is the first British vessel which has arrived here from China under the operation of the new Navigation Laws. A letter in the Commercial Advertiser, from an American merchant resident in Canton, received by this arrival, presents an interesting view of the present condition of the country, and the influence of the Opium Trade upon its people and commercial prosperity. We copy a few paragraphs:—

While prospects for the commercial world, in general, are quite encouraging, those for China are gloomy in the extreme. This great country is being fast ruined by the opium traffic. The quantity of this pernicious drug, expected to be imported this year, is eighty thousand chests, valued at $40,000,000. This throws an immense balance of trade against China. The importation of this drug is continually draining the country of its precious metals.

Were it not for the opium, the country would prosper greatly in the foreign trade, the legitimate balance being much in her favor. But this drug not only throws the whole balance the other way, but draws from the country about $15,000,000 in gold and silver every year.

It is proposed to legalize the traffic, that the evil which cannot be overthrown may be modified in some degree, and the drain on the precious metals be diminished. But I doubt if this would remedy the evil, beyond breaking up the bands of smugglers now supported.

If the Government was to legalize the import, and encourage the home growth, it must necessarily sanction the use of it, and all the restraints which now exist would be removed. The importation would still increase, for the facilities of producing it in India are much greater than those in China.

Nothing but the most vigorous enactments on the part of the Chinese Government, joined to the hearty coöperation of *all* the foreign governments that would punish those who deal in it as for a high crime, can put an end to the trade.

Many of the foreign merchants here, who see this, and admit that the opium trade is fast drawing the country to ruin, and who abstain from any direct trade, continually have to touch the unclean thing in their commercial operations, especially in the way of exchange and remittance from one port to another; for the value of the drug is so great and overwhelming, that it has become the chief currency of the foreign trade; and a merchant who does business here, to any large extent, is necessarily forced to avail himself of it in his financial operations.

One of the most striking features in the traffic is the fact that the British Government is the chief actor in it; that she raises about one-half the opium herself in India, and levies a heavy export duty on the other half; thus deriving the largest profit out of it, and encouraging to the utmost its continuance.

If the venerable sages and moralists of China could understand all this, and fully estimate all the evils the opium trade is bringing upon the country, who could blame the people for setting their faces against the English foreigner especially as a "barbarian" and a "devil?"

STARVING CLERGYMEN.

We are often reminded of the man who boasted that he had been a Methodist forty years, and he 'thanked God it had never cost him a single cent.' Such people are too common in all denominations, and they need stirring up. The following extract from the Memoir of Rev. N. Stady, a pioneer of Universalism in Vermont and New York States, gives a hint which we trust narrow souls, of whatever creed, will understand as addressed to them:—

I had, at the solicitation of friends, particularly in Addison county, traveled two hundred miles to visit them, and deliver my message. They had manifested great satisfaction in the opportunity of hearing me preach, had urged me, with the utmost earnestness, to stay longer; solicited me, with all apparent sincerity, to make them another visit as soon as possible; but, alas! they never thought to inquire how I was, pecuniarily, prepared to meet the expenses of my journey; or if my horse would ever need a shoe, or myself a change of apparel. My ministerial labors had ever been sparingly rewarded: and it was right, no doubt, for they were worth but little—I so considered them myself; all I ever had received I esteemed as a charitable donation. But now I felt the need of something more than I ever had before. My earnings in school teaching the previous winter, had been exhausted in the payment of some small debts I had been obliged to contract, and in furnishing myself with a few articles of necessary wearing apparel; and the few shillings I had started on my jouney with were nearly exhausted. I had the confidence to name to them my destitute condition, but not one of them put a cent into my hand. I never was exactly like the unjust steward, who said, "Dig I cannot, to beg I am ashamed." I was ever ashamed to beg; but I could dig, with good will, if I had opportunity. But now I had no chance; it would require the whole, or nearly the whole time between this and the next Sunday to reach the place of my appointment. What was to be done? I felt very unwilling to cause a disappointment; I therefore moved forward, though with rather a despairing heart, at first; but soon gathered courage and strength from the reflection, that if God had allotted me a work to perform, he would either provide means to feed me on the way, or give me strength to perform the journey without it. It required me to be on the way two nights; and I had barely change sufficient in my pocket to pay for my horse-keeping and my lodging, and furnish me with a single meal. And with this I prformed the journey, without making my condition known to any person, or asking the charity of strangers. On the last day, long after every cent was spent in crossing the Green Mountains from Adams, through Savoy to Williamsburgh, I felt quite exhausted, and thought my poor beast felt faint and weary too; and on looking around and beholding the abundance that rewarded the labors of the industrious husbandman, even in that cold and mountainous country, I could scarcely refrain from repining at my lot, and thinking that, if this was an allotment of Providence, it was a severe one; and, for a moment, a fearful despondency seized my soul! But it was momentary only; for, on looking around, I saw a good fresh turnip by the wayside, that somebody had dropped. I alighted, picked it up, and proceeded but a few rods, when I came to a spot of good fresh grass by the way. I here let my horse feed, stretched my weary limbs on nature's verdant carpet, and ate my turnip. I then arose refreshed, both in body and mind. My desponding feelings had entirely left me; and a holy calmness, an unshaken confidence in an all-wise and bountiful Providence, with a conscientious conviction that I was in the way of duty, accompanied and cheered me to the end of my journey. I arrived at the house of Mr. Washburn, father of Mrs. Ballou, some time after noon, but could wait without feeling any inconvenience, until their usual teatime; and then ete a hearty meal, without experiencing any injury.

GROWTH OF HABITS.

A vizier having offended his master, was compelled to perpetual captivity in a lofty tower. At night his wife came to weep below his window. 'Cease your grief,' said the sage; 'go home for the present, and return hither when you have procured a live black beetle, together with a little ghee, (or buffalo's butter, three clews—one of the finest silk, another of whip-cord, and finally a stout coil of rope. When she again came to the foot of the tower, provided according to her husband's command, he directed her to touch the head of the insect with a little of the ghee; tie one end of the silken thread around him; and to place the reptile on the wall of the tower. Seduced by the smell of the ghee, which he conceived to be above him, the beetle continued to ascend till he reached the top, and thus put the vizier in possession of the roll of silk thread. He then drew up the pack thread by means of the silk; the small cord by means of the pack thread, and by means of the cord a stout rope, capable of sustaining his own weight; and thus he escaped from the tower.

As in this case the gossamer drew after it, first the pack-thread, than the whip-cord, then at length the rope too strong to be broken, so do the trivial acts of a young man, to-day as easily changed as the silken thread can be broken, draw after them habits strengthening into the cord, and the cable let down from heaven to draw him upward. If they are bad habits, they are like a cable fastened to a mill stone, sinking him with such a weight that all his efforts to rise are futile as those of the chained eagle. Wise, then, is the young man, who chooses his habits with reference to his lifetime. [Prisoner's Friend.

The Sabbath Recorder.

New York, August 1, 1850.

OUR ANNIVERSARIES.

The Seventh-day Baptist Missionary Society will hold its Eighth Annual Meeting with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., on Fifth-day, Sept. 12th, commencing at 10 o'clock A. M. Introductory Sermon by Wm. B. Maxson.
Geo. B. Utter, Rec. Sec.

The American Sabbath Tract Society will hold its Seventh Annual Meeting with the First Church in Alfred, on Sixth-day, Sept. 13th, commencing at 10 o'clock A. M.
Thos. B. Brown, Rec. Sec.

The Seventh-day Baptist Publishing Society will hold its First Annual Meeting with the Church at Alfred, on First-day, Sept. 15th, commencing at 10 o'clock A. M.
Thos. B. Stillman, Rec. Sec.

OUR ANNIVERSARIES.

As the time of our annual convocation approaches, we would take the liberty of making a few suggestions. In the first place, let there be as large an attendence as possible. This will show, that some interest is felt in our missionary and tract operations. Especially, let our ministering brethren be furnished with the means of attending. It is to them that our churches look to take the oversight, in a great measure, of our denominational enterprises. Let them, by all means, be there, and learn what they have to do. We wish, however, to see a large attendance of our brethren in general. Complaint is sometimes made, that our ministering brethren get together, and devise great schemes, and then call upon the people, who never had any hand in them, for money and other facilities to carry them out. We hope to see an attendance of private brethren sufficiently large to hold the ministers in check. We call special attention to this point. It is quite probable, that measures will be proposed at our missionary and tract meetings, calling for larger contributions, in the course of the ensuing year, than have heretofore been made. Some of us think, that the state of the times demands a mightier effort, on the part of Seventh-day Baptists, than they have been known to make before. Some of us think, that our people have never yet learned to act as good stewards of the bounty of God. It is not at all improbable, that an effort will be made to call forth a *great deal more* money from their pockets. If any are jealous of such movements, and feel anxious to guard their purses, we advise them to attend, and not allow ministers to have everything their own way. Watch them closely.

In the second place, we suggest to, and earnestly request, the good people of the place where our convocation is to be held, to make their calculations to attend from the very commencement. It has so happened, at some of our Anniversaries, that the most interesting part of the exercises has been completed before the people of the neighborhood were ready to come in, It was so, last year, at Hopkinton. It was in a great measure so the year before, at New Market. It was much so at De Ruyter. We do, most anxiously, hope to witness an improvement in this respect. Our friends at Alfred may depend on it, that if any interest should attach to our Anniversaries at all, it will be in connection with the first day's proceedings. Please to come out *that* day. We hope the female part of the community will consider themselves included in this invitation. We have been told, on former occasions, that they staid at home to do their *baking*, which, according to time-honored custom, is done on Sixth-day. Let the custom be dispensed with this time. Do your baking as early as Fourth-day. For ourselves, we would rather eat stale bread than have you stay from meeting. Get your work all out of the way, as far as possible, so that you can give your undivided attention throughout the occasion.

In the third place, let those who attend go with the intention of remaining till the business is all finished. Our meeting will commence on the fifth day of the week. If some do as they have often done before, they will be for leaving Second-day morning, and perhaps will have left appointments on the way, which regard to punctuality will require them to meet. Then, if something unexpected should prevent the finishing of our business, as it *ought* to be done, by First-day afternoon or evening, it must be left unfinished, however pressing. Our brethren are all impatient to be off; they have their engagements; they cannot possibly stay any longer. In this way business, towards the close, is often hurried; the work of a day is crowded into an hour; or, to save time, it is committed to the Board of Managers, thus devolving upon them responsibilities which they do not wish to assume, and the whole denomination must be crippled in its movements for another year. This has been too often the case. With uplifted hand do we protest against it. Brethren, go with the determination to stay till the business is properly done. Make no arrangement to leave on Monday morning. Stay a week if necessary.

Another suggestion of some importance is, that those who may be the bearers of money for the Tract and Missionary Societies will do well to seize the opportunity of paying over the same to the treasurers of those bodies as soon after their arrival as possible. This will save a great deal of trouble. Do not wait till the business of the meeting has been commenced, and then get up, while the treasurer is reading his report, to say that you have something more for him. This has sometimes been done, thoughtlessly, we suppose, but none the less improperly on that account. See him privately, before the meeting, if possible. If that cannot be done, wait. If, while he is reading, you discover what you suppose to be an error in his accounts, do not get up to make a correction in public. His report will not be adopted by the body, till after it has been examined by the Auditing Committee; and, in the mean time, you can go to him, and have the correction made. If he refuses to correct it, lay it before the Auditing Committee; and if they also refuse, it will be time enough then to bring it before the meeting.

But what is more important than all, do not forget to invoke the blessing of God upon the deliberations of that occasion. Pray much, pray fervently, that we may have the presence of Him who is the only source of wisdom, and without whose guidance all our proceedings will be marked with folly.

BRITISH CORRESPONDENCE—No. 7.

Sentence of Robert Pate—Death of the Duke of Cambridge—The Sunday Post Business.

Glasgow, July 12th, 1850.

On Tuesday, a bill was brought against Robert Pate, for his assault upon the Queen, and the telegraph this morning brings account of a verdict of "guilty" found against him by the jury before whom he was tried, and of the sentence of seven years' transportation awarded. The man looked unconcerned, but pleaded "not guilty." Mr. Cockburn, who appeared in his behalf, acknowledging his guilt, plead *insanity* as the cause. The evidence went to show, that the prisoner was eccentric to such an extent that his father had on one occasion consulted whether he should not be confined in an asylum, but it did not appear that he was incapable of restraining himself. The question of his responsibility may be presumed to have been doubtful to some of the jurors, as they were absent three hours and three quarters, before returning their verdict. The prisoner, it is stated, was somewhat affected by the address of Baron Alderson, in passing sentence.

On the 8th instant, the Queen's uncle, the Duke of Cambridge, died somewhat suddenly, in the 77th year of his age. Some time ago, symptoms which occasioned alarm had presented themselves, from which he never fully recovered, and for a few days before his death had been worse than ordinary, occasioning a visit of the Queen when the recent outrage was perpetrated upon her; but the fatal symptoms had rapidly developed themselves. He long acted as representative of the British Sovereign in Hanover, while the two kingdoms were under one head. Since his return to this country, on the elevation of Victoria to the British throne, he has interfered but little with politics. He took an interest, however, in the benevolent institutions of the land, and frequently presided at their meetings. His reputation is favorable; but whether he gave evidence of the enjoyment of true fellowship with God, we have not the means before us of forming any judgment.

Mr. Locke's motion on the Sunday Post Delivery, in the House of Commons, has been decided much as we anticipated, on the 9th instant, and a speedy return to the old practice may be expected as the result. Much previous effort had been made by both parties to influence the Government and members of Parliament, especially by the friends of Sunday observance, through their numerous organizations. Not contented with pouring in petitions from congregations, Presbyteries, and Synods, as well as from public meetings, a large deputation, lay and clerical, from numerous towns in Scotland, had an interview with Lord John Russell, to urge Government to give the new regulations a longer trial. They have published the memorial they presented, but have been silent as to the reception given them by his Lordship. The opponents of the new measures also had been preparing for the discussion, and the Post Office Authorities issued a Circular addressed to all Postmasters, to ascertain, in their respective districts, what deductions may be made in the salaries of those relieved by the omission of the Sunday delivery.

The discussion in the House was preceded by the presentation of a very large number of petitions, both for and against the resumption of the practice of post office deliveries on Sunday. One of these, presented by Mr. Forster, was from the Committee and a number of other members of Lloyds, complaining that their business was much impeded by the new regulations. The presentation of the petitions was interrupted by a very earnest endeavor, on the part of Lord Ashley and his friends, to prevent the discussion of the motion itself, on the ground that it had been agreed to by Mr. Locke, that it should not be taken up later than eleven o'clock, while it was two minutes past eleven before he was called upon by the Speaker. This attempt at a temporary stifling of the question was, however, overruled. Mr. Locke in his speech referred to the thinness of the House when the former Address on the subject had been agreed to, without blaming members for their absence, for he himself had been absent. Both Epsom races and the civic feast had tended to afford opportunity for passing a resolution, the following up of which, he said, had occasioned much inconvenience, while it greatly increased Sunday desecration, instead of diminishing it. The new arrangements only transferred the labor from the post office to others. Among the means adopted for Sunday deliveries by companies and individuals, he referred to those of Willmer & Smith, of Liverpool, for their extensive supply of newspapers, not in that town only, but in many other places, at an average distance from it of four miles, employing for the purpose not only foot-runners, but *sixty mounted messengers*. He contended, that if applied to the post office, the principle should be extended; and that if fully carried out, it would overturn the whole frame-work of society. He held that numerous as were the petitions for the continuance of the new system, more weight should be given to those for a return to the old. He reminded the House, that it was easy to get up petitions for anything bearing the name of religion, "through the organized machinery of the conventicle." His motion recognized the successful efforts of the Government to reduce Sunday labor in the post office, and requested Her Majesty to institute an inquiry whether this could not be further promoted without the entire discontinuance of the Sunday delivery, and prayed for the resumption, meanwhile, of the old arrangement.

The motion was seconded by Mr. Roebuck, who contended that Sunday is not the Sabbath, but differs widely from it, and that, therefore, "none of the canons against the breach of the Jewish Sabbath could be properly directed against any act performed on the Christian Sunday." He referred to the views of Luther, Calvin, and other of the Reformers, as entirely different from those now imposed. Lord Ashley and others insisted on the new regulations receiving farther trial. Lord John Russell said he was aware of great inconvenience occasioned by the alteration which had been made, but recommended that the motion should be modified so as to allow the new regulation to remain in force pending the proposed inquiry. The Address to Her Majesty for such inquiry, was carried by a majority of 233 against 92. Lord John had stated that he considered the postal delivery should be so managed as to allow clerks to attend divine service; and after his amendment had been carried, as against the original motion, on being questioned as to the mode in which the inquiry should be conducted, and whether the Government would act upon the result of their inquiry, without coming again to consult the House, his Lordship replied, that the inquiry would be as full as the means of the Treasury and Post Office would enable them, and that if Parliament were sitting when it terminated, he would state to the House the result, and the advice he had given to the Crown in consequence. And that, if Parliament were not sitting, Government were quite competent to advise Her Majesty to alter the existing arrangement, should this seem advisable. Lord Ashley was quite dissatisfied with this avowal, and attempts were made to procure an adjournment; but Lord John's amendment was at length put as the motion, and carried by a majority of 195 against 112. There can, I think, be little doubt, that the result will be a resumption of Sunday postal deliveries —though probably not until after the prorogation of Parliament, which may be expected to take place in four or five weeks.

J. A. BEGG.

PROFESSOR WEBSTER.

The case of this unfortunate individual has at length passed beyond the sphere of human adjudication. But little more than a month intervenes this side of a death as ignominious as ever closed the mortal career of man. Vain expectation, and idle speculation, may now subside; and however much every friend of humanity may deprecate the *sentence* which hurls such a criminal to the eternal world, yet unbiased reason must affirm the *verdict truc*. Circumstantial evidence *may* be wanting in certainty, and so may direct testimony; but such an array of circumstances can scarcely be impeached. The human tongue speaks many lies, but well-arranged circumstances approximate most nearly to certainty.

No case in the records of criminal jurisprudence has created a more wide-spread excitement of all classes than the one under consideration. The social and literary standing of the parties in this dreadful tragedy, and the unprecedented barbarity attending its consummation, have awakened at once the sympathy and abhorrence of mankind. Such a transaction cannot be without its teachings. The fearful depravity of the human heart, unsanctified by grace, is the great lesson taught. While we suppress no sympathy for the afflicted family, which, though innocent, shares in all the horrors of the dungeon—and while we deeply pity the victim of crime—let us not forget to adore the saving grace which lifts the Christian from the dark designs of the guilty.

Though the case under consideration has many features common with others, yet it is its peculiarity which gives it its peculiar interest. The history of crime presents but few instances in which men, even of *pretended* erudition, have been called by the stern mandate of justice to atone for violated law. While we mourn over a *few* luminaries of intellect hurled from their glittering constellation, yet facts that cannot lie point us back to the abodes of ignorance as the nursery of crime. Of all the inmates of our jails and prisons, few, very few, have felt the soul-ennobling influence of a *common-school* education, and fewer still of an extensive mental discipline. Death in multifarious forms has often hung the pall of mourning over our literary institutions by the decease of time-honored Professors, but never before in our country has the halter of the executioner found its victim there.

While literary men bow their heads in deepest humiliation, literature lifts its head unscathed. Dr. Webster may have had just claims to that to which a perverted public sentiment awards the name of erudition; but, if we admit that he was skilled in all the arts and sciences, who dare affirm, that because he was so skilled, he was a murderer? It was no *fault of science*. Let the traducers of education cease their boasts, and ponder well the truth, that ignorance is still, as ever, the mother of vice, and that Dr. W. was not a murderer because he *was* educated, but because he was *not* educated. He is a monstrosity, a model of disproportion, such as never fails to mix the harmony of the universe with fearful discord. An intellectual giant and moral pigmy in combination, is an engine of destruction more terrible than the simoon of the desert, and more potent than the wrathful elements of nature. Such was Napoleon, such Alexander, and such was Webster. To call such a man educated is a libel, no less glaring because sanctioned by common usage. The moral faculties are no less a part of the human mind than the *intellectual*, and no less need development. Whatever system of education neglects the development of the moral faculties, is false to humanity, and deserves only the deepest reprobation. A mind thus distorted is like an engine without a safety-valve—a system without a center—a watch without a regulator. The force of external circumstances may for a time restrain it, but in an unexpected moment the world shudders at its development. Temptations may arise which the sternest moral discipline alone can defy. Nor is this discipline an exception to the great law of mental development. It must be progressive; it cannot be instantaneous. But a high degree of moral development must be accompanied by a corresponding degree of intellectual. Hence, every system of instruction which overlooks the one, only distorts the mind from its native symmetry and beauty. Let our instructors of youth ponder well this fearful result of a deficient education, and never, by a shameful treachery to their holy calling, cause its reënactment. Let parents of "*favorite children*" think of the declaration of Webster from his grated cell, as he looked out upon an ignominious grave, and revealed the cause of his ruin: "I was a favorite child." Will not this voice from the grave ring in the ears of parents whose mistaken fondness is rearing inmates of prisons, and victims of crime? Inefficient parental government has dug many a murderer's grave, and tenanted many a convict's cell. Let not such parents mourn over the decrees of fate, but over their own recklessness of the good of those they should save.

D. E. M.

CONDITION OF THE OHIO CHURCHES.

From a letter of Eld. Azor Estee, dated Jackson, O., July 17.

"I am now better prepared to inform you in relation to the condition of our brethren in Ohio than when I last wrote. Eld. Simeon Babcock is located on a farm near North Hampton, and conducts the religious exercises of a small congregation which meets at his house on the Sabbath. He appears to regard his ministerial labors as having nearly come to a close, or at least as being circumscribed within very narrow limits. In Jackson—the strongest and most numerous church of our denomination in Ohio—there are four or five brethren who are recognized as preachers, a part of whom have been preaching alternately on the Sabbath. The church has been very much discouraged, however, in consequence of an unhappy difficulty existing among the preachers. But an interview with the preachers and some of the brethren has resulted in the adjustment of the difficulty, and the prospects now appear better. The church at Port Jefferson is entirely destitute of ministerial labor. The same may be said of the little church at Scioto, and of that at Stokes. I have explored this territory, and visited these different churches, and regard this as a most important field of labor. The churches are able to sustain a missionary, if located among them, so that he might devote his whole time to the work of the ministry. I am at present engaged in circulating a subscription to raise the requisite funds to accomplish this object. I consider the vicinity of the Jackson church a very favorable locality, and the present a most propitious time, to commence a Seventh-day Baptist School, which may hereafter assume the character of an Academy."

THE ANTI-SECTARIAN CONVENTION.

Our notice, last week, of the Anti-Sectarian Convention recently held at Oswego, was incomplete, in consequence of having been prepared from a very imperfect sketch of the proceedings sent by telegragh to one of the New York Dailies. Gerrit Smith, Esq., of Peterboro, was chairman of the Business Committee, and reported the series of resolutions discussed and adopted by the Convention. Below will be found all of the resolutions not heretofore printed by us. Upon their general drift, we feel no inclination to comment. Most sincerely do we hope, that our anti-sectarian brethren will not, in their excessive abhorrence of sectarianism, fall into the error from which they are trying to recover their neighbors, and so furnish another illustration of the old remark, that "of all sects, the anti-sectarian sect is the most sectarian."

11. *Resolved*, That to invite to the Lord's supper the members of man-made churches, instead of Christians, forcibly argues the usurpation, and blindness, and absurdity, of Sectarianism.

12. *Resolved*, That Sectarianism is the deadly enemy of Moral Reform; and that the purest sect on earth will, on the trial hour of its integrity, be found to be the rival of Christianity instead of identical with it.

13. *Resolved*, That Sectarianism is an unequaled cause of rivalry, and contention, and pride, and prodigality; and that one-tenth of the property which it so wickedly wastes, would be ample to supply throughout the world the lack of Bibles and bread.

14. *Resolved*, That the Roman Catholic Christian is as dear to us as any other Christian; and that while we cannot invite him to leave his present sect for any other sect, we do most affectionately invite him to rid himself and keep himself rid of all sectarianism, and to receive from every Christian, of whatever name, the hand of Christian and church fellowship.

15. *Whereas*, It is proper that among the numerous and widely disagreeing definitions of Sectarianism, we should express our own views: *Resolved*, therefore, That in our view, Sectarianism consists simply and solely in the breaking up of the unity of the Christian brotherhood, and that while, on the one hand, he is not a sectarian who, however great may be the errors of his ignorance or bigotry, still clings to and contends for the oneness of the Christian brotherhood; he, on the other hand, who forsakes such brotherhood, and confines his sympathies as a church member to a sect, is, however large may be the measure of his liberality, knowledge and piety, a sectarian.

16. *Resolved*, That no person is to be reconciled to war, rumselling and slaveholding, until he shall have come to think it suitable for Jesus Christ to appear in the garments and harness of a soldier, to be employed in setting upon the counter the drinks of the drunkard, and to be swinging the lash over the trembling, bleeding slave.

NEW TRANSLATIONS OF SCRIPTURE.

As the question of a new and more correct translation of the Holy Scriptures is becoming one of some interest, it would be interesting to many, no doubt, if they could have the means of comparing all the old translations, and thus seeing at a glance the difference heretofore made in the phraseology of the text by translators. It may be called a difference of style, but it is often a difference as great as exists between sense and nonsense. Take the 5th verse of the 12th chapter of Job, for instance, and compare King James' with Tindall's translation.

King James.	*Tindall*—1549.
He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.	Godliness is a light despised in the heart of the rich, and is set for them to stumble upon.

There are many passages as different in sense as the above. The preference ought to be given to the translation of James or Tindall as one or the other agrees most nearly with the original. If the sense of the original be obscure, it cannot be helped; but let it be known to the reader of the Bible by a comparison of different translations, and he can judge for himself how much scope is taken by the translators in conveying the original sense to us, and will make up his mind with more confidence as to the propriety of a new translation.

Luther.

Church Establishments in Canada.—A Canada letter-writer says that the churches of Rome, England, and Scotland, are all endowed and pensioned by the State in Canada. Of late the subject has been much discussed through the press and in the Legislature; but there appears to be no encouragement that any important change will be made soon. The writer in question says:—

"There are millions of acres of the best land in the country, generally in choice situations, reserved for the maintenance of the clergy of certain favored sects. The English Episcopal Church ministers are organized as ecclesiastical corporations, with their bishops, archdeacons, and rectors, and privileged as in England. A fund of several millions of dollars has been set apart for their especial use, and there can be no doubt but that it is a part of the policy of the mother country to keep in the pay of the State, and dependent on other support than that of their congregations, a large body of religious teachers of the most conflicting spiritual doctrines."

Departrure of Misssionaries.—The ship Washington Allston sailed from Boston last week for Maulmain and Calcutta. She took out as passengers the following missionaries, several of whom are returning to fields of labor long occupied by them: Rev. Messrs. J. Wade, and wife; E. Kincaid, wife and three children; J. H. Vinton, wife and two children; M. Bronson, wife and one child; W. Ward and wife; S. M. Whiting and wife; Dr. John Dawson, wife and two children; Mrs. O. T. Cutter, Miss M. S. Shaw, Miss McBain, Masters Lucien Hayden, and Jas. Tripp, (two Assamese;) Miss Barbori (an Assamese girl.)

New Mode of Preaching.—The Union Mission, of this city, has recently gone to work in the vicinity of the Five Points, in hope of doing something to redeem that locality from the degradation and wretchedness which have so long characterized it. One of the expedients they have adopted to get the subject of religion before the minds of the people, is to print, in the shape of a newspaper, called the "Gospel Sun," extracts from the Bible, giving the history of Jesus Christ, incidents in his life, &c. No doubt many will read the truth in this form who could not be induced to take up and peruse a Bible.

Furman University.—The South Carolina Baptist Convention lately held a special meeting, at which it was resolved to establish a College in connection with the Furman Theological Seminary, to be under the control of "the Baptist denomination," and that $70,000 be raised for that purpose—the object being to connect a religious influence with a classical education.

"**New York: Past, Present, and Future**," is the title of a neat and useful duodecimo volume, the third edition of which has just been issued by Prall, Lewis, & Co., of 76 Nassau-st. Its editor, E. Porter Belden, A. M., is the well-known and ingenious projector of the Model of New York. In this work he has embodied a large amount of historical, statistical, and commercial information, interesting and valuable to every resident and visitor of the city. The volume also contains a map of New York, and nineteen elegant steel plates, giving views of public buildings, the Croton reservoirs, &c.

Wreck of the Elizabeth.—On the morning of the recent storm, July 19th, the ship Elizabeth, from Leghorn for New York, went ashore near Fire Island Light, and was soon a complete wreck. There were five passengers on board, four of whom were drowned, viz. Marquis and Marchioness D'Ossoli, a child of theirs about two years old, and Mr. Henry Sumner of Boston. The Marchioness D'Ossoli is better known in this country by the name of S. Margarett Fuller. A few years ago she was an assistant in the editorial department of the N. Y. Tribune. In 1845 she visited England, Scotland, France, and passed into Italy, where she was married to Giovanni, Marquis d'Ossoli, and took up her residence in the Roman States. After an absence of five years, she was returning with her husband and child to visit her friends, when the fatal storm overtook and wrecked the vessel in which she was a passenger. Mr. Sumner was a son of the late Hon. Charles P. Sumner of Boston, and a brother of the distinguished American scholars George and Chas. Sumner. He was about 24 years of age, and had been traveling nearly a year in the South of Europe for the benefit of his health. The Captain of the Elizabeth died on the passage, of small pox. His wife was saved from the wreck. The cargo of the vessel consisted of marble, straw goods, castile soap, olive oil, and silk, which were strewn on the beach for two or three miles. Mr. Aspinwall, of the firm of Howland & Aspinwall, had a lot of valuable paintings on board, which were lost. Powers' statue of John C. Calhoun was also on board, and was lost.

Union College.—"Commencement week" at Union College, opened on Sunday evening, July 21st, by an address from Dr. Cox, of Brooklyn, on the Study of Theology. The following evening, the "Senate" of the College (composed of the late Senior Class, who meet weekly with the same forms and topics of debate as the U. S. Senate,) were addressed by John K. Porter, Esq., a distinguished lawyer of Albany, upon "the Duties which the Educated Man owes to his Country." On Tuesday evening, W. H. C. Hosmer, of Avon Springs, entertained the Literary Societies with a poem on the "Utility of Imagination." "The fourth Wednesday of July" witnessed the usual declamatory exercises by thirty members of a graduating class numbering eighty. Besides the first degree conferred upon the eighty graduates of this year, the second degree was conferred in course upon twenty-nine graduates of former years. The title of L. L. D. was conferred upon Wm. H. Allen, President of Girard College, and that of D. D. upon four ministers of the Gospel. Among the graduates we notice the name of C. S. Titsworth, a son of A. D. Titsworth, of New Brunswick, N. J.

Brown University.—We learn, says the Providence Journal of July 22d, that the entire subscription to the fund of Brown University has reached $110,000, which is within $15,000 of the sum originally proposed. We learn, also, that the subscription having advanced so far, and with good assurance of further aid, the committee have reported to the President, that the success of the plan, so far as the money is concerned, may be regarded as assured, and that consequently it will be safe to go on with the new organization as rapidly as may deemed advisable. Of the sum raised, about $96,000 have come from that city. This liberality is creditable to the citizens, and the sum so expended will prove an investment which they will never have cause to regret. A meeting of the corporation of the University will soon be called, when the entire plan will be decided upon, and we presume that it will be carried into effect as rapidly as so important a change can be made with prudence. The experiment will be made, therefore under the most favorable auspices. We shall be disappointed if it do not prove greatly successful.

Obsequies of Gen. Taylor.—Third-day, July 23d, was the day set apart by the Authorities of the City of New York for a Grand Funeral Pageant in honor of the late President. The Procession was one of the most extensive ever got up in the city. It comprised between twenty and thirty thousand persons, was about seven miles long, and was over three hours in passing any given point. The number of lookers-on has been estimated at two hundred thousand. After passing through some of the principal streets, all of the procession there was room for brought up in the Park, where a Funeral Oration was delivered by David Graham, Esq., after the usual religious exercises. The day was pleasant, and the exercises throughout were quite satisfactory to those who favor such a way of showing sorrow for the death of a Chief Magistrate.

Prof. Webster's Case occupies a large place in the communications of Boston letter-writers. They tell us that last week the Professor was visited in his cell by Mr. Littlefield and his wife, whom he received very cordially and kindly, asking forgiveness, which was freely granted, for all the wrong he had done them by insinuating that they had plotted his destruction. The scene is said to have been very interesting and affecting. Doubts whether Webster will be hung, are very freely expressed by some of the writers in question; their belief being, that he will find means to commit suicide before the day fixed by the authorities for his execution. Indeed, it is said that numerous bets upon the subject are now pending.

Ordination.—Bro. Jared Kenyon was ordained to the work of the Gospel Ministry, in the 2d Church of Alfred, on the 11th ult. Ordination discourse by Bro. T. E. Babcock; consecrating prayer by Bro. Hiram Cornwell; charge by Bro. N. V. Hull; the right hand of fellowship by Bro. Hiram P. Burdick; benediction by the candidate. Comm.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, July 22.

A communication was received from Mr. Webster, resigning his seat in the Senate.

Mr. Houston presented the proceedings of a meeting of the citizens of Texas, asserting the right of Texas, to all the territory claimed by her; condemning the acts of Federal Officers in preventing her exercise of jurisdiction, and declaring their determination to resist such interference, at all hazards, and to the last extremity.

The Compromise Bill was taken up, and Mr. Clay made his closing speech in its defense, and in answer to objections which had been raised. He expressed his firm conviction that there is danger to the Union, and adduced as proof the establishment of the Southern Press at Washington, and the sectional resolutions of some of the Southern Legislatures. He did not regard New Mexico as sufficiently matured to form a State, but thought the Texas boundary question ought to be settled now, to avoid the terrors of a civil war. By this bill, he said, the North will gain the admission of California, and the abolition of the slave trade in the District of Columbia, while the South will gain the settlement of the boundary of Texas, thus securing a large portion of territory now in dispute, and will also be saved from the imposition of the Wilmot Proviso by Congress, and the agitation of the question of slavery in the District of Columbia. If the bill is defeated, he thinks the consequence will be a civil war between Texas and New Mexico, and also between Texas and the United States, in which many Southern States will make common cause with Texas. After a bitter denunciation of the Liberty Party, he declared his firm belief, that the passage of the bill would put agitation to rest forever by using up all the abolition material.

HOUSE OF REPRESENTATIVES.

In the House, an ineffectual attempt was made to procure the passage of a resolution to adjourn from the 28th of August to the first Monday in November.

The New York Branch Mint Bill was taken up and referred to the Committee of the Whole.

An Executive communication, in reply to a resolution of the House in relation to British movements on the island of Tigre, was received, and referred to the Committee on Foreign Affairs.

IN SENATE. THIRD-DAY, July 23.

After disposing of the morning business, the Compromise Bill was taken up; several amendments were voted down, and as many more proposed; finally the subject was postponed; until to-morrow.

HOUSE OF REPRESENTATIVES.

Mr. Featherston introduced a bill regulating the payment of interest on claims against the United States, and preventing those engaged in the Department from acting as Claim Agents against the government. Referred to the Judiciary Committee.

Mr. Nelson, from the Committee on Claims, reported the Senate bill to establish a Board of Accounts, which was referred to Committee of the Whole.

A bill passed providing for the holding of U. S. Courts, when there shall be sickness or disability among the judges.

After a useless discussion of the Nicaragua Treaty, on a motion for a different reference of President Fillmore's Message, the House adjourned.

IN SENATE. FOURTH-DAY, July 24.

The bill granting additional security to lives and property on the Western waters was ordered to a third reading.

The Compromise Bill was taken up, and Mr. Bradbury moved an amendment for the appointment of a Joint Commission on the part of Texas and the United States for the settlement of the Texan boundary. Mr. Rusk proposed to amend the amendment by declaring the Rio Grande the boundary, which was rejected, 18 to 34. Mr. Hale moved to amend the amendment by adding a provision, that until the duties of the Board of Commissioners shall have been completed, the rights of the United States and Texas respectively shall remain as they were at the ratification of the treaty of Gaudalupe Hidalgo. Considerable discussion followed, but no vote was taken.

HOUSE OF REPRESENTATIVES.

Mr. Potter, from the P. O. Committee, reported a bill to reduce and modify the rates of postage, which was referred to the Committee of the Whole, after an ineffectual attempt to make it the special order for the first Tuesday in August.

The House then went into Committee, and the special order, the California Message, was laid aside, and the West Point Appropriation Bill was taken up. A long discussion followed, which was mostly confined to the California question, notwithstanding that subject had been turned out. Without coming to any vote upon the bill, the House adjourned.

IN SENATE. FIFTH-DAY, July 25.

The Compromise Bill occupied the attention of the Senate most of the day. The amendment proposed yesterday by Mr. Hale was rejected. Several other amendments were proposed and rejected. Mr. Clay urged the bringing of the discussion to a close; he felt that his physical powers were failing, and that it was necessary for him to leave Washington in search of rest and health. No vote was taken, except upon unimportant amendments.

HOUSE OF REPRESENTATIVES.

Mr. Young, from Committee on Agriculture, reported back with amendment the bill to encourage agriculture by giving, without cost, to every man or woman, the head of a family, and citizen of the United States, one hundred and sixty acres of land, provided he or she cultivates the soil. Remarks upon the bill were made by Johnson of Tenn., and Brown of Miss., but no vote was taken.

The Military Academy Bill was taken up, and a good deal said about the adjournment of Congress, but there was no action upon the bill or the time of adjournment.

IN SENATE. SIXTH-DAY, July 26.

The Senate was the scene of an animated and piquant debate, growing out of Mr. Bradbury's amendment to the Compromise Bill, providing a Commission for the settlement of the Boundary between Texas and New Mexico. Mr. Seward showed that this amendment amounted to a surrender of the essential thing in the bill, namely, the settlement of the Boundary. He then moved to amend further by authorizing the President to admit New Mexico to the Union by proclamation, provided he should be satisfied that the proceedings of her recent Convention have been ratified by the people. Hereupon followed an exciting scene between Mr. S. and Mr. Pratt, of Md. The amendment of Mr. S. was voted down, he alone voting in the affirmative. The Senate then adjourned without action on the Bradbury amendment.

HOUSE OF REPRESENTATIVES.

The bill to give every man or woman, the head of a family, a quarter section of land free of cost, was discussed in committee of the Whole, by Messrs. Brown, of Miss., Morse, of La., Hubbard, and others, and laid aside without a vote upon it.

The Military Academy Bill was then taken up and passed; after which the House adjourned.

SABBATH, July 27.

Nothing was done in either House beyond receiving the announcement of the death of Hon. Daniel P. King of Massachusetts, a Member of the House of Representatives, and passing the resolutions usual on such occasions.

CALIFORNIA ITEMS.

The third great fire in San Francisco, which we announced briefly last week, is likely to cool the ardor of many California speculators. The Pacific News says, that the first two fires were met with undrooping energy, and a few days only was needed to elapse until the hum of business commenced with renewed enterprise. But the present disaster is a most stunning blow—people pause in their operations until they thoroughly consider what is best to be done. It visited a quarter of the city which has been the main depot of commerce, and swept away far more property than on former occasions, a large proportion of which is on consignment, the loss of which falls heavily upon distant shippers.

The intelligence from the mines is of such a nature as to prove that there will be a greater quantity of gold dug out this Summer than ever before.

The foreign miners are paying their tax without opposition, and all disturbance had ceased from that cause.

On the Upper Sacramento there is much excitement about land titles between those who wish to settle upon a part of those immense claims of Capt. Sutter, and others who have purchased his right to many of the best localities, and hold them for speculation. The discovery of large gold deposits in Oregon has awakened considerable attention there. The accounts are very authentic, and may probably have an influence to direct part of the current of emigration which is now on the plains.

Pacific City, near the mouth of the Columbia, is drawing very considerable attention among business men. Quite a number of buildings have already been erected there ately, and several large improvements are in lontemplation. An able firm of San Francisco is about to ply a steamboat between Pacific City and the upper waters of the Columbia.

CHOLERA ON THE PLAINS.

The St. Louis Republican publishes a number of letters from the Plains, chronicling the progress of cholera among the trains. A letter dated 110 miles west of Fort Kearney, June 9, says:—

"We have had good weather and good roads; but we have witnessed most horrible havoc of that dread disease cholera. That disease broke out about the same time in every train that was in Plum Creek Valley, from the 1st to the 7th of June. I have endeavored to ascertain the particulars, but in a great many instances I saw graves without even a name left, and in others the name only given. Up to this time I have counted forty graves, in sixty miles travel, and we have passed several trains where from one to six were sick, and probably two-thirds of them are dead ere this. The following particulars were given me by a gentleman who overtook us yesterday, and I have every reason to believe them true. He states that on the 7th, about 15 miles west of Plum Creek, he found a small train of three wagons, about half a mile from the main road, and but one man able to sit up; there were originally twelve men in the train, but six were already dead and buried; four were about dying of the cholera; one had the measles, and the other well, but so fatigued from nursing, that he could scarcely stand."

Under date of Sunday, June 16, 240 miles west of Fort Kearney, the same writer says:—

"During the past week we have witnessed a great amount of sickness and distress in different trains. In fact, I have not yet heard of a train that has escaped sickness, and in nearly all the monster Death has taken one or more victims. To give you some idea of the sickness on the Plains this year, I will only mention a few cases that have come under my own personal observation. I visited a train on Tuesday last. Of the 17 men composing it, 16 were sick. Another train I passed buried seven at one time, five or six more sick, and one dying as I passed. In two instances I have passed trains where *all but one* had died. In one instance I saw at an encampment one tent left standing and another "struck," but lying on the ground; also a barrel of crackers, several blankets, six or eight pairs of boots, hats, coats, shirts, &c. &c., and near by five graves. It was a sad spectacle."

ATTEMPTED ABDUCTION.—We understand, says the Watertown Union, that an attempt was made by some of the company of Robinson & Eldred's Circus, during their late visit to our village, to entice away a couple of young girls—aged 12 and 13—daughters of a widow Clark, living on Beebe's Island. The attempt was a bold one, and the rascals engaged in it deserve to be "posted up." The girls, as we understand, were around the tent during the afternoon performance, and attracted the attention of the door-keeper, who, after inquiring their names and something of their history, invited them in. Every effort was then made to win their confidence, and through the influence of numerous presents and a promise of $200 on reaching New York City, the girls consented to go with them. Arrangements were accordingly made to convey them to Sackett's Harbor immediately on the close of the evening's performance. Their mother, till then unconscious of what was going on, employed constable Keon to assist her in obtaining their release. The company stoutly refused to give them up, but finding that legal action was about to be taken, let them go.

CONSTITUTION OF NEW MEXICO.

The Constitution of the State of New Mexico has been published. With the exception of the first section of the Declaration of Rights, it does not differ materially from the Constitutions of the States now composing the Union. That Section reads as follows:—

SEC. 1. All men being born equally free and indepdent, and having certain natural, inheritant and inalienable rights, among which are the enjoying and defending of life and liberty, the acquirement, possession and protection of property, and the pursuit of and attainment of happiness; therefore, no male person shall be held by law to serve any person as a servant, slave, or apprentice, after he arrives at the age of 21 years; nor female in like manner, after she arrives at the age of 18 years, unless they be bound by their own consent after they arrive at such an age, or are bound by law for the punishment of crime.

The Boundaries of the New State are thus set forth:—

Beginning at the dam in the Rio del Norte, which supplies with water the "*asequia*," or irrigating canal of the town of El Paso del Norte, and running thence due east to the hundredth parallel; thence due north on said parallel to a point where the same intersects the river Arkansas; thence in a direct line to a point on the Rio Colorado of California, where the same is intersected by the one hundred and eleventh parallel of longitude to a point on the Rio Gila intersected by the same; thence up the middle of the main channel of said river to the point which may be designated by the Commissioners appointed to establish the line between the United States and the Republic of Mexico, as the point where said river or one of its branches shall be intersected by the western line of New Mexico; then south on the said line, as the same shall be established by the Commissioners, to the angle formed by the States of Chihuahua, Sonora, and New Mexico; thence easterly on the line between the United States and the Republic of Mexico, as it shall be laid down by said Commissioners, to a point where the same may intersect the Rio del Norte; thence down said river to the place of beginning.

THE PURCHASE OF NEW MEXICO.—Hon. Truman Smith, in his speech in the National Senate, on the 8th ult., produced full and official statistics to show, that the territories of New Mexico and California cost the Union $124,038,353 65, in the expenses of the war and the indemnity paid for the Territory acquired. Besides which, we have the following statistics of the loss of human life in the war: The number of deaths returned by the officers of the army is 12,878; 9,749 were discharged for disability, of whom at least half have died, say 4,874; 73,260 men were mustered into service during the war, and 50,573 were mustered out; of the residue, amounting to 22,687, 20,072 were returned as dead, discharged or deserted, and the difference, 2,615, are supposed to be dead; of those mustered out of service it is estimated that ten per cent., or 5,114, have since died; thus making, in the aggregate, a loss of 25,481 lives through this war. Mr. Smith rightly asks whether, with this expenditure of life and treasure, the United States have not purchased New Mexico, and whether we are to be obliged to purchase it a second time?

THE CHOLERA IN HAVANA.—A letter from Havana, dated June 22d, says that much anxiety is felt and a great degree of uncertainty exists in regard to the progress of the Cholera in the interior of the Island, and as to its probable effects upon the next and subsequent crops. This disease has not yet become general, but it continues to spread in various directions, and its ravages in many cases have been appalling. On several estates the destruction of life among the negroes amounts to 25 and 30 per cent. and in some cases even 40 and 50 per cent. of the whole number, and the most efficient are generally the victims. Should the disease diffuse itself throughout the island, the loss of life among the slave operatives would in this ratio probably not be short of 100,000 to 125,000. Even at the present average rate of mortality on the estates the estimates as to the ultimate destruction of life among the negroes, in the event of the epidemic becoming general throughout the interior, are not less than 70,000 or 80,000. The period of the year is unfortunately not favorable for checking the malady.

THE ISSUE THAT MUST BE MET.—Texas claims to be the rightful owner of a large territory lying North and North-west of her conceded domain, which never was for one moment in her possession, but which passed, first by conquest, afterward confirmed by treaty and purchase, directly from Mexico to the United States. The war in which it was conquered cost the United States over One Hundred Millions of Dollars and many thousands of lives; it cost Texas, *as* Texas, nothing. The cession to the United States made no reference to Texas as having any special interest in the matter. Yet Texas says she will have this territory, every foot of it. [Tribune.

RUTGER'S COLLEGE.—The "Commencement" of this institution, located at New Brunswick, N. J., was held on the 25th ult., when sixteen young gentlemen took part in the exercises, and were invested with the degree of A. B. In the afternoon of commencement day, the President elect, Hon. Theodore Frelinghuysen, was inducted into office, and delivered his Inaugural Discourse.

A letter dated Shelbyville, Ind., July 14, says that the Indian corn crop of Indiana is almost certain to be heavy this year—heavier than ever before. The Wheat is now safely gathered, and its abundance will make the hearts of our Hoosier farmers exult with gladness. Fruit—Apples, Peaches, &c.—will also be abundant.

SUMMARY.

Reports are in circulation, both in Berlin and Vienna, that the Emperor of Russia intends, on the 9th of December next, to abdicate in favor of his son, the Hereditary Grand Prince Alexander Nicolagewitsch. The motives of his resolution are said to be a desire to retire from the fatigue of Government, and the recollection of the old superstition that no Russian emperor can ever govern more than 25 years.

A large peach grower of Morris County, N. J., says that the crop of that fruit was materially injured by the gale of Thursday night. In numerous instances the trees were entirely uprooted; and in others the weight and foliage of the limbs, caused them to be broken off and the fruit destroyed. In that region, it is also said that at least one-half of the apples have been blown off.

Thomas Key, alias Stevens, has been arrested in Milton, Mass., on charge of being implicated in the Dorchester and Milton Bank robbery. He was committed to Dedham Jail for further examination in default of $10,000. John H. Brooks, keeper of a place called Gray Eagle at Providence, has been arrested and committed to Jail in default of $30,000 for being concerned in the same robbery.

We learn from the Bunker Hill Aurora, that Mr. Amos Baker, of Lincoln, Mass. died on Tuesday, July 16th. He was the last survivor of the Concord Fight, and the only man living who bore arms on the 19th of April, '75. He was present at the late celebration at Concord, and was 94 years of age on the 9th of April last.

Via San Francisco, we have news from NEW ZEALAND to the 27th of March. A number of whalers were lost by the icebergs. Four vessels were loading at Auckland for San Francisco. The European inhabitants were in daily expectation of a fresh breaking out of hostilities between the contending native parties.

A letter from Oregon says that laborers of all kinds are much wanted there. Carpenters are receiving from $8 to $12 per day. Common day laborers $4 to $5 per day. Tailors charge $30 for making a dress coat, and from $8 to $10 for vests and pantaloons. School teachers are in very great demand, and at their own prices.

The damage done by the recent gale along the Southern coast is beginning to develop itself. Off Hatteras eight or ten vessels are reported totally lost. The brig Benjamin Carger of Maine is much damaged. Every where outside the wind was tremendous. Some large ships, names unknown, were seen total wrecks.

The Massachusetts Grand Division of the Sons of Temperance, at the quarterly meeting in Newburyport, resolved, 87 to 10, to maintain the Subordinate Divisions to admit members to the order without regard to color. This is against the National Division in Boston, which voted, 76 to 6, that it is improper and illegal to admit colored men.

Mr. Kendall, of the firm of Kendall & Dix, Charlestown, Mass., was robbed of $1,075 in bank bills the other day. Mr. K. left the money in the pocket of his coat, which was hanging up in his counting-room, and was absent about twenty minutes, and on his return discovered that some thief had taken his money.

On Friday, Chas. B. Foster, of Utica, fell over the precipice of the second falls, near the Catskill Mountain House, a distance of 80 feet. He fell into a small stream, and was alive when taken out. Assistance was immediately sent for, and a remote hope was entertained that he might survive.

The work on the Rome and Cape Vincent Railroad is rapidly progressing to completion. Regular passenger trains from Rome to Camden are to commence running by the 20th of August, and the entire length of the road will be finished by the 4th of July, 1851. Its business promises to be good.

James King was knocked overboard on Saturday, 13th ult. from on board schooner Independence, lying between Governor's Island and Ellis Island, by the jib striking him. His body has not been recovered. He was a native of Ireland and a hand on board the schooner.

The brig Romp, from Pernambuco the 16th ult. gives information of the loss of the whaling ship Franklin of Sag Harbor. She went ashore during the night of June 7, about 70 miles north of Pernambuco, and it was thought she would prove a total loss.

The editor of the Detroit Advertiser notifies Postmasters that by the tenor of the Census bill, Assistant Marshals have the privilege of franking all matter connected with the performance of their duties.

Walter Watts, late lessee of the Olympic Theater, London, has been sentenced to ten years' transportation for robbing the Globe Insurance Company. The prisoner's defalcations are stated at £8,000.

Indictments have been found by the Grand Jury of the U. S. Court. Utica, against Pemberton, Brammall, and Gaylor, for their agency in the recent Post Office robbery in Albany.

The University of Oxford has conferred the honorary degree of Doctor in Civil Law on Mr. Prescott, the well known American historian.

The death warrant was read to Professor Webster, Monday, July 22. He was perfectly calm, and said, "God's will be done; I am reconciled to my fate."

Dispatches have been received from Hon. James B. Clay, stating that our claims upon Portugal will be paid, including the Armstrong claim.

Col. Bliss has taken out letters of administration on property of General Taylor in Washington, valued at $8,000.

Morgan Ashcroft, a mail carrier, was arrested at York District, S. C., for robbing the mail. He was committed for trial.

New Jersey Central Railroad Co. has made a contract for the completion of its Road by the 1st of July, 1852.

The new Electoral Law of France will disfranchise 6,000,000 electors, or two-thirds of the whole body.

The total amount of California gold received at the Mint to this date is $17,750,000, which, if estimated by weight, would be equal to 90 tuns.

Hon. Daniel P. King, M. C., from the Essex (South) District, Mass., died at home (Salem) July 27, of Dysentery, contracted at Washington. Mr. King had served faithfully and acceptably in both branches of the State Legislature, when in 1842 he was chosen to Congress, (House,) which he entered in Dec. 1843, and has ever since held a seat there, having been reëlected in 1848 for his fourth term.

Galveston papers of July 20th publish letters from Gov. Bell to the Texas Senators and Representatives, requesting them to inform the President, that Texas denies the right of the General Government to continue to exercise civil or military authority over Santa Fé, and to demand that the instructions heretofore given to Federal Officers be revoked, and that a complete and secure jurisdiction may be guarantied.

Gen. Paez, the distinguished Republican, and Ex-President of Venezuela, with his son and suite, arrived at Philadelphia on Friday evening, in the bark Fairmount, in twelve days from St. Thomas. The Common Council of New York have decreed a public reception of Gen. Paez.

In New York, on Thursday last, the thermometer stood at 90° at 1 o'clock P. M., 94° at 3 o'clock, and 92° at 6 o'clock P. M. The average was 8° higher than any previous day this year.

The steamer Isabel, from Havana, brings news that forty-two prisoners had been released and put on board the Congress frigate. One had been pardoned. The crews of the Georgiana and Sarah Loud are still under investigation.

The Brownsville (Texas) papers of the 17th June contain accounts of the execution of the notorious Bill Hassy, under Lynch Law, for murdering Capt. Breman; also similar executions of Mexicans for murders.

The papers from nearly all parts of the country bring accounts of damage done to crops, bridges, railroads, and canals, by the recent severe storm.

The Governor an Council of Mass. have appointed R. C. Winthrop U. S. Senator in place of the Hon Daniel Webster.

There were two extensive fires in Baltimore on the night of July 26—supposed to be the work of incendiaries.

The Kentucky papers record the death of Col. Thompson, formerly Lieut. Governor.

New York Markets—July 29, 1850.

Ashes—Pots $6 12 a 6 25; Pearls 6 00.

Flour and Meal—The market is heavy for the low grades of Flour, and prices have declined; State ranges from 4 50 to 5 06; Michigan 5 00 a 5 31; pure Genesee 6 00 a 6 06. Rye Flour is in demand at 3 00 a 3 06. Corn Meal is also in demand at 3 06 for Jersey. A lot of extra Ohio sold for 3 18.

Grain—Genesee Wheat is held at 1 45; Canadian White 1 20. Rye is scarce, and held at 64c. Barley Malt is in good demand at 1 00. Corn 61 a 65c., the latter price being for handsome Western yellow. Oats, 43 a 44c. for Jersey, 44 a 46c. for Northern. Blackeyed Peas 2 25 per bag of two bushels.

Provisions—Pork, 8 37 for prime, 10 37 for mess. Beef 5 00 a 6 25 for prime, 8 00 a 10 25 for mess. Butter, 9 a 12c. for Ohio, 10 a 15c. for State, 16 a 20c. for Orange County. Cheese 4 a 6½c.

Wool—Large quantities of the new clip are arriving. Domestic Fleece is selling at 35 a 43c.; pulled lambs' wool 33 a 36c.

Beeswax—Western yellow 25c.

Hay—65 a 70c. for shipping qualities.

Lime—Scarce, and would bring 70c.

Tallow—Prime sold at 7c.

MARRIED.

In Wirt, N. Y., July 22d, 1850, by S. P. Witter, Esq., Mr. CLARK WITTER, of Scio, to Mrs. SALLY COON, of Genesee.

In Lincklaen, N. Y., on the 14th ult., by Rev. L. Lawton, Mr. ALVA ALLEN to Miss SUSAN R. CLARK, oldest daughter of Oliver Clark.

In Lincklaen, on the 14th, by the same, Mr. TRACY K. PERKINS to Miss SARAH E. HEALEY, oldest daughter of James B. Healey.

DIED.

At Carlton, N. J., July 23d, very suddenly, CLARKSON, son of Horace B. and Caroline M. Davis, aged 3 years and 3 months.

LETTERS.

J. Whitford, A. Estee, H. P. Burdick, T. G. Bailey, I. D. Titsworth, James Hubbard, E. Maxson, E. I. Maxson, N. Humes, A. H. Burdick, M. B. Towery, J. R. Irish, G. Crandall, D. E. Maxson, S. P. Witter.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Peleg S. Cottrell, Scott,	$2 00	to vol. 7	No. 52
A. L. Whiting, "	2 00	" 7	" 52
Alonzo Barber, "	2 00	" 7	" 52
A. M. Green, "	2 00	" 7	" 52
James Hubbard, "	1 00	" 7	" 52
H. C. Hubbard, "	1 00	" 7	" 26
E. S. Bailey, Brookfield,	2 00	" 7	" 52
Manlius Bush, Clear Creek,	2 00	" 7	" 52
S. P. Witter, Nile,	2 00	" 6	" 52
Thos. Ashley, New York,	1 00	" 7	" 26
Amelia Green, Berlin,	1 00	" 7	" 52
Aaron Coon, Petersburg,	2 00	" 7	" 52
P. Randall, "	2 00	" 7	" 52
Sam'l Clark, Newport, R. I.	2 00	" 7	" 52
Joel Tappan, New Market, N. J.	2 00	" 6	" 52
Sarah F. Randolph, Plainfield, N. J.	2 00	" 7	" 52

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Nathan Nash	$0 50	Chris C Lewis Jr	$1 00
Welcome Stillman	2 00	Welcome Babcock	25
Jonathan Maxson	2 00	Oliver Langworthy	94
Wm D Wells	2 00	Peleg Babcock Jr	50
Asher M Babcock	2 00	Pierce Handell	2 00
Jos D Kenyon	1 00	Thos J Brown	1 00
Jonathan Maxson Jr	2 00	Frank Champlin	1 00
Clark Greenman	5 00	Thos M Clark	2 00
George Greenman	5 00	Geo Payne	12
Franklin Barber	1 00	Sally Lanphere	50
John Cundall	1 00	Mary Champlin	50
Lafayette Coon	1 00	Oliver Maxson	1 00
O B Irish	1 00	Joshua C Maxson	1 00
Alfred Woodmancy	1 00	Lester T Rogers	1 00
W B Lewis	1 00	Mrs S Maxson ann mem	1 00
Elias B Haynes	1 00	David Rogers	5 00
Wm Ellery Maxson	1 00	Dr A Utter ann mem	1 00
Wm B Haynes	1 00	Green Rogers	2 00
Wm M Barber	1 00	O Maxson Jr ann mem	1 00
Thos M Wilcox	1 00	H Champlin ann mem	1 00
Geo W Brown	1 00	A Friend	50
James Manwaring	1 00	Jas Rogers mem & don	2 00
Jeremiah W Brown	1 00	Waterford Church	8 00
Geo N Wright	1 00	Coll Waterford Church	8 50
Thos S Greenman	5 00	P L Berry ann mem	1 00
Jonathan P Stillman	2 00	Julia A Wescot	50
Amos Stillman	2 00	Mrs Sarah Fenner	1 00
Wm Stillman Jr	1 00	Rachel Ellis	25
H W Stillman	1 00	Jas Spicer	1 00
Nathan H Langworthy	2 00	Coll Rockville R I	12 65
Coll Pawcatuck Ch	10 84	Thos R Green	2 00
Abel Stillman	1 00	Alpheus A Burdick	1 00
Coll 1st Hopkinton Ch	12 17	Thos P Lanphere	5 00
" 2d Hopkinton Ch	6 84	Edmund D Randolph	1 00
Silas Maxson	1 00	Calvert B Cottrell	2 00
Jos Potter	2 00	Coll Westerly	5 65
Thos W Potter	2 00	Sanford P Stillman	2 00
Wm Potter	2 00	Cristopher C Stillman	1 00
Daniel Babcock	2 00	Kenyon Crandall	50
Oliver Babcock	25	Tract Soc Scott N Y	2 00
Lester Crandall	50		

T. B. STILLMAN, Treasurer.

Executive Board of the Missionary Society.

A Quarterly Meeting of the Executive Board of the Seventh-day Baptist Missionary Society will be held at the house of Eld. W. B. Gillett, New Market, N. J., on Fifth-day, August 1st, at 1 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Notice.

To the Churches of the Western S. D. B. Association:

DEAR BRETHREN,—You are hereby notified, that your contributions to the funds of your Associational Mission are greatly needed, and you are desired to foward them as soon as convenient; and if an opportunity shall not sooner present itself, will you bring them in at the time of our Anniversaries in September.

N. V. HULL, Secretary.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter.

WM. F. RANDOLPH, Secretary.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future,"

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

THE AMERICAN ADVERTISER,

A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business. PRALL, LEWIS & CO., Publishers,
76 Nassau-st., N. Y.

Harper's New Monthly Magazine,

No. 1 published June 1, 1850.

PROSPECTUS.—The design of the Publishers in issuing this work, is to place within the reach of the great mass of American people the unbounded treasures of the Periodical Literature of the present day. Periodicals enlist much of the literary talent and creative genius of the age. The best writers in every nation, devote themselves mainly to the Reviews, Magazines, and Newspapers. Through the pages of these, the most powerful historical essays, the most elaborate critical disquisitions, the most exquisite delineations of manners and of Nature, the highest Poetry, and the most brilliant Wit, have, within the last ten years, found their way to the public heart.

The ablest and best productions of Lamartine, Dickens, Alison, Lever, Bulwer, Croly, and Macauley, are found in Reviews, Newspapers, and Magazines. Their productions, however, intermingled with much that is of merely local and transient interest, are scattered through scores of periodicals, so as to make it obviously impossible that, under present circumstances, any considerable number even of the reading public, and much more, that the great mass of the community, should have an opportunity of becoming familiar with them.

The Publishers of the New Monthly Magazine intend to remedy this evil, and to place such of the Periodical Literature of the day, as has commanding interest, in the hands of all who have the slightest desire to become acquainted with it. Each number of their Magazine will contain 144 pages octavo, in double columns. The volume of a single year, therefore, will present nearly 2,000 pages of the choicest of the Miscellaneous Literature of the age. The Magazine will transfer to its pages, as rapidly as they may be issued, the continuous tales of Dickens, Bulwer, Croly, Lever, Warren, and other distinguished contributors to British Periodicals; articles of commanding interest from all the leading Quarterly Reviews of both Great Britain and the United States; critical notices of the publications of the day; speeches and addresses of distinguished men upon topics of universal interest; notices of events in Science, Literature, and Art, in which the people at large have an interest, &c., &c. Special regard will be had to such articles as relate to the economy of social life, or tend to promote in any way the well-being of those who are engaged in any department of productive activity. A carefully prepared Fashion plate, and other pictorial illustrations, will accompany each number.

This Magazine is not intended exclusively for any class of readers. The Publishers have at their command the exhaustless resources of current Periodical Literature in all its departments. They have the aid of editors in whom both they and the public confide. They have no doubt that, by an intelligent use of these appliances, they can present a monthly compendium of the periodical productions of the day which no one would willingly be without; and they intend to publish it at so low a rate that its cost shall not prevent its making its way into the hands and family circle of every intelligent citizen of the United States.

TERMS—$3 a year, or 25 cents a number. The work may be obtained of Booksellers and Periodical Agents, and of the Publishers.

Liberal arrangements will be made with the Trade and with Agents for extra efforts in circulating the work, and specimen numbers will be supplied gratuitously for canvassers.

HARPER & BROTHERS, New York.

Miscellaneous.

IF I WERE A VOICE.

If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I would fly, I would fly over land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right—in blame of the wrong.

If I were a voice, a consoling voice,
I'd fly on the wings of air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak,
To save them from despair.
I would fly, I would fly over the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to look up again.

If I were a voice, a convincing voice,
I'd travel with the wind;
And wherever I saw the nations torn
By warfare, jealousy, spite, or scorn,
Or hatred of their kind,
I would fly, I would fly on the thunder-crash,
And into their blinded bosoms flash;
Then, with their evil thoughts subdued,
I'd teach them Christian brotherhood.

If I were a voice, an immortal voice,
I would fly the earth around;
And wherever men to idols bowed,
I'd publish in notes both long and loud
The Gospel's joyful sound.
I would fly, I would fly on the wings of day
Proclaiming peace on my world-wide way,
Bidding the saddened earth rejoice—
If I were a voice—an immortal voice.

SALT LAKE CITY.

We have been furnished, says the St. Louis Intelligencer, with leave to publish, a letter from an intelligent gentleman now in Deseret, to his family at St. Charles. The gentleman crossed the plains late last Fall, a portion of the time with an express, and the remainder in the company of some Virginia emigrants, under the command of Capt. Critcher. As they neared their journey's end, the sufferings of the party from cold and hunger, are said to have been most terrible. Several of the number had their hands or feet severely frozen, and the others were so emaciated and weakened by fatigue as to be almost utterly unable to reach the Mormon Settlements, when even only a mile or two from them. They finally arrived at Salt Lake City some time in December. The writer dates his letter April, 1850. We extract his description of the Mormon City:—

"The Salt Lake City is situated three miles from the range of mountains which circles the valley on the east side, and about twenty-two miles from the great Lake. The country about slopes gradually, and with beautiful effect, from the mountain to the Utah outlet, and is beautifully watered, like the city, with a number of mountain streams of pure, sweet water, which the present population, I believe, have never, at any season, known to fail. For milling, manufacturing, agricultural, or other purposes, the sufficiency of supply of water need never be apprehended. The soil in every part of the valley (above forty miles in length, by twenty in breadth) is extraordinarily fertile. I was conversing, a few days since, with an intelligent farmer on this subject, who assured me that last year, from the plant of a single bushel of Irish potatoes, he raised nearly *three hundred bushels* of a large size, and of excellent quality.

"For wheat and a variety of other grains, I do not suppose that a more generous soil can be found on the whole Continent, and everything, indeed, here, favors their rapid and abundant growth. Owing to the coldness of the weather, however, corn does not grow so freely, and is not, in consequence, much cultivated. The members of the Mormon persuasion are encouraged to agricultural pursuits. They are allowed to improve as much land as they choose to have surveyed and enclosed in the "commons" near the city, and the preëmption title they thus assume is held indisputable. One man can, in this way, accumulate immense quantities of land, but the privilege of selling it is not extended to him. Either to reserve the right in the city, (better, in the city's *Apostle*,) of themselves disposing of real estate, or to prevent others than Mormons from obtaining a foothold in the country, no Mormon can sell or bargain for a single foot of his lands. I should add that, besides the very encouraging privileges of the commons, every citizen of the Salt City is allowed one and a half acres of ground; having thus an opportunity of cultivating gardens, fine yards, &c.

"The city is divided into nineteen Wards, each containing a half mile square. Every square has its Bishop, whose powers temporally correspond to those of our Justice of the Peace. The officers of the General City Government are: A President, Marshal, Sheriff, &c.; the first of whom is elected for life by the Council of Twelve, and the second semi-annually by the same body. The power of the President is unlimited; his word in almost every instance is the law of the land. In the event of the perpetration of any crime, however, the Council of Twelve have a right to depose him. Since the murder of the famed Jo Smith, Mr. Brigham Young has ruled among the Latter Day Saints. He is much beliked by the people for his honesty (so called) in office, no less than for his social, democratic deportment out. He need never apprehend a revolt among his people; they are ever disposed to wink at his little errors, and to award him a full measure of praise for his virtues. I have known him pretty intimately since my arrival, and can assure you that if he is not a saint, he is at least an intelligent, energetic business man, and a very pleasant, companionable gentleman.

"About two years ago the first building was erected in Salt Lake City, and already the population numbers much over 25,000. The houses are yet all one story *adobes*, but but preparations are being made for the early erection of a temple and other public buildings in a nobler and more durable style. As it is, the city does not present such a mean appearance. Its broad streets, laid out with great regularity; its large lots, converted generally into blooming gardens or to well ornamented yards; and the many neat little cottages that meet you at every turn, render it more attractive in many respects than are other older and more magnificent cities.

"The Mormons are a gay people, given to music, dancing, and women. They do not, as far as my observation goes, profess to keep the Sabbath holy, nor (despite that the apostles pretend to have secret interviews with their Maker) do I perceive that religion has much influence over them in any circumstances. The followers of Christ they pretend to regard as those heathens who stand the least chance of salvation. Indeed, the Mormons regard the creed of our sires, which they have themselves just foresworm as the most deceitful of all creeds—they abominate it. The dislike they bear to Christianity is divided with that which they bear *American* Christians. The United States is seldom alluded to in other than an unfriendly, rancorous spirit, and Missouri and Illinois, you may rest assured, come in for a round share of hate. In the counsels of the people, this feeling is, from politic and prudential motives, in a great measure concealed. In society, and in business transactions, however, they allow it full play. I hear daily predictions of the most frightful calamities that are shortly to befall the United States. Its cup of wickedness, they say, is full, and the Lord will now visit it with its deserts—his vial of wrath will be opened upon it. It is firmly believed here, that the cholera was only a forerunner of the greater evil which will follow, and I hear it ridiculously enough stated, that when the worst does come, 'Zion'—the Salt Lake City—will be the only one which can be looked to for security.

PEONAGE IN NEW MEXICO.

As this system is much talked about, but little undersood, we copy the following account of it from the Savannah Republican:—

Peonage is a species of slavery resulting from debt, and is bottomed upon contract. It had its origin in the civil law, and existed first in Rome, then in Spain, and finally was introduced into Mexico while it was a Spanish province. Hence we have it at this day in New Mexico. The peons of that territory are generally Indians who have become indebted to the whites and are unable to pay; though it is not confined entirely to them. It is said that any person, white, black, or copper-colored, may be made a peon, if he places himself in the condition of an insolvent debtor. Hence, if an individual should create a debt, then peonage exists if he is unable to discharge it; for this gives the creditor the right to take him before the alcade, who gives him power over the peon until the debt is paid. The master then furnishes the debtor or peon with all his supplies, for which he charges his own prices, credits him with his services, but generally takes care to strike a balance against him, so that he is never able to discharge the debt. The consequence is, that the peon becomes a slave for life; and not only a slave for life, but the debt descends to his posterity, and the children are furnished with supplies by the master in the same way as were the parents. Thus the son, when he comes to maturity, finds himself indebted to the master to such an extent that he can never free himself; consequently he and his descendants *ad infinitum* are made slaves irrevocably.

Different systems of this species of servitude obtain in different localities. Every city, every town, every municipality, has a right to make regulations respecting their peons or servants. And perhaps there may be half a dozen different systems now existing in New Mexico, in different localities.

GEN. TAYLOR'S PROPERTY.

A Washington correspondent of the N. Y. Express says:—

Gen. Taylor, I regret to learn, leaves his business affairs in a very unfinished and somewhat doubtful condition. When he left for Mexico, it is stated that in three sealed letters he left directions for the management of his property in case of his death there, in which was supposed to be a will—and these three letters were not opened till after his burial here—but no will was among them, and the directions applied to a property which is now almost wholly changed in its form.

Indeed, his family now have no home, and, therefore, Mrs. Taylor, it is supposed, will not return to Louisiana. His plantation on the Mississippi has been sold since he came here to enable him to purchase a sugar plantation below, so that that home is lost. Previously, however, he had purchased another midway plantation, but that has turned out to be a very unprofitable piece of property, making no crops, in consequence of being flooded repeatedly. Then the homestead is gone to make one payment on a sugar plantation, on which something like seventy or eighty thousand dollars must now be due—and the middle plantation is under water. Probably, some of the presidential salary was relied upon to meet the further payment on the sugar plantation, but that salary is gone. You see from these general facts, that Gen. Taylor died in a very unfortunate time for the interest of his family. He had previously, however, to Col. Bliss's marriage with his daughter, settled upon her a considerable sum in money.

THE "BENEVOLENCE" OF ODD FELLOWSHIP.—A case occurred in New York recently which illustrates the sympathy of the Order for poor widows. It seems that Mr. John Heirn, a member of the United Brothers Lodge, No. 52, Independent Order of Odd Fellows, died on the 11th of May last. His widow brought a suit to recover $30 burial fees, under article three of the Bye-Laws, which says, "On the decease of a brother who shall not owe more than four months' arrears, there shall be allowed $30 for burial expenses." Payment of the $30 was contested on the ground that Mr. Heirn had not paid up his dues so as to entitle his widow to the allowance for funeral. The section relied upon was as follows: "14. Any member owing a quarter's dues, and not paying in the next four weeks, shall be excluded from all benefit, and cannot again be entitled thereto, except in case of sickness occurring three months after he has paid his dues." Mr. H., it appeared, by the testimony, had been in arrears four months, and paid it, but died before the expiration of three months thereafter. On behalf of plaintiff, it was contended, that although by the latter rule Mr. H. could not have received benefit, if living, till after three months, yet, that under Section 3, his widow was entitled to funeral expenses unless more than 4 months in arrears, which was not the case. To meet this it was shown that the Grand Lodge, on an appeal case, had decided that the friends could not receive benefit where the sick member could not. The Court, in its charge to the Jury, said the questions for it to decide would be, whether the deceased was a member of the Lodge, and had paid his dues. If so, plaintiff is entitled to recover. The Jury, after being out about an hour, returned a verdict in favor of plaintiff for $30, the amount, which carried cost.

VALUE OF NEWSPAPERS.—A thousand times, says the Macclesfield Courier, have we heard this question and answer:—Two gentlemen meet—"What's the news?" says one. "Nothing but what you see in the papers." They pass on about their business. Has it ever been noticed, that among the thousand benefits of a newspaper, not the least is, that it does away with tittle-tattle, gossip, street-yarn, foolish exaggerations, scandal, and news-mongering, which once took up so much of the time of those who were always hearing or telling some new thing. One real evil of social life is thus ended. The man rises in the morning, looks over the paper, is satisfied that he knows all that is worth knowing of the passing history of the world. He has nothing to tell and nothing to hear farther. He does not spend his time in giving information which his neighbor knows as well as himself. He is not annoyed in the midst of his business or pleasures by the recital of affairs in which he takes no interest. The same with women. Curiosity is gratified without the loss of time. The scandal of the day has not employed a hundred busy, meddling tongues in its circulation and exaggerations. Conversation takes a higher tone. Principles of morals and taste are discussed; the new poem, the last book, the magazine, or the review, becomes the subject of conversation. Even in the minor matters of life, society owes a large debt to the newspaper.

RIGHTS OF MARRIED WOMEN.—The Philadelphia Sun of Tuesday says: Yesterday, in the Court of Common Pleas, Judge King delivered the first opinion, under the new law in reference to the rights of married women over the property possessed by them. By this decision a wife has not only the absolute control over her own property while living, but may dispose of it as she pleases, by will, at her death, without regard to the husband's courtesy.

George N. Gamble's Estate.—In this case the point decided was, that since the act of 11th April, 1840, the husband of a wife, the owner of real estate in her own right, has no interest in such estate—that he cannot either sell, lease, charge, or incumber in any way, without her consent; that the only interest he has in such estate, if it can be called an interest, is his expectant right therein, for life, in the event of the wife dying intestate, seized thereof; that this expectancy depends on such intestacy, because she can by will dispose of it absolutely, without regard to the husband. He, therefore, has no other interest in her estate than any other of her representatives under the intestate law—the right of both resting alike on the fact of the wife dying intestate.

GREAT EXPLOSION IN INDIA.—The London Times, in announcing the receipt of the last overland mail, says that the terrific explosion at Benares, by which upwards of 1,000 lives were lost, forms the principal topic. A fleet of 35 boats, containing Government ordnance stores, among which were 3,000 barrels (330,000 lbs.) of gunpowder, arrived at Benares en route to the upper provinces on the afternoon of the first of May, and were moored off the Raj Ghaut (the principal landing place of the city) in the center of the town. A little after 10 P. M. one of the boats caught fire, and immediately after the whole exploded, sinking all the boats near the landing place, and destroying or injuring every one within a certain range. By the latest accounts the killed and wounded amounted to 1,200, but more were continually being disinterred by the 300 men at work removing the ruins. The Raj Ghaut Hotel, the Begum's Palace, and the Mission House, are among the principal buildings destroyed, and the missionary's wife and the Begum and her family, are among the victims. In addition to the ordnance flotilla, 40 other boats, containing merchandise belonging to European or native merchants, were sunk or destroyed; the ordnance flotilla was under the charge of a warrant officer who was absent from the boats at the time of the catastrophe.

HEAD WATERS OF THE MISSISSIPPI.—Gov. Ramsey, the Governor of Minnesota, who has for some time been absent on an expedition into the Chippewa country, around the head waters of the Mississippi, returned to the seat of Government on the 7th ult. The St. Paul Chronicle of the 8th says:—

"He penetrated as far as Cass Lake, about five hundred miles above St. Paul. He represents a trip of this kind as pleasant and novel in the extreme, and the country grand and romantic to the highest degree. We are sorry we have not time and space to give a detailed account of the voyage. A most interesting fact in regard to agriculture is, that on the borders of Cass Lake the Missionaries have fine fields of *winter wheat* growing. Their potatoes and other vegetables look as forward and thrifty as any in this part of the Territory."

GOOD VENTILATION.—You should have, if possible, a pipe connected with the air without, passing behind the cheeks of your stove, and opening under your fire, about, on, or close before your hearth. They say that from this source the fire will be supplied so well, that it will no longer suck in draughts over your shoulders and between your legs from remote corners of the room. They say, moreover, that if this aperture be large enough, it will supply all the fresh air needed in your room, to replace that which has ascended and passed out, through a hole which you are to make in your chimney near the ceiling. They say that an up-draught will clear this air away so quietly, that you will not need even a valve; though you may have one fitted and made ornamental at a trifling cost. They would recommend you to make another hole in the wall opposite your chimney, near the ceiling also, to establish a more effectual current in the upper air. Then, they say, you will have fresh air, yes, at the expense of a hole in the door and two holes in the wall. We might get fresh air, gentlemen on a much larger scale by pulling the house down. They say, you should not mind the holes. Windows are not architectural beauties, yet we like them for admitting light; and some day it may strike us that the want of ventilators is a neighbor folly to the want of windows.

THRILLING INCIDENT AT NIAGARA FALLS.—A correspondent of the Buffalo Courier, writing from Niagara Falls on the afternoon of the 13th instant, narrates the following incident:—

On Saturday forenoon, a father with his son, a little boy about ten years old, in making their way home to Grand Island, came near going over the Falls under these circumstances: The father was intoxicated, and the boy was left in charge of the canoe—the wind being high off shore, the lad was unable to contend with it, and necessarily was drawn into the current and rapids within a few rods of the Falls. Fortunately they were driven near the islands, and at the first fall in the rapids the canoe was capsized. The first impulse of the heroic boy was to seize his father by the coat collar, and after floating a short distance they brought up against a rock, and the father was saved. The canoe was dashed to atoms long before it took the awful leap. The boy fainted immediately upon reaching the shore, and the father was somewhat sobered off. May this prove a warning to him that will never be forgotten.

A PHILADELPHIA SCENE.—One evening last week, the rowdies on Fell's Point got up another riot, in which pistols and muskets were used. A colored man named Daniel Peer, and three white men, named John Myers, Jacob Clestner, and Frederick A. Kettler, who were spectators, were shot by a fellow named James Manly, receiving a whole load of small shot in their persons. The colored man was shot in the throat, and will hardly live. A young man named Jackson Solomon was shot in the head by a rowdy, named George Konig. A woman named Barbury, a small child, and a man named John Stiller, a stranger, all spectators, were wounded badly by shot. The last named, it is said, will die. An immense crowd was drawn together to see the fight, but, unfortunately, none but the spectators were injured. The Police arrested James Manly, George Konig, and Jackson Gooderson, charged with firing pistols and muskets, and they were committed to appear at Court. The riot occurred at a place called The Causeway, a similar hole to the Five Points of New York.

LYNCH LAW.—*Fredericksburg, Va., July* 23.—A terrible outrage took place in Culpepper, in this State, on Wednesday last. A mob of 200 men, including Justices of the Peace, members of the church, and others proceeded to the jail, resisted the Sheriff, and carried off William Grayson, a free negro. They dragged him to the woods, where they hung him dead. The cause of this high-handed measure is this—Grayson had twice been convicted of murdering David A. Miller, a white man, but each time he appealed, and the General Court granted him new trials on the ground that the testimony hardly justified suspicion, much less guilt. The mob allowed Grayson one minute to confess. He firmly avowed his innocence of the murder. The mob then placed a fence rail across two trees, and strung him up. This outrage has created intense excitement. The papers entreat the Governor to arrest every one concerned in it.

SCIENTIFIC VOYAGE.—The Mobile Tribune notices the sailing from that port of Prof. Tuomly, the State Geologist of Alabama, on a private scientific voyage around the coast of Southern Florida, accompanied by several other men of scientific ability, to ascertain whether the marine flora of the waters between Florida and Cuba, is almost identical with that of the Straits of Gibralter, as has been asserted. They intend also to pay particular attention to the geology, meteorology, &c., of that region, the geography of the everglades, the practicability of draining them, the value of the hammock lands, and whether they will prove permanently productive upon culture, or, as some persons assert, fail on account of the porus nature of the subsoil, or, more properly, the sand, and the consequent sinking of the surface of the soil after being put into cultivation.

GRINDING COAL.—Our attention was attracted, says the Richmond Whig, during a walk along the Canal bank, about three miles above the city, by a mill used for grinding the bituminous coal, which is obtained from the pits in the vicinity of Richmond. The coal, when ground, gains in bulk five bushels in every forty. It is reduced almost to an impalpable powder, and then passed through a bolting cloth as fine as 50 wires to the inch. The barrels in which it is placed, when thoroughly powdered, are compelled to be cautiously lined with paper.

This ground coal is shipped to the Northern cities, where it is used for the purpose of sprinkling the inner surface of the mould for large metal castings, its gaseous quality preventing the too sudden cooling of the metal, and the formation of air cells in it.

The machinery for the large Ocean Steamers now building in the Northern cities, which has to be cast with great caution, renders the demand for the ground coal a very lively one; and the gaseous quality of the Virginia coal gives it a precedence for that purpose over any other.

IRON MOUNTAIN IN WISCONSIN.—A few days since (says the Mineral Point Tribune of July 12) we were shown a specimen of iron ore, brought from Black River, Crawford Co., the quality of which surpasses any iron ore we have ever before seen. So pure is it, that it is thought by good judges that smelting furnaces will be unnecessary for obtaining the pure metal—it yielding about ninety per cent. pure iron. The amount of ore is said to be very great, it covering at least forty acres. Other veins have been discovered near by, and, if our informants are not very much deceived, this discovery is sure to add much to the already extensive mineral wealth of Wisconsin.

EXECUTION.—Geo. W. Evans, a young man convicted of murder, was executed at Macon, Ga., on Friday, 5th inst., in presence of an immense concourse of persons. He was born and reared amid profligacy and crime, which had combined to destroy the better impulses of his nature. The Macon Messenger says: On the scaffold he warned the youth of the country to beware of his example and shun the ways of wickedness which led to the ignominious gallows; and, in alluding to the teachings of his own sinful mother, gave fearful warning to the mothers of the land to look well to the habits and conduct of their children.

PEACE CONGRESS AT FRANKFORT.—This great meeting is now definitively settled. The German Senate has given in writing their full authorization for holding the Congress, and in the most courteous manner complied with the application made for their permission. An active Committee is also formed for making the arrangements both for the meetings of the Congress and the hotel accommodation of the delegates and visitors who will attend it. Some of the most eminent men in Frankfort, including a number of the Senate, are on the Committee, and have engaged to do their utmost to secure efficiency to the Congress. From various parts of Germany and the Continent adhesions to the Congress have been sent in, and the interest felt in the undertaking is widely spreading. This Congress, judging from present appearances, will be the most important one yet held. The sittings of the Congress will commence Aug. 22, and careful arrangements are making to convey the English delegates and visitors from London on the 19th of August. The movement has already secured a large amount of attention, and the friends of Peace throughout the country are manifesting a deep interest in the enterprise.

Variety.

There are now belonging to the various Libraries connected with the Harvard University about 86,000 volumes, besides pamphlets, maps and prints. The Public Library contains over 57,000 volumes. The Law Library, 13,000; Divinity School, 3,000; Medical School, 1,200; Society Libraries for the students, 10,000. There have been added during the past year 1,751 vols. and 2,210 pamphlets.

Mr. W. H. Jennison has invented a new process for ventilating vessels by taking advantage of their rocking or side-wise motion to inject continuous columns of fresh air and eject corresponding columns of foul air through gutta percha tubes in each side of the vessel, the air being impelled by the rising and the falling of the water in these tubes as one side and then the other of the ship is lifted by the force of the waves.

The New Orleans Bee publishes a circular from a Committe of the Louisiana Senate, seeking information from the planters, engineers, &c., as to the best method of guarding against the continual and disastrous overflows of the Mississippi. The Committee, without expressing any opinion of their own, recognize the fact, that the general sentiment as to river treatment is in favor of a system of outlets.

The Pacific Mail Steamship Company, of which Messrs. Howland & Aspinwall are the representatives, have declared a dividend of 50 per cent—their first dividend. This Company started, we believe, with a capital not exceeding $600,000. It has since purchased the steamships Unicorn, Tennessee, Cherokee, and Philadelphia, for which there must have been paid all of $700,000.

Mr. Knox, of Ottawa County, Canada, was recently killed on board a steamboat in the Rideau Canal. His wife, hearing of the approach of his corpse, went out to meet him, taking her youngest child with her, leaving six others at home. During her absence, the house took fire, and they were all burned to death. Thus, of a family of nine, the mother and one infant only remain.

Late advices from Mexico represent the Cholera as raging very violently. From the 17th May to 16th June, there were 7,846 cases, and 2,700 deaths, from Cholera, in the City of Mexico. Late reports say 1,000 daily. The Mexican Congress was unable to organize for want of a quorum. In San Louis Potosi there have been 900 Colera deaths. In Zacatecas Cholera is declining.

Three men named Pemberton, Gaylor, and Bramhall, have been arrested at Albany, N. Y., on a charge of stealing parcels of letters from the post-office on Sunday. One of them confessed having stolen six parcels at as many different times. They gave bail to appear before the U. S. District Court at Utica on the 16th inst.

On the night of the 1st of June, as will be recollected, the vault of the Dorchester and Milton Bank, at Milton, Mass., was entered and robbed of $30,000, mostly in notes of the bank. Through the New York Police $700 of the stolen money was traced to the possession of a fellow named Brooks, who has been arrested and committed to prison in Providence, R. I.

A correspondent of the St. Louis Intelligencer says that Lord Calthrop, Lord Breatley, Lord Cook, and some other English nobles, are encamped with a swarm of California emigrants at Council Bluffs, Nebraska Territory, on their way to the land of gold, all by way of a summer pleasure jaunt.

The Teacher's Association of the State of New York will hold its Annual Meeting in this city on the 7th and 8th of August. Lectures are expected from Rev. J. Proudfit, D. H. Cruttenden, S. S. Randall, Taylor Lewis, D. P. Lee, S. B. Woolworth, G. L. Farnham, O. B. Pierce, W. F. Valentine, W. F. Phelps, J. B. Thompson, Miss Susan A. Boudelle.

Mr. John W. Davis, now our Commissioner to China, has asked for a recall, and we wait with some anxiety to know who will be his successor. The office, indeed, embraces the functions of Governor, judge, and lawmaker, so far as American residents here are concerned.

It is announced that the Contoy Prisoners have all been released, and are now on their way from Havana to the United States. If so, the war with Spain, about which so much has been said, will prove to be only a "speck of war."

The Hudson River Railroad Company run a locomotive from their up-town terminus to the lower depot, in the heart of the city. It is completely enclosed, emits no smoke, and is said to be more easily stopped than a team of horses.

On Tuesday, July 17, Lieut. J. Griffin was upset in a sailing boat opposite the city of Albany, and drowned. Lieut. G. served under Lieut. Van G. Linda in the Mexican campaign.

The War Department has decided to establish a new military post about 60 miles above Fort Des Moines, on the Des Moines River.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, President,
And Professor of Mathematics and Natural Science.

Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

Mrs. SUSANNA M. SPICER, Preceptress.

ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment, False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

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The Sabbath Recorder.

THE WESTERN ASSOCIATION.

In our brief notice, several weeks ago, of the annual meeting of the Seventh-day Baptist Western Association, we promised to copy at an early day some portion of its printed minutes. The following Reports treat of matters of general interest.

Report of the Executive Board.

Your Committee entered upon the discharge of their duty under something of a sense of the importance of their mission. Immediately after their appointment, the Board organized, entered upon an examination of the merits of the several fields of labor designated, and the appointment of missionaries.

Bro. Hiram P. Burdick was appointed to labor in Ulysses, Hebron, Sweden, Coudersport, Oswayo, and their vicinities. During the year Bro. Burdick has labored six months and five days in the field above designated, and your Committee rejoice to know that it has been a harvest season as well as seed time. According to the report of your missionary, there have been thirty-six hopeful conversions, besides of backsliders professedly reclaimed thirty-nine. There have been ten baptized upon profession of faith in Christ, and eight have embraced the Sabbath of our God. This brief notice seems to establish the fact so clearly that God is with us, that to doubt is most unreasonable.

Bro. Burdick has also, under the direction of the Board, visited the brethren in Persia and Clear Creek, Cattaraugus County. In Persia, there seemed to be considerable religious interest, yet the Church had not for a long time enjoyed the ordinances of God's house, and it is their earnest desire to be made partakers of your bounty in aiding them to obtain the preached gospel by one of like faith with themselves.

The Churches of Clarence and Pendleton were likewise visited, and the former was found in a low and discouraged condition. This church has for a number of years been suffering under adverse influences, and it cannot be disguised that its very existence is threatened, and it comes to be a question of thrilling interest whether we ought not to make a speedy and earnest effort in God's name to resuscitate and reinvigorate it.

The whole time employed in your service is seven months and eight days. Sermons preached, 111; family visits, 282; hopeful conversions, 36; backsliders professedly reclaimed, 39. Ten have been baptized, and eight have embraced the Sabbath of the Lord. The traveling and kindred expenses of your missionary have been $12 32, and his receipts $113 01. His wages per month are $22 00. There is therefore his due $58 81, and the Board have given him an order on the Treasurer for the same.

Bro. James Bailey has labored under the direction of the Board twenty-two days, during which time he preached about forty sermons. His expenses were $1 25, and his receipts $13 10. There is therefore due Bro. Bailey $4 28, which he proposes to contribute to the funds of the mission. The field of labor occupied by Bro. Bailey is one of interest, and your Board earnestly recommend its farther occupancy, and that the labors of Bro. Bailey be secured for that object.

In reviewing the past, there appears abundant reason for devout thanksgiving to the God of missions for his kindness in preserving the lives of our missionaries and crowning their labors with success. May these tokens of divine goodness excite us all to a more faithful performance of our duty in this holy work.

Your Committee cannot close this Report without presenting to your notice a thought of painful interest. We refer to the fact *that the churches of this Association, as a whole, are not imbued with the true missionary spirit.* In support of this, your Committee would bring to your notice the fact, that the urgent appeals made by the Board for the contributions of the churches in behalf of the missions have been almost wholly disregarded. Nor have those churches which have disregarded those calls which have been made from time to time, sent in their contributions even at this time, save in a few instances. These things have had the effect to greatly perplex the Board and embarrass and cripple its operations. "Brethren, these things ought not so to be." The demands for missionary labor are increasing on our hands, and for the means of responding to them we fall back upon the churches. Shall our operations continue to be crippled and the Board rendered still more fearful to proceed in the work? or may they hope for the dawn of a brighter day, when every church in the Association shall, in the regularity of her contributions, furnish a pledge of her devotion to the cause?

THOS. E. BABCOCK, President.
N. V. HULL, Secretary.

Report on the State of Religion.

The Committee on the State of Religion report, That the communications from the several churches within the bounds of this Association, do not furnish us with assurances of that deep-toned piety that should characterize the elect of God. Yet we rejoice, that a few of the churches which are represented in this body have, during the past year, been blest with accessions to their numbers, and an increase of godliness within them. One church complains of difficulties which mar its peace and destroy its prosperity. May the Lord in great mercy imbue them with that spirit which will enable them to effect an amicable adjustment of every wrong, and lead to the advancement of the cause of Christ among them. Another church speaks of being persecuted for the truth's sake, and of having to contend with him who, like a roaring lion, goeth about seeking whom he may devour. Several of the churches have adopted a systematic course of raising funds for benevolent objects, which seems to indicate an increasing interest in the promulgation of truth.

By examining the communications from the churches, we conclude that Family Devotion is generally neglected, and that this wide-spreading evil calls loudly upon ministers, and indeed upon all who exert an influence, to labor for the correction of this deplorable neglect.

Finally, in view of the position that we *ought* to occupy, we feel called upon, by considerations that are weighty, to concentrate our efforts for the elevation of vital piety among our fellow men. May the Lord in infinite mercy revive us all, and crown our public efforts to glorify him, and bless the Word with Divine success.

C. T. CHAMPLIN, Chairman.

For the Sabbath Recorder.

SABBATH SCHOOLS—THEIR UTILITY.

The subject of Sabbath School Instruction has attracted the attention of our churches more or less ever since the introduction of Sunday Schools in the United States, early in the nineteenth century. We are well assured, that if what we as a people have accomplished in this department of religious instruction has fallen short of the results anticipated, the defect must be traced to the unfaithfulness or the unbelief of those who have been engaged in the work, and not to any defect in the system itself. It is an institution that commends itself from its remarkable simplicity. It proposes to gather together the youth and children of our several congregations on the Sabbath, at some convenient time and place, and give them instruction and counsel from the holy Scriptures. Other arrangements, such as classification, rewards, visiting, libraries, &c., are designed only as aids in this good work. Wherever two or three families of Sabbath-keepers live in the same neighborhood, who have children, there a Sabbath School may and should be established and maintained. It is true, that religious instruction should be imparted by the parent and the guardian; and some believe that nothing more is necessary. That is good, and ought not to be neglected. But we know from observation, that a child who has been religiously instructed at home is a valuable accession to the Sabbath School; and there is no danger of his learning too much of God or his word. While there are and will be some who neglect the religious instruction of their children, we deem this a Heaven-appointed system for the pious and philanthropic young man and woman to gather such together on the Lord's holy Sabbath day, and instruct them in a knowledge of his Word. In our day, and that too within the bounds of our own congregations, many grow up ignorant of the things of God; and by far the largest proportion of those who depart from the faith, and become lost to the denomination, are those whose early instruction in these things has been neglected.

We have young men and young women in all of our churches who wish to become useful. Let such look around them, survey the back settlements and destitute neighborhoods, go and visit them, and if they can find but four young immortals who need religious instruction, organize a Sabbath School, attend to it as a work of great moment, give it time, labor, and talent, and make it an object of prayer, and who can calculate the good that would thus be accomplished? It may be the means of saving souls, and laying a foundation in those places of great and lasting good. In this good work you would be sowing seed to bring forth fruit in the future. You need not hesitate from fear that it will do no good. God has bid you, in the morning to sow your seed, and in the evening to withhold not your hand. "Train up a child in the way he should go, and when he is old he will not depart from it." I often think of the beautiful lines of the poet, where he says:—

> "Though seed lie buried long in dust,
> It shan't deceive your hope;
> The precious grain can ne'er be lost,
> For grace insures the crop."

Those who labor in this cause meet with untold encouragement, not only in seeing the good they are doing to others, but they enjoy a peace within. "Casting their bread upon the waters, they expect to see it again after many days;" and having begun in a good work, they are encouraged to go on, until time will disclose to the world the great secret, that the work of instructing the Sabbath School was the stepping stone to future usefulness in the church of God and in the world. I hope that many may be induced to engage in this good work, until "the wilderness and the solitary places may be made glad."

I am of the opinion, that to further this enterprise with becoming zeal and vigor, a denominational organization is necessary. I have not any particular form matured, but that something more efficient can be done is evident. Let us form a denominational Sabbath School Society, with its proper officers, who will manage its concerns, use their influence in establishing Sabbath Schools, furnish books to such as are unable to buy, give needful counsel, hold correspondence, send out Sabbath School agents if necessary, obtain full reports and statistics of all the Sabbath Schools in the denomination, and present a report of all their proceedings to the annual meeting of the Society. May we not with propriety think of this, and pray over it, and at the next meeting of our Societies, to be held at Alfred, in September, if the Lord so direct, organize a general Sabbath School Society.

W. B. GILLETT.

For the Sabbath Recorder.

ANCIENT AND MODERN PHARISEEISM.

"The growing neglect of the Sabbath among us is a great and pernicious evil—a moral and social evil of no common magnitude. But the evil is not only social—it is also national. For while as a nation we acknowledge the Supreme Ruler of the world, do not our government functionaries assume the prerogative of annulling the *Divine law which enjoins the observance of the Christian Sabbath*? Else why all this rushing of steamboats and cars for the conveyance of the United States mails on the Sabbath? Why is the peaceful quiet and the hallowed worship of so many of our inland villages, as well as larger cities, disturbed by the rumbling stage, together with the noise and confusion attendant upon the arrival and the departure of the mail? Or why, indeed, do our naval and military commanders, in the time of peace, and when no necessity rests upon them, exhibit such an indifference to the observance of the Christian Sabbath? How often has the quiet of the Sabbath in many ports in the Union been disturbed by the firing of a national salute? Is the nation above God? Are we bound by stronger obligations to the exercise of national courtesies than we are to yield obedience to the law of Heaven? While our Government thus desecrates this holy day, what can we expect but that the youth of our country should be infested with the same spirit, and that steamboats and railroad cars should be thronged by parties of pleasure; the day itself at length becomes a day of sinful amusement, of dissipation and folly, instead of a day of sacred rest, of holy, heaven-inspiring devotion? When, as a nation, we shall cease to remember the Sabbaths of the Lord—when, as a nation, we shall turn away our feet from observing the commandments of the Lord on this holy day—the influence of this departure shall be felt upon all our institutions; upon the desolate walls of liberty—all round the sacred shrine of freedom—shall be inscribed, '*Its glory has departed.*'"

☞ The above extract is from a thanksgiving sermon, reported for the N. Y. Tribune, and published some time ago. It is not for any thing new contained in it, that I cut a valuable number of that paper for the benefit of your readers; but because the extract sets forth, by insinuation, what is in fact a gross imposition, and therefore ought to be exposed and reprobated.

The Scribes and Pharisees of old were zealous for all the punctilios of their religion, and under the cover of piety made void the law of God through their traditions; and yet, with the knowledge of the fact that such conduct in them was condemned by our Savior, there are ministers of churches at the present day, who more grossly violate or make void the law through *their* traditions! The law of God enjoins the keeping holy of the seventh day of the week, and makes the first day of the week a working day, or one of the days in which we are commanded to do all our work; nevertheless, the early efforts of the Roman Church succeeded in branding the Sabbath as a disgrace to Christianity—a Jewish institution—and in its place set up the great pagan festival then most popular among the nations. As this festival was dedicated to the *Sun*, it was only necessary to transfer the honor intended by it to the "Sun of Righteousness," and the beautiful analogy would make the deception complete. Of course God must, out of regard to his beloved and catholic Church, adopt the festival as his own, and transfer the sanctity of the Sabbath day to the adopted institution, nolens volens. O triumphant tradition! thou hast subverted the law of God, and thyself become the supreme law of faith to the devotee of the new creed! Our Scribes and Pharisees may now talk of the divine law which enjoins the observance of the "CHRISTIAN Sabbath," though they have made void *the* law of God by their traditions. Having destroyed the Sabbath, they have dishonored a law which God himself enacted, and they have substituted for that law a human ordinance. Nevertheless, they still appeal to Mount Sinai for its thunder to terrify the people into submission! Well may the dupes of such sacrilege deplore "the growing neglect of the Sabbath among us." The light of truth will dispel such flimsy mists from inquiring minds, and their wonder will be, that deception could so long prevail to support a tradition so God-dishonoring and presumptuous. When such men as James Ockford testify against pharisaic liberty, and maintain as he did more than two centuries ago, that it is as great a sin to observe the first day of the week instead of the seventh, as to worship an image instead of the true God, some will take up stones to put them to death, or burn their books, as the Scribes of that day did his, and command that they teach no more in this name. But those who wish to honor God, the true law-giver, will nevertheless testify against all such assumptions of men, and when set free from the yoke of human bondage, will return to their duty, and talk no more about our rulers "annulling the divine law."

LUTHER.

From Fraser's Magazine.

LOVE IN DEATH.

A mother sits by a lonely grave,
  A hillock small and green,
With two gray stones at the head and feet,
  And the daisied turf between.

Silent she sits in that place of graves,
  As if tranced in a dream of prayer,
And her hand oft plays with the rustling grass,
  As with curls of an infant's hair.

Does she think of the time when she hushed it soft,
  With cradle lullabies?
Or when it hung on her teeming breast,
  With a smile in its lifted eyes?

Or when she touched with a reverent hand
  (When its sunny years were three)
The lamb-like fleece of its flaxen locks,
  As it prayed beside her knee?

Or the hour when a sad and simple pall
  Was borne from the cottage door,
And its dancing step was never heard
  Again on the household floor?

Does she fondly imagine a cherub shape,
  'Mid a shining angel band,
With star-crowned locks and garments white,
  With a lily in its hand?

Silent her thought: but at twilight hour
  Ever she sitteth there,
And her hand oft plays with the rustling grass,
  As with curls of an infant's hair.

A TALE OF THE STAGE COACH.

Two gentlemen and a female traveling in a coach together, the latter, in answer to a question that had been proposed to her, said:

"I never drank any spirits till about three years ago, just after my youngest child was born."

She uttered this reply in a suppressed tone of voice, and with evident emotion.

"You have been married, then?" said the English gentleman.

"Yes, sir," she replied, "I was married eight years since."

"Is your husband living?" he inquired.

"I suppose he is," said she; "I have not seen him for more than two years, and I do not know that he will ever come back again."

At this moment the old Dutchman shook his head; and the woman bowed down her face. Her bonnet concealed her features, but tears were falling on her cloak. After a brief interval, the Englishman resumed his conversation.

"I am fearful," said he, "that you have a bad, perhaps intemperate husband."

His remark seemed to summon her to the rescue; for, whatever may be the nature of domestic strife, foreign interference is seldom welcomed by either party.

"No, sir," she replied, "I had as good a husband as ever lived, and he was always a very temperate man. He was a member of the temperance society. My husband was a carpenter, and worked as hard as any man, but he never took strong drink of any kind; and if I could only say the same thing of myself, we never should have parted."

"How did you first contract this habit?" said he.

"After my last child was born," she replied, "I had a severe fever, and was brought very low. It seemed as though I never should recover my strength. Our doctor, who was a skillful old gentleman, said nothing would raise me as soon as a little brandy. My husband asked if nothing else would do as well, and was opposed to my taking it. It was not pleasant at first *but I soon began to relish it with sugar*, and after a month's trial I got myself into such a state that I could not live without it. My husband was greatly distressed about it, and said he would not have it in his house. I then got it privately, and the habit got so strong upon me, that I used to lie awake very often thinking how good it would taste in the morning. I have often said, and say now, that I would give the world, if it were mine, to be cured of this hankering after strong drink. At last my poor children—"

"Poor leetle children!" cried the Dutchman, as he brushed away a tear from his eye.

"My poor children," continued the woman, "began to suffer, and my husband became desperate. At one time he would coax me, and after I had kept clear of it for a week or so, he would make me a present, though he could poorly afford it. At another time, when I could hold out no longer, and he returned and found nothing ready for dinner or supper, and the children crying, and his wife unfitted for everything, he would talk very harshly and threaten to leave me. I deserved it all," said she, weeping bitterly; "and I have thought if he should come back I would try to do better, and leave off, though I am afraid I should not be able to. I never thought he would really go away. He seemed at last to be giving the matter up. He let me go on pretty much as I pleased. He used to take the two eldest children, upon a Sunday, to meeting, and leave me at home, for I was ashamed to go there, as folks had begun to take notice of me. A few days before he went off he said very little to me, but seemed to be busy packing his chest. I thought all this was done to scare me, so I took no notice of it. He finally put his chest upon a wheel-barrow, and wheeled it away. 'Good by, John,' said I, thinking he was not in earnest; and I was sure he was not when I saw him coming back in about an hour without it. I told him he had made a short voyage. He said nothing—not a word—but took the children on his lap and kissed them, and cried over them as if his heart would break. His silence and his taking on so worried me more than all his threats. Next morning he asked me to take the children and go with him to see his mother, who lived about a mile off. So I got ready. We had an old dog that watched round the house. My husband patted the dog—'Good by, Cæsar,' said he, and sobbed aloud as he said it. I then began to fear he was a going; and as I thought how kindly he had always used me, and what a miserable wife I had been to him, I could not help shedding tears. But I said nothing, for I still thought he only wanted to try me. When we got to his mother's I saw his chest outside of the gate. We went in, and the old woman began to shed tears, but said not a word. I thought he meant to leave me. He looked at the clock, and said it was about time for the stage to come; and turning to me he took my hand, but it was some time before he could speak. At last, mastering his feelings, 'Fanny!' said he, 'there is but one way to convince you that I am in earnest, and that is to leave you. I took you for better or worse, but I did not take you for a drunkard, and I cannot live with you as such. You have often said you were willing to part, and could support yourself, if I would the children, and you have agreed that they would live with their grandmother. I have sold my tools and some other matters, and have raised a few dollars, which I have placed in her care for their use; and if God spares my life they shall never want. When she writes me word that you have kept clear of this habit for six months, I will gladly come back, but never till then." While he was speaking the stage arrived, and I saw them lashing on his chest. I then had no longer a doubt. He kissed the children and his mother, and rushed out of the house. I followed him to the door. 'Oh dear, John,' said I, 'do not go, John—try me once more,' but he never looked back; and the stage was soon out of sight. 'He is a cruel, cold-hearted man,' said I, as I sat down on the threshhold of the door. 'Fanny,' said his mother, as she sat wiping her eyes, 'will you abide by these words at the great judgment day?' 'No,' said I, after a short pause, 'he is the kindest and best of husbands and fathers.' 'Then try and kill the sinful habit, and win back your happy fireside.' 'I will try,' said I. And I have tried, but how poorly I have succeeded, every person acquainted with me knows too well."

When the poor creature had finished her narrative, which bore irresistible marks of truth in the very manner of its delivery, the Englishman gave her the most admirable counsel. The old Dutchman turned round and gazed upon upon her, while the tears trickled down his weather-beaten features. "Mine Got," said he, taking off his hat with an air of the deepest reverence while he spake, "ven vil there pe an end of dish accursed traid? Ven vil a body leave off selling the fires of hell to his neighbor in exchange for de poor leetle childer's pread?"

From the Central Christian Herald.

A FARM FOR SALE—BIDDERS WANTED.

"Have you sold that farm yet?"

"What farm?"

"Yours, certainly."

"Why do you ask that? What am I to sell my farm for?"

"Because Christ commands you to do it?"

"I did not know that before."

"That is strange, indeed. You ought to have known it, surely. What did you tell the missionary agent when he called on you a short time ago?"

"I told him I had no money."

"And you thought that a good reason for not giving, did you?"

"Certainly I did. How can I give when I have no money?"

"I will tell you that presently, but first answer me another question. What did you tell the agent you had done with your money?"

"I told him I had paid it on the land I bought."

"Just so I thought. Now, brother, this is an old story of yours, and I am going to deal faithfully with you, for the honor of my Master requires it. I remember, two years ago, I called on you in behalf of the American Board. It was a pressing time. There was danger that all our missionary operations would be greatly crippled for want of funds. You had just concluded a bargain for another piece of land, and said it would take all you could rake and scrape to pay for it. The Tract Society's agent came along, and made an earnest appeal. You still owed a little on your land, and could do nothing for the cause of benevolence until that was paid. Then the Bible Society presented its claims—you had just bought a horse, and could do nothing. Afterwards, Home Missions—you had lent your money a short time before, and had none by you. Now, brother, these excuses of buying and being in debt will not do. You can't escape the claims of the Lord Jesus by any such manœuvreing. He has been beforehand with you, and put a text in the Bible on purpose to meet the plea of those who say they have no money. You will find it in Luke xii. 33—'Sell that thou hast, and give alms.' Have no money! Then sell a few acres and get some. Sell a horse—a cow—some grain—some merchandize. What right have you to be speculating on God's money; to have it pledged to mammon beforehand, so that you protest every order the Lord Jesus sends you, and feel easy as long as you can say, 'I am in debt,' or, 'I am about buying more.' It is a fraudulent transfer to avoid a just claim. The Lord can carry on his purposes without your money. Certainly he can, for the silver and gold are all his. But he has a mortgage on your property, and if it is not cancelled one of two things you may expect. Either he will send an execution by the hand of one of his strong sheriffs, viz: fire, flood, blasting, or mildew; or else it will remain only to be a curse to you and your children. Your gold and silver will be cankered, and the rust of them will be as a witness against you, and shall eat your flesh as it were fire. The Lord Jesus allows you, as a redeemed sinner, the *privilege* of bringing an offering as a testimonial of your gratitude.

"Oh! this ever buying for self, and never selling for Christ! My brother, reverse the order. Begin to sell for Christ. The world is getting too much of your heart." T. S. M.

AN EXAMPLE OF BENEFICENCE.—Facts daily coming to light show that God has been inclining many of his children noiselessly to pursue a system in giving, and with the happiest results.

A liberal donor, in enclosing $100 to a benevolent institution, but strictly withholding his name, says, "When I began business it was with the intention and hope to become rich. A year afterwards I became, as I trust, a Christian, and about the same time met with "Cobb's Resolutions," which I adopted. Some four or five years later, I read "Normand Smith's Memoir," and also Wesley's "Sermon on the use of Money," which led me to devote all my gains to benevolent societies. Up to this time—about sixteen years—by the grace of God—nothing else—I have given about $24,500 to benevolent purposes, and lent about $500 to those in need, which has not been returned; making in all about $25,000." [Am. Mess.

DR. MEDHURST IN A CHINESE TEMPLE.

The Rev. Dr. Medhurst, with three missionaries at Shanghai, supplied themselves with books, and took a boat to visit a city thirty miles distant. On landing, they passed along one of the narrow streets, for many of them are not more than four or five feet wide, when they came to a thoroughfare with splendid shops on each side. A multitude instantly poured forth to see them, asking in a friendly manner who they were and what they wanted, till they were completely hedged in. Mr. Medhurst appealed to their *politeness*—an appeal which is generally successful—and said, if they would go to a temple, he would answer their inquiries. "They instantly cleared a way to take us there," says Mr. Farebrother, one of the missionaries, "and the crowd followed. As we passed under the gateway leading to a square courtyard, seats were placed for the ladies. We stood in an elevated position, and near the end we saw the three golden images, the three precious Bhudas. Standing in the presence of the gods, an elderly gentleman in a satin dress rose and said, 'Give an account of yourselves. Where do you come from? Where are you going? What is your business? and what are your ancient family names?' These questions were answered, and the people expressed themselves satisfied. I suppose they never saw a European before. The doctor said, 'We bring with us a book which the great God, of whom you have some knowledge in your ancient writings, has given to us, and we are commanded as his servants to go into all the world to carry the book, and make it known to every creature.' The astonishment of the crowd I cannot describe. They all came closer to the place where we stood to hear something more about this wonderful book. The book was opened. The doctor said, 'If you will give attention to its contents, I will state them.' In a quarter of an hour he gave a simple outline of the truths of Christianity. They listened with profound attention; and though I have passed through many troubles and dangers, as I stood gazing on that vast crowd, many of them educated young men, and saw them listening to the great truths of the gospel, I felt that it was a moment worth living for; it repaid me for all I had experienced. As soon as we had done, a shout arose from the crowd, 'When will you come again, and tell us more?' We said, 'We will wait on you in a month, but in the mean time we have books to give away.' We had a sack of tracts; we placed them near a wall, where we could defend them, if an attempt were made to steal them. Standing there, we distributed the tracts, allowing each one to come, and when he had received a tract, to pass away. I believe all had one or more."

A FUGITIVE FROM SLAVERY.

Rev. Eli Noyes, in a letter from Providence, R. I., to the Morning Star, says:—"Yesterday we baptized in the Roger Williams Church, a man, who recently escaped from one of our States, where he was held in slavery. Now, we suppose it was right enough for the church to receive him to fellowship upon a profession of his faith, and for us to baptize him; even slaveholders, we understand, do the same. But what are we to do with him now? Some of our great men, statesmen, divines, &c., have been calling us back "to our constitutional duties," which they say require us to send the fugitive back to his master. Now, we wish to be good, peaceable and obedient citizens. We by no means wish to favor any fanaticism that would destroy our glorious union. We wish to act deliberately, rationally and charitably in this affair, and yet we do not see how we can send our brother back into slavery; for, to tell the plain truth, he wont go, and should we advise him to do so, and send a letter by him, as Paul did by his convert, Onesimus, he would only doubt our friendship, and we are confident no modern Philemon of the South would receive our epistle from his hand. Well, considering that the man has been sold four times, and has had a pretty decent quantum of flogging, we cannot blame him. He does not believe that even his profession of Christianity would shield him from the awful lash, for Philemon of late has become fearfully impartial towards all runaways, saint and sinner—brother according to the flesh, and brethren according to the Spirit, must share the same fate from his implacable hand. Upon the whole, we conclude that we shall not send our brother back into slavery till God gives us another Bible, from which we do not read, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best; thou shalt not oppress him." Deut. 23: 15, 16. No, we shall not send him back till God effaces the last sentiment of humanity which he has written with his own finger upon our hearts. Neither shall we let any one take him away. We believe our brother is about as safe among us as he would be in Canada. Though many of us are great peace men, yet we think it would be a very difficult affair indeed for any gang of manstealers to kidnap and carry off our friend."

The Sabbath Recorder.

New York, August 8, 1850.

OUR ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY will hold its Eighth Annual Meeting with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., on Fifth-day, Sept. 12th, commencing at 10 o'clock A. M. Introductory Sermon by Wm. B. Maxson.
GEO. B. UTTER, Rec. Sec.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Seventh Annual Meeting with the First Church in Alfred, on Sixth-day, Sept. 13th, commencing at 10 o'clock A. M.
THOS. B. BROWN, Rec. Sec.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY will hold its First Annual Meeting with the Church at Alfred, on First-day, Sept. 15th, commencing at 10 o'clock A. M.
THOS. B. STILLMAN, Rec. Sec.

THE COMMITTEES ON EDUCATION, appointed by the General Conference and the several Associations, are requested to meet at Alfred during the Anniversary season.
By request of several Members.

THE FUNERAL SERVICE.

The religious service connected with funerals is not performed for the benefit of the dead. They are past all benefit, or injury, from any thing that we can do. It is intended as a recognition of our dependence upon Him who gives life, and takes it away when it pleases Him; also as the means of impressing the living with the importance of holding themselves ready for nature's last struggle. It is generally expected, however, that the officiating minister will have something to say of the character of the deceased, and of his present condition. The Universalist minister has no difficulty here. Believing, as he does, that sin and misery are confined to this life, and that in the future state all are made holy and happy, he soothes the hearts of fond relatives by assuring them that their departed friend is, or will be at the resurrection, in the enjoyment of the full glory of heaven. Not so the minister of different creed. Funeral occasions often place him in circumstances of peculiar trial. His conscience admonishes him to faithfulness. The character of the deceased has been bad, perhaps notoriously bad. He was one of that class, of whom it is testified, that "they shall not inherit the kingdom of God." 1 Cor. 6 : 10. To his last moments he remained impenitent, and died without hope. Or, it may be, that in the very act of rebellion he was suddenly cut off—"driven away in his wickedness." The minister's faithfulness is now put to the test. On the one hand, he dreads to disturb the feelings of relatives by any intimations that the deceased has fallen short of heaven. Their breasts are already filled with sorrow; and how can he add to their desolation? Besides, the mourning family is one of much worth and respectability. They stand high in the neighborhood. They have been regular attendants at church, and contributed liberally to sustain the cause. It is quite a serious question, whether it will do to run the risk of offending them; and, in his anxious cogitations on the subject, the minister falls into some such train of reasoning as this:—'Here is a family who have always been regular attendants upon my ministry. They have always seemed to be interested in the Word, and have apparently entertained a very high respect for me. Shall I now offend them, and drive them away from my congregation, (for if I speak out plainly, it will most probably have this effect,) and so deprive myself of all opportunity of doing them good in future?' On the other hand, the character of the deceased was too notoriously wicked to leave room for the least hope in his case. To hold him up as a pattern of piety, would be ridiculous; and any minister who would do so, would be regarded as destitute of all sincerity—in short, as a hollow-hearted hypocrite. What, then, shall the faithful minister do in such a case?

Any one who has paid attention to these things, cannot have failed to notice with what carefulness the minister sometimes travels round such an unpleasant point, lest he should wound the feelings of friends. Though he knows that there is not one particle of reason to hope concerning the deceased, he ventures to express some sort of trust that it is well with him. How often is some such language as this employed: 'The one for whom we mourn is now gone. In the hands of his Judge we leave him; and although he never made any profession of piety while he moved in active life, he was nevertheless a good neighbor, and possessed many worthy traits of character. We trust that the infinite mercy of God was exercised towards him, and that his soul was not lost.' Yet the very minister who utters such language professes to believe that "unless a man be born again, he cannot enter into the kingdom of God." Perhaps three days have not passed since he publicly proclaimed this belief from the pulpit, and told his hearers, in unmistakable terms, that a life spent in unbelief subjects the soul to eternal damnation. Every body knows that this is his belief; yet now we find him half ready to give the lie to his own creed. Universalists are among his hearers, and do not fail to remark that the minister does not believe his own doctrine. Persons halting between Universalism and the opposite belief, have their doubts in orthodoxy strengthened; while confirmed infidels go away more than ever convinced that the whole system of religion is but a system of imposture.

Now, when we express our fear, that the funeral sermons of orthodox ministers have, in many instances, exerted a most ruinous influence, we are honest—we mean what we say. If a minister does not believe that a person's conduct in this life has any bearing upon his future condition, let him come out boldly, and say so. If he really thinks that a man may spend his life in utter neglect of the great salvation, die without giving any evidence of a change of heart, and yet go to heaven, let him plant himself openly upon the Universalist platform. But if he does think that this life is a state of probation, let him not shrink from the responsibility of the doctrine upon a funeral occasion.

For our own part, we see no necessity of bringing the character of the deceased under review at all. In some instances, it is true, it may serve a good purpose. When the life of the deceased has been that of eminent devotion to the cause of God, or when it has afforded a striking proof of the reality and sustaining power of the Christian religion, it may answer very well to exhort the hearers to imitate his piety. This is not only allowable, but is in accordance with Scripture; for we are commanded to be "followers of them who, through faith and patience, inherit the promises." But, in general, we think it better to pass them in silence; and infinitely better to do so, than, by a time-serving, man-pleasing course, to compromit the truth of God.

BRITISH CORRESPONDENCE—No. 8.

The Sunday Postal Question—The Sunday Trading Prevention Bill—The Great Gorham Case.

GLASGOW, July 19th, 1850.

Little is at present said about the Sunday Postal Question. It will not, however, be allowed to settle without another effort on the part of the Sunday sanctifiers, should the resolution of the Government be to order the resumption of a postal delivery on that day. And that this will be the result of the present "inquiry," few have any doubt. Previous, indeed, to the last decision of the Commons, the British Banner—whose editor, in noticing my pamphlet maintaining the claims of the *Seventh Day*, in his Christian Witness, said, "We cannot confess to much sympathy with *any discussions* concerning it"—intimated pretty plainly its convictions that the new regulations expressed neither the mind of the Government nor of the Legislature, when it avowed that if the question came once more before the House, "it admits of no doubt that the old system will be re-established." And since the passing of the new Address to Her Majesty, requesting that inquiry be made whether Sunday labor might not be diminished in the Post Office, while yet the letters were delivered, and Lord John Russell's proposed plan was developed, the Glasgow Daily Mail, in bitterness of spirit, has said, "The plain English of the intimation is, that the Government will re-open the Post Office, except during the hours of divine service, at an early period of the recess." I need not remark upon the tone of the general newspaper press at the result of the discussion. Those to which I have referred have been laboring in the cause of Sunday sanctification; and with them I would contrast the Edinburgh newspaper of the Free Church, the Witness, which sees in what has taken place the ground of hope for their cause. It rests on "enlightened public opinion," as that which will compel the Legislature to enforce Sunday observance. When the public are truly "enlightened," they will not desire to see Sunday supplant the Sabbath; but the standard seems strange by which the social condition of our country is tried, when it is hoped that *the public* will urge their representatives to impose restrictions upon self-indulgence in any such form. Numerous as were the petitions of congregations and other bodies under clerical influence, for shutting the Post Office on Sundays, the fact is altogether unquestionable, that even among the professed friends of Sunday sanctification there is a growing laxness regarding it, that contrasts very decidedly with the strictness of a former age. And in the discussions that have taken place of late upon the subject, and the need for facilities of communication at all times, we are painfully impressed with the general want of confidence in the good guidance by God of all affairs. Seen in the light of such speeches, whether having a bearing on Sabbath or Sunday, the awful significancy of our Lord's question becomes apparent, "When the Son of man cometh, shall he find faith in the earth." We need not attribute it to a keen moral perception, that the Glasgow Chronicle declares that the recent efforts for the better observance of the church's chosen day did not arise from an improved religious condition, but from a false zeal. The avowal, by a paper having circulation chiefly among those who do make a profession of religion, is however entitled to the credit of greater candor.

For a few weeks, it seems probable the present Post Office arrangements will continue. To avoid farther discussion in Parliament, it may be expected that Government will give no order to resume Sunday deliveries until the recess, which, it is anticipated, will be about the middle of August. But already the Postmaster-General has issued an order to all Postmasters and sub-Postmasters, that letters to the officers of Government must still be forwarded on Sunday. This, the notice says, "must be clearly understood." But as, in order that such letters may be forwarded, it will be necessary that all the letters in the different bags be sorted, the diminution of labor arising from non-delivery will be inconsiderable. Meanwhile agencies have been established in different towns in England, through which, for one penny in addition to the postage stamp, letters are forwarded by the trains on Sunday, and being put into the Post Offices at their respective destinations, will be ready for Monday morning's delivery, as before. And, in order that Government may have the countenance of public opinion, for acting on what they have all along avowed as their own desire, an "Anti-Sunday Postal Restrictions Association", is being formed, to have its head-quarters in London, but extending its operations through the provinces, by holding meetings, &c. Not less may we expect a renewal of the meetings and petitions, so easily got up and managed, by those whose institution the Sunday is. The day is perhaps not far distant when this machinery will be less easily wrought, and when those few who really care for religion will less readily accept of traditions by which the law of God is made void.

The Sunday Trading Prevention Bill, which passed through the House of Lords, has this week met with a check in its progress through that of the Commons. The night before last it stood for the second reading—which very usually determines the fate of a Bill; the first reading, except in cases wherein there is almost absolute unanimity, being allowed to take place as a matter of form. But on this occasion, after several petitions had been presented against the Bill by Mr. Wakley and Mr. B. Wall, in answer to an appeal by the latter, Mr. C. Pearson said, that he had engaged, as the representative of an absent member, to move the second reading of this Bill *in the event of many petitions being presented in its favor*. But these not having been forthcoming, *but many against it*, he would postpone the second reading for a week, to afford farther opportunity. In the present advanced stage of the session, no measure leading to much discussion can hope to be carried—and such discussion the details of this Bill can scarcely fail to elicit.

"The Great Gorham Case," as it has been well called, has been decided in the Court of Exchequer, against the Bishop of Exeter. It will be remembered, that these individuals are the representatives of the two opposite parties on the subject of Baptismal Regeneration, into which the Church of England is at present divided—Mr. Gorham belonging to what is termed the Evangelical party, and his Bishop to the Tractarians, of Popish tendencies. Mr. Gorham having obtained an appointment to Bampford-cum-Speke, it became the Bishop's part, according to their law, to institute him to the living. The Bishop, however, on examination, found that Mr. Gorham did not hold the views set forth in the Liturgy, and refused to induct him. Appeal was made by the latter to the Archbishop of Canterbury, who decided in his favor. The Bishop then appealed to the Court of Arches, a lay tribunal, from which he obtained a favorable decision; but Mr. G. next appealed to the Judicial Committee of Her Majesty's Privy Council, who determined that his views were not such as to exclude him from the living. The Bishop, not yet foiled in his endeavors to maintain from farther adulteration the Popery of the Church of England, sought to evade the consequences of this decision, by declaring that it was that of an incompetent tribunal, and that Mr. Gorham's appeal from the Court of Arches ought to have been to the House of Convocation—a long defunct clerical Court, either an assemblage of ministers, whom he would name "priests," or a Board of Prelates. In order to have this declared, the Bishop went first to the lay Court, the Queen's Bench, and was beat; next, to another lay Court, that of Common Pleas; and, lastly, to the Court of Exchequer—and in vain. Meanwhile, applications have been made by Mr. Gorham to the Court of Arches to compel the Bishop to carry out the judgment of the Judicial Committee, by instituting Mr. G.; but delays have been made, apparently, for the purpose of seeing the result of the application to the Court of Exchequer. That decision is now given "with costs;" and from the nature of the case, these must be serious even to a Bishop. His advocate, Sir F. Kelly, in the Court of Exchequer, spoke of it as "a course of lengthy and costly litigation, which might well exhaust the fortune of the Bishop, and last out his life." It is, however, believed to be now at an end, in so far as law courts are concerned. Its bearing on the church herself we may advert to in another communication.

J. A. BEGG.

METHODISTS IN ILLINOIS.

A notice of the recent annual meeting of the Rock River Conference—a body embracing the northen half of Illinois—says that more than 100 traveling preachers are connected with it, about 700 organized congregations, and a membership of nearly 18,000, being an increase of 1,800 during the past year. Over 250 Sunday Schools, with 2,269 officers and teachers, 10,542 scholars, and 28,637 volumes in their libraries, are reported; together with 98 Bible, and 673 Infant Classes. From these Schools 250 conversions have taken place since the last report. The support of the ministers is chiefly derived from the voluntary contributions of the people. $2,000 of missionary money is appropriated to the whole field, $500 of which is employed in the support of a mission among the Swedes, who have settled in considerable numbers within the bounds of the Conference. The missionary collections during the year amount to $2,300—an excess of about $850 over those of the previous year. For the first time, the Conference gives more for missionary purposes than is expended within its limits. There is a Literary Institution at Mount Morris, called Rock River Seminary, under the patronage and control of the Conference. Over $4,000 was subscribed during the session of the Conference to liquidate the Seminary debt; and effective measures were also taken to secure the erection of additional Seminary buildings.

HEALTH OF MR. JUDSON.

Mr. Judson, the venerable Baptist Missionary, has been compelled to leave his station and go in search of health. He sailed on the 8th of April for the Isle of Bourbon. So reduced had he become, that it was feared he would die before the ship got out of the river. At last accounts, he had rallied, and seemed somewhat better. We copy a portion of a letter from Mrs. Judson, dated April 19th:—

"Dr. Morton says that Mr. Judson has had no specific disease, though every vital organ has in turn (partially and sometimes altogether) refused to perform its office. He spoke particularly of the sluggish action of the heart and lungs; and remarked, that the hardships of his past life were now made to tell most fearfully on his failing constitution. He says he remarked a look of age stealing over him for some months before his illness, and thought it the result of his *short* visit to America. In connection with this, he begged me to write to the Wades to postpone their return until Mr. W.'s health should be fully established; but I suppose a letter would not reach them previous to their embarkation.

"Dr. Morton told me, that if Mr. J. had remained in this place, a little longer, he would have lost all chances of life, but that now the probabilities were in his opinion about equally balanced. If I could know that he were living *now*, my hopes would be very strong; but it will be so, *so* long before I can hear!

"I will not attempt to describe my own feelings. Those who have suffered will be able to surmise in some small degree, and to those who have not, my words would be an empty sound. I can only be thankful that we are both in the keeping of a Being who loves us infinitely, and that we shall ere long find ourselves occupying the places now preparing for us, in that world where

"Sin and sorrow, pain and death,
Are felt and feared no more."

With these prospects, one cannot be very miserable, though the heart must needs sometimes be heavy.

"For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and childlike, so much so that even some of the natives remarked the change in his preaching; he was all tenderness and tears. Since his illness he has been singularly resigned. 'How sweet to lie, entirely helpless, in the hands of God!' he would often remark. He seemed to have a deep sense of the love of Christ, and sometimes, several times a day, would break out with the exclamation, 'Oh, the love of Christ! the love of Christ!'"

SUPPRESSION OF GAMBLING.

Mr. J. H. Green, the Reformed Gambler, gives notice that he, as General Executive Agent and Corresponding Secretary of the New York Association for the Suppression of Gambling, has opened an office at No. 37 Chatham-st., N.Y., for the purpose of carrying out a plan of operations to suppress gambling. The following are among the ways in which he and the Association propose to do it:—

1. By opening what may properly be called an *Intelligence Office*, by means of which merchants, banking, insurance, and all other public institutions, may learn whether persons in their employ, or with whom they have pecuniary dealings, are wasting their substance at the gaming table.

2. By affording such advice and succor to those who have been victimized by gamblers, as may be necessary to the proper and certain administration of Law and Justice.

3. By enforcing the present law against gaming, Lotteries and Policies, whenever there is an occasion or an opportunity to do so.

4. By endeavoring to procure of the next New York Legislature, the passage of a new and stringent law against gaming, suited to the present condition of that vice in the State of New York.

5. By circulating petitions in New York, and all other States affected by the evils of Lotteries, praying the Legislatures of Delaware, Maryland and Virginia, to prohibit the drawing of Lotteries in their respective States.

6. By popular lectures and by the general circulation of books, tracts, &c., on the subject of gambling, by which means all classes of citizens will be duly warned of the danger of gaming, and of associating with those who indulge in play.

Liberty—Equality—Fraternity!!!

Fugitives from the prison house of Southern despotism with their friends and protectors in Council!

Such persons as have escaped from slavery, and those who are determined to stand by them, are invited to meet for mutual counsel and encouragement at Cazenovia, Madison County, New York, on Wednesday, 21st of August, 1850. The assembling will take place at 10 o'clock A. M., in the Independent Church, and the meeting will continue through two days. The object aimed at on the occasion will not be simply an exchange of congratulations and an expression of sympathy, but an earnest consideration of such subjects as are pertinent to the present condition and prospects of the Slave and Free Colored population of the country, and to the relations which good and true men sustain to the cause of impartial freedom and justice. Friends! shall not this be made a grand event? Shall not the channels of former sympathies be opened anew? Will not they of the "old guard" delight to look each other in the face once more, and renew their vows upon a common altar? Let them come from every quarter—free men, free women, and *fugitives!* They are bid a most cordial welcome by the good people of Cazenovia. There are friends, hospitalities, meeting-houses, and *beautiful groves* there! Let all come who have a heart and can!

In behalf of the New York State Vigilance Committee.
GERRIT SMITH, President.
CHARLES B. RAY, Secretary.

NEW TRANSLATIONS OF SCRIPTURE.

To the Editors of the Sabbath Recorder:—

Some time ago you published an editorial headed "New Translation," which suggests a plan for that purpose. I concur in what you say, in the main, and should delight to see a translation which could be relied on as strictly correct. I was rather surprised, however, at your closing remarks; for, after mentioning several places in King James' translation which you consider faulty, and blind to the mere English reader, you express the belief that it is "the best extant;" whereas the corrections you desire in the passages named, are all made in a "carefully revised and amended" translation, recently published by Dean & Barker, with the exception of Heb. 9 : 16, 17, in which I think the sense is clear as there rendered. That there is some objectionable rendering (to Sabbath keepers, at least,) there is no doubt. Yet I think it more correct, and much plainer, than the old version. It is stigmatized as the "Baptist Bible;" but if the original from which *baptize* is derived means to "immerse," why not let it be thus rendered? If you have carefully perused the amended work alluded to, and still think the old translation the "best extant," I should like to know your reasons therefor.

A. W.

☞ We know nothing about the translation referred to by our correspondent as "recently published by Dean and Barker," and therefore cannot say anything of its merits. If it is the one got up under the auspices of David Bernard, we must confess our unpreparedness to give any opinion Our belief that the common translation is, on the whole, the best extant, is not founded upon a careful examination of *all* that have ever been placed before the public, but only upon an examination of those which have obtained the greatest reputation.

HONORING A MISSIONARY'S DRAFT.—A recent number of the American Messenger published what purported to be a draft for twenty-five dollars, drawn by a missionary at Sheboygan, Wisconsin, on any "rich or liberal disciple." The Treasurer of the Society which publishes that paper soon received a check for the amount from one who says it is his "earnest prayer that many such drafts may be drawn, and as promptly honored." A lady in New Haven, on seeing the draft, cut it from the paper, and countersigning it "accepted," returned it with $25 to the Treasurer. A lady in New York, and another old friend and constant contributor, each forwarded the amount. Two gentlemen in Hadley, Mass., sent $25, and two other individuals sent $5 each.

BAPTIST MISSION IN WEST AFRICA.—The Committee of the English Baptist Missionary Society have received distressing intelligence from Western Africa. Mr. Newbegin, the only remaining European Missionary on that station, was proceeding by sea from Calabar to Clarence, for the benefit of his health, when he became worse, and died on the voyage. To add to the calamity, his young and interesting wife was so shocked by the event as to be deprived of reason.

PEACE IN AFRICA.—In a letter to the *American Missionary*, Geo. Thompson, the missionary among the Mendi Africans, says that the war which has raged between the tribes of that region for four or six years has been brought to an end. Mr. T. was chosen by other parties as a mediator, and after a long and perplexing negotiation, he succeeded in effecting a satisfactory peace. The waste of life and property and distress caused by the war, has been great, and the joy of the people at the restoration of peace is proportionate.

MISSIONARY INTELLIGENCE.—Under date of April 20, Mr. Loomis, the Seamen's Chaplain at Whampoa, says that the Church of England has established a mission at Fuh-Chau. A gentleman and his assistant, then in Hong Kong, were about to proceed to Fuh-Chau, and establish a hospital. Mr. and Mrs. Doolittle had arrived, destined for Amoy. Messrs. Martin and wives, destined for Ning Po." Mr. Loomis was about to embark on a visit to the Northern ports of China.

CONSECRATION OF THE FIRST FRUITS.—A missionary at Honolulu, Sandwich Islands, writes that a member of his church brought him four parcels of gold dust, amounting to $40, as an offering to the cause of Christ. On going with four men to California, he had engaged with them that all the gold obtained by the first day's labor should be consecrated to the Lord, and this was the result. It was forwarded to the Treasurer of the American Board of Foreign Missions.

WESLEYAN PROSCRIPTION.—The Wesleyan Conference of England continues to exercise its authority in the way of expulsion. Mr. Alderman Schofield is the latest victim, he having been excommunicated for attending a Reform Conference at London, and other similar meetings. The matter caused considerable excitement among the Wesleyans at Sheffield.

HARPER'S NEW MONTHLY MAGAZINE for August (No. 3) was laid on our table the first day of the month. Of its 144 large octavo pages, 127 are filled with choice selections from periodicals and new books, 9 are devoted to a monthly record of current events, 6 to literary notices, and 2 to the summer fashions. Such an amount of elegantly-printed and choice reading matter can no where else be found for 25 cents. That the reading public generally think so, is evident from the fact that they require the printing of thirty-two thousand copies as the first edition of a magazine only three months old.

THE INQUISITION.—Dr. Achilli, who recently escaped from the dungeons of the Inquisition at Rome, is said to have stated, in an address at Dublin, that "the inquisition is now what it always has been, save that it does not burn its victims alive. He himself was a living witness of its existence at present in Rome. During the last days of the Roman Republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of males and females exhumed of different ages, adults and young persons—some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither Pope nor Cardinal dare deny this statement, and the fact showed that the Church of Rome is the same as she existed in the dark ages."

LIBERALITY OF THE SULTAN.—The Jews at Damascus, in common with the Catholic and Greek churches, have experienced the liberality of the Sultan, who, as we learn from a letter of Sir Moses Montefiore in the Morning Chronicle, has addressed to the Chief Rabbi, and to the local heads of those churches, a request that each should furnish from among their co-religionists a member of the New Divan. This Council, which formerly consisted of Moslems exclusively, has now only five Moslem members. A great change must have taken place since the date of the severe persecutions of the Jews a few years ago. Now they are not only guarded against the effects of prejudice and intolerance, but they have secured to them that consideration to which they are entitled, in common with others of whatsoever creed.

REVIVAL INTEREST IN GERMANY.—The Rev. J. G. Oncken, of the American Baptist Mission at Hamburg, writes that, during the last year, 112 converts had been added to the church, and that about forty missionaries and colporteurs, nearly half a million of tracts and other publications, and 22,000 copies of the holy Scriptures, had disclosed the untold tale of Christ's love to sinners among the millions in Germany, Denmark, Sweden, Hungary, Austria, Holland and Switzerland. The churches are becoming organized into associations for spreading the gospel, and it is recommended to every church to appoint brethren to supply every member, each month, with a suitable number of tracts for distribution. Of the converts added to the church, not a few were convinced of the error of their ways by reading tracts thus circulated.

LIBERAL BEQUESTS.—Thomas F. Thompson, Esq., of New York, who died on the 22d of July, has left the following sums to charitable institutions in this City:—The Protestant Episcopal Orphan Asylum, $4,000; the Asylum for the Blind, $2,000; the Deaf and Dumb Institution, $2,000; the Society for the Relief of Respectable Indigent Females, $2,000; the Widows and Orphans of Seamen, $2,000; the Society for the Relief of the Poor of the City, $2,000; and also the Moral Reform Society. Beside these, the deceased gentleman has made other bequests to various private individuals whom he held in high estimation.

ANTI-SLAVERY CELEBRATION.—On the 1st inst., the Anniversary of British West India Emancipation was celebrated at Worcester, Mass., in a very spirited manner. Among the speakers were Wm. Lloyd Garrison, Charles C. Burleigh, Rev. Mr. Carpenter of England, Edmund Quincy, Wendell Phillips, and S. S. Foster. Mr. Quincy read a letter he had recently received from Cassius M. Clay, expressing his sympathy with the objects aimed at by the American Anti-Slavery Sotciey, and enclosing a donation in aid of the same, with a promise of more if needed.

METHODIST MISSIONS.—Rev. James Colder, of Philadelphia, is about going as an additional missionary to Fuh-Chau, China, and is to be accompanied by a "missionary physician," if a suitable person can be found. Bishop Morris has recently made the following appointments for Oregon and California:

Rev. F. S. Hoyt, principal of the Oregon Institute.

Rev. Edward Bannisser, principal of California Academy.

Rev. S. D. Simonds, for the regular work.

Rev. M. C. Briggs, for the regular work.

Rev. John Flinn for the regular work.

Rev. E. G. Nicholson for the regular work, and stationed at Santa Fé.

WARNING TO ANTI-PAPISTS.—The New York Freeman's Journal, which assumes to be an organ of Roman Catholic sentiment, thus announces the late calamity off our Long Island coast:—

"The too widely known Margaret Fuller, formerly of *The New York Tribune*, was shipwrecked and drowned off Fire Island, just as she was approaching the American coast. She had with her the manuscript of of a book in which she sang the praises of all the scoundrels who pillaged Rome, and vilified the Pope and all decent men. Her terrible end should be a warning to the miscreants of whom she was an advocate."

THE DESCENDANTS OF ROBERT BURNS.—"For some time," says the Daily News "there has been treveling in the interior of the remote island of Borneo, and sojourning among its rude people of head hunters, a young man by the name of Burns, and this young man is the grandson of Robert Burns, and "bonny Jean." This adventurous youth has not only been hospitably and kindly treated by the rude Dyaks, but a prince of the Kayan nation, the most powerful of the island has given him one of his daughters to wife; so that the future biographers of Robert Burns will, in all human likelihood, be able to enumerate among his descendants those also of a Bornean prince. Mr. Burns has discovered mines of antimony and coal-fields in Borneo more extensive than any in the world, out of America.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, July 29.

After disposing of unimportant morning business, the Compromise Bill was taken up, the question pending upon Mr. Bradbury's amendment, providing for the ascertainment of the boundary of Texas by a Board of Commissioners, whose action shall undergo subsequent consideration and revision by Congress and by Texas. A substitute was offered, authorizing Texas to institute a suit against the U. S. in the Supreme Court. Remarks were made by Messrs. Clay, Benton, Rusk, Dayton, Turney, Cass, Ewing, Hale, and others, after which the substitute was rejected. The question then recurring upon Bradbury's amendment, it was rejected—yeas 28, nays 28—thus deciding the fate of the much-talked-of Compromise Bill.

HOUSE OF REPRESENTATIVES.

A motion by Mr. Olds to suspend the rules to take up a resolution for a recess from Aug. 28 to Nov. 1, was lost, yeas 72, nays 92—showing a majority resolved to stand by and do the business before adjourning.

A motion by Mr. Wentworth, to suspend the rules, to admit a resolution against adjourning until California is admitted, was lost, not having two-thirds. The vote, 99 to 83, shows a decided majority of 16 resolved to admit California.

The California Bill then came up, and several propositions were made to adjust matters involving the slavery question, the admission of States, and the formation of Governments for the Territories. No votes worth recording were taken.

IN SENATE. THIRD-DAY, July 30.

Robert C. Winthrop, appointed Senator from Massachusetts, in place of Mr. Webster, being qualified, took his seat.

Mr. Pearce, from the Select Committee of the Foote and Benton difficulty, made a report, which was ordered to be printed.

The Compromise Bill was taken under consideration. Mr. Dawson moved to amend Mr. Bradbury's amendment, by providing that until Texas or the United States shall reject the Report of the Commissioners, the part of the bill providing a Territorial Government for New Mexico shall not be in force over the territory east of the Rio Grande. This was adopted—yeas 30, nays 28; and then, by a like vote, Mr. Bradbury's amendment was adopted. A motion to lay the bill on the table was rejected—yeas 25, nays 32.

HOUSE OF REPRESENTATIVES.

The bill to pay revolutionary and other pensions was discussed a while, and laid aside without action.

The West Point Appropriation Bill was read and referred.

The California Bill then came up, and Mr. Duncan offered an amendment, that until the boundary is agreed to by the United States and Texas, the Territorial Government authorities, by this bill, shall not go into operation east of the Rio Grande.

IN SENATE. FOURTH DAY, July 31.

The Compromise Bill was taken up at 12 o'clock. The New Mexico sections having been stricken out for amendment, the Senate refused to reinstate them, 28 to 25. A motion to strike out all but the California sections failed by 29 to 28, when a motion to strike out all but Utah was carried by 34 to 25. A motion to make the line of 36½° the southern boundary of Utah failed by 37 to 26. A motion to lay the bill on the table failed by 29 to 20. Finally, the Senate, after defeating several attempts to adjourn, to postpone, &c., ordered the bill providing merely a Territorial Government for Utah to be engrossed for a third reading—yeas 32, nays 18. Adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Crowell reported a bill enabling the President to negotiate treaties with the Indians south and west of the Missouri, on the northern boundary of Texas and about New Mexico. The bill contains an appropriation of two hundred thousand dollars, and was referred to Committee of the Whole.

The Fortification Bill was discussed in Committee of the Whole, and a lively skirmish took place between Mr. Bissell and Mr. Cartter, touching the appropriation of fifteen thousand dollars for military erections near Detroit. No conclusion arrived at.

IN SENATE. FIFTH-DAY, Aug. 1.

The independent bill for the admission of California was made the special order for every day at 12 o'clock until disposed of.

The California Bill, having been taken up, several amendments were proposed, and an animated discussion between Messrs. Foote, Dawson, Clay, and Pearce, followed.

HOUSE OF REPRESENTATIVES.

Mr. White asked leave to offer a resolution, which was read for information, that the Speaker appoint a special Committee of twenty-one members, whose duty it shall be to meet, consult, and draft such measures for the consideration of the House as may in their judgment have the effect of allaying the present excitement prevailing in different sections of the Union. Objection was made, and the matter dropped.

The Committee on Naval Affairs was discharged from the further consideration of sundry memorials asking the use of the Navy to carry Delegates to the Peace Convention at Frankfort-on-the-Main.

Mr. Stanton, from the Committee on Naval Affairs, reported a bill to establish a line of war steamers to the coast of Africa, for the suppression of the slave trade, and the promotion of commerce and navigation; which is referred to the Committee of the Whole. The bill authorizes the Secretary of the Navy, after the passage of this act, to contract with Joseph Bryan, of Alabama, or Nicholas Saunders, of New York, and their associates, for the building and equipment of three steamers to run between the United States and the Coast of Africa, each ship to be not less than four thousand tons burthen; so constructed as to be convertible, at the least possible expense, into war steamers of the first class, to be commanded by officers of the navy. In the event of war, the government to take the ships. One is to leave Baltimore and one New York every three months, to carry not exceeding twenty-five hundred passengers each; the charge for passage to be ten dollars for free negroes over twelve years of age, and five dollars for negroes under twelve years, under the Colonization Society's direction.

The Fortification Bill was taken up and discussed till 4 o'clock, and a motion was made to adjourn, when a message was received from the Senate that they had passed a bill establishing a Territorial Government for Utah. Amid general laughter and much confusion, the House adjourned.

IN SENATE. SIXTH-DAY, Aug. 2.

The California Bill was taken up at 12 o'clock, the question being on Foote's amendment, restricting the boundaries of California to 36° 30'. After remarks by several Senators, the amendment was rejected. Mr. Douglass' amendment relative to the Public Domain was agreed to; after which the farther consideration of the bill was postponed.

Mr. Pearce gave notice that he would on Monday introduce a bill to establish the Territorial Government of New Mexico and settle the boundary of Texas. The Senate then adjourned till Monday.

HOUSE OF REPRESENTATIVES.

The House was engaged mainly with the Indian Appropriation Bill, but accomplished nothing. An ineffectual effort was made to adjourn till Monday.

HOUSE OF REPRESENTATIVES. SABBATH, Aug. 3.

The House, in Committee of the Whole, spent the day upon the Indian Appropriation Bill. Mr. Johnson, of Ark., offered an amendment, which was adopted, appropriating $30,000 for procuring information and preparing statistics, and making treaties with, and presents to, various tribes of Indians in the United States, on the borders of Mexico. In the course of the debate, Mr. Kaufman, of Texas, said that he had read letters from Major Neighbors, who was of the opinion that a few thousand dollars, to make presents, would have far better effect than military force to coerce the Indians, and an expenditure of millions in warfare. Among other amendments adopted, was one of $15,000 for the extinguishment of the title of Indians in the territory of Minnesota, and a similar sum to carry out the treaties with the Texas Indians, and preserve peace and tranquility with them. These amendments were concurred in by the House, which adjourned pending the third reading of the bill.

LATE EUROPEAN NEWS.

The steamer Canada, with one week later news from all parts of Europe, arrived at New York on the 2d inst.

The U. S. Mail Steamer Pacific arrived at Liverpool in *ten and a half days* from New York, allowing for difference of time.

At latest dates the American fleet was off the port of Lisbon, but the papers furnish no news relative to the difficulties between Portugal and the United States.

Little doubt exists but that hostilities have ere this actually recommenced between Denmark and the Duchies. If so, important results are likely to ensue, as a large Russian fleet is off the coast, for the avowed purpose of giving the Danes all the assistance they may require.

A difficulty has arisen between Spain and Portugal in consequence of the marriage of the King's sister with Condé Montemolin, the son of Don Carlos. The Spanish Minister has protested against this alliance as a breach of the quadruple treaty, and has asked for his passports.

The butcher Haynau has been dismissed in disgrace from the government of Hungary. The immediate cause of this dismissal is owing to his having set at liberty Bezerady, a confidential friend of Kossuth.

The law against the press passed the French Assembly by a majority of 127. Its chief features are, that the caution money is enormously increased. Stamps are imposed on all newspapers, Paris journals being more heavily stamped than Provincial. Every newspaper article must be signed by the name of the writer.

The last overland mail brought news tha a serious epidemic had broken out in Canton, China, which resembled the Yellow Fever in the West Indies. It is said to be invariably fatal, and in most cases in about 12 hours. The Cholera was raging frightfully at Cambodia.

The Queen of Spain has been delivered of a son, which lived only a few moments.

The weather and growing crops in England are reported to be all that could be desired.

The present Sir R. Peel has been elected for Tamworth without opposition.

The Cholera has again broken out in London.

Accident on the Erie Railroad.

As the down freight train on the Erie Railroad was crossing the iron bridge over a small tributary of the Delaware, about three miles above Lackawaxen, at 1 o'clock Wednesday afternoon, July 31, the bridge gave way, precipitating the entire train into the stream, and strewing the freight in all directions. The train was very heavy, consisting of nearly twenty cars, which were filled principally with live stock for the New York market. The accident occurred soon after the passage of the express train. As the locomotive of the freight train came upon the bridge, it was observed to settle gradually; but the engineer putting on all steam, the increased power carried the engine over safely. The tender parting from it, fell, with some fifteen of the freight cars, into the ravine below, a distance of some 25 feet. The stock on board consisted of some 500 sheep, over 100 head of cattle, and 200 hogs, much of which was destroyed.

The most painful part of this calamity, however, is the loss of *three* lives, viz: J. L. Clapp, of Parrisville, Ohio, the owner of most of the cattle, Mr. Randall, brakeman, H. C. Clapp, a nephew of J. L. Clapp before mentioned. The death of the latter occurred under peculiarly distressing circumstances. He was discovered soon after the catastrophe, buried among the fragments of the cars, directly beneath an ox which was still alive, and, at times, greatly distressed Mr. C. by kicking him in the breast. It was impossible to extricate him until the ox was removed. He retained his senses, and gave directions how he could be relieved. He thought he could endure the weight of the ox until it could be killed and removed piecemeal. It was therefore shot, but in its dying struggles kicked Mr. C. so violently in the breast as to deprive him of life. Immediately previous to his death, he spoke much of his family in Ohio, stating that he had there a wife and four children.

In addition to the killed, Mr. Hatch, late conductor, was much injured; also two brakemen. Mr. H. was on the tender when the bridge gave way, but saved himself from being crushed in the wreck, by leaping from it. His head, however, is supposed to have struck a stone abutment of the bridge in his descent, causing a bad gash.

The total loss of property resulting from this catastrophe is estimated by one of the Directors of the Company at $30,000 or $35,000. The cars were worth about $700 each, and $50 a head was recently offered for the cattle. The loss of brute life by the accident was 72 oxen, 85 sheep, and 70 hogs.

FIRE ISLAND PLUNDERERS.—A large amount of property washed ashore from the ship Elizabeth, recently wrecked near Fire Island, was seized and carried to places of concealment. The Collector of New York has taken steps to bring the plunderers to justice. Proof of guilt has been procured against many persons, and an example may be made which will be felt and remembered. Articles of clothing belonging to Mr. Sumner, the Marchioness Ossoli, and her child, have been found in several of the houses searched. About forty persons, several of whom have heretofore been considered respectable, have been implicated. Part of them are residing on Fire Island, and the rest scattered along the shore for a distance of miles. The property seized was brought to the City, and the names of the parties with whom it was found are to be laid before the Grand Jury of the County, which meets next month. In one house was found 1,000 lbs. of wool, in another 40 bars of soap, in another 20, 17, &c., in another a quantity of silk, in another bbls. of oil, in another flasks of oil, Leghorn hats, &c. All this came from the wreck of the Elizabeth, and some of the goods had been carried miles from the wreck. Upon the person of one woman was found a dress, supposed to have belonged to Madame Ossoli, and there are reasons to suppose that this dress was taken from the body, with the money and jewels which she was known to have tied about her waist. Several of her relatives who have been to the Island are of the opinion that her body was washed ashore, plundered by the pirates, and then secretly buried. [Trib.

ANOTHER STEAMBOAT DISASTER ON LAKE ERIE.—A dispatch dated Erie, Pa., July 31st, and published in the Buffalo Morning Express of August 1st, says: Our citizens were again startled this morning by another of those occurrences which have been so frequent and so destructive to life on the Lakes this season. The steamer America, Capt. Squier, one of the boats of the Sandusky line, on her passage down, exploded one of her middle boilers about 1 o'clock this morning, a short distance below Barcelona. The Alabama came along soon after the occurrence and towed her into this port. The explosion must have been terrific, as the deck over her boilers is completely torn up. There were about 150 passengers on board, and it is surprising so many escaped injury. About thirty were scalded, five of whom were dead before the boat reached this port, and six or eight more are so badly injured that there is but little hope of their recovery. It is feared that some jumped overboard in the alarm produced by the explosion, and were drowned. One or two who jumped over got on board again, but it is feared others were lost. The whole number known to be dead is eight. Reports as to the cause of the accident are contradictory.

POWDER MILL EXPLOSION AND LOSS OF LIFE.—On Monday last, says the Pottsville Emporium of Aug. 1, an explosion occurred at the powder mill of Messrs. Elijah Hammer and Michael Seltzer, of this borough situate on Mill Creek, just above St. Clair, which proved fearfully destructive of human life, as well as property. About 300 pounds of powder was exploded, which utterly demolished the building, with the exception of a portion of the frame. Theobald Sherrer, one of the two workmen engaged in the mill at the time, was instantly killed, his body being shockingly burned and mangled. John Scharr, the other workman, although not killed outright, was so horribly burned and otherwise injured, that he survived only about six hours. Two lads, one 17 and the other 10 years of age, sons of Mr. Solomon McKianey, of Barry township, who had accompanied their father to the mill with a load of charcoal, were instantly killed. Their bodies were fearfully burned and disfigured. Mr. Daniel Dengler, of Berry, who accompanied Mr. McKinney to the mill, intending to ride home with him, also fell a victim to the explosion.

This is the fifth or sixth time that the same mill has been blown up within a few years, and similar catastrophes have occurred at other mills in the county, at none of which, however, was there so great and melancholy destruction of human life.

DEATH OF A PUBLISHER—Mr. James G. Wilson died at his residence in Plainfield, New Jersey, on Wednesday morning of last week, after a tedious illness of more than a year's duration. His disease was consumption. Mr. Wilson was well known in New-York, having been successful as a newspaper publisher for fifteen years past. One of his first efforts was his association with Mr. Greeley in the publication of the New-Yorker in 1835. He afterward published the New-York Whig and the Empire State, and in 1829 he commenced the publication of the Brother Jonathan, which attained a large and profitable circulation. In 1842 Wilson & Co. began the issue of cheap re-prints of English books; and being first in the field of cheap literature, realized a rapid fortune. Since that period Mr. Wilson has been engaged in the book business, and in the publication of a paper called Wilson's Weekly Dispatch.

The assignees of Wm. P. Van Rensselaer, have sold Mr. V. R.'s splendid mansion, opposite Albany, with 950 acres, and the farm houses, lodge, &c. to Paul C. Forbes, of Boston, for $62,500. Mr. F. intends to take up his residence in this splendid mansion, whose construction cost more than Mr. F. has paid for the whole estate.

The Newark Daily Advertiser says that the Burlington Co. Mutual Insurance Company met a loss of a few thousand of dollars on Friday, by the burning of a mill at Vincent town, and that this is the only loss within the last eighteen years.

SUMMARY.

Thompson's Bank Note Reporter, gives the following list of new Counterfeits: 50s and 100s on the City Bank, New-Haven, Ct.; 20s on the Delaware City Bank, Del; 10s on the Farm. & Mech, Bank, Md; 5s on the Bank of Germantown Pa, 10s on the Commercial Bank Bristol, R. I,; 5s on the Pawtucket Bank, Mass; 20s, on the Farmer's Bank of Reading, Pa.; 5s on the Doylestown Bank, Pa.; 3s on the Bank of Kentucky, Pa; 5s. on the Putnam Valley Bank, N. Y.

A detachment of several companies of soldiers recently arrived at Jefferson Barracks from New York, via the Lakes. They were recruits, intended to fill up the skeletons of regiments from New York. On their arrival at Lasalle, the cholera appeared among them in a malignant form and seven or eight of them died. This created a perfect panic among the soldiers, and before they arrived at the Barracks about seventy of them had deserted.

A dispatch dated Danville, Penn., Thursday, Aug. 1, says: "The Northumberland Canal Bridge broke down early this morning, while the Harrisburg stage was crossing it. The stage was precipitated into the Canal, with 11 passengers, among them Mr. Benj. D. Jones, who was instantly killed. The remainder of the passengers were more or less injured. Two horses were killed."

The proceedings at a mass meeting at Galveston on the 20th, declare that the present civil and military government of Santa Fe have violated honor and right. Texas claims the right to reject every proposition for the sale or disposition of that territory unless based upon the distinct recognition of the boundary defined by the act of 1836.

The Milwaukee Wisconsin says that an Irishman, named McCalarty, residing at Kenosha, murdered his wife on the 22d in a most brutal manner. He forced her into a hogshead of water, and kept her under till she was drowned. The murderer is in the hands of the officers of the law.

Six slaves escaped from Kentucky, and while passing through a retired locality in Lawrence Co., Ohio, met eight white men, and supposing them to be in pursuit of them fired upon them, wounding several. They then beat the rest severely and fled. A large party on hearing of this affair started in pursuit.

At Milton, Charles Southwick alias Palmer, was examined on the charge of being concerned in the late robbery of the Dorchester & Milton Bank of about $32,000, and held for trial in default of bail for $30,000. James H. Brooks of Providence, was also examined as a participator in the robbery, and discharged. He is, however, held as a receiver of the stolen property.

There is a rather better inquiry for Land Warrants, and there is no supply pressing on the market. The fear of any unfavorable action at Washington this session is wearing away. The range of prices is $115 to $130, the latter being for single warrants, guarantied by undoubted parties.

New Orleans papers have later news from Texas. Recently a skirmish took place between the Indians and a party of Whites under Lieut. Underwood. The Lieutenant and seven men were wounded, and 2 men were killed. The Indian loss was heavy.

Two men (brothers) named Vickey, lost their lives at Boston the other day, from the foul air of a cistern inio which they had descended for the purpose of cleaning it out A third came near losing his life.

At Boston, on the 1st inst., during the storm five men who were at work in the bottom of the brig Washington, lying in "Sampson's dock," were knocked down and stunned by lightning.

Several mills in Rhode Island have recently determined to suspend operations, among which are the Campton Mill, 10,000 spindles; and the Newport Steam Mill—all manufacturing print cloths.

From every portion of the West we hear that the Wheat crop exceeds in quality and quantity any former period. The corn crop will not be a full one, but will be much better than was expected.

Mr. Ira J. Thurston made a balloon ascension from Batavia, and in 55 minutes after leaving the earth he landed in Ontario Co. about 40 miles from the place of starting.

Four prisoners, on their way to prison at Alton, Ill, leaped from the steamboat into the river. Two were recaptured, one drowned, and one escaped.

Hatsell S. Caldwell of Northfield, Mass. has been arrested for opening a letter which did not belong to him, and appropriating the funds inclosed.

On Friday of last week, at St. Catherine's convent, the Rt. Rev. Bishop Hughes gave the black veil to Miss Frances Walsh, daughter of Robert Walsh, Esq., the American Consul at Paris.

A Private in the 39th regiment of the British army, named Maryatt, stationed in Ireland, has come in possession by the death of an uncle of £50,000, and two estates in Cuba.

The present population of Salem N. J., as ascertained by the Assistant Marshal, the Standard says, is 3,050, being a gain of 50 per cent over the last ten years.

The "seven year's locusts" are said to have appeared in great numbers in Monmouth county, N J.

The news of the President's death was in London on the evening of the 20th, eleven days after his decease.

Robert Stephenson, inventor of Railways, is dead—a man who has done more for England than all the present Parliament.

The notes of the Eagle Bank, of Bristol, R. I., are thrown out at the Suffolk Bank.

The municipal authorities of New York, on Friday last, gave a public reception to Gen. Jose Antonio Paez, ex-President of the Republic of Venezuela.

John Tyler, ex-President U. S., came on from Washington to Philadelphia last Friday, on his way to Saratoga. He is accompanied by Mrs. Tyler and their children, and will spend some weeks north.

Henry Clay has gone to Newport, R. I., to recruit his health, which is said to be much impaired by the incessant toil and anxiety of the last few months.

The Bridgeport Sentinel says that two steamboats are anchored at the spot where the steamer Lexington sank. It will be recollected, that at the time of the loss of the L., on the night of January 13, 1840, a large amount of specie was on board, under the charge of Harnden's Express. Workmen, under the direction of a competent Engineer, are now engaged in raising the hull, which lies in the depth of about 130 feet of water, off Old Field Light, about 12 miles from Bridgeport. It is expected that they will be able to make a '*raise*.'

At 11 o'clock Monday night, says the Newark Mercury, a splendid celestial phenomenon made its appearance. The moon was up about 15 degrees in the east, and a shower of heavy drops of rain coming up, flung upon the western sky the most perfect rainbow we have ever seen, even by the reflection of solar rays. Those whose eyes were not heavenward that night, lost a treat which they may never have the opportunity of enjoying. It vanished in a few minutes after 11.

An Italian musician from New York, named Carlo Bassigallope, died by poison at Providence, R. I., on Friday last. He had been engaged to perform at the saloon of Mr. F. F. Foster—complained of feeling unwell, and drank a large quantity of tartar emetic in mistake for cream of tartar. He was 30 years of age, was born near Genoa, and leaves a wife and child whom he had recently sent for to join him in this country.

Capt. Hall, of the brig Margaret Hall, from Cienfuegos for Philadelphia, arrived at Baltimore Tuesday July 30, in the Norfolk boat, and reports that his vessel was totally lost off Cape Hatteras on the 18th ult. Himself and part of the crew succeeded in swimming ashore—three of the crew were drowned. Capt. Hall reports seeing eight vessels ashore along the coast.

The transit duties paid to the State of New Jersey, by the Camden and Amboy Railroad Company, on passengers and merchandize, for the quarter from April 1 to June 30, 1850, amounted to $10,625 98. The duties paid for the same quarter in 1849, were $9,832 39, showing an increase for this quarter of this year of $783 59.

Cholera has broken out at Uniontown, Pa., and Harper's Ferry, Va. Several fatal cases occurred at the latter place July 29. Cholera prevails in a number of towns along the National Road.

During the procession at Philadelphia, Tuesday, July 30, two men were sun-struck, and were taken to the Pennsylvania Hospital. One of them died, and all hopes for the recovery of the other have been given up.

An unprecedented number of deaths from heat occurred in New York last week. From other cities, also, we have reports of numerous deaths from the same cause.

On Second-day afternoon, Aug. 5, a wall in the rear of No. 40 Spruce-st., New York, fell upon and buried a number of workmen, of whom four were killed, and three seriously injured.

New York Markets—August 5, 1850.

Ashes—Pots $6 12 a 6 18; Pearls 6 00 a 6 06.

Flour and Meal—Flour has advanced 6 a 12c. in consequence of the unfavorable weather in Western New York. Mixed Western and ordinary State is selling at 4 50 a 4 75; strait State and good Ohio 5 00; pure Genesee 5 75 a 5 87. Rye Flour 2 94. Jersey Meal 3 12.

Grain—Sales of Wheat are restricted by the firmness of holders. A lot of Canadian mixed sold at 1 15. Rye is steady at 63c. Oats, 38 a 41c. for Jersey, 40 a 44c. for Northern. Corn, 64 a 65c. for Western mixed, 65 a 66c. for round yellow.

Provisions—Pork 8 44 for Prime, 10 37 for Mess. Beef, 5 00 a 6 00 for Prime, 8 00 a 10 25 for Mess. Butter, 9 a 11c. for Ohio, 10 a 15c. for State, 16 a 20c. for Orange County. Cheese 4½ a 6½c.

Wool—Small parcels have been sold at 35 a 38c. The demand is mostly for medium descriptions.

Feathers—A lot of Western sold at 33c.

Seeds—Clover 6 a 7c.; Flaxseed scarce.

Tallow—A lot of prime sold at 7c.

LETTERS.

H. W. Stillman, W. C. Lanphear, S. S. Griswold, Wm. P. Langworthy, A. B. Crandall, T. Coggeshall, D. C. Green, W. B. Maxson, H. S. Menter, B. G. Stillman, C. Waldo, J. Whitford, Tamar Davis (have written.)

RECEIPTS.

Dudley W. Truman, Otselic,	$4 00	to vol. 7	No. 52
Elias Irish, DeRuyter,	2 00	" 7	" 26
Thankful Stillman, "	1 00	" 7	" 52
John Allen, Alfred,	2 00	" 7	" 52
Eunice Whitford, "	2 00	" 7	" 52
Ezekiel Crandall, Little Genesee,	2 00	" 7	" 52
Amos Green, "	2 00	" 7	" 52
Zacheus R. Maxson, "	2 00	" 7	" 52
Samuel Wells, "	3 00	" 7	" 26
Waite S. Burdick, "	2 00	" 6	" 52
Harriett J. Wells, "	1 00	" 6	" 52
A. B. Crandall, Portville,	2 00	" 7	" 52
Silas Burdick, "	2 00	" 6	" 52
Joel C. West, Shiloh, N. J.	2 00	" 8	" 10
Wm. Dunham, New Market, N. J.	2 00	" 7	" 52
Thos. S. Alberti, Plainfield, N. J.	2 00	" 7	" 52
W.C.Lanphear, CarolinaMills, R.I.	2 00	" 7	" 52
A. G. Coon, Hopkinton, R. I.	2 00	" 7	" 52
David Rogers, 2d, Waterford, Ct.	2 00	" 7	" 52
Mrs. K. C. Barber, Newport, R. I.	2 00	" 7	" 52
Hemau Hayes, Edinboro, Pa.	2 00	" 8	" 6

BENEDICT W. ROGERS, Treasurer.

☞ On looking over the list of subscribers for membership in the Seventh-day Baptist Publishing Society, the Agent finds the names of several individuals from whom the money has not yet been received. The First Annual Report of the Society, to be presented at Alfred in September, will contain a list of members, including of course only those who have complied with the Constitution by paying five dollars to make themselves members or twenty-five dollars to make themselves honorary directors. It is hoped that all who have subscribed will send on the money before the Anniversary, and that many who have not subscribed will send both their names and the money.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums for the general purposes of the Society since his last report through the Recorder:—

3d Church in Brookfield,	$19 00
Western Association, by D. R. Stillman,	44 00
Church at Independence,	13 00
Church at Watson,	4 00
1st Church in Verona,	3 00
Isaac Wright, Adams,	94
D. G. Stillman, Westerly, R. I.	1 00
Thomas M. Clark, "	5 00
Geo. P. Maxson, Columbia, Ark.	25 00
Thomas P. Lanphear, Phœnix, R. I.	10 00
Abel Stillman, Poland, N. Y.	3 00
Central Association, by E. Mxson,	30 26
Monthly Concert collection at Mystic, Ct., constituting John Cundall a life member,	25 00
Susan E. Langworthy, deceased, Hopkinton, R. I.	3 00
Susanna Langworthy, "	1 00
Silas Maxson, "	10 00
Juvenile Missionary Society, Pawcatuck, R. I.	8 00
Elizabeth Clark, Ephraim Stillman, Martha Crandall, Fanny Hiscox, $1 each,	4 00
Amos R. Stillman, Mrs. Church, Ann Crumb, Albert Green, Mary E. Merritt, Mary Newton, 50 cents each,	3 00
Mrs. Wm. M. Rogers, New York, one half for the education of a Chinese child,	50 00

A. D. TITSWORTH, Treasurer.

MARRIED,

In DeRuyter, on the 2d of July, by Rev. J. W. Morton, Mr. JOEL C. WEST, of Shiloh, N. J., to Miss E. MALVINA CRANDALL, daughter of Henry Crandall, of DeRuyter.

DIED,

In Hopkinton, R. I., July 9th, AMY ANGELINE, only daughter of Reuben and Phebe Brown, aged 20 years. In the death of Angeline her parents, her friends, and the church, have been deeply afflicted. Long will her memory be cherished. In her death religion achieved a glorious victory. Such calmness and cheerful acquiescence are seldom witnessed. Though naturally timid, yet she seemed almost to lose sight of herself in her deep concern for others. Her dying chamber was hallowed by her prayers for friends, brothers, companions, the church, and the poor slave. By her silent and Christian composure she demonstrated that

> "Jesus can make a dying bed
> Feel soft as downy pillows are;"

while her joyful anticipation of glory burst forth in strains of sweetest melody. May our last end be like hers. COM.

In Hayfield, Pa., May 9th, after ten hours of great suffering, occasioned by being scalded, HIRAM BOYD, son of Eld. A. A. F. and Lucy C. Randolph, aged three years and two months.

Firm is the promise our Saviour has given,
Who has said that of such is the kingdom of Heaven.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 o'clock A. M. and 4½ o'clock P. M., and Albany at the same hours. Time, about 8 hours; Fare through, $2.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

THE AMERICAN ADVERTISER,

A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business. PRALL, LEWIS & CO., Publishers,
76 Nassau-st., N. Y.

Harper's New Monthly Magazine,

No. 1 published June 1, 1850.

PROSPECTUS.—The design of the Publishers in issuing this work, is to place within the reach of the great mass of American people the unbounded treasures of the Periodical Literature of the present day. Periodicals enlist much of the literary talent and creative genius of the age. The best writers in every nation, devote themselves mainly to the Reviews, Magazines, and Newspapers. Through the pages of these, the most powerful historical essays, the most elaborate critical disquisitions, the most exquisite delineations of manners and of Nature, the highest Poetry, and the most brilliant Wit, have, within the last ten years, found their way to the public heart.

The ablest and best productions of Lamartine, Dickens, Alison, Lever, Bulwer, Croly, and Macauley, are found in Reviews, Newspapers, and Magazines. Their productions, however, intermingled with much that is of merely local and transient interest, are scattered through scores of periodicals, so as to make it obviously impossible that, under present circumstances, any considerable number even of the reading public, and much more, that the great mass of the community, should have an opportunity of becoming familiar with them.

The Publishers of the New Monthly Magazine intend to remedy this evil, and to place such of the Periodical Literature of the day, as has commanding interest, in the hands of all who have the slightest desire to become acquainted with it. Each number of their Magazine will contain 144 pages octavo, in double columns. The volume of a single year, therefore, will present nearly 2,000 pages of the choicest of the Miscellaneous Literature of the age. The Magazine will transfer to its pages, as rapidly as they may be issued, the continuous tales of Dickens, Bulwer, Croly, Lever, Warren, and other distinguished contributors to British Periodicals; articles of commanding interest from all the leading Quarterly Reviews of both Great Britain and the United States; critical notices of the publications of the day; speeches and addresses of distinguished men upon topics of universal interest; notices of events in Science, Literature, and Art, in which the people at large have an interest, &c., &c. Special regard will be had to such articles as relate to the economy of social life, or tend to promote in any way the well-being of those who are engaged in any department of productive activity. A carefully prepared Fashion plate, and other pictorial illustrations, will accompany each number.

This Magazine is not intended exclusively for any class of readers. The Publishers have at their command the exhaustless resources of current Periodical Literature in all its departments. They have the aid of editors in whom both they and the public confide. They have no doubt that, by an intelligent use of these appliances, they can present a monthly compendium of the periodical productions of the day which no one would willingly be without; and they intend to publish it at so low a rate that its cost shall not prevent its making its way into the hands and family circle of every intelligent citizen of the United States.

TERMS—$3 a year, or 25 cents a number. The work may be obtained of Booksellers and Periodical Agents, and of the Publishers.

Liberal arrangements will be made with the Trade and with Agents for extra efforts in circulating the work, and specimen numbers will be supplied gratuitously for canvassers.

HARPER & BROTHERS, New York.

Miscellaneous.

WATER.

"Water! water!" cries the bird,
With his singing, gentle note;
And the liquid cry is heard
Pouring from the little throat;
Water! water! clear and sweet!
"Te-weet! Te-weet!"

"Water! water!" roars the ox,
While it rushes at his side,
Down among the mossy rocks
Rippling with its crystal tide;
Water! water! pure and true!
"Moo! Moo!"

"Water! water!" said the tree,
With its branches spreading high;
"Water! water!" rustled he,
For his leaves were very dry;
Water! water! for the tree!
Pure and free!

"Water! water!" said the flower,
Whispering with its perfumed breath;
"Let me have it in an hour,
Ere I thirsting droop in death!
Water, water, soft and still,
Is my will!"

"Water! water!" said the grain,
With its yellow head on high;
And the spreading fertile plain,
Ripening, joined the swelling cry;
Water for the grains of gold!
Wealth untold!

Water! water! sparkling, pure,
Giveth Nature everywhere—
If you drink it, I am sure
It will never prove a snare!
Water is the thing for me—
Yes! and thee!

Water! water! Young and old!
Drink it, crystal-like and sweet!
Never heed the tempter bold—
Crush him underneath your feet!
Water! water! youth, for thee—
Thee and me! [N. Y. Evangelist.

SENATORIAL SKETCHES.

Grace Greenwood, who is at Washington, in a letter to the Philadelphia Post, gives a few off-hand sketches of prominent Senators:—

Webster and Clay I had seen before, yet I should have singled them out, I think, had I not known them. The unapproachable grandeur of Webster's head, the imperious eye of Clay, the Wellingtonian front of Benton, who could mistake?

There was, that morning, animated discussion on the Compromise Bill, of which you will have seen the report. Clay, Webster, Benton, Seward and Foote were among the speakers. Mr. Clay was suffering from recent indisposition, but he spoke with great energy and with keen flashings of his wonderful eye. It cannot be denied, however, that he oftener parried the attacks of his opponents with wit than met them in argument. At one time, when Benton was thundering out a severe passage, directed especially to him, he bent forward and placed his hand to his ear, in the attitude of listening, saying—"Speak a little louder," but ere the close of the debate, this early morning coolness forsook the distinguished Senator—there were some keener passes between him and Benton, and both the honorable and venerable Senators seemed somewhat oblivious of the little proprieties naturally to be expected of such "potent, grave and reverend seigniors."

Webster's manner in speaking, had a sort of solemn heaviness, which may have been impressive, but which certainly was not inspiring. I was surprised to find Senator Foote a slight, genial looking, elderly gentleman. I had supposed him to be a younger and more fiery-visaged individual. He is a most restless statesman—seems afflicted with a sort of patriotic form of the dance St. Vitus—is on his feet with every opportunity, pouring forth burning fluids of speech and inflammable gases of Southern democracy. In strong contrast was the calm self-possessed Yankee coolness of Seward, who never moves from his positions, nor suffers himself to be "riled" in the least. Gen. Cass has a good, easy, uncle-ish appearance, and his face has a rather dull, after-dinner expression, not indicative of transcendant abilities, but which may do him injustice. Senator Houston amused me greatly as I looked down upon him from the gallery. He sits at his desk and *whittles* diligently and deliberately by the hour, very much with the air and expression of some worthy, complacent, stout, spectacled old lady at her knitting—pretty well satisfied with things in general, and thinking of nothing in particular. Now and then, he pauses to take a fresh piece of timber, or sharpen his knife, as said worthy old lady might pause to take up a stitch, or regale herself with a pinch of snuff. I perceive that most of the honorable Senators are "up to that." A Whig may be seen passing his box to a Democrat, who passes it to a Southern ultraist, who passes it to a Northern incendiary—and all three forget their factional differences in a delightful concert of sternutation. No business is too grave—no speaker too eloquent, to be "sneezed at."

Mr. Clay has a peculiarly gracious manner of acknowledging snuff-box courtesies, and a peculiarly graceful way of taking a pinch—but I do not perceive that he sneezes more harmoniously than his humbler fellow-citizens.

I suppose that beauty is not precisely the *forte* of the Senate of the United States—so I trust I commit no offense when I say, that a rotundity of figure slightly transcending the lines of grace and beauty, and a substantial, democratic plainness of feature, constitute the prevailing style in that august assembly.

The President, Mr. Fillmore, is a very handsome man, however, and Col. Benton is one of the most impressive men in the Senate, in person, air and manner. He looks the perfect embodiment of a great, inflexible, untiring will—a will which one can only doubt when the eye is turned to the other side of the chamber, where sits his watchful, skillful, irresistible opponent, with the old fire of his wondrous intellect unquenched, and the old strength of his Napoleonic will unbroken.

A most remarkable person is Mr. Soule of Louisiana. His figure is rather slight, but firmly and finely formed—his face wears a dark, dramatic style of beauty, which lights up most splendidly and effectively when he speaks. His action is exceedingly graceful, and his voice melodious, though he speaks with a marked French accent. I like to look from him to his political and natural antipode, Mr. Hale of New Hampshire. This senator has the appearance of one who takes the world kindly and easily. He is rather stout in person, but looks vigorous and active—in the form of his head and the outline of his face, he is strikingly like Napoleon, but the expression is more frank and genial. Personally he is, I fear, quite popular with all parties here, and politically he moves on in a straight and open course, not antagonistic in spirit, but most uncompromisingin principle.

Mr. Clemens of Ala., the youngest member of the Senate, and a gentleman quite well known of late for his unflattering estimate of Northern ladies, is one by himself—a decided individual. The length and disposal of his locks; and a certain ornate style of dress, bordering on the flashy, are remotely suggestive of a favorite character well known to Philadelphia play-goers. On the whole, I should say he was a gentleman likely to smoke vehemently, drive rapidly, and wear his hat with a one-sided inclination.

FEAT OF STRENGTH AND ENDURANCE.

We do not know that we have either heard or read of a more singular instance of strength and endurance in a horse, than is evidenced in the following incident furnished us by our friend, Capt. William A. Stephenson, of this county. In January last, Capt. Stephenson started South with a drove of mules and horses, and proceeded with them as far as the junction of the Big Warrior and Little Warrior rivers, where they form the Black Warrior, in Blount county, Alabama. Here he found the bridge across Big Warrior—the usual crossing place—had been swept away by the high waters, and the ferry boat entirely too small and frail to carry his stock over in safety. He at once determined to swim them across, as the only means left of enabling him to proceed with them promptly to his destination, and they were accordingly driven into the current, and started across the river. With great difficulty they landed safe, with the exception of a large chestnut sorrel, who, probably entering the stream too low, was swept gradually down by the force of the current till its depth and rapidity, and the steepness of the river bank, rendered it impossible to get him out. Capt. Stephenson followed him along the bank for several miles, from half-past two o'clock Monday afternoon, till late at night, when it became too dark to see him, the horse still swimming against the current, and breasting its whole force with the most determined resolution. On Tuesday, Capt. Stephenson offered a reward to any one who should get him out alive; a number of the neighbors watched the gallant swimmer, but without being able to make any successful attempt towards his rescue. Several times he made towards the bank, but its rocky steepness prevented his getting a foot-hold, and sent him back to buffet vainly against the sweeping current. At one time a heavy piece of floating drift-wood struck his back, and even with this heavy burden pressing upon him, he struggled upward as bravely but as ineffectually as before. The darkness of the night again hid him from their view, and none believed that he could survive the long and chilling struggle.

On Wednesday morning, however, the watchers on the bank again found the noble animal, some miles lower down, still with his head up stream, and bravely contending with the cold and powerful current. Through all that day he maintained his position against the stream, though still carried further down every hour, until towards night he neared a temporary island formed by a slue running over the lower grounds adjoining it. At this point a worthy old farmer of the neighborhood, Mr. John Porter, succeeded in turning him towards the island, which, with great difficulty, he succeeded in reaching. So soon as he saw him safely landed Mr. Porter procured a halter, and at great personal hazard, about eight o'clock Wednesday night, waded through the slue, supporting himself by the brush and undergrowth, until he reached the island, a distance of some seventy or eighty yards, from whence he soon returned with the gallant "swimmer," safely and successfully. Chilled, wearied, and worn down with the long struggle from Monday afternoon at 2½ o'clock, till Wednesday night at 8 o'clock, he was hardly able to walk; but the kind care and attention of Mr. Porter, in the course of a few weeks, has perfectly restored him to his wonted energy and life. Fifty-three hours' constant struggling, night and day, against the swelling current of such a stream as Black Warrior, without food or rest, is an exhibition of strength and endurance which we have never before known, and which a Williamson horse, like "Swimmer," we presume, could alone perform. The fact that it was done is incontestable.

Capt. Stephenson, the owner of the horse, is well known amongst us as a gentleman of correctness and integrity, and whose statements are both truthful and reliable. Besides this, the fact is still further confirmed by Mr. Porter, Mr. Alexander, Mr. Goldsby, Esquire Hufistuttle, and a number of other gentlemen of that neighborhood, all of the highest respectability, and eye-witnesses to the scene. We challenge either history or personal experience elsewhere to beat it. Capt. Stephenson rode the horse on his return home, swimming several streams with him, and he is now looking sound and well, and in as thriving condition as ever, though the mark of the heavy drift-wood on his back, and the sores on his knees, from his repeated efforts to climb the river bank, still remain to prove his powers of endurance, and mark his feat as one unequaled by his kind. [Franklin Western Review.

How to light all the Gas Lamps in a Town at once.—The Paris correspondent of the *London Times* says: "A rapid and scientific mode of lighting and extinguishing public gas burners has been invented by a person named Nilatte. The opening of the burner of each lamp is covered with a piece of soft iron, mounted upon a hinge. In connection with this is a wire extending from a galvanic battery the entire length of the service of the gas lamps, and close to the orifice of each burner is a small slip of platina. The soft iron, becoming a magnet when acted upon by the electric fluid, opens or closes the orifice according to the motion imparted to it; the platina ignites when it is necessary to light the lamps, and thus every lamp in a large town may be lighted simultaneously, or extinguished in the same way by a different action on this magnatized iron."

From the West Jersey Pioneer.

ANNUAL COMMENCEMENT OF UNION ACADEMY.

This commencement, occupying two days, was concluded on Monday evening, June 24, in the old Shiloh meeting house, which we understand is hereafter to be appropriated to the uses of this young and flourishing Institution.

Not being present on Friday, we are not prepared to speak of the exercises; however, if our ideas may be formed of them, by the character of those which were conducted on Monday, it certainly is no unmeaning compliment, to congratulate the Faculty, and those having the control of the Academy, on their complete success, in attempting to establish, at once, an Institution of learning, bearing the impress of maturity, and possessing in a high degree the attributes essential to efficiency.

Judging from the impartial and thorough manner, in which the several classes were examined in Algebra, Astronomy, Geometry, Latin, Trigonometry, Parker's Aid, French, and Physiology, &c., by their respective Teachers, we are satisfied that we have in the Preceptors of Union Academy, a rare assemblage of aptitude to teach, which must rank this school amongst the very first Academies of the country.

With respect to the pupils who were examined, we may say, that with scarcely an exception, they handsomely quitted themselves—to the joy of Parents and Guardians and the great encouragement of their Teachers.

Evening exercises were of a highly interesting character, but in our opinion were too protracted.

To attempt anything like a description of the exercises would require more time and space then we have at present to give the matter. The whole, however, was highly creditable to those engaged in the performance. Master Sheppard's speech on Aristocracy was very deservedly applauded. Its effect upon a *pair* of the would-be upper ten thousand was charming, for while it stilled their *silly prattle*, it saved the eyes of many—the brilliant reflection of their oft exhibited *Jewelry*. The *Colloque* of the Prodigal Son was a most charming affair.

The attendence was a perfect *jam*, and reminded one of the sale of Bank Stock in olden times. If we are to infer the amount of interest felt in the community, in this school, by the attendance of the *masses* through the day and evening; then may we bespeak for it the most liberal support. Amongst those in attendence we observed clergymen of different denominations, who we judge felt a *common interest* in the occasion.

There too were members of the other learned professions to unite their mite of countenance and support in consolidating and building up this Institution of learning amongst us.
SPECTATOR.

A SULTAN'S JOKE.

An incident, which occured soon after the accession of the present Sultan, shows that in some respects at least, he is not indisposed to follow up the strong traditions of his race. At the beginning of his reign, the Ulema was resolved, if possible, to prevent the new Sultan from carrying on those reforms which had ever been so distasteful to the Turks, grating at once against their religious associations and their pride of race, and which recent events had certainly proved not to be productive of those good results anticipated by Sultan Mahmoud. To attain this object, the Muftis adopted the expedient of working on the religious fears of the youthful Prince. One day, as he was praying, according to his custom, at his father's tomb, he heard a voice from beneath reiterating in a stifled tone the words, "I burn." The next time he prayed there the same words assailed his ears. "I burn" was repeated again and again, and no word beside. He applied to the chief of the Inmas to know what this prodigy might mean, and was informed, in reply, that his father, though a great man, had also been, unfortunately, a great reformer, and that as such it was but too much to be feared that he had a terrible penance to undergo in the other world. The Sultan sent his brother-in-law to pray at the same place, and afterward several others of his household; and on each occasion the same portentous words were heard. One day he announced his intention of going in state to his father's tomb, and was attended thither by a splendid retinue, including the chief doctors of the Mahometan law. Again during his devotions were heard the words, "I burn," and all except the Sultan trembled. Rising from his prayer carpet, he called in his guards, and commanded them to dig up the pavement and remove the tomb. It was in vain that the Muftis interposed, reprobating so great a profanation, and uttering dreadful warning as to its consequences. The Sultan persisted. The foundations of the tomb were laid bare, and in a cavity skillfully left among them was found—not a burning Sultan, but a Dervise. The young Monarch regarded him for a time fixedly and in silence, and then said, without any further remark or the slightest expression of anger, "You burn? We must cool you in the Bosphorus." In a few minutes more the Dervise was in a bag, and the bag immediately after was in the Bosphorus.

The Will of Sir Robert Peel.—After entailing Drayton Park, and the other large estates in Staffordshire and Warwickshire, it proceeds to recite sums, to the amount of nearly a quarter of a million, previously advanced to or settled upon his several children, (not including £9,000 per annum settled on his eldest son,) and then bequeaths about £600,000 more, making the portions of his five younger sons £106,000 each, and those of his daughters £53,000 each. He leaves to a chapel erected by him at Fazeley, in Staffordshire, £1,000, (afterward revoked because he had endowed it with lands,) and £6,000 to a school established by him in the said village; to the Infirmary and Lunatic Asylum in Manchester, and the Lying-in Hospital in Salvord, £100 each. The will is dated July 27, 1820. By a codicil of Feb. 11, 1825, the portions of his younger sons are increased to £135,000; and of the residue, which is said to have exceeded half a million, four-ninths were bequeathed to the late Baronet, and one ninth to each of his five younger sons. The personal property was sworn at what is technically called "upper value," which means that it exceeded £900,000, and was the first instance of the scale of duties extending to such a sum.

CARVING ON WOOD BY STEAM.

We spent an hour the other day, says the Editor of the New York Tribune, to witness the operation of a new and very ingenious machine for carving on wood which has lately been invented by Mr. J. M. Singer. The machine is so simple at first sight as scarcely to seem entitled to the name of an invention. Yet, on examination, it will be found that Mr. Singer has applied a new and beautiful combination to an old form, overcoming what has hitherto proved an insurmountable difficulty to all who have attempted the construction of a machine for carving. The simple instrument called the *Pentagraph* has long been in use for copying maps and drawings on a plane surface. By adding a vertical to the horizontal movements—the two being so nicely combined as to work with entire evenness and steadiness—Mr. Singer can produce every possible motion requisite in carving. Another important change is this: the cutting point is *stationary*. The block to be carved is fixed in a sliding vice, which is attached to the pentagraph (so to call it) and obeys every motion, lateral, vertical, forward or backward. The steel point used in cutting the wood is fixed to the extremity of a vertical cylinder, which, set in motion, revolves with great velocity, cutting a smooth and beautiful channel in the block below it. The plan of working is as follows: A model somewhat larger than the desired carving, is placed on the table, under the further end of the frame. At the junction of the levers composing the pentagraph, is an iron point, which moved (by means of a handle to the machine) over the model, occasions a corresponding movement in the block of wood under the cutting point; so that, in the space of two or three minutes, a block letter or a gothic ornament may be cut as neatly as the most experienced workman would do it in as many hours. By substituting other cutting points, or varying the size of the copy, twenty or thirty different kinds of letters may be made from one model. We saw some beautiful specimens, cut with a double swell to the sides of the letters, picture frames, saw and plane handles, ornamental moldings, cornices, &c. More elaborate pieces of carving are executed by parallel lines, on the same priciple as medallion engravings. Specimens of coats-of-arms, which were shown us, retained the exact lines of the original, needing only some slight finishing by hand. The uses to which this invention may be put are manifold. In addition to the numerous forms of wood carving of which it is capable, it answers equally well for cutting brass or steel. One man, with one machine, can cut four hundred block letters in a day, which, sold at one-third the present prices, would yield a hsndsome profit. The manufacture of wood carvings for churches, public edifices or private dwellings, will also be reduced in cost so that we have no doubt their use will become very general. Mr. Singer has patented his machine in the United States, Great Britain, France and Belgium. He has just completed a machine which will be sent to England in a few days. He will shortly establish a manufactory of wood carvings in this city.

IMPROVEMENTS IN PAPER MAKING.

The London "Patent Journal" gives an account of an improved process for the manufacture of Paper and Card-board, and for producing water marks thereon; as also in the apparatus and machinery to be used for such purposes. The patentees are enabled, by their method of making and constructing the molds, to produce sheets or pieces of paper bearing designs or devices as water-marks, to any extent of repetition required; and all such designs or devices are identical. This is effected by producing any number of the molds required, all identical—which effect it is an impossibility to accomplish by the old method of forming the molds by hand, where the only guide or security to accuracy and identity is the deviating eye and hand of the workman employed. The importance in this respect of providing *a security against fraud and forgery* is so immense, and generally acknowledged to be so great a desideratum, that it may be necessary to state some of the purposes to which the improvements are applicable for effecting that security to a very considerable extent, as the *most elaborate designs of water-mark* can be produced with equal accuracy and facility as the more simple ones—fac similes of autographs and signatures of individuals, and fixing the seals or devices of public companies, and like designs, hitherto perfectly unattainable in paper manufacture by the old description of molds. Among the principal purposes to which they are applicable may be named Bank notes, Treasury notes, Exchequer bills, and other Government papers, Customs warrants, Postage stamps, Post-Office money orders, forms of wills, ecclesiastical papers, law records, Government securities, stock receipts bonds, dividends, warrants, checks, railway scrip, journals and books for important entries, transfer books, promisory notes, bills of exchange, certificates of marriages, births and deaths, registration papers, and other or any papers requiring security.

Wonders of the Deep.—The U. S. steamer Monmouth, Capt. Freeborn, from Indian River, Florida, reports that Messrs. Clark and Burnham who had been induced by an offer from Mr. Barnum, of the New York Museum, to take the adventure, succeeded in capturing two beautiful specimens of the Manitoe genus, near Jupiter Creek, in Florida. One of these animals was about 14 feet long, weighed 1,500 pounds, and was killed in capturing. The other is 9½ feet long, and was secured without much difficulty to a skiff and towed into Indian River, whence it was shipped, via Charleston, for New York.

The Manitoe is what is commonly called the Sea-cow, and known in the Pacific, especially at the Phillippine Islands, as the Waldasses; there are two species, the Arctic and the Antarctic, which differ only in the color of the skin and hair. We remember having seen one caught some 18 years ago on the Northern coast, and another some years after was brought into Kingston, Jamaica, taken near the Bahamas. The physical formation was very similar, but the color was different, that of the Northern being darker, and the hair coarser.

They resemble a Seal very much, and doubtless belong to the same genus, having flippers and flukes, but instead of the separations of the tail, it is whole and spread like a fan. Its head is shaped like that of a cow, but longer, and having teeth only in the lower jaw, which resembles a dog.

These animals were known to the Indians in Florida many years since, and Col. Harney, during his campaign among them, was several times feasted on their flesh which he pronounced very choice.

Engraving upon Ivory.—The Revue Scientifique of Paris gives the following exposition of the interesting process of Ivory engraving:—

The process used to cover ivory with ornaments and designs in black, consists in engraving in the ivory itself, and then filling in the designs with a black hard varnish. To obtain finer and more regular designs, the ivory is to be covered with the common ground, and by means of a point the designs are engraved upon it. They are then eaten in by a solution formed as follows:

Fine Silver,	6 grammes.
Nitric Acid,	30
Distilled Water,	125

At the end of about a half hour, according to the depth to be given, it is to be washed with distilled water, and dried with bibulous paper. The design is then exposed for an hour to the solar light, and the layer of wax is removed by essence of turpentine.

The design has then a black color, or a dark brown which blackens entirely at the end of one or two days. Other colors may be produced, by replacing the solution of nitrate of silver by a solution of gold or platina in aqua regia, or of copper in nitric acid.

How the Nepaulese Treat the Crime of Adultery.—One of their laws regarding adultery is not only a very summary one, but often very gratifying to the feelings of an injured husband. Should such a crime be perpetrated, as it often is during the absence of the husband, and be detected, he, on his return, is duly informed of the stain on his honor, and is an outcast until the stain be removed. He is neither permitted to eat with, smoke with, or even visit, his friends and relations until he has avenged the disgrace. He accordingly sets to work immediately; but as the seducer, on the return of the husband, contrives to make himself scarce, the injured man has to await patiently his return, or the opportunity of meeting him. In this way sometimes years are spent. At length, perhaps, the wished for moment arrives. The wronged husband waylays his dishonorer, steals up to him as he would to a deer, quietly draws his kookery, rushes behind him, and with one blow severs his head from his body. Justice is now done; his honor is avenged; and he is admitted to caste. One little trifle alone remains; he has to cut his wife's nose off, which is soon done, to prevent any one falling in love with her again.

Variety.

It is a custom among the Chinese to have a tear-bottle. When two ladies, or two females of the lower rank, quarrel, they go before a magistrate. A tear-bottle is given to the individual who says she is aggrieved, and if she can fill it with tears, the magistrate says, "I perceive you have been harshly treated. I shall award a great punishment to the one by whom you have been oppressed." If she can only half fill it, the punishment is reduced to one-half, but if she cannot shed one tear, there is no punishment at all.

A British sea-captain, on taking command of his vessel, asked his men if they would grant him a favor. On their assenting, he told them that, as the commander of the ship, he wished them to let him swear the first oath on board. The men were astonished at the request, but as the captain pressed it, while his manner was full of good-nature, every man shouted, "Aye, aye, sir," giving at the same time three hearty cheers. The crew kept their promise, and as the captain was no swearer, no oaths were sworn on the ship.

Three hundred and fifty thousand acres of timber-land, situated on the Kanahwa river, Va., have recently been purchased by a company of Eastern men, with the view of opening a heavy lumber trade with Ohio. Fifty cents an acre was paid. The navigation of the Kenahwa is to be improved, in order to afford a proper channel of communication with the West. Forty New Englanders have gone forward to form a settlement.

It was stated at the recent London anniversaries, that "there are not less then ten stamped newspapers of an infidel tendency, whose circulation throughout the country is not less then 11,700,000. Of unstamped newspapers there ar six, whose circulation is 6,240,000. Of miscellaneous publications, of light and evil tendency, not less than 10,400,000. Of the worst class of all, a circulation of 525,000; making a total of nearly 29,000,000."

The whole number of persons convicted of crimes in the state of New York, from 1840 to 1848, inclusive, was 27,949. Of these, 1,182 were returned as having received a "*common* education;" 414 as having a *tolerably good* education, " and 128 only as "*well educated.*" Of the remaining 16,225, about half were able merely to read and write; the residue were destitute of any education whatever.

The produce of the French Press, in 1849, is thus stated:—There were printed in France, in 1849, 8,276 works of all sorts—less by 170 then the number published in 1848, the year of the Revolution. Of this number, 7,378 were books in all languages, living and dead; 672 stamps, engravings and lithographs, and 226 musical works.

M. Niepce de St. Victor lately presented to the French Academy images of the sun and moon, taken by his photographic processes on a layer of albumen. These impressions confirm the opinion already promulgated by M. M. Fizreau and Foucault, that the center of the sun emits rays of a higher photogenic power than those emitted from the edges of that luminary.

A late translation from the French states that M. Nytterhaven has been successful in preparing plasters from Gutta Percha for medical service. They are made by dessolving the substance in sulphuret of carbon; and are said by the French to have been very serviceable in affections of the voice, and of the liver, etc.

The British government is constructing a harbor on the western coast of Englanda, t Holyhead, at the expense of $35,000,000. It is to be in the form of a crescent, with a width between the horns of three-fourths of a mile while the sheet of water will contain 316 acres.

DeRuyter Institute.

The Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1653. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

In compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

THE RECENT PERSECUTION IN HAYTI.

Some three months ago we copied from the Independent an article setting forth that in Hayti religious freedom is constitutionally guarantied and generally enjoyed. One month later, we had occasion to prepare from letters written by a missionary at Port-au-Prince, an account of indignities offered to Protestants there, which contrasted strangely with former statements. In the Independent of last week we find an article by the author of that first mentioned, which we copy, as giving a very good idea of the unsettled state of things in Hayti.

PORT-AU-PRINCE, June, 1850.

In a conversation with the Rev. Mr. Thomson, missionary from Syria, soon after his late return to the United States, he spoke of the unsettled state of his field of labor, and the changes and revolutious he had been called to pass through, and said he had often told the Board in his communications, *that things would not hold still in Syria until he could describe them.* I quote this remark as most emphatically true of this island. I sit down and write a sheet full for *The Independent.* When I dispatch it, it is truth—every word truth; but by the time it has gone over sea and reached your readers, one half of it is perhaps downright falsehood. Let me illustrate. In a former letter I spoke on the subject of religious toleration; after mentioning some cases where the Constitution, which I quoted, had been sustained by the authorities, I remarked that the Emperor held enlarged and liberal notions upon this subject, etc. I did not, however, give the facts upon which I had based this opinion, though they had interested me very much. I had learned from a reliable source, that the priest had called upon the Emperor, and after speaking of the great strides that the Protestants were making, told him that if he did not interfere to prevent it, the entire island would become Protestant. The Emperor, after having heard him through, said: "And what complaint have you to make against the Protestants? Are any of them in the prisons or work-houses? Were any of them shot in the late insurrection?" To all of which the priest was compelled to give a negative answer. "No," responded the Emperor, emphatically; "you are obliged to say *no.* You never hear of their plotting insurrections, or committing any crime. They are industrious and peaceable; the best subjects I have. I would to God the whole island were Protestant." This is but one of several facts upon which my statement was based.

But events of an entirely different character have transpired since that time; so different that, instead of what I had written, your readers ought to have read this: "The Emperor is one of the most narrow-minded bigots, and cherishes the greatest hatred to the Protestant region." Thus in this land truth turns to falsehood, like sweet milk to sour in a thunder-storm in August.

The facts I stated in a former letter in regard to the spirit of persecution that has of late been manifested by the authorities, will have prepared your readers somewhat for the above. I will now give you an account of the late events, which I have watched with the most painful interest. The present year opened most hopefully for the cause of Protestantism, and promised richer results than any that had preceded it. During the first quarter there were more than twenty accessions to the Wesleyan church, and several to the Baptist; among whom were several that the priest was pleased to style "the greatest ornaments of the Catholic church." These things thoroughly aroused the priest, and he determined to spare no efforts to arrest the progress of this work. The public sympathies were altogether with the Protestants, and the current was strongly against him, but he stemmed it with a zeal worthy a better cause.

He commenced a series of lectures, in which he assailed with all his virulence the Bible as a book for the people, and the Protestant religion. Most strangely, as well as providentially, an agent of the American Bible Society arrived with a large supply of Bibles in the midst of these lectures, which circumstance added not a little to his heat. Of course I can undertake nothing like a report of what occupied him for several evenings. His arguments and appeals were addressed to all classes; and he seems to have felt the case so important as to be worth gaining at the sacrifice of truth, honor, and common decency. He knew what would be most likely to move the Emperor and the authorities, and hence he told them that the Bible was the cause of all the revolutions and upturnings in Europe, and that the object of the Protestants in sending the Bible here was to deprive him of his throne. He said that missionaries and Bible agents were under this cover acting as secret agents of their government, and that their government paid them a premium on all the converts they gained. The effect of such statements upon these ignorant rulers may be easily conceived.

Again, to reach other minds, he spoke of the efforts to circulate the Bible in a strain of affected ridicule. Said it was a matter of speculation; the Americans would as soon speculate on the Bible and their religion as anything else. The agent of the Bible Society who had arrived was the same sort of an adventurer as those who came here with codfish and soap. He spoke of the character of the Bible; said that it was obscene and unfit for general use; that the patriarchs and others were guilty of the grossest abominations; told the parents to read the first chapter of Romans, and other passages that he mentioned, and see if such a book was fit to be read by their children. He made other remarks in regard to the Bible, entirely too low to be repeated. Nothing could be more grossly vulgar. He spoke at great length of the United States as an illustration of the evil effects of the general distribution of the Bible. There they burnt up Catholic churches and nunneries, butchered Indians, committed adultery, murder, theft, and every possible abomination, with the Bible a justification of all these enormities.

I present these statements merely as a specimen of the harangues this priest continued to make, until, in the midst of one of his raving, bellowing efforts, he ruptured a blood vessel, and was compelled to desist. Since that time, though he has resumed his duties, he has been quiet upon this subject. He promises, however, another course soon.

No one familiar with the character of this government, and the mass of the people, will be surprised at the effects of such an onset upon the Protestant cause. Notwithstanding the high character the missionaries and the Protestants had sustained up to this moment, and the respect that has been shown them since their second establishment upon the island, every effort was now made to stigmatize them as the enemies of the country, to harrass them, and stay their progress. The first movement against them on the part of the government was to cause them to be "impressed" for service in their navy. The army service here is worse than any slavery I have ever read of, but the navy is far more dreaded than the army. This results from the almost total ignorance of the people in regard to the management of vessels, and the consequent certainty that in any engagement with their enemies they would be the sufferers. To be sent on board of their vessels is regarded as a greater punishment than to be sent to their horrible prisons. I think the first Protestant sent on board was a young man who was standing on the outer gallery of the Catholic church listening to the harangue of Mr. Cessans, the priest, against the Bible and the Protestants. After the services he became engaged in a discussion on the subject with some one who knew he was a Protestant, in the midst of which he was arrested and taken to prison. The next morning the Emperor himself came down and saw him sent on board, telling him that "the man who would desert his religion would betray his country." Not long after this affair a number of soldiers surrounded the Wesleyan Chapel during a Sabbath morning service, at which I was present, and as the young men came out, took them and marched them to "La Place," from where they were sent on board without an opportunity of bidding good-bye to their friends. Others, who did not happen to be present that morning, were sought out, taken from their families, and sent on board in the same summary and heartless manner. Among these were several teachers who were engaged in the Wesleyan Free Mission Schools, including the head teacher and two assistants in the large school in the city, which numbers three hundred scholars, and another the head of a school in the interior, so that these schools were both broken up. The director of the school in the city has, through the influence of personal friends connected with the government, been since released, and the school has been again resumed.

Several others have been released through the influence of family friends, who had no sympathy with the Protestants, but yet did not wish their relatives to suffer. Indeed a persecution of a decidedly serious character here would be a very difficult matter, inasmuch as the Protestants are extensively intermarried and connected, and many Generals or distinguished persons would interfere for their friends. Protestantism has gained so firm a hold upon the country, that I have no fears of any efforts to drive it from the land.

In some other parts of the island the spirit of persecution seems rampant. At Jèrêmie, where the Wesleyans were engaged in building a chapel, they were forbidden to complete their edifice, and after this a man who was at work upon some part of it in his own yard, was seized and put in prison. Mr. Bird, the missionary here, wrote several letters to the government in reference to another chapel they were commencing in the country. As they did not reply to any of his communications, he placed copies of them in the hands of the British Consul, and through him demanded an answer. The reply sustained the proceedings of the authorities at Jèrêmie, and prohibited their proceeding with the other chapel! Such is the posture of things at present. Whereunto they will grow no one can tell. The sympathies of the intelligent portion of the population are with the Protestants, and they strongly reprobate this movement against them. But unfortunately these are not the persons now in power. The present rulers represent not the intelligent, but the ignorant portion of the island. With such tools there is no telling what the priest may do. Thus far, however, he has not been able to accomplish much. The Gospel is still preached, and the Bible distributed without interruption, though for prudential reasons it is not done as publicly as formerly.

Such have been the efforts of a priest, not directly from Rome, but one [illegible] for several years has breathed the free air of the United States. I have been confounded by those developments. I have loved to think better things of the priests of my country. I have found it impossible to sympathize with many anti-Catholic movements of the day. I thought we had fallen upon better times—that the spirit of Ximines had passed away from the earth. But from what I have seen here I am compelled to believe that there are priests in the United States, and not a few, who, if circumstances would allow it, would rejoice to reënact the scenes that must forever disgrace the name and reign of the Spanish Cardinal. True it is—and thank Heaven for it—"morning" has dawned upon the earth, but there is terrible darkness yet to be penetrated and dispelled!

Yours, H. W. P.

In the poem entitled "The Year of Sorrow—Ireland in 1849," are some strains of melancholy sweetness—for example:—

"Once more the cuckoo's call I hear,
I know, in many a glen profound,
The earliest violets of the year
Rise up like water from the ground.

The thorn, I know, once more is white;
And far down many a forest dale,
The anemones in dubious light
Are trembling like a bridal veil.

By streams released that singing flow
From craggy shelf through sylvan glades,
The pale narcissus well I know,
Smiles hour by hour on greener shades.

The honeyed cowslip tufts once more
The golden slopes;—with gradual ray
The primrose stars the rock, and o'er
The wood-path strews its milky way.

From ruined huts and holes come forth
Old men, and look upon the sky!
The Power Divine is on the earth;—
Give thanks to God before ye die!

And ye, O children, worn and weak,
Who care no more with flowers to play,
Lean on the grass your cold, thin cheek,
And those slight hands, and whispering say,

'Stern mother of a race unblest—
In promise kindly, cold in deed;
Take back, O Earth, into thy breast,
The children whom thou wilt not feed.'"

FINANCES OF THE ROMAN CHURCH.

Correspondence of the Commercial Advertiser.

PARIS, Wednesday, July 10, 1850.

A journal published in the island of Malta, and entitled *Il Catholico Christiano,* contains a curious statistical article on the revenues of the Romish clergy. The article purports to be from the pen of an Italian priest, who passed many years as curate in the Romish States. I present its statements in an abridged form.

According to the public register, the value of the real estate in the Papal dominions is 195 millions of dollars. The population being three millions, the proportion of each inhabitant would be 65 dollars. The clergy, comprising priests, monks, brothers, nuns, and sisters, numbers 60,000, or one in fifty of the population.

The real estate of the clergy is stated on the public register at $45,000,000, equal at five per cent. to an income of $2,250,000. The cattle owned by them are valued at $2,000,000, equivalent to an annual income of $100,000. The clergy own $25,000,000 of State stock, on which they receive interest. These are the amounts actually in the hands of the clergy. But they have other sources of revenue which we will now consider.

Every family wishing to make one of its sons a priest must procure him a capital of at least $500. There are in the Roman [illegible] belonging as they do to the regular orders, are not required to have a patrimony. Of the 20,000 secular priests, suppose half are beneficiaries, the capital furnished by the other half is $5,000,000, which is equal to a revenue of $250,000.

The dowry of every girl who becomes a nun must go to her convent. This sum amounts to much more than ten millions; but we take this figure as the least.

The forty thousand priests say mass every day, and only gratis on festival days. The regular price of a mass at Rome is 20 cents, but the priests rarely content themselves with this price; the festivals, furnerals, burials, elevations, and particular chapels raise the sum to at least 50 cents, but as a mass in the country costs only 15 cents, we will place the average at 20. This gives a revenue of $2,726,000 a year. But deducting six hundred thousand for masses said gratis on festivals and other days by curates, the sum is reduced to $2,100,000 a year.

When a child enters the church at 24 hours old he commences paying. The births are about 90,000 a year. At each baptism a taper weighing a pound is left, and a gift in money for the curate. The average of these gifts must be much larger, but we will place them at 50 cents, which gives an annual sum of $45,000.

The confirmation succeeds the baptism, and is said to perfect it. The dying child is confirmed at home; the others go to the church. On this occasion each child should give to the Bishop a taper worth 30 cents; and supposing that only 60,000 do so, the annual revenue from this source is $18,000.

The marriages number about 25,000 yearly. Every body knows the expense of the acts of the Chancellor, the publications of the bans or dispensations from them, the permission to marry, the certificate of confession, the present to the curate, &c. But to avoid the appearance of exaggeration, we place the revenue from this source at $25,000 only.

In the Roman States, if a person wishes to get any employment under Government—to marry, to enlist, to teach, to get a passport, and in short to do a thousand other things, he must have his certificate of baptism to put on file. As he must procure for each occasion another certificate, the same person may be obliged to procure fifty of them. The price of them is ten cents for the poor, 30 for the middling classes, 50 for the nobles, and 100 for the princes. Putting the revenue from this source at the lowest figure, we have $9,000.

The certificates of confirmation, of decease, of marriage, are also necessary, but not so often as those of baptism. The price for them is the same. The annual revenue from this source cannot be less than $9,750.

Burial expenses are exhorbitant and obligatory. The long files of priests and friars, all paid to accompany the body, the wax given to all the members of the clergy, and the tapers which are lighted in great numbers around the body, and remain for the profit of the priests, occasion an enormous expense. At Rome the most economical burial of a man of the middle class costs at least 50 dollars, and those of the rich and of the nobility cost several hundreds; but the poor give little and some times nothing. Count then for each funeral seven dollars and a half, and we have for the eighty thousand yearly a revenue of $600,000 for the clergy.

The numerous begging friars, who travel the country asking alms, must receive from the people $1,825,000.

Collections are constantly made in all the churches. The bag is handed round the church at each mass, at each elevation, some times for one madonna, some times for another; some times for one saint, some times for another; to-day for one festival, to-morrow for another—so that one must have his purse constantly in his hand. But counting only the parish churches and ten collections a year, and suppose the receipts to average two dollars, we have in the 10,000 parishes a revenue of 200,000 dollars a year.

Preaching is paid for by townships and individuals, and forms also a branch of clerical commerce. This is not the case in many parish churches, but it exists in most of those directed by the friars. Suppose that this exists in only five thousand churches, each costing only thirty dollars yearly, we have a clerical revenue from this source of $150,000.

With the exception of a few of the principal towns, all parts of the Roman States pay tithes. The income from this source must be far above $150,000, but we place it at this figure. Add to this a revenue from the seminaries and colleges of at least $15,000.

Dispensations in marriage, indulgences, privileges, particular chapels and altars, and those innumerable articles sold at the churches, at the Dataria, at the secretaryship, of briefs, of indulgences, relics, &c., form one of the best sources of the revenue of the clergy; count this at $50,000.

The Sunday before Easter the priests bless the houses of the laity, each one of whom makes them a present either in money or produce. Count this at a cent for each, and we have a revenue of $30,000.

Supposed miracles or pardons received from different Madonnas or Saints, are paid in offerings of wax, of money, or of hearts or images in silver or gold, or in jewels which become the property of the church. The revenues from this source may be placed at $75,000 yearly, although this must fall far below the sum actually received. The gifts at Rimini alone in the last two months almost equal this sum.

When any one is sick, it is the custom to get a priest to say a *triduo* to some Madonna or Saint for his cure. Some times prayers are said every ninth day. Ceremonies are performed for the dead on the seventh day, on the thirtieth, and on the anniversary. The smallest tax for the *triduo* is fixed at $3, for the ninth day ceremony at $10, and for the anniversary at $3. Supposing each [illegible] the annual receipts would be $500,000.

The *churching* of women is another source of riches for the clergy. Each one must receive the benediction and make a present. Put the total of these at the low sum of $9,000.

We do not count the receipts of the clergy arising from scapularies, girdles, rosaries, heart of Jesus, heart of the Virgin Mary, medals, &c., nor those from benedictions at the death-bed, from visits paid to the curiosities in the churches, the amounts paid by priests for advancement and for holy water; nor for the tax paid by the Jews for the privilege of living out side of the Ghetts, nor from the benedictions of new houses, of nuptial beds, of country seats, &c., nor from a hundred similar sources; nor have we spoken of the immense sums levied on the people for the construction and repair of churches, or of the revenues of the ecclesiastics, from their civil and religions functions, for instance of the provincial legates, the nuncios, the priests, magistrates, and the cardinals. We have placed the sum derived from the few sources mentioned at the very lowest figure. They may be recapitulated as follows:—

Revenues of the Clergy in the Roman States.

From	Annual income.	Capitalized at 5 per cent.
Real Estate,	$2,250,000	$45,000.000
Cattle,	100,000	2,000,000
Taxes,	300,000	6,000,000
State Stock,	1,250,000	25,000,000
Patrimonies,	250,000	5,000.000
Dowries,	500,000	10,000,000
Masses,	2,150,000	43,000,000
Baptisms,	45,006	900,000
Confirmations,	18,000	360,000
Marriages,	25,000	500,000
Certificates of Baptism,	9,000	180,000
Other Certificates,	9,750	195,000
Burials,	600.000	12,000,000
Begging Orders,	2,325,000	36,500,000
Collections,	200,000	4,000,000
Preaching,	150,000	3,000,000
Tithes,	150,000	3,000,000
Seminaries,	15,000	300,000
Profits on Sales,	50,000	1,000,000
Easter Blessing,	30.000	300.000
Miracles,	75,000	1,500,000
Triduos, &c.	500,000	10,000,000
Benedictions,	9,000	180,000
Total,	$10,510,750	$210,215,000

By this examination, it appears that the annual receipts of the Roman clergy exceed in value the sum total of the whole value of the landed estate in the Papal dominions.

READING IN CHINESE TEA-SHOPS.

The great cities of China, says Rev. Mr. Farebrother, missionary at Shanghai, are filled with readers; but, as in our own land, a vast number of the books that issue from the press are decidedly of an infidel and dangerous character. Passing through the streets at night, you see the male population spending their evenings in the tea-shops. The wealthier classes have large and beautiful places, where tea is served up splendidly. There are richly-ornamented tables, and four gentlemen sit at each. We frequently find at the end of the room a man who, with a clear and distinct voice, reads some Chinese novel. When he comes to the plot of the story, he folds up his book, puts it under his arm, and says, "If you do not pay me for my trouble, I shall go away." They then make a collection instantly. He says, "That does not pay me; you must make another collection;" and when he has got as much as he desires, he finishes his story. We were one night passing along Shanghai, and saw one of our native converts reading a book. We listened; we thought, surely he is not reading a novel. What was it? It was our Lord's sermon on the mount, which he was explaining to the people. We caught the idea, and sent this man to the tea-shop with tracts; and there, night after night, you will find him reading one of your interesting tracts; and when it is finished, he distributes a few copies to the more respectable class around him.

BENEVOLENT INSTITUTIONS IN CHINA.

In a speech before the London Baptist Missionary Society, by Rev. W. Farebrother, missionary from China, he said:—

"When at Shanghai I heard of the existence of a foundling hospital, and paid a visit to that establishment, where I found as many as forty children being educated and provided for. I have a report of the institution, and a most singular and interesting document it is. The writer of it gives the history of the charity, from which it appears to have been founded originally by a wealthy merchant, some 140 years ago, but the income from the endowment not being sufficient to meet the expenditure, there is annually an appeal made to the benevolent for its support. Then it gives the rules of the institution, the number of inmates, and concludes with the following passage: 'Let every one act from benevolent motives; let there be no compulsion.' At the end there is a list of subscribers, headed, 'Account of the good and faithful who joyfully contribute;' and then, unlike most of our societies, it appears that there is a balance in the hands of the treasurer. On one occasion I went with Dr. Lockhart into a singular building in Shanghai, which, on inquiring, we found to be the Imperial Humane Society, for the recovery of drowning persons, and upon a black board within the entrance were inscribed the names of all persons who had been rescued by its officers. Taken into one room, we found a number of couches, upon which the patients were placed, in order that means might be taken to restore animation. In another room were found some coffins, and we were told that when persons who were drowned were not claimed within twelve hours, they are buried at the expense of the institution. No sooner did the missionaries establish their medical hospital than the rumor of it reached a large city in the interior, containing a population of three millions, and they banded together and established a similar institution, the report of which has recently reached me, from which it appears [illegible] physicians to attend to the maladies of their numerous inmates. The Chinese, therefore, ought not to be spoken of as a nation of barbarians. They possess institutions which might justly be the boast of any people."

From the London Times.

THE AMERICAN UNION.

The maintenance of the integrity of the Union is to the people of the United States very like what the maintenance of the British Constitution is to ourselves. A hundred times over, in the jargon of parties, or the heat of battle, the Union has been dissolved, and the sun of the Constitution has set forever. But though this catastrophe is denounced as the inevitable result of every grand contest, in the one country as in the other—in the federal and in the constitutional monarchy—such results would be equally unwelcome and alarming to every part of the States.

The Americans use great license in what we must call amicable hostility; they fight with each other in all the ardor of the domestic passions; but they have too lively a sense of the incalculable benefits they derive from their Union to sacrifice that great political power to any accidents of occasional warfare. Nothing is more remarkable, or more creditable to the American people, than the fact that, in spite of their reckless and bold character, their wide and numerous divisions, and their unlimited freedom, these States have remained in peace with each other since the declaration of Independence. That is more than can be said of any other confederation known to history.

The Greek States of antiquity waged continual warfare with each other; the Italian States of the middle ages were incapable of a league; even in our own day we have seen one-third of the Swiss Cantons subdued by an army of their confederates; and the Germanic confederation presents a melancholy picture of an edifice in ruins. The United States alone have retained the sacred deposit of their nationul peace inviolate, under the sanction of a common respect for a supreme authority. That is their chief strength and their chief glory.

From the aggression or hostility of European powers they have nothing to fear; but if ever the evil time should come when local interests or passions prevail over the public law, and a disruption of the Union should ensue, it is not too much to predict that the whole face of the North American continent would be changed, the habits and necessities of war would predominate over those of peace, the institutions which now suit the people would become impossible or insufficient, and the New World would in time exhibit but a melancholy parody of the follies and errors which have so long afflicted the old habitations of mankind.

We have somewhere read an anecdote, which is too good to be lost, of an Irish peasant, who was advised by the priest to give up the Bible and study the fathers. "Who are the fathers? I never heard of the fathers," said the peasant. "Why," said the priest, "the fathers are St. Jerome, St. Augustine, and other saints." "I never saw them," said the poor man; "but I have the grandfathers. I have Matthew, Mark, Luke, and John, and I think the grandfathers are far superior to the fathers."

TWENTY QUESTIONS FOR EVERY CHRISTIAN.

BY A MISSIONARY.

1. Are not six hundred millions of our fellow men ignorant of the gospel?
2. Are they not in danger of perishing eternally for want of it?
3. Are they not dependent on us, under God, to supply them with this gospel?
4. Has not the Lord Jesus Christ, who died to provide salvation for us and them, directed us to convey to them the tidings?
5. Should we not be as willing to devote our lives to carrying or sending the gospel to those who need it, as Christ was to devote his life to making the provision?
6. If we refrain from many expenditures which fashion and taste plead for, will it cost us more than it did him to leave heaven and subject himself to contempt and insult, and a public execution with criminals?
7. Does he not wish us to be as benevolent as he was himself?
8. Does he not then wish us to seek the salvation of the world more than conformity to fashion, or even to comfort and convenience?
9. Dou you not commend the conduct of such men as Solomon Goodell, Normand Smith, and David Mack, who have denied themselves greatly, and given largely for benevolent objects?
10. Does not your sober reason tell you that you should imitate the conduct which you commend?
11. If you do not, and feel reluctant to do it, is it the new man or the old that is unwilling?
12. Which shall have dominion over you?
13. Is not the maxim of Howard a sound one? "Our pleasures should be sacrificed to the conveniences of others, our conveniences to their necessities, and our necessities to their extremities."
14. Would it be more painful for you to deny yourselves many comforts and conveniences for the sake of giving the gospel to the heathen, than for them to "have their part in the lake which burneth with fire and brimstone?"
15. Is not the indulgence of a desire for property, and of pride respecting dress, furniture, &c., a chief hinderance to the piety and efficiency of Christians in doing good?
16. If you do not deny yourself much for the sake of giving the gospel to the perishing, can you properly invite others to be followers of you, even as you are of Christ, in respect to your efforts to save men?
17. Do you not wish to be an exemplary Christian, so that you can invite others to fol-
18. Are you willing that any of the heathen should die without the gospel because you do not do all you properly can to give it to them?
19. Would it be wrong for you to act according to the answers you have returned to these questions?
20. *Will* you not act according to them?

COWPER'S CONVERSION.

At the age of thirty-two, Cowper's ideas of religion were changed from the gloom of terror and despair to the brightness of inward joy and peace. This juster and happier view of evangelical truth is said to have arisen in his mind while he was reading the third chapter of St. Paul's epistle to the Romans. The words that riveted his attention were the following: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Romans 3: 25. It was to this passage which contains so lucid an exposition of the gospel method of salvation, that, under the divine blessing, the poet owed the recovery of a previously disordered intellect, and the removal of a load from a deeply oppressed conscience; he saw by a new and powerful perception how sin could be pardoned and the sinner saved—that the way appointed of God was through the great propitiation and sacrifice upon the cross—that faith lays hold of the promise, and thus becomes the instrument of conveying pardon and peace to the soul.

WANTED ABOVE.—A distinguished physician of Chester county gave the following beautiful story in a letter to a friend:—"At the commencement of my practice I was called to see an Irishman's child, who was laboring under a severe attack of pneumonia. The poor little fellow grew worse and worse for several days, until on one of my visits I found him very low, his breathing extremely difficult, and the extremities almost cold. The family saw and felt deeply the danger. When I left the house the father followed me out of the door, and as I mounted my horse he said: "Dochtor, dear, do you think little Jemmy will come out of it?" I replied, "The case is very doubtful, but there is some hope." "Shure, dochtor, an' I have no hope at all; none in the world, so I hav n't. His mother an' me have often been speaking about him, so we have, and we never expected to rare him. Such childer can't be rared, they never stay long." "Why?" said I. "Ah, dochtor, you wud n't believe what taken airs he has wid him. He's wanted above among the blessed."

MAHOMED'S PREACHINGS.—His definition of charity embraced the wide circle of kindness. "Every good act," he would say, "is charity." Your smiling in your brother's face is charity; an exhortation to your fellow man to virtuous deeds, is equal to almsgiving; your putting a wanderer in the right road is charity; your assisting the blind, your removing stones and thorns and other obstructions from the road is charity; your giving water to the thirsty is charity. A man's true wealth hereafter is the good he does in this world to his fellow man. When he dies poor people will say, "What property has he left behind him?" But the angels who will examine him at the grave will ask, "What good deeds hast thou sent before thee?" [Wash. Irving' Life of Mahomed.

IMPERFECT IN ORIG

The Sabbath Recorder.

New York, August 15, 1850.

OUR ANNIVERSARIES.

The Seventh-day Baptist Missionary Society will hold its Eighth Annual Meeting with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., on Fifth-day, Sept. 12th, commencing at 10 o'clock A. M. Introductory Sermon by Wm. B. Maxson.
Geo. B. Utter, Rec. Sec.

The American Sabbath Tract Society will hold its Seventh Annual Meeting with the First Church in Alfred, on Sixth-day, Sept. 13th, commencing at 10 o'clock A. M.
Thos. B. Brown, Rec. Sec.

The Seventh-day Baptist Publishing Society will hold its First Annual Meeting with the Church at Alfred, on First-day, Sept. 15th, commencing at 10 o'clock A. M.
Thos. B. Stillman, Rec. Sec.

The Committees on Education, appointed by the General Conference and the several Associations, are requested to meet at Alfred during the Anniversary season.
By request of several Members.

TRANSLATION OF THE BIBLE.

We are willing to bear renewed testimony to the general excellence of the commonly-received translation of the Bible. We suppose it to be, on the whole, the best extant, and (as we expressed ourselves on a former occasion) "better than any one denomination would be likely to produce." By this we do not mean to assert its faultlessness, nor that it is incapable of being improved. We are satisfied that it contains defects, from some of which, if not from all of them, it might be purified, without such mighty opposition as is sometimes imagined. A jury of learned men, from all denominations, would, in our opinion, bring in a *unanimous* verdict in condemnation of some important errors which now mar its beauty; and the result would be an improved, if not a faultless, translation. Let the experiment be tried. Let us see whether, after being impanneled, and sworn to bring forth, on the best evidence given them, an exact transcript of "the words which the Holy Ghost teacheth," they would dare to conceal their meaning, or pervert them to sectarian purposes. Indeed, they could not, if they would; their denominational jealousies of one another would prevent it. And, acting under such solemn responsibilities, they would not, if they could. They would feel that the Ark of God was in their presence; and though the Dagon of sectarianism might not be completely annihilated, (its *stump* still remaining in each one's breast,) its head and hands would be cut off, and it would lie prostrate till the great work was done. It is an instructive fact, that even individuals, who have got up translations upon their own responsibility, have felt a cautious dread of being warped by their denominational prejudices. How much more might we expect this to be the case with a college of translators chosen from different sects.

We are troubled with none of the fears which seem to distress some good people when a new translation is proposed. They cry out, as if the Word of God itself was to be altered, and as if the very foundations of Christianity were about to be undermined. This is nothing new. The same panic was raised, when Jerome undertook a new translation of the Bible into Latin. Among others, the noted Augustine protested against it as prejudicial to the authority of Scripture. The translator, however, persevered, notwithstanding the storm of opposition that beat against him. The version was made and published; and, as Doctor Campbell says, "those hideous bugbears of fatal consequences, which had been so much descanted on, were no more heard of." The result, at last, was that the old Italic version went out of use, and Jerome's new version was generally adopted. Even Augustine himself ceased his opposition, and often recurred to it for aid in explaining the Scriptures.

The idea that the present translation ought not to be meddled with, because it has been the means of accomplishing so much good, is not a very rational one. We wonder that intelligent men will advance it. Have not *uneducated ministers*, also, been the instruments of great good? Have not their labors proved a blessing to multitudes of souls? There can be no doubt of it. And the time was, when people made this an argument for keeping them uneducated. But that time has gone by. Now it strikes us, that it is an argument of the same kind, which is alledged against a new translation. The old one has been the means of "making wise unto salvation, through faith in Christ Jesus, a multitude which no man can number, who are now rejoicing in heaven, and is the guide of innumerable pilgrims who are now journeying thither." We suppose that no one doubts this; and no one doubts that it will have the same effect upon many more. But did its errors contribute any thing to such a result? No, verily. These have been the source of nothing but evil, and will continue to be so, as long as they remain. God honors no other instrumentality but truth in the conversion of souls. The common translation has, indeed, done much good; but it has done it *in spite of* its errors.

We desire to see the common translation supplanted by a new and better one. We did not desire to see it undertaken by the American and Foreign Bible Society, nor by any other denominational organization. The Baptist denomination, notwithstanding their numerical and intellectual strength, could not persuade all Protestant Christendom to receive their translation as *the* reliable one. Their success in that line would be commensurate with their success in converting others to their views. It could not reasonably be expected to be greater. Our wish is for a translation which shall be generally received, and we trust that the day which shall bring it about is beginning to dawn.

We have been led to these remarks by the perusal of the Constitution of the American Bible Union, which, together with some accompanying documents, has recently been placed in our hands. We discover nothing sectarian in this new organization. It seems to afford a platform sufficiently broad for all, of whatever denomination, who desire a pure translation of the Book of God. We have not examined the documents very thoroughly; we intend to do so, when we have a little more leisure. Our present impression is, that the Bible Union is the very institution that was needed. We wish it success in its efforts "to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world." The following are among the resolutions adopted at the preliminary meeting, which, if adhered to, will make the Union just what, in our opinion, it ought to be:—

"*Resolved*, That it is our duty to form a voluntary association for the purpose of procuring and circulating the most faithful versions of the Sacred Scriptures *in all languages*.

"*Resolved*, That in such an association we will welcome all persons to coöperate with us, who embrace the principle upon which we purpose to organize, without regard to their denominational positions in other respects."

BRITISH CORRESPONDENCE—No. 9.

Matters in the Church of England—The Sunday Postal Delivery, &c.

Glasgow, July 26th, 1850.

The bullying Bishop of Exeter has been completely beaten. He has at last sent into the Court of Arches the Presentation, and Mr. Gorham will, it is intended, be immediately inducted to the living, there to teach that baptismal regeneration is an ecclesiastical figment. Even at last the Bishop has yielded with but a bad grace. To the annoyance of the Judge, he had sent it in with *a protest*—no previous intimation of his design having been given. Dr. Fust refused to have any thing to do with this unwonted appendage; and as the Bishop had held out to the very last hour, Dr. Addams, who appeared for him, had to consent to the protest being disannexed, to save his client from the consequences involved in "a contempt of Court." Before it was dissevered, Addams pled hard to have the union of protest and presentation retained, blandly intimating that it was only *explanatory*. It would not, however, do; and, considering that this is the only one of the courts in which the Bishop had previously obtained a favorable decision, and that the only Judge in it is a layman sitting as the nominee of the Primate and [illegible] Dr. Fust showed more decision, and even appearance of temper, than was to have been expected.

The Bishop's Protest has been published in the daily journals, and is something more than "explanatory." A few such explanations might "unfrock" him, to use the language of a former female head of his church. It boldly declares, that any Archbishop, or Bishop, or any official of either, who shall institute Mr. Gorham, "will incur the sin of supporting and favoring the said heretical doctrines," and renounces and repudiates all communion with any one who shall do so. Now this seems altogether unreasonable. It would have been less inconsistent, if it had been sent *instead* of the presentation, but as an accompaniment to it, is wholly inexcusable. Why, any Archbishop, or Bishop who shall, either personally or by proxy, institute Mr. Gorham, will only be perfecting in his own department, what Exeter has, however reluctantly, prepared for him. Is it then reasonable, in one who has all his life manifested a readiness to fight, but who has on this occasion himself yielded rather than suffer, to turn round upon a more peaceable man, and say that unless he shall take the hazards the other has avoided, all communion with him shall be renounced and repudiated? It is indeed understood, that the Archbishop of Canterbury is prepared to dispense with Exeter's favor, if this must follow, by expediting the induction; while the Bishop, it is said, will again be called to the hateful task of presenting another heretic in his diocese—since he prefers doing so, even under protest, to resignation. The Crown, it is announced, has appointed to the valuable living of Stoke Climsland, another firm opponent of the doctrine of Baptismal Regeneration.

In these circumstances, we need not wonder, in the present state of the Episcopal Church, that there should be many ready to sympathize with the Bishop of Exeter, and who see their cause to be in jeopardy. A public meeting was accordingly intended to have been held in London some time ago, but was postponed, it is understood, till the courts should have given a decision. This meeting took place on the 23d instant. More cards having been issued than the Hall could contain, a separate place was used for what may be called a supplemental meeting, at which the same resolutions were adopted, after speeches of similar tenor. Although the principal meeting was presided over by a London merchant, of no extensive fame in connection with ecclesiastical matters, it had one of the Bishops present, and the great majority of those attending were clergymen—circulars having been extensively addressed to country clergymen, calling for their presence, and offering or promising payment of their traveling expenses. The second section had a member of Parliament for chairman, and the notorious Dr. Pussey as one of the speakers. He quoted from statutes of the reign Elizabeth, which he asserted gave power to the church (meaning, of course, the heads of our unscriptural hierarchy,) to determine what is and what is not a heresy. The Romanizing dignitary may sigh for a return of the time when the Church had and exercised the power of imprisoning, burning at the stake, and hanging on the gibbet, those who spoke openly of her corruption; but those who love the law of the Lord, and prefer a "thus saith the Lord" to any canon of the Apostacy, will deprecate such ascendancy. These Tractarian meetings, like their favorite Bishop, "protest" against the decision which offends them; and they also petition the Queen, praying that questions of appeal touching the doctrine of the church of England may be referred to the "spirituality of the Church of England," and that ancient synodical functions may be revived. This seems to mean that the power which the English section of the church of Rome was permitted to exercise, but which was absorbed by the King when the Pope was rejected, may now be returned to the Episcopal church, independently of her acknowledged earthly head. Their protests and petitions united are not likely to procure them this in the present day. They ask for the coöperation of their friends and adherents, both in England and Scotland, to enable them to obtain this as the State Church, but give no intimation of a design to leave, even if they fail so to secure it.

One result of this case, and of its numerous appeals, is to give to the members of the Church, whether *Evangelical*, as the one party have styled themselves, or *Tractarian*, as the other party have been called by their opponents, a true knowledge of their position as a church in regard to the State. Their hands are absolutely tied against the power of reforming. Not only must each individual's faith be squared with this creed of the church, if he mean to be at all honest with himself; but the meaning of that creed, and the latitude allowed in regard to its doctrines, are to be determined absolutely by men who may neither know or profess to know any thing about religion. The Judicial Committee of Her Majesty's Privy Council—chosen, we may believe, for other qualifications than their religious attainments—it is now ruled, form the Court of final appeal in cases involving the most vital truths. This is the unanimous opinion of all the Judges of the several courts whose decision Exeter has elicited. And as that Committee might sanction any doctrinal error, so also may they, as in this instance they have done, pronounce views of the most opposite character, and doctrines mutually destructive to be equally accredited in the church whose faith they regulate. We regard the Liturgy as, in great measure, if not entirely, bearing out the views for which these Tractarians thus contend; but whether this or the opposite be the truth, we may ask of what value such creeds prove in preserving the faith of the people adhering to them? And, accustomed as we have been to hear eulogies of the apostolical succession, we may wonder at the fulminations of the contending parties in this case, each regarding the other as heretics, with whom it is a duty to have no fellowship; yet bound they are to each other through their mutual connection with the State; and so bound they seem intending to remain. Even the sympathizers with the Bishop of Exeter give no indication of present disruption. One at least of the speakers at the meeting, apprehensive apparently of imprudence, urged the avoidance of what might tend to separation. The two parties, at deadly enmity to each other's views of divine truth, shall thus remain in fellowship, and both in connection with the State, which is distrustful of them both.

There is no deliverance yet by the Government upon the Sunday Postal Question, nor is this to be expected, in the circumstances, during the sitting of Parliament, which, however, is evidently progressing fast to a close. The Glasgow Free Church newspaper of this day intimates, however, that the churches here are sending Memorials to Lord John Russell, urging upon him a continuation of the present regulations; and the columns of the paper contain a letter by an Irish clergyman pressing all the churches there to do the same. On the other hand, the Times, two days ago, contains an advertisement giving the names of thirty-five gentlemen, (including nine Members of Parliament,) who "have consented to act upon the Committee for relieving the public from the late mischievous arrangements." A central public meeting, it is intimated, will be held next week, and provincial ones afterward, *if necessary*.

The Sunday Trading Bill has passed the second reading, some of the members who voted for this avowing their intention of proposing modification of details when it came into Committee.

A Lochlomond steamer having struck upon a sunken rock in that romantic fresh water lake, had well nigh occasioned again great loss of life. Another steamer being at hand, all were saved ere the vessel sunk. But eighteen lives have been lost by an explosion of "fire damp," in a coal pit near Airdrie, about ten miles east from Glasgow, occasioned, it is believed, by a want of the usual care.

Very contradictory accounts have recently been published respecting the state of the potato crop. Now it seems quite evident that the blight has commenced extensively in Ireland, and partially in both Scotland and England—another sore affliction.

J. A. BEGG.

EDUCATIONAL CONVENTION.

The New York State Teachers' Association held a two-days' Convention in this city last week, which was attended by about one hundred delegates from various parts of the State, and by numerous distinguished educators from other States. A prominent object of this Association is to perfect the organization of Teachers' Associations in every county in the State. Each County Association, on presenting a certificate of its organization, will become an auxiliary of the State Society; and it is made the duty of every such County Association to present to the State Association, at each annual meeting, a brief Report, stating the average wages of teachers, and such other items of information upon the subject of education as will enable the Association to judge of the practical working of our school system.

Besides a large amount of extemporaneous discussion, the Convention was entertained and instructed by several written addresses from persons previously appointed to deliver them. Mr. T. W. Valentine, of Albany, read an address or lecture on "The Peculiar Duties and Responsibilities of Teachers at the Present Time." Prof. Taylor Lewis, of Union College, lectured an hour on "The Synthetical and Analytical Modes of Teaching." And Address on "The Training of the Moral Faculties," was delivered by Prof. J. B. Thompson, of New York city. Mr. D. P. Lee, of Buffalo, gave a lecture on "The Profession of Teaching," which is highly spoken of. Hon. Ira Mayhew, late Superintendant of Public Instruction in Michigan, made some interesting statements in regard to the educational interests of that State. M. Henri Herzel, of Switzerland, who is visiting the United States for the purpose of witnessing the operation of our educational system, was also among the speakers. Several of the lectures, as well as full minutes of the proceedings, are to be printed for general distribution.

The following preamble and resolutions in regard to the Free School Law, were adopted by the Convention, after a good deal of discussion:—

Whereas, The blessings of education should be universally extended, especially in this highly-favored Republic, whose stability or downfall depends upon the proper use or abuse of the elective franchise; *and whereas*, an enlightened free system of instruction seems absolutely necessary in order to thoroughly accomplish so desirable a result, therefore,

Resolved, That this body recommend their fellow teachers in the State, and their fellow citizens generally, to give their ayprobation and support to the Free School Law again to be submitted for their decision.

Resolved, That an important principle is embodied in said law, viz., *education for all*; and hence, whatsoever defects may be found to be connected therewith should not be permitted to sacrifice a high educational principle, but should undoubtedly be remedied by legislation.

SCENERY ALONG THE LINE OF THE NEW YORK AND ERIE RAILROAD.

After being jolted and jostled over hill and dale in a stage-coach, I stepped on board the cars from the ashes of Corning in ruins. Soon the "Old Iron Horse"—thanks to the learned blacksmith, or some one else, for the name—gave a clear, shrill whistle, which is to say, "Clear the track for old Ironsides;" and, suiting the action to the word, we found ourselves moving rapidly forward. On the starting of a train, everything is instantaneously changed from dull monotony to rapid motion. Trees, houses, villages, vales, and mountains, go darting by with the celerity of thought. Every object forms a center around which all other objects seem to move in concentric circles. Partaking of the scene and movements around, one feels new life and animation. He breathes with a short, hurried breath; his pulse has a quicker beat. It would naturally be expected, that both men and beasts living along the line of railroads would be more active and energetic than those not privileged with the influence exerted by the quick prancings and fiery snortings of the iron horse.

A ride down the Chemung Valley, on a bright summer morning, is delightful. The broad plain, dotted with smiling farms, luxuriant with grain and grass waving in the breeze; the river meandering quietly along through field and grove; the snug little farmhouse, the stately mansion, the thriving villages—the whole skirted by majestic hills, swelling up on either side—present a picture at once rich and pleasing. As we dashed along, occasionally plowing our way through moraines, and slight inequalities of ground—for old ironsides abhors going up hill and down, as much as nature used to abhor a vacuum—the ever-changing scenery presented a most perfect panaroma. This is a rich farming valley. The shrubbery delighted me, being mostly of nature's own setting.

Such is the scenery until reaching Binghamton. Soon after passing this place, the vallies begin to contract, and we found ourselves fast ascending into more exalted regions. The gently sloping landscapes give way to dark ravines, dashing torrents, cooling breezes, and beetling mountains—scenery most fit for poets, orators, and painters, provided it is not so high up, nor so secluded, but what civilization can take root sufficient for the growth of such natural productions. One moment we were threading our way along a narrow defile—the next winding along the side of some craggy precipice; a yawning gulph far below on one side—trees towering far above on the other; anon we hung suspended over a deep, dark chasm, the diminutive tree-tops appearing far below. The iron horse seemed to give a louder whistle than ever, and to step with a prouder tread, and man himself, at such times, is almost led to exclaim, "How mighty are the works of man!" But before it fairly escapes his lips, he finds himself closely hemmed in by towering rocks, that look down upon him in silent grandeur, and he involuntarily exclaims, "What is man!"

The summit attained, we began to descend into the valley of the Delaware. With our descent the rain began to pour in torrents. The clouds capped the highest mountain peaks. On one side flowed the quiet river; on the other, rocks walled up far above us, whose time-worn, moss-covered brows mark the silent, solemn march of years. Cascades came leaping and bounding down the rocky steeps in the wild glory of sportive youth, dashing themselves into foam and spray long before they reach the bottom. It is at such times as these that one feels upon his soul the impress of the beautiful, the grand, the sublime. His spirit bows in humble reverence before the throne of Omnipotence. Communion with such scenes tends to assimilate the feelings and affections to the great prototype of all beauty. The man who has no love for the beauties of nature's scenery, has a spirit whose motions are dull and sluggish. His mind is imperfectly developed or miserably distorted. He is deprived of one of the grand charms of life. Nature never intended that man should pass among her woods, her vallies, and her streams, unmoved. She captivates with beauty, appalls with darkness, cheers with sunshine, moves with harmony, softens, subdues, wins him with emotions of wonder, reverence, and love. He feels that "to every atom of matter is added an atom of joy." The soul enchanted with such beauties involuntarily wishes that they might always continue, and feels an instinctive clinging to life; but, unbidden, there comes the chilling thought that, however long these beauties may remain, the eye that beholds them must soon pass away. He feels that—

"Yon sun, that now *my* bosom warms,
Shall shine—but shine on other forms;
Yon groves, whose choir so sweetly cheers
Me now, shall sound on other ears;
The joyous lamb, as now, shall play.
But other eyes its sports survey;
The stream I loved shall roll as fair,
The flowery sweets, the trim parterre,
Shall scent, as now, the ambient air;
But where the hand that trimmed it?—where?

The truths of religion—the Christian's hope, alone is able to remove the cold chill from the spirit—to point the struggling soul away to the joys, the splendor of heaven, of which those of earth, that now surround him, are only a faint foreshadowing. Animated by the hope that religion inspires, he becomes "an expectant of immortality." Joy thrills his soul at the prospect of passing from earthly to heavenly beauties.

After leaving the Delaware, we passed into a more level section of country. This was soon crossed, and we plunged into the deep, narrow gorges of the Highlands. Here nature is presented in a tumultuous aspect. Rivers, rocks, hills, and dales, are thrown together in indiscriminate confusion, presenting a scene wild and spirit-stirring. Passing rapidly through these, the old iron horse stood by the noble Hudson. He breathed easier. His day's work was done.

J. M. A.

Another Martyr to his Faith.—An act of religious persecution in Sweden has just come to light, says the Watchman and Reflector. The established religion there is Lutheranism. By law, a person who abandons this for any other communion, is punished with confiscation and exile. A Baptist missionary, by the name of Frederick Olans Nillson, has been subjected to the above *punishment* for having freely avowed his convictions that infant baptism is merely a human institution, not commanded by Scripture, that baptism should only be administered to men arrived at a full knowledge of Christian doctrine; and then only by immersion of the whole body in water, and that the communion can only be received worthily by such. He was also accused in the Royal Consistory Court of having caused himself to be rebaptized at Hamburg, of having founded a society there, of having been received in Sweden as an elder and teacher of the Baptists, of having caused forty-seven or forty-eight persons to receive his doctrines, and form a separate congregation, and of having administered to them baptism and the holy communion. He was accused of having persisted in the dissemination of these doctrines after having been admonished by the Chapter of Gotheborg. For these manifold heresies against the Established Church of Sweden, and misdemeanors against the Code of Offenses, he was condemned to be banished from the kingdom.

Brown University.—At the adjourned meeting of the Corporation of Brown University, held August 1, 1850, the Finance Committee reported that $108,000 had been subscrib[illegible] toward the fund for enlarging the course of studies in Brown University. It is one of the conditions of the subscription, that nothing can be collected unless the whole amount ($125,000) be subscribed on the fifth day of September next. On the other hand, it was evident that unless the contemplated changes were commenced with the next collegiate year, the whole plan must be abandoned. The Corporation, therefore, resolved to proceed, relying solely on the liberality of their fellow citizens. The following officers were accordingly elected:

- Rev. Asahel Kendeick, D. D., of Madison University, Professor of Greek.
- William A. Norton, of Delaware College, Professor of Natural Philosophy and Civil Engineering.
- John A. Porter, of the Lawrence Scientific School, Professor of Chemistry applied to the Arts.

[Providence Journal.

Baptism of a Jew.—On Sunday, July 21st, says the N. Y. Recorder, the Broadway Baptist church was densely crowded to witness the baptism of John Griffith, a converted Jew, by the pastor of the church, the Rev. Dr. Dowling. Previous to going down into the water, this interesting Christian Israelite gave a succinct account of his early history, and conversion to the faith of Jesus, the Messiah. His views of salvation by grace, and of justification by faith in the atonement and righteousness of our Lord Jesus Christ, were peculiarly evangelical and clear. The piety, humility and pathos that pervaded his address, gained him an entrance to the hearts of his hearers, and brought tears to many of their eyes. Mr. Griffith, who has enjoyed the advantages of the German Universities, and is a gentleman of finished education and fluent address, is now engaged as a missionary and agent in the service of the American Society for Meliorating the Condition of the Jews.

Indian Missionaries.—The Monthly Meeting of the Children's Missionary Society, connected with Rev. Mr. Burchard's church, in 13th street, N. Y., on Sunday, is said to have been very interesting. The children were addressed by Miss Mary Powell, a Cherokee lady, who has acted as a voluntary missionary to various tribes in this country and Canada, for the past fourteen years. Her address was characterized by all the fanciful imagery peculiar to Indian eloquence. She was accompanied by Miss Now-ne-ke-she-joke, or the 'sun in the center of the sky,' niece to the renowned Chippewa Chief, Black Hawk. This lady had been converted to christianity but about eighteen months when she first began to learn the English language. She made a brief address in very good English, closing with two Indian airs in her native tongue. The collection for the day, $10,50, was given to them in aid of their efforts. They are about to visit the Chippewas on a missionary tour.

Female Medical College.—The first session of the "Female Medical College of Pennsylvania" commences in Philadelphia on the 14th of October next. The following named gentlemen compose the Faculty of the Institution:—

James F. X. McCloskey, M. D., Prof. of Institutes and Practice of Medicine.

C. W. Gleason, M. D., Prof. of Physiology and Surgery.

Josh. S. Longshore, M. D., Prof. of Obstetics and Diseases of Women and Children.

A. D. Chaloner, M. D., Prof. of Chemistry.

N. R. Moseley, M. D., Prof. of Anatomy, General, Special, and Surgical.

M. W. Dickeson, M. D., Prof. of Materia Medica and Therapeutics.

It is stated that gentlemen will not always fill these important stations in the College; but ladies, when fitted by medical education and talent, will occupy the chairs.

Public Schools in New Hampshire.—It appears from the Annual Report of Commissioners of Common Schools in New Hampshire, that the number of school districts reported is 2,167—the number of scholars above four years of age who attended school "two weeks or more," in the course of the last year, was 78,863. The amount of money received by the school districts for the support of schools was $174,517. This is equal to a cost of $2 21 for each pupil. In Portsmouth the amount of money is in proportion of $3 52 for each scholar. In Manchester $3 46; Nashua $2 1 5; Somerworth $3 02.

Riot in New York.—The tailors of New York have for some time past been on a strike for higher wages. One day last week a large number of them assembled around a house in 38th Street, and attempted to take away a quantity of unmade clothing which they alledged was to have been given out by sub-contractors at less than the rates. So much disturbance was created, that a strong body of police was sent among them, when a regular fight occurred, in which several persons were wounded, two of whom have since died. Thirty-eight of the rioters were arrested, most of whom have been committed for trial, in default of bail.

Denominational History.—In answer to numerous inquiries upon the subject, we take this method of repeating, that the Publishing Society contemplates issuing, as soon as practicable, a History of the Seventh-day Baptist Denomination. Arrangements have already been made by the Board for the preparation of the work; but as much research will be required to render it complete in all points, it is not possible now to say at what time it may be expected to appear.

Neander Dead.—Johann August Wilhelm Neander, the well-known theological lecturer and ecclesiastical historian, died at Berlin, Germany, about the 15th of July, in the 63d year of his age. He was a Jew by birth, but was converted to Christianity when seventeen years of age, since which he has been a very decided and able advocate of evangelical doctrines.

The New Cabinet.—Several changes have been made in the Cabinet at first announced as having been appointed by President Fillmore. It is now full, and stands as follows:—

Secretary of State—DANIEL WEBSTER, of Mass.
Secretary of the Treasury—THOS CORWIN, of Ohio.
Secretary of the Navy—WM. A GRAHAM, of N. C.
Secretary of War—CHAS. M. CONRAD, of La.
Sec'y of Interior—THOS. M. T. McKENNON, of Pa.
Postmaster General—NATHAN K. HALL, of N. Y.
Attorney General—JOHN J. CRITTENDEN, of Ky.

Missionaries Sailed.—The ship Argo, from Boston for Calcutta, took the following missionaries:—Rev. H. G. Shaw and lady, Rev. L. G. Hay and lady, Rev. R. S. Fullerton and lady, Rev. D. E. Campbell and lady, Rev. I. H. Orbison, and a native Hindoo.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Aug. 5.

After the consideration of other morning business, the Senate resumed the consideration of Mr. Cass's resolution in relation to the exercise of civil authority by military officers except under act of Congress. Mr. Davis, of Miss., made a speech in opposition to the resolution, and then its further consideration was postponed.

Mr. Pearce, of Md., introduced a bill for the settlement of the boundary of Texas, proposing to pay Texas $10,000,000 for that portion of New Mexico claimed by her, and lying north of 30° 30′; the money to be appropriated by Texas to the payment of debts incurred by her in the prosecution of her war of Independence.

The California Bill was then taken up, and pending a motion for the engrossment of the bill, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House, after some unimportant transactions, went into Committee of the Whole, laid aside the California Bill, took up the Post Office Appropriation Bill, and talked out the day, but did nothing.

IN SENATE. THIRD-DAY, Aug. 6.

Mr. Clemens's resolutions of inquiry into the propriety of conferring on Gen. Scott the brevet rank of Lieutenant General, was considered and adopted.

The bill relating to the settlement of the Texas boundary was taken up, and made the special order for to-morrow at 11½ o'clock.

The bill for the admission of California was taken up. Pending its consideration, a Message was received from the President of the United States, communicating the letter of Gov. Bell in relation to the Texas dispute, and a copy of President Fillmore's reply thereto.

Gov. Bell's letter states that in February last he dispatched a special Commissioner, with full power and instructions to extend the civil jurisdiction of Texas over the unorganized counties of El Passo, Worth, Presido, and Santa Fé, situated upon its northwestern limits—that said Commissioner has reported that the military officers employed in the service of the U. States, stationed at Santa Fé, interposed adversely with the inhabitants to the fulfillment of his object, by employing influence in favor of the establishment of a separate State Government east of the Rio Grande, and within the rightful limits of the State of Texas—that, therefore, he wishes to know whether or not the officer in question has acted in this matter under the orders of his Government, and whether his Proclamation meets with the approval of the President of the United States.

President Fillmore's Message sets forth his reasons for considering New Mexico as no part of Texas, and his determination to sustain the citizens of New Mexico against all attempts of Texas to usurp authority there. At the same time it urges upon Congress the importance of an early settlement of the boundary of Texas and New Mexico, for doing which it expresses the opinion that Congress is now in possession of all necessary facts.

HOUSE OF REPRESENTATIVES.

The Post Office Appropriation Bill was taken up in Committee of the Whole, and during its discussion the Message of the President was received and read, and after some rather spicy remarks from Southern members, it was ordered to be printed, and referred to Committee of the Whole.

IN SENATE. FOURTH DAY, Aug. 7.

After the consideration of morning business, the Senate took up Mr. Pierce's Bill for the settlement of the boundary of Texas. Mr. Underwood spoke in opposition to it. The bill was then laid aside without any progress, and the California Bill taken up, upon which Mr. Yulee, with occasional interruptions, spoke throughout the session.

HOUSE OF REPRESENTATIVES.

The House passed a Resolution calling on the President to communicate to the House, if consistent with the public interests, the amount and nature of our claims against Portugal, and all correspondence relating thereto.

The Post Office Appropriation Bill was then taken up, and after adopting one or two unimportant amendments, the Bill was passed.

IN SENATE. FIFTH-DAY, Aug. 8.

Mr. Cooper presented memorials from the iron workers of Pennsylvania, praying for a change in the Tariff. The memorials were referred to the Finance Committee.

The Bill for the settlement of the Texas boundary was taken up, and several amendments offered and rejected; after which a Message was received from the President explaining an item in his Texas Message, and then the Senate adjourned.

HOUSE OF REPRESENTATIVES.

Mr. Bissell, from the Select Committee on the memorial of Miss Dix, made a report, accompanied by a bill granting ten millions of acres of public land for the benefit of the indigent insane of the several States, to be apportioned according to the ratio of representation under the the next census. No action taken.

The Oregon Land Bill was then taken up and passed. It creates the office of Surveyor General of the Public Lands in Oregon, and provides for the survey and makes donations to settlers of the said public lands.

The Civil and Diplomatic Appropriation Bill was read, and Mr. Brown of Miss. made a speech on the President's Message, which lasted till the hour of adjournment.

IN SENATE. SIXTH-DAY, Aug. 9.

Mr. Pearce's Bill, fixing a boundary between Texas and New Mexico, and paying Texas ten millions for relinquishing her claim to the territory North and West of that line, was then taken up, and remarks were made by Messrs. Winthrop, Underwood, Clemens, Mason, Foote, Butler, and others; after which the bill was passed by a vote of 30 to 20.

HOUSE OF REPRESENTATIVES.

A resolution was adopted calling on the Secretary of the Navy for all correspondence and information in regard to the visit of the U. S. ship Preble to Japan, for the release of 16 American seamen held in prison by the authorities at Nagasaki.

The house then went into Committee of the Whole on the Civil and Diplomatic Appropriation Bill, and spent the session in wrangling about Slavery, Texas and New Mexico.

IN SENATE. SABBATH, Aug 10.

The Revolutionary and Naval Pension Bills were passed without opposition.

The California Bill was then taken up, and Mr. Yulee resumed his speech.

HOUSE OF REPRESENTATIVES.

The House, in Committee of the Whole on the Civil and Diplomatic Appropritaion Bill, listened to speeches by Messrs. Houston, Moore, and Harrolson.

European News.

The steamer Cambria, from Liverpool, arrived at Boston on the 8th, with news from Europe one week later.

The Portuguese Government having declined to accede to the demands of the American minister, he has demanded his passports, and advertised his household furniture for sale. The American Squadron was still in the Tagus, and Mr. Clay intended to leave Lisbon on the 19th. It remains to be seen whether our squadron in the Tagus will at once attempt hostile measures toward Portuguese commerce, or await further orders from Washington.

Actual hostilities have been recommenced between Denmark and the Duchies, the latter being declared in a state of blockade. An action took place between a Danish man-of-war and a German steamer, Bonne, on the 21st, in which the former suffered considerable injury, and was forced to retire. On land, the hostile armies were, at last dates, face to face; and as the King of Denmark intends severe coërcion, backed by the active support of Russia, and the passive support of the other great powers, including England, there remains no doubt that a severe conflict will ensue.

The news of the death of Pres. Taylor produced a great sensation in England. The leading journals devote much space to reviews of his character and exploits, in which they pay a just tribute to his worth and fame.

In consequence of the death of the President of the United States, the President of the French Republic will go into mourning for one month. A grand solemn service will be performed at Notre Dame, and for ten days the national flag will have crape attached.

The definite effect of the new Electoral Law of France is now known, and it has been ascertained that the number of electors in France, which in 1848 amounted to 10,500,000, has been reduced to 3,250,000.

A dreadful accident happened at Frankfort, July 17. A new and magnificent building, lately erected in the suburb of Sachsenhausen, devoted to public amusements, and known as the Felsenkeller, or cellar in the rock, fell in with a terrible crash, about 4 o'clock. Sixteen persons are known to be buried in the ruins.

Four Days Later.

The U. S. Mail Steamer Pacific, which sailed from Liverpool July 31st, arrived at New York on Sunday evening last, having made the voyage in 11 days and 7 hours, against constant head winds.

The Pacific brings four days later news. The most important item relates to a battle between the Danish and Schleswig-Holstein armies, in which seven thousand were killed and wounded. The account is as follows:—

On the 25th of July the two armies met, and after some skirmishing a regular engagement ensued, in which the Danes were victorious. The battle began at dawn of day and lasted eleven hours. The Danes attacked with about 25,000 men, and the insurrectionary army was about 20,000 strong. The center of the Schleswig-Holsteiners, under Gen. Willisen, occupied the village of Idstedt, a little distance north of the town of Schleswig. The Danes attacked both wings of their enemies, and after a combat, which continued for eight hours, brought all their disposable strength against the center of Willisen's troops, and at length forced him to return through Schleswig, toward Rendsburg. By dates from Hamburgh of the 27th, we learn that the killed, wounded, and missing, in the battle of Idstedt, are now stated at 7,000, of which the greater share has fallen on the Danes. The numbers in action are estimated at 40,000 Danes and 30,000 Holsteiners. The *Boersenhalle* states that Gen. Von Willisen refused to accept the Danish General's offer of three days' truce. On the 26th the Danes had advanced to within a few miles of the Eider, near Cropos. Of the sixteen guns at Ekenford, the Holsteiners carried off two and spiked and abandoned the rest.

From Turkey we have intelligence that a terrible and destructive conflagration has reduced the city of Samara, Government of Simtirsk, to ruins; 33 stone houses, and 486 houses built of wood, have been destroyed. The church, the residence of the ambassador, of the municipal and judicial authorities, the prison, the hospital, the post office, 126 corn magazines, &c., have been destroyed. Fears are entertained of the olive crop of Turkey proving in some degree deficient.

THE OVERLAND EMIGRATION TO CALIFORNIA.—A letter to the St. Louis Republican, dated Fort Laramie, July 1, says:—For a few days past the emigration has very sensibly diminished, but still the road is thronged, and a large crowd is yet behind. Up to last evening the number of names registered at this place was 38,312. The number of wagons 8,773. Making a small allowance for those who have not put down their names, we shall have about 40,000 for the number of those who have passed this point. The leading trains passed here two months since, and must now be in the vicinity of Sacramento. Between that point and this, there is one continuous line of gold-diggers dragging its slow length toward the Pacific. From the scarcity of provisions among many of the emigrants, there can be but little doubt that the suffering will be frightful in the California mountains. The sickness this season has been much more fatal than it was last. A gentleman just from the frontier, states that he counted no less than six hundred and forty-five new graves along side the road. Most of the sickness has been produced by inattention to diet, want of proper clothing, and drinking stagnant water.

Nineteen Days Later from California.

By the steamer Cherokee, which arrived at New York last week, we have news from San Francisco to July 1. The Cherokee brought about two and a half millions of dollars in gold dust.

A great excitement has existed throughout California on account of discoveries said to have been made in the vicinity of Gold Lake. The story proving a humbug, some of the pretended discoverers stood in imminent danger of being lynched. Marysville was almost depopulated by the means.

San Francisco is said to be rapidly recovering from the effects of the late fire. The burnt district will soon be covered with fire-proof brick buildings.

The assessment troubles were coming to a close without injurious results; many of the tax collectors having given up the attempt, being convinced that the tax is too high, and that it cannot be successfully collected. All agree that a lighter scale of taxation would have been readily assented to and paid by the great mass of foreign population.

But little is doing in the mines. The waters in the rivers and large gulches are yet too high, and in the small ravines too little, for successful operations.

With the exception of a number of frightful murders committed in the southern mines, we hear of but very little disturbance throughout the whole mining region.

Immigration is pouring into the country, through San Francisco, as rapidly as ever.

The mail received at San Francisco on Sunday, June 23, by the California, was, perhaps, the largest ever carried by one vessel at any one time. The whole number of large and well filled bags amounted to one hundred and sixty-one or two.

A robbery of $32,000 in gold was perpetrated on the Isthmus, while the mule train was passing from Panama to Chagres. The robbers made their appearance, and took possession of the mule which was laden with three boxes containing the above amount.

Previous to the sailing of the Cherokee from Chagres, the brig Nathan C. Ely was wrecked on a reef near Old Providence; the captain and crew left her in two boats, each of which contained five persons; but one of them succeeded in landing at San Juan. The vessel was a total loss.

HURRICANE IN THE WEST INDIES.—Capt. Loring, of the bark J. W. Blogett, from St. Martins, July 19, reports a terrible hurricane there, and in the adjoining Islands, on the 11th and 12th July. It commenced at 2 P. M. on the 11th, blowing with great fury from the North, causing the inhabitants to fly for refuge to places promising the greatest security from the elements. It raged until midnight, when it ceased for an hour, and all nature seemed profoundly silent; it then recommenced from South-west, and continued until 5 o'clock the next morning, when the ruins of a number of buildings were found strewn in every direction. All the shipping in the harbor suffered severely. Several English vessels were wrecked. The inhabitants have sustained considerable loss. It is supposed no salt can be made for four or five years. The depth of water in the salt ponds is nine feet, by reason of the rains. The former depth was fourteen inches. Salt has risen from 19 to 30 cents per bbl. Several lives were lost in the harbor. The Government of St. Barts have been obliged to contribute to the sustenance of the distressed. The loss at St. Barts is $40,000. Accounts from Antigua, St. Kitts, &c., state that they had the hurricane equally severe.

COUNTERFEIT LAND WARRANTS.—Thompson's Bank Note Reporter says that some twenty to thirty counterfeit Warrants have been sold in Wall-st. They are an imitation of the red check letter sheet, and purport to be issued recently. Most that we have seen are to B. F. James, of Shelbyville, and the assignments purport to be made and acknowledged in Indiana. The preparation for this swindle has been cautiously executed, and as the filling up and assignment of Warrants are easily varied, it is to be presumed that the counterfeiters are trying their hands in other places with varied emissions of the same kind. We have seen no fraud so dangerous for a long time.

SUMMARY.

Suydam, Sage & Co., heavy dealers in flour and provsions, failed last week owing, it is stated, to some large speculative operations in flour, which turned out unfavorably, and to extensive losses in the recent fire at Oswego. The amount of their liabilities is vaguely stated at about $2,000,000, The amount of their paper afloat in the street is reported about $300,000. One item of their assets consists of 250,000 barrels of flour, and another of 300,000 bushels of wheat, they being the largest holders in the market. Their loss at Oswego was $50,000.

A daughter, aged 12, of George Grissel of Rensselaer, Ind. committed suicide on the 23d ult. by hanging herself. She had accidentally broken a crock and was afraid of punishment. She dressed herself in suitable burial clothes, and telling her little brother that "she never would break another crock," she got upon the bed, tied a bridle to the joist, fastened it around her neck, and jumped off. Her brother succeeded in replacing her upon the bed, but she jumped off the second time, and before he could obtain assistance she was dead.

Owing to the protracted session of the Michigan Convention, the State Treasurer has suspended the payment of the certificates of members, beyond the first sixty days of the session, which expired on the 1st inst. The amount paid and payable up to that time will absorb all, and perhaps more than all the available means of the State Treasury that can be relied on before the meeting of the next Legislature.

On the 1st ult., the contractors for the U. S. mail service between Santa Fe and Independence, Mo., were to start their first stage from the latter point. A stage drawn by six mules is to leave Independence and Santa Fe on the first of every month. The trip through is expected to be made in from twenty to twenty-nine days. A strong escort is to attend each stage, and several stations have been prepared for relays and provisions.

A North-Western (Ohio) Teachers' Institute is called to assemble at Maumee City on the 26th inst., adjourning, after one week's session, to Perrysburg, where it will sit another week. More than one hundred teachers are said to have promised to attend. On the Board of Instruction, we remark the names of Teachers from Massillon, Sandusky City, Michigan, and New York.

In Canada the harvest has been got in generally in good order. In some localities the late heavy showers gave the farmer trouble, but did little injury to the crop. The yield has been very large, and the berry presents the finest appearance. There will be a large surplus to dispose of. The Spring crops of every discription are good—potaoes will be abundant and free from disease.

The American Pomological Congress will meet at Cincinnati, on the 11th, 12th and 13th of September next, the time of holding the Ohio State Fair. Ample arrangements are said to be in progress of preparation for the occasion, and fruit growers will be afforded an excellent opportunity for exhibiting specimens of their productions.

A resolution has been submitted in the Michigan Constitutional Convention, to inquire into the expediency of the formation of a Territorial Government for the Upper Peninsula, (on Lake Superior,) and its ultimate admission in the Union as a State, with the assent of the people of the State of Michigan and of Congress.

The Wheat and Corn crops of the West promise to be extremely abundant; and the reports from the Valley of the Genesee of the damage which has occured to the Wheat crop yet ungarnered, and which may affect the yield materially, have caused the best kind of Flour to be held more firmly. This, however, is but a small exception to the general reports of the crop now harvesting.

The carriage which is to be used at the coronation of the Emperor of Austria, says a letter from Vienna, was made in the reign of Charles, for the marriage of his daughter, Maria Theresa. Since that time it has been used for the coronation of the Emperors. The gilding alone cost 180,000 florins. The paintings on the door are by Rubens, and cost 60,000 florins.

Capt Wood, of the schooner Mary Elizabath from Port au Priuce, which place she left on the 19th of July, reports that a brother of the governor of that place was publicly shot on the day before Capt Wood left, for having "openly spoken against the preceedings of the President." The report sounds like an exparte statement.

On the 4th inst., a son of Mrs. Ruth Merrill of Hampstead, about 13 years old, snapped a pistol several times at a squirrel, but, not succeeding in discharging it, snapped it at his companions, who immediately fled. He then pointed it towards himself, and once more snapped it, when the powder took fire, and the contents of the pistol were lodged in his body, causing instant death.

Mrs. Rachel Datton, her son Nathan Datton, and a man named Slaughter, were killed by the same stroke of lightning at Ashton, [illegible] 4 P. M. on the 3d inst. They were attending an auction. Several other persons were prostrated, and some injured, by the shock. The house where they were was also injured.

The Twenty-first Anniversary of the American Institute of Instruction will be held at Northampton, Mass., on the 13th, 14th, and 15th insts. Interesting lectures and discussions may be expected, with free accommotdaions for ladies.

John E. Bean, whose arrest at Geneva, on a charge of robbing the Post Office at Geneva has been committed for trial in default of bail to the amount of $2,500.

The eldest son of Rev. Robert Baird of Yonkers was drowned in the river opposite that place on Tuesday evening while bathing.

Rev. A. G. O. Dwight and family have taken passage in the bark Stamboul, to sail from Boston for Smyrna.

The Watertown Jeffersonian states that within the memory of the oldest inhabitant the crops in Jefferson County, N. Y., never were better than at this time; it is estimated that the product of 1850 will exceed that of 1849 more than one-half.

Benjamin Wilcox, a drunkard of Tonawanda, Bradford Co., Pa., being intoxicated, killed his wife by stabbing her to the heart. When arrested he attempted to commit suicide.

A work-shop connected with the New York State Prison at Sing Sing was burned on Sixth-day last, and about $30,000 worth of property destroyed, of which some $12,000 is lost to the State.

On Sixth-day evening last, the locomotive, tender, and sprinkler, of a train of cars on the Hudson River Railroad, were dumped through a drawbridge at Yonkers, and nearly ruined. No lives lost.

The New York City Hospital has lately been much improved, and when the alterations now in progress are complete, will accommodate a much larger number of patients than at present. The number of inmates is now about 350. Out of 3,323 patients treated there last year, only 361 died.

At St. Louis, on the 15th ult., eleven men, working upon a sewer in Bridge street, were sun-struck, and five of them died instantly. On the 16th, nine more were struck, one dying instantly.

Littlefield, witness in the Parkman murder case, has, according to the Boston Daily Mail, been offered the sum of $5,000 to travel six months with an exhibition of a couple of full-length wax figures of the late Dr. Parkman and Prof. Webster.

A complete list of the letters lying uncalled for in the post office at San Francisco for the three months ending July 1, occupies four full pages of the California Courier.

The new law, excluding small notes of other States from circulation in Pennsylvania, goes into effect on the 21st of the present month.

The Standard estimates the population of Syracuse at 20,000 to 21,000. Five years ago the population was only 9,600.

Mr. Barnum announces that Jenny Lind, the Swedish Nightingale, will make her first appearance before a New York audience on or about the 18th of September.

Ex-Gov. Bibb and family, says the *Toledo (O.) Blade*, are in town, on their way to settle in Illinois. The Governor some years since made a purchase of a large tract of land between Chicago and Galena, for a friend, with a view of locating a Welsh colony. His friend, not liking the climate of that region, has exchanged with the Governor, who goes there with his family for the purpose of farming on a large scale.

The Menominee Indians are about to be removed from the vicinity of Green Bay, to a district North of the Crow Wing River. A delegation of the chief men of the tribe reached Lancaster, Wis., July 19, *en route* to the new country, for the purpose of locating their residences, selecting farms, &c. The nation numbers about 2,500, and has resided near Green Bay for 200 years.

From a private letter, dated Middle Fork, June 16, 1850, we learn (says the Jersey City Sentinel) that the prize fighter, Yankee Sullivan, has met with an untimely end at Sacramento City. The writer says that Sullivan assaulted a man by striking him a blow with his fist, when a pistol was immediately leveled at the bully by the assaulted, and fired, thus hurrying him into eternity.

Messrs. Maunsell, White & Son, of New Orleans, who have been Gen. Taylor's agents for 20 years, contradict the statements relative to his pecuniary affairs, and assert that he leaves in bank stocks and other valuable property to the amount of $200,000. He never gave a note in his life, and died without owing a dollar.

The cholera is decreasing in Mexico, though increasing along the Gulf. At Mexico the total number of cases from June 25 to August 6 was 2,000, deaths 1,234; 286 cases and 176 deaths per day. From the beginning of the epidemic till July 2, the total number of cases in that city was 15,000, and of deaths, a little more than 6,400.

A dispatch to the Rochester Democrat, dated Buffalo, August 7, 3 P. M., says, that the steamboat Lexington was run into last night off Coneaut by the propeller Allegheny. She was immediately towed into Coneaut Harbor by the propeller, where she soon after sunk. No lives were lost.

New York Markets—August 12, 1850.

Ashes—Pots are in demand at $6 12; Pearls 6 00.

Flour, &c.—There is more doing in Flour, though not much change in price. State and Western range from 4 44 to 5 00; pure Genesee is held at 5 75 a 5 87. Rye Flour is scarce, and brings 3 00. Jersey Meal 3 12.

Grain—There is but little Wheat offering, and prices are firm; an inferior lot of Genesee sold at 1 25; Upper Lake 90c. Corn, 65c. for Western mixed, and 65c. for round yellow. Rye 63½c. Oats 37 a 40c. for Jersey, 39 a 43c. for Northern.

Provisions—Pork, 8 39 for Prime, 10 39 for Mess. Beef, 5 00 a 6 00 for Prime, 8 00 a 10 25 for Mess. Beef Hams are dull at 12 00. Cut Meats are quiet at 5½ a 6¼c. for Hams, and 3¾ a 4c. for Shoulders. Lard is quiet at 6¾c. Butter is firm at 10 a 13½c. for Ohio, and 10 a 16c. for Western. Cheese is dull at 4 a 6c.

Tallow—Is in active demand and prices are a shade better; sales 7 a 7¼c. Country is scarce and wanted.

Wool—There is a good demand for Domestic, and holders are firm. The sales of the last four days have been 25,000 lbs. full blood Merino and Saxony Fleece at 41 a 43c.; 20,000 lbs. ¾ Merino 37 a 39c.; 15,000 lbs. ¼ Merino and small lots low mixed qualities 34 a 36½c.; and 5,000 lbs. No. 1 Pulled 34c.—all cash.

DIED,

At the residence of Deacon Nathan Maxson, in Milton, Rock County, Wisconsin, MAXSON GREEN, of Alfred, Allegany Co., N. Y., on the 28th of July, 1850, and his wife, LYDIA, on the following day. Brother and sister Green were on a visit to their friends in Wisconsin, and the time of their intended sojourn was nearly expired, when, on the morning of the 28th, about 3 o'clock, they were both seized with diarrhea, he very violently, accompanied with cholera spasms. The aid of three of our best physicians was immediately called, but the physicians' skill, and all the care and solicitude of kind friends, were of no avail; life rapidly ebbed, and at 6½ o'clock the following evening Bro. Green's spirit fled, and left its former tenement a lifeless lump of clay. The attack on sister Green was not so violent, and did not assume an alarming character until she discovered that he must die; then her disease almost immediately assumed a deadly cholera character, and on the following morning, at a quarter before ten o'clock, the scenes of the present life closed upon her, and those on the other side of Jordan opened to her view. The physicians pronounced these cases cholera. It is believed that Bro. Green was about 63 years of age, and that his wife was in her 62d year. The writer is not acquainted with the time when they first consecrated themselves to the service of their Redeemer, but believes it was in early life. Of their exemplary piety and benevolence, it is superfluous to write, as "their praise is in all the churches." They were accounted pillars as well as ornaments in the Church of Alfred, where they were members. They were ready for every good work, and their house was the home of the pilgrim. The missionary cause was especially dear to them, and it is understood, that they designed that their property, after their decease, should be devoted to that cause. It is believed they died, as they had long lived, with full and unshaken confidence in the merits of the Lord Jesus Christ. S. COON.

MILTON, Wis., July 31st, 1850.

LETTERS.

H. W. Stillman, C. S. Jones, Russell Hoag, I. D. Titsworth, Silvanus Carpenter, A. S. Davis, A. B. Burdick, J. M. Allen, Elias I. Maxson (right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Sam'l Merritt, Jr.,	Hopk'n, R. I.	$2 00	to vol. 7	No. 52
Arnold Hiscox,	"	2 00	" 7	" 52
Jared Barber,	"	4 00	" 7	" 52
Peleg Saunders,	"	2 00	" 7	" 52
Emily H. Babcock,	"	2 00	" 7	" 52
Elias Saunders,	Westerly, R. I.	2 00	" 7	" 26
Jacob Ayers,	"	1 00	" 7	" 26
C. N. Chester,	Rockville, R. I.	2 00	" 6	" 52
Geo. T. Collins,	Woodville, R. I.	1 00	" 7	" 34
John Batty,	Mystic Bridge, Ct.	2 00	" 6	" 52
Abel S. Randolph,	Shiloh, N. J.	2 00	" 7	" 52
Christopher Vincent,	Milton, Wis.	1 00	" 6	" 52
Anna S. Davis,	Philadelphia, Pa.	2 00	" 7	" 52
Lucy Carpenter,	Stephentown,	2 00	" 7	" 52
Russell Hoag,	Cowlesville,	2 00	" 7	" 8
Elias I. Maxson,	West Genesee,	2 00	" 7	" 52

Of Jos. Langworthy, Locustville, R. I., on Fund, $25 00

BENEDICT W. ROGERS, Treasurer.

Receipts for the Missionary Society.

The Treasurer of the Seventh-day Baptist Missionary Society acknowledges the receipt of the following sums towards the Shanghai Chapel, through T. B. Brown, agent:—

Wm. M. Rogers, New York,	$100 00
Benedict W. Rogers, "	100 00
Clark Rogers, "	50 00
Thomas B. Stillman, "	50 00
Caleb Sheppard, Shiloh, N. J.	50 00
D. A. F. Randolph, "	50 00
Ellis A. Davis, "	50 00
David Dunn, New Market, N. J.	50 00
John D. Titsworth, Plainfield, N. J.	50 00
Geo. Greenman, Mystic Bridge, Ct.	50 00
Clark Greenman, "	50 00
Thomas S. Greenman, "	50 00
Asher M. Babcock, Pawcatuck, R. I.	50 00
Welcome Stillman, "	50 00
Pawcatuck S. D. B. Female Benevolent Society,	50 00
T. & J. W. Potter, Hopkinton, R. I.	50 00
P. Babcock & B. Bentley, "	50 00
Waterford S. D. B. Sewing Society,	50 00
David Rogers, Waterford, Ct.	50 00
Oliver Maxson, " part payment,	15 00
Wm. Maxson, " "	25 00
Horatio S. Berry, Pawcatuck, R. I., "	25 00
S. P. Stillman, "	25 00

A. D. TITSWORTH, Treasurer.

Notice.

To the Churches of the Western S. D. B. Association:

DEAR BRETHREN,—You are hereby notified, that your contributions to the funds of your Associational Mission are greatly needed, and you are desired to foward them as soon as convenient; and if an opportunity shall not sooner present itself, will you bring them in at the time of our Anniversaries in September

N. V. HULL, Secretary.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

Notice.

THE Yearly Meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the 1st Seventh day Baptist Church in Hopkinton, R. I., commencing on Sabbath, August 31st, at 10½ o'clock A. M. It is earnestly hoped, that on the services of this annual convocation, the blessing of God may be invoked by the churches which compose it—that by it the bond of union and Christian fellowship among the churches may be strengthened, and the general interest of the Redeemer's kingdom promoted. Brethren and sisters, let us each labor to bring with us a sanctified offering to present before the Lord. 3t

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 and 8½ o'clock A. M. and 4½ o'clock P. M. Time, about 8 hours.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays. Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted.) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave [illegible] or by the New Jersey Railroad, foot of Cortland st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6 10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M.A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

THE AMERICAN ADVERTISER,

A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business. PRALL, LEWIS & CO., Publishers,
76 Nassau-st., N. Y.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

A Valuable Farm for Sale.

THE subscriber offers at Private Sale his Farm, situate near Shiloh, Cumberland County, New Jersey, containing 107 Acres of Good Land, in a high state of cultivation, having carted on it within the last 4 years, about 1,000 loads of good shell marl, near 2,000 bushels of lime, besides ashes, guano, and poudrett without measure. There is on said Farm a new and substantial Dwelling House, built of the best materials and by good workmen. two stories high, with a good cellar. Size of the house 32 feet by 28 feet, with kitchen and bath-room attached, 17 by 28 feet, a good well of water, a cistern holding about 30 hogsheads of water, with a pump in the kitchen, very convenient for washing and supplying the bath-room. A large barn, stabling and hay house, wagon house, wash and wood house, and other out buildings. all fitted up within four years. Two Young Apple Orchards of choice fruit, besides an old orchard of natural fruit; also a variety of other fruit trees, such as peaches, pears, plums, &c. There are also two Good Tenant Houses, with good wells of water at their doors, newly fitted up, and so arranged on the Farm that it can easily be divided into two if desired

Said Farm is handsomely located, within half a mile of the village of Shiloh, N J., where is a post office, and the Greenwich stage running through regular to Philadelphia; within three miles and a half of Bridgeton, the county town, where the steamer Cohansey plies daily to Philadelphia, and within two miles and a quarter of Roadstown.

The Union Academy is located in its immediate vicinity, the design of which is to prepare students for college. Over a hundred were in attendance the first year, which has just closed. A large brick building is now being fitted up for its accommodation. There has been a large sum of money subscribed to procure apparatus and material for an Agricultural Department, and fitting up a Chemical Laboratory, which will go into operation this fall, the only institution of the kind all West Jersey.

The above advantages make the said Farm a desirable location. Property in the vicinity is rising in value constantly.

For further particulars, inquire of the subscriber on the premises. Terms made easy.

I. D. TITSWORTH,
SHILOH, July 31, 1850. Postmaster at Shiloh, N. J.

Miscellaneous.

From Sartin's Magazine.

The Rabbit on the Wall.

BY CATHARINE ALLAN.

The cottage work is over,
The evening meal is done;
Hark! through the starlit stillness,
You hear the river run.
The cotter's children whisper,
Then speak out one and all,
"Come, father, make for Johnny
A rabbit on the wall."

He smilingly assenting,
They gather round his chair;
"Now, grandma, you hold Johnny—
Don't let the candle flare."
So speaking, from his fingers
He throws a shadow tall,
That seems, the moment after,
A rabbit on the wall.

The children shout with laughter,
The uproar louder grows,
E'en grandma chuckles faintly,
And Johnny chirps and crows.
There ne'er was gilded painting,
Hung up in lordly hall,
Gave half the simple pleasure,
This rabbit on the wall.

Ah! who does not remember
When humble sports like these,
Than many a costlier pastime
Had greater power to please?
When o'er life's autumn pathway
The sere leaves thickly fall,
How oft we sigh, recalling
The rabbit on the wall.

John Charles Fremont.

BORN IN SOUTH CAROLINA, JAN., A. D. 1813.

The feet of three men have pressed the slopes of the Rocky Mountains, whose names are associated for ever with those vast ranges: Humboldt, the Nestor of scientific travelers; Audubon, the interpreter of Nature; and Fremont, the pathfinder of Empire. Each has done much to illustrate the Natural History of North America, and to develop its illimitable resources. The youngest of all is likely to become as illustrious as either, for fortune has linked his name with a scene in the history of the Republic, as startling to the world as the first announcement of its existence. To his hands was committed the magnificent task of opening the golden gates of our Pacific Empire. His father was an emigrant gentleman from France, and his mother a lady of Virginia. Although his death left his son an orphan in his fourth year, he was thoroughly educated; and when at the age of seventeen he graduated at Charleston College, he contributed to the support of his mother and her younger children. From teaching mathematics he turned his attention to civil engineering, in which he displayed so much talent that he was recommended by Mr. Poinsett, Secretary of War, to Nicollet as his assistant, in the survey of the basin of the Upper Mississippi. Two years he was with that learned man in his field of labors, and won his applause and friendship. On his return to Washington he continued his services to the geographer for two years longer, in drawing up from his field-book the great map which unfolded to science the vast tract they had explored. Thirsting for adventure, he now planned the first of those distant and perilous expeditions which have given luster to his name. Having received a lieutenant's commission in the Corps of Topographical Engineers, he proposed to the Secretary of War to penetrate the Rocky Mountains. His plan was approved, and in 1842, with a handful of men gathered on the Missouri frontier, he reached and explored the South Pass. He achieved more than his instructions required. He not only fixed the locality and character of that great Pass, through which myriads are now pressing to California—he defined the astronomy, geography, botany, geology, and meteorology of the country, and designated the route since followed, and the points from which the flag of the Union is now flying from a chain of wilderness fortresses. His Report was printed by the Senate, translated into foreign languages, and the scientific world looked on Fremont as one of its benefactors. Impatient, however, for broader and more hazardous fields, he planned a new expedition to the distant Territory of Oregon. His first had carried him to the summits of the Rocky Mountains; Wilkes had surveyed the tide-water regions of the Columbia River; between the two explorers lay a tract of a thousand miles which was a blank in geography. In May, 1843, he left the frontier of Missouri, and in November be stood on Fort Vancouver, with the calm waters of the Pacific at his feet. He had approached the mountains by a new line, scaled their summits south of the South Pass, deflected to the Great Salt Lake, and pushed examinations right and left along his entire course. He joined his Survey to Wilkes' Exploring Expedition, and his orders were fulfilled. But he had opened one route to the Columbia, and he wished to find another. There was a vast region south of his line, invested with a fabulous interest, and he longed to apply to it the test of exact science. It was the beginning of winter. Without resources, adequate supplies, or even a guide, and with only twenty-five companions, he turned his face once more toward the Rocky Mountains. Then began that wonderful expedition, filled with romance, achievement, daring, and suffering, in which he was lost from the world nine months, traversing 3,500 miles, in sight of eternal snows; in which he explored and revealed the grand features of Alta California, its great basin, the Sierra Nevada, the valleys of San Joaquin and Sacramento, exploded the fabulous Buenaventura, revealed the real El Dorado, and established the geography of the western part of onr continent. In August, 1844, he was again in Washington, after an absence of sixteen months. His Report put the seal to the fame of the young explorer. . . . . He was planning a third expedition while writing a history of the second; and before its publication, in 1845, he was again on his way to the Pacific, collecting his mountain comrades, to examine in detail the Asiatic slope of the N. A. continent, which resulted in giving a volume of new science to the world, and California to the United States. We cannot trace his achievements during the war with Mexico, nor will future times inquire how many, nor how great battles he fought. After the conquest of California, Fremont was made the victim of a quarrel between two American commanders. Like Columbus, he was brought home a prisoner, over the vast territory he had explored; stripped by a court-martial of his commission as Lieut. Colonel of Mounted Riflemen, and reinstated by the President. Fremont need ed justice, not mercy, and he returned his commission. His defense was worthy of a man of honor, genius, and learning. During the ninety days of his trial, his nights were given to science. . . . . Thus ended his services to the Government—but not to mankind. He was now a private citizen, and a poor man. Charleston offered him a lucrative office, which he refused. He had been brought as a criminal from California, where he had been Explorer, Conquerer, Peacemaker, Governor. He determined to retrieve his honor on the field where he had been robbed of it. One line more would complete his surveys—the route for a great road from the Mississippi to San Francisco. Again he appeared on the far West. His old mountaineers flocked around him, and with 33 men and 130 mules, perfectly equipped, he started for the Pacific. On the Sierra San Juan, all his mules and a third of his men perished in a more than Russian cold; and Fremont arrived on foot at Santa Fé, stripped of every thing but life. It was a moment for the last pang of despair which breaks the heart, or the moral heroism which conquers Fate itself. The men of the wilderness knew Fremont; they refitted his expedition; he started again; pierced the country of the fierce and remorseless Apaches; met, awed, or defeated savage tribes; and in a hundred days from Santa Fé, he stood on the glittering banks of the Sacramento. The men of California reversed the judgment of the court-martial; and Fremont was made the first Senator of the Golden State. It was a noble tribute to Science and Heroism. . . . . His name is identified for ever with some of the proudest and most grateful passages in American history. His 20,000 miles of wilderness explorations, in the midst of the inclemencies of nature, and the ferocities of jealous and merciless tribes; his powers of endurance in a slender frame; his interpid coolness in the most appalling dangers; his magnetic sway over enlightened and savage men; his vast contributions to science; his controlling energy in the extension of our Empire; his lofty and unsullied ambition; his magnanimity, humanity, genius, sufferings, and heroism, make all lovers of progress, learning, and virtue rejoice that Fremont's services have been rewarded by high civic honors, exhaustless wealth, and the admiration and gratitude of mankind. [Gallery of Illustrious Americans.

Elisha K. Kane.

Our readers have already been apprised that an Arctic expedition, intended to search for the missing Sir John Franklin, has been fitted out by the munificence of Mr. Grinnell, a New York merchant, and has started under auspices of the general government; which, by authority of Congress, has consent ed that the officers of our navy shall lead the daring enterprise. Among these officers we observe the name of Surgeon Elisha K. Kane, son of Hon. John K. Kane, of this city, who volunteered for the service, and is now principal surgeon of the expedition. We saw the announcement of his name among the officers with surprise. He has long been suffering from a combination of infirmities, the result of a series of adventures, such as few men living have undergone, and such as still fewer would voluntarily embark in out of pure love of danger, and the spirit of seeing wonders and the peculiarities of other parts of the globe. Having enjoyed the acquaintance of this brave young man, we are able to state what follows of his career, even if we should use that which was communicated to us in semi-confidential interviews. No American of his age has ever seen so much of the perils of the world, or of the world itself.

He was surgeon of the American legation to China, and on his way to the celestial regions he spent some weeks on a foot-tramp through the orange groves of Brazil, and about a month in tiger-hunting near Bombay. Hence, after a dozen unsuccessful attempts to smuggle himself into the forbidden lands of China, he went over to the Phillippines, and by the aid of the good monks of the interior of Manilla, explored its fastnesses and volcanic wonders. He was the first man to descend into the great crater of the Tael, lowered down two hundred feet over the brink by a bamboo rope tied round his middle, and brought back a bottle full of its sulphur waters, burning off his boots in the lava cinders. Leaving China, after a second visit, in which he encountered ship-wreck, he passed to India as physician of the Dremendhar Dagore, and was palanquined for some three months through the wonders of its mountain architecture, the ancient glories of Candy, the stupendous passes of the Ghant country, visiting Madras, Pondicherry, and every spot that we have read of in the trial of Warren Hastings.

Next, to Upper Egypt and Abyssinia, crossing the desert on his camel to the basis of Jupiter Ammon, climbing at break-neck risk to the topstone of sounding Colossus of Memnon, and exploring the tombs of the Pharaohs for a fortnight or three weeks with Professor Lepsius and his associates. Wrecked again while passing down to Alexandria, he pushed across to Greece, and traversed every scene of classic interest, climbing to the Hippocrene Spring, and sleeping on the shore of Marathon. He returned by Italy, France, and England, only to rest a few weeks, before a cruise on the coast of Africa. Renewing here some acquaintances which had been formed in Brazil, he was allowed to inspect the entire machinery of the slave trade, and to pass up into the interior, under the firman of Desouza, the great intermediary between the chiefs of the slave-making districts and the Brazilian carrier.

The coast fever was his pay for this trip, and he was sent home by Commodore Read, an invalid. Imperfectly patched up from the effects of this visitation, he volunteered for service with the army in Mexico, and was ordered with dispatches on a dare-devil race, through the country our troops had left, to overtake Gen. Scott. Availing himself, at Perote, of a miscreant escort of jail birds that Gen. Worth had employed as a spy company, he got into a series of fights, in the last of which he received the swords of Gen. Gaona and Gen. Torrejon, and had his horse killed under him, and was himself desperately wounded, while protecting the lives of his prisoners against his own men. Since then he has been cruising, and practicing hydrography on the coast survey, up to the moment of receiving his telegraphic dispatch, accepting his urgent proffer of services for the Arctic expedition. He had the rice fever in the Canton river, the plague in Egypt, the yellow fever at Rio, the congestive at Puebla, and the African fever on the coast. These, and wounds, and an organic desease of the heart, which he has had from boyhood, have been his preparations for the hazards he is encountering now.

Altogether his history is eventful and thrilling for so young a man, and induces us cordially to hope that he may return from his last adventure with new honors and a restored constitution. [Phil. Pennsylvanian.

Tunnelling the Alps.

The Sardinian Government is devising means for introducing a railway communication with France and Northern Europe, by means of a tunnel through 'the everlasting Alps.' A railroad is already in progress, and nearly completed through a portion of the kingdom, to connect Turin, the capitol, with the port of Genoa on the Mediterranean, and the contemplated tunnel is only wanted to divert the internal trade and intercourse of Europe in that direction. The machinery referred to in the subjoined notice by the Philadelphia Evening Bulletin, was invented expressly for the work by Chevalier Maus, a distinguished engineer in the service of the Sardinian Government:—

To give an idea of the nature of the great seven mile tunnel through the Alps, we are enabled to inform our readers, from descriptions given in English journals, that, in its progress, the tunnel must pass under some of the most elevated crests of Mont Cenis—one in particular, where there will be 4,850 feet of mountain, capped with eternel glaciers, overhead, at the middle of the tunnel; so that not only will the workmen and machinery in construction, and the passengers and trains in transit, be buried to that depth in the heart of the mountain, but all idea of shafts, either to facilitate excavation, or to promote ventilation, must be out of the question. The breath of life itself must be respired, from either extremity, with artificial aid, in the shape of currents of fresh air transmitted, and of foul withdrawn, by mechanical apparatus ever at work, at least during excavation; which is also itself to be effected by machinery of a new and simple nature, worked by water power of mountain streams, whereby the trains are also to be run through the tunnel, which ascends, from the northern or Savoy side, at Modena, all the way to its exit at Bardonneche, with a gradiant equal to 19 in 1,000. The machine, once presented to the rock, projects into it simultaneously four horizontal series of sixteen scalpels, working backwards and forwards by means of springs cased in, and put in motion by the same water power. While these are at work, one vertical series on each side works simultaueously up and down, so that together they cut four blocks, or rather insulate four blocks on all sides, except on the rock behind, from which they are afterwards detached by hand.

It has been already ascertained that each of the two machines at the opposite sides of the tunnel, will excavate to the extent of 22 feet a day, and it is estimated that the whole excavation will be completed in four years. The gallery to be perforated by the machines will be 13 feet wide by 7 feet high, and this once cut through, the bore will be enlarged by ordinary means to 25 feet in width and 19 feet in hight, and a double line of rails laid. The estimated cost of this great tunnel is only 13,804,942f., or about $2,700,000. It is to be immediatly commenced at the north entrance.

On the Use of Mules.

1. Mules, on a general average, live more than twice as long as horses. They are fit for service from three years old to thirty. At twelve a horse has seen his best days and is going down hill, but a mule at that age has scarcely risen out of his colthood, and goes on improving until he is twenty. Instances are recorded of mules living sixty or seventy years, but these are exceptions. The general rule is that they average thirty.

2. Mules are never exposed to diseases as horses are. Immense sums of money are annually lost in the premature death of high-spirited horses by accident as well as disease. This results from the next consideration, which is that—

3. Mules have organs of vision and hearing far superior to the horse. Hence they seldom shear, and frighten, and run off. A horse frightens, because he imagines he sees something frightful, but a mule, having superior discernment, both by the eye and ear, understands everything he meets, and therefore is safe. For the same reason he is surer footed, and hence more valuable in mountainous regions, and on dangerous roads. I doubt whether on the Alpine paths a mule ever made a misstep. He may have been deceived in the firmness of the spot where he set his foot, but not in the propriety of the choice, all appearances considered.

4. The mule is much more hardy than the horse. A pair of these animals, owned by a neighbor of mine, although small in size, will plough more land in a week than four horses. Their faculty of indurance is almost incredible.

5. Another very important fact is, that in the matter of food, a mule will live and thrive on less than one half it takes to keep a horse. The horses of England, at the present time, are consuming grain, which would save the lives of thousands of British subjects. In a national point of view, the agricultural interest is so great, that the greater the demand for grain of all kinds, the better for the farmer. But yet individual farmers, who are in debt, and whose land is not improved, would find it profitable, in the course of ten years, to have the labor of a full team, and save one half and more of the food necessary to keep it up, as might be the case in substituting mules for horses. [Farmer and Mechanic.

THE MECHANICAL LABOR ON A NEWSPAPER.—Few persons have any idea of the vast amount of mechanical labor, independent of the mental exertion, which is required in the production of a newspaper. The London Times, with its mammoth supplement, has 72 closely printed columns, which contain 17,500 lines, made up of more than a million pieces of type. Thirty-four thousand copies of this paper and supplement have been printed in about four hours. The greatest number ever printed in one day was fifty-four thousand, and the paper used weighed seven tons, the usual weight being four and a half tons. The surface printed every night (with a single supplement) is thirty acres, the weight of type in constant use is seven tons, and 110 compositors and 25 pressmen are constantly employed.

Trip to St. Peters River.

From the St. Louis Republican, July 26.

The steamer Anthony Wayne returned night before last from another voyage to the wild waters of the Upper Mississippi. During the excursion, with a large party on board, the boat ascended to the mouth of *Blue Earth River*, a tributary of the St. Peters, and distant more than two hundred miles from the junction of the Mississippi and St. Peters. The voyage is described as truly delightful at this season of the year, and the scenery was the most romantic that eye ever beheld. After proceeding as far up the St. Peters as it was deemed practicable or prudent to venture, a disembarkation was made *a la Columbus*, and the following inscription, painted on a neat sign board, was reared on a gigantic monarch of the forest, in honor of the discovery.

"*Steamer Anthony Wayne, Dan. Able, master*, July 19, 1850; 200 *miles from the Mississippi, and about as high as steamboats usually go.*"

From this point the boat turned about, and made a rapid descent, reaching St. Paul on the 21st. The St. Peters and Mississippi were unsually high; and for several days there was more water in the former than had been known for twenty years. The Wayne took advantage of this, and was therefore enabled to reach a much higher point than a steamboat had ever gone before. A large party of ladies and gentlemen were on board from St. Paul, Mendotah, and Fort Snelling, and enjoyed the trip heartily. Beside, the boat had a considerable quantity of freight for the *Six Villages*, and other Indian towns, being the first ever shipped by steamboat up that river. The water was very high, the banks and bottoms being overflowed for miles, and the poor Indians came in for their share of trouble, having lost nearly all their patches of corn, potatoes, melons, &c., and by this calamity it is thought that much suffering will be entailed upon them during the coming Winter.

Remarkable Phenomenon.

We are indebted to Mr. John Spalding for the following interesting particulars of a singular phenomenon that took place at Two Heart River, on the southern shore of Lake Superior. About 11 o'clock in the day of the 18th June, Mr. Spalding's attention was attracted to a slight agitation of the water near the shore, and very soon he saw, with surprise, the land suddenly rising out of the water a few rods from the shore, and within a stone's throw of himself. The beach opposite was also raised up at the same time to a hight of some 12 feet. The new island is round and about 150 feet in circumference, and is raised above the water about six feet, and the rise on the beach, which is wide at this place, is of about the same size and looks like a hillock of sand. The new island was at first covered with sand and pebbles like the bottom of the lake, but the waves have dashed over it since and washed it down to a black clay. The water was about five feet deep where the island was formed, and a boat had passed over the very spot not five minutes before its formation. A few rods from the beach, back on the rise of ground, a great depression of the earth took place, as remarkable as the upheaving in the water. A circular spot of ground, some 50 rods in circumference, covered with trees, was suddenly sunk down to the depth of 20 feet below the surface. A number of Indians who were encamped near this place were very much frightened at this strange manifestation of the power of the "Great Spirit," and fled from the place in great terror, and could not be persuaded for some time to visit the spot. No agitation of the earth, or shock or noise took place, and the cause must have been much less powerful than the internal convulsions of the earth that usually attend such phenomena; and still it is worthy the notice and consideration of geologists and scientific inquirers after truth.

Russia and its Emperor.

This year, it is said, the Emperor Nicholas will either resign the crown or perish. Such a prediction, so positively asserted, might savor of childishness if uttered in the garb of prophecy, but those familiar with the secret history of Russia know well that beyond the period of 25 years no Emperor is allowed to reign in that land. There is, or at least has been hitherto, a power behind the throne which none of the sovereigns have been able to resist or evade. The dreaded family of the Orloffs are the hereditary ministers of that power. The unenviable distinction is theirs to be by proscriptive right the agents specially employed. Alexander occupied the throne for the restricted period—and perished. Diebitchz fell into disgrace. One of the Orloffs appeared in the camp. Soon after the General was reported dead. Who next? was the question in men's mouths. Duke Constantine died suddenly. Orloff still remained, and only departed when the Dutchess was announced as having suddenly died. The maxims of state policy which animate the ancient nobles of the Empire, impose upon Nicholas a duty he dare not despise—that duty is to resign or accept his fate. A few months will confirm a prediction not thoughtlessly uttered. [Tribune.

Kidnapping a White Man.

Our usually quiet little *ves a vis*, Aigiers, was quite stirred up by a curious affair which occurred on Saturday last, says the New Orleans Delta of July 23. A man named Hall, a negro trader, went across the river in pursuit of a light mulatto slave who had escaped from his master in North Carolina. On inquiring of some mischievous negro for a person of the description of him he was in pursuit of, Hall was pointed to an individual of dark complexion, who sat in the bar-room of Saliot & Rivoil. Approaching him, Hall asked, sportively, to see his wrist, and while making some remarks about his shirt sleeves, slipped a pair of handcuffs on his arms, and then commenced dragging him toward the river. The poor fellow, thus unceremoniously treated, who proved to be a well-known French or Creole citizen of Algiers, of the name of Hippolite Lieutand, immediately raised a cry for help, and a crowd gathered around them. "Come along," cried Hall; "I know you well; you belong to Colonel ——, of North Carolina." "*Je ne suis pas un naigre!*" exclaimed the poor Frenchman, quite lustily, appealing to his friends in the crowd to substantiate his averment. Here the crowd interfered, and a constable coming up, both parties, Hippolite and his would-be abductor, were lodged in prison. Hippolite, however, was released after a while, and Hall was retained, under a complaint for kidnapping, under the late act of the Legislature. This is certainly a strange affair, and ought to be investigated. People seem to think that there are no laws in this country, and that every man can make himself judge, jury, sheriff, and executive, whenever he desires.

CHARLATANISM.—Dr. F——, as soon as he arrived in a city where he was not known, began loudly to lament the loss of his dog, which had escaped from him on his way to the hotel, and he sent the town crier to announce with the roll of a drum throughout all the principal streets, that Dr. F—— offered a reward of twenty-five louis to whoever should bring back his dog. The crier took care to add all the academic titles of the doctor, and to indicate the hotel where he put up. Soon nothing was talked of in the town but Dr. F—— and his dog. "Do you know," said the gossips, "that a celebrated physician has arrived, and is staying at the Hotel ——? he must be famously rich, since he offers twenty-five louis reward for his dog." Thus his name passed rapidly from mouth to mouth, and from house to house; and although it did not bring him the lost dog, which he had never possessed, yet it brought him a goodly number of patients.

WATERING TREES.—In very dry seasons it is often important to water newly transplanted trees; but the common mode is very objectionable. When the water is poured on the surface, the soil is apt to crack, and let the moisture below escape through the openings, so that its utility may often be very doubtful. Latterly I have applied the water differently. Dig a hole near the tree so as not to disturb its roots, and pour in a pailful. Then draw in the loose earth till the hole is nearly filled, and cover up completely, so that nothing wet is visible, and no cracks will ever appear. A tree treated in this manner will not need watering again for a week in the dryest weather.

IMPORTANT INVENTION IN WEAVING.—The Norwich (Eng.) Mercury states that Mr. Richard Shaw, son of a prominent manufacturer in Norwich, has succeeded in accomplishing an invention, which gives the power to weave by hand two perfect pieces of goods, however varied in color, complicated in pattern, or fine in texture, by the same throw of the shuttle, and extremely little increase of labor beyond what is required in weaving a single piece. Several attempts, have, we believe, been made to accomplish the same end, and the great difficulty experienced has been to obtain the selvages of the separate pieces.

SELF-GOVERNMENT.—In a discourse before the College of France, on the Constitution of the United States, Professor Laboulaye draws this contrast:—

"In the United States, self-government means the right of each man to govern himself; in France, the pretension of every man to govern others, or all the world. Liberty with us is the extension of the agency and control of the State, to everything and everybody; in America it is the restriction of that agency and control, within the narrowest limits."

VIGOROUS OLD AGE.—The venerable Dr. Nott, of Franklin, Conn., in the 97th year of his age, was questioned in regard to his habits.

"Have you eaten animal food, Dr. Nott?" "Yes, through life." "Have you drank tea and coffee?" "Yes, sir, moderately." "Well, how have you succeeded in attaining so green an old age?" "I have nothing to say, except that I have always lived temperately, rose early, worked hard, and kept my mind easy."

A gentleman asked a country clergyman for the use of his pulpit for a young divine, a relative of his. "I really do not know," said the clergyman, "how to refuse you; but if the young man should preach *better than me*, my congregation will be dissatisfied with me afterwards; and if he should preach worse, I don't think *he's fit to preach at all.*"

A Canadian priest, who has recently been making a tour of the States estimates the number of Canadions now in the States, at not less than 200,000; and he supposes that unless measures are adopted to check this emigration, there will be, in ten years, double this number in the United States.

There are in the prisons at Naples, at present, no less than 40,000 political prtsoners; and the opinion is, that from the crowded state of the jails, the greater number of those persons will go mad become idiots, or die.

From Cape Causo, Nova Scotia, to Galway Bay, in Ireland, the distance is said to be 2000 miles. Assuming the speed of steam vessels to be 17 miles an hour, the ocean will thus be crossed in *five days'* time.

During the past year the collections of the Free Church of Scotland for its various objects of benevolence, amounted to one million and a half of dollars. Since the year 1843, the amount of collections has been ten millions and a half.

An old pastor, whose peculiarities of preaching were proverbial, and who was blessed with a temper of great value, was one day told by a parishioner that he did not like his sermons. "Well," said the old man, "I don't wonder at it; I don't like 'em myself."

The Indiana State Sentinel says that the wheat crop throughout the State of Indiana is now harvested, and is unusually good; little, if any, affected by the rust. The Corn crop is backward, but the recent rains may bring it out. There is scarcely any old Wheat or Corn left in the State.

The total amount of gold received from California, since the first arrival, is $20,017,120, of which $19,750,000 was received at the Mint, Philadelphia, and the remainder at New Orleans. Of this amount over 17,000,000 has been received in two months.

The Newfoundland Seal Fishery of this season has resulted in abundant returns. Seals to the value of $350,000 are now being cured at St. John alone, and the arrivals at the different ports are computed at $150,000.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, President,
And Professor of Mathematics and Natural Science.

Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

Mrs. SUSANNA M. SPICER, Preceptress.

ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery; 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

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The Sabbath Recorder.

THE AMERICAN BIBLE UNION.

Several weeks ago we noticed the formation of a Bible Society, which proposed to circulate a faithful version of the Scriptures in English, as well as in the foreign tongues. The principles upon which it is founded meet our hearty approval. To give our readers the means of becoming better acquainted with this new organization, we copy its Constitution and Address.

Constitution.

ART. I. The Association under this Constitution shall be called THE AMERICAN BIBLE UNION.

ART. II. Its object shall be to procure and circulate the most faithful versions of the Sacred Scriptures *in all languages* throughout the world.

ART. III. It shall be composed of annual messengers, life members, and life directors. Annual messengers may be sent by churches, or any other coöperative bodies, on the payment of TEN DOLLARS into the treasury of the Union; and they shall have all the privileges and powers of membership under this Constitution for one year. Life members shall be constituted such by the payment of ONE HUNDRED DOLLARS, and in addition to the rights of membership, shall be entitled to seats in the Board, with all the privileges of managers, except that of voting. The managers shall have the power of appointing such persons as may have rendered essential services to the Union, either members for life or directors for life.

ART. IV. The Union shall meet annually to celebrate its Anniversary, and hear the Reports of its Board and Treasurer; elect its officers and managers for the ensuing year, and to transact any other business that may come before it, connected with its legitimate object. The annual meeting shall be held in the city of New York on the first Thursday of October, unless otherwise authorized by the Union.

ART. V. A special meeting of the Union may be called at any time by the President, at the request of the Board, provided that a notice of the same shall be published at least six weeks previous to the meeting.

ART. VI. The officers of the Union shall be a President, two or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an Auditor.

ART. VII. The Executive Board of the Union shall consist of twenty-four managers; together with the officers of the Union, (who shall be ex-officio members of the Board,) except the Vice Presidents. The managers shall be divided into three equal classes, of which, at the organization of the Union, the first shall be chosen for one year, the second for two years, and the third for three years; and at each subsequent election eight managers shall be chosen for the term of three years.

ART. VIII. The officers and managers shall be chosen at the annual meeting of the Union, by a majority of members present, and shall continue to discharge the duties assigned to them respectively, until superseded by a new election; provided that the Board have power to fill all vacancies, occasioned by the death or resignation of officers or managers, when the Union is not in session.

ART. IX. It shall be the duty of the President to preside in all the meetings of the Union and of the Board; and to perform such other duties as devolve upon him by the provisions of this Constitution. In case of the President's inability, or at his request, one of the Vice Presidents shall perform the duties of his office.

ART. X. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Union, under the direction of the Board; keeping a copy of his official correspondence, at all times accessible to the managers. He shall also prepare the annual Report, and perform such other duties as may be connected with his office by the provisions of this Constitution.

ART. XI. It shall be the duty of the Recording Secretary to keep a record of all the meetings of the Union, and the doings of the Board, accessible at all times to the managers; and to furnish the Corresponding Secretary with a copy of such as may be needful in making out the annual Beport. He shall perform any other writing, connected with his office, that may be required by the Board.

ART. XII. It shall be the duty of the Treasurer to keep the moneys of the Union, and disburse them only by the order of the Board, certified by the Recording Secretary. He shall report at every regular meeting of the Board on the state of the treasury, and present to the Union, at its annual meeting, a Report of all the expenditures of the year, duly certified according to the provisions of this Constitution. His account shall be at all times open to the Auditor.

ART. XIII. It shall be the duty of the Auditor to examine the Treasurer's account at the close of each financial year, and in case he finds it correct, to certify the same to the Union in connection with the Treasurer's annual Report. He shall also examine and certify the same, at any other time, at the the request of the Board.

ART. XIV. The Board shall meet monthly, or oftener if necessary, at such time and place as shall be designated by previous adjournment. And in case no such designation is made by the Board, the time and place of meeting shall be fixed by the President, with the concurrence of five managers. A special meeting of the Board may be called by the President at the request of six managers, provided a written notice of the same is sent to each manager at least three days previous to the meeting. A majority of all shall be requisite to constitute a quorum. The minutes of each meeting shall be signed by the President and Recording Secretary.

ART. XV. The Board shall have power to employ agents, translators, and colporteurs; to fix the compensation of all the salaried officers of the Union; and to take such measures as they shall deem necessary in making known the character and claims of the Union; in the collection of funds; in obtaining the most faithful versions of the Holy Scriptures in every language; and in distributing them throughout all lands—subject always to the provisions of this Constitution and to the special instructions of the Union.

ART. XVI. The Board shall report through the Corresponding Secretary, at the annual meeting; giving an account of their operations during the year, and embracing such other matters of interest as they may think proper and important to lay before the Union.

ART. XVII. The Board shall make such provision and arrangements for the Anniversary as they deem best calculated to promote the interest of the Union; and cause the same to be published at least one month previous to the meeting.

ART. XVIII. All moneys or other property given for specified objects shall be appropriated according to the will of the donors or to their lawful agents.

ART. XIX. The Union and the Board shall each have power to adopt such By-Laws, or Rules of Order, as may be necessary for the regulation of their own proceedings, provided they do not conflict with any part or principle of this Constitution.

ART. XX. This Constitution may be altered by two-thirds of the members present at any annual meeting of the Union; provided only that no alteration shall be made in the Second Article, which defines the object of the Union, without an unanimous vote, and one year's previous notice.

Address.

The American Bible Union, to all who are Fellow-laborers in the Gospel of Christ, greeting:

DEAR FRIENDS,—It is in view of our relations to each other as men, and of our common obligations as servants of the Most High God, that we presume to address you at this time. Believing that the openings of divine providence, and the claims of our holy religion, not only justify, but demand the organization of a new voluntary Association for the translation and circulation of the Holy Scriptures, we have undertaken to organize such an Association under the above title, in which we cordially desire and invite your counsel and coöperation. Allow us briefly to lay before you what is proposed, as the peculiar province and fundamental principle of this Union, from which both the occasion and the importance of its formation will be manifest, and in which you may unite with us, laboring together for the good of souls and the glory of God.

The object of the Association, in its ultimate and most comprehensive aims, is, "to procure and circulate the most faithful versions of the Sacred Scriptures in all languages throughout the world." But it should be understood, that the immediate *occasion* of its formation arises from the existence of acknowledged remediable defects in our common English version. For there are other Societies already formed to circulate the Scriptures in every language; and some of these adopt the principle that "aid for the translating, printing, or distributing of them in *foreign languages*, should be afforded to such versions only as are conformed, as nearly as possible, to the original text." If then we had no regard to the correction of errors and the removal of obscurities, which, it is admitted, exist in our common English version, we should see no sufficient reason to form another Bible Association. But there is no Socicty in this conntry whose acknowledged province and duty permit them "to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Scriptures." It is therefore with special reference to the application of this principle, THE BIBLE FULLY AND FAITHFULLY TRANSLATED, to the English Scriptures in common with all other versions, that we feel called upon in the providence of God, and, we trust, under the guidance of the Holy Spirit, to undertake with you this responsible, but glorious enterprise of giving to all nations the word of life, translated as purely and plainly as possible into their vernacular tongues.

The incalculable importance of a faithful and correct version of the Scriptures in English, is to be inferred, not merely from the many millions who now use this language, but from the great and mighty nations among whom it is annually progressing, and from the powerful influence which such a version must necessarily exert over the minds of those who may hereafter be engaged in preparing or correcting translations in other tongues.

We love the Bible. No language can express the intensity of our affection for the precious volume. But we consider a translation to be THE BIBLE only so far as it is a transcript of the mind of God as conveyed to the inspired Hebrew and Greek.

We love the English Bible. Aside from our regard for the innumerable interesting associations with which it is surrounded, we see in it as a translation, much that calls forth our unfeigned admiration. But we do not, and we cannot, love or admire its errors or its obscurities. Nor do we think that it would please God to perpetuate or advocate them. To deny their existence, would be to impugn the testimony of the best scholars and the wisest men who have expressed themselves on this subject, in Great Britain and America.

We believe that defects and faults can be removed without impairing the excellence of the version; and we feel assured that, just in degree as they are removed without an unnecessary interference with the general style, in that degree will the book be improved and be the more worthy of love and admiration.

The more nearly a version is brought to the true standard, the more accurately will it express the mind and will of God. And this is the real foundation of the sacredness of the Bible. ANY REGARD FOR IT FOUNDED UPON THE DEFECTS OR FAULTS OF TRANSLATION IS SUPERSTITION.

In the consideration of this subject, some have endeavored to poise the whole question of revision upon the retention or displacement of the word "baptize." But this does great injustice to our views and aims. For although we insist upon the observance of a uniform principle in the full and faithful translation of God's word, so as to express in plain English, without ambiguity or vagueness, the exact meaning of Baptizo, as well as of all other words relating to the Christian ordinances; yet this is but one of numerous errors, which, in our estimation, demand correction. And such are our views and principles in the prosecution of this work, that if there were no such word as "baptize" or Baptizo in the Scriptures, the necessity of revising our English version would appear to us no less real and imperative. Our earnest desire is, to do whatever lies in our power to secure uniform translations of the word of God throughout tho world, or, as Dr. Carson has expressed the idea, "univocal" translations—that is, translations which in every language shall utter the same voice—a voice clear, distinct, unequivocal.

God is one. His word is immutable. The translation of tnat word ought in every land to have the same meaning. The only question should be "What has God said?" and when this is ascertained, no pains should be spared to express the idea in terms simple, intelligible, and definite. This principle, every where faithfully observed, must eventually produce uniformity of translations throughout the world, and these will lead to uniformity of views and practice.

We expect to prosecute Bible operations in all lands, as God may open the door of His providence before us, and grant us the requisite means; and we earnestly request in this great work your sympathies, your prayers, and your contributions.

LAST DAYS OF REV. E. BICKERSTETH.

BY SIR CULLING E. EARDLEY.

At the end of the last year, (1849,) nothing was farther from the thoughts of Mr. Bickersteth's own family than the probability of his death. His other friends had for some time perceived, as it seemed to them, a diminution of his wonted mental and bodily energy; but his return home was always the signal to him to throw off care, his irrepressible natural buoyancy making him the liveliest and merriest of his domestic party.

At the beginning of the present year his children were impressed with the feeling that their father "was growing old very fast;" he was indisposed for his annual walks, and languid in his manner of speaking. He had an engagement, of some standing, to be at Birmingham, for tho Foreign Aid Society, on January 21st; having mistaken the day, he was obliged to leave home very suddenly, and the excitement of this probably hastened the development of the secret mischief. On the following Sunday, January 27th, he preached for the last time, having chosen the singularly appropriate text, "Come, ye blessed of my Father, receive the Kingdom prepared for you from the foundation of the world." He preached twice, and took the evening lecture in the school-room, besides paying a pastoral visit to a sick friend in the village; but his languor made his family uneasy. A measure of drowsiness began to show itself, for which he accounted to himself by saying that he was growing "an indolent old man." He still denied that he was in any respect ill, nor would he consent that any steps should be taken to alter his engagements at Torquay, and other places in Devonshire, where he had pledged himself to assist the Alliance and other societies, in the latter end of February. On Tuesday, the 20th, he consented to see his medical attendant, who took at once a serious view of the case, and believed him to be threatened with another paralytic stroke, though he hoped that rest and the use of means would, under God's blessing, avert it. Mr. Bickersteth at once submitted to the suggested restriction, and to the relinquishment of his engagements in the west of England; the remaining part of the week was past in his easy chair. Two or three times in that week there were slight symptoms of forgetfulness and incoherence.

Early on Sunday morning, February 3d, he complained of pain in his head, but went down to his study before breakfast, as usual. Feeling anxious after half an hour, Mrs. Bickersteth went to him, and her alarm was great to find that he had sunk down in his easy chair, quite unconscious. The active remedies restored a measure of consciousness, and by degrees his mind became still more unclouded. He said: "What a comfort it is not to have to *seek* salvation now; I can enjoy a salvation *found*. I *know* in whom I have believed; the Gospel is a reality; I find it so now." He added: "Salvation *sought* is with fear and trembling; salvation *found* is always ready."

"I have so many mercies," he said, "I ought to be full of praise; that is a sweet direction, 'In every thing give thanks;' there is more divinity in that verse than in all the fathers. It is a bit of gold which enriches. They talk of the gold of California, but the gold of that land is good."

On the 4th of February, his medical brother, Mr. Robert Bickersteth, came from Liverpool, in answer to a telegraph message. His visit seemed to give Bickersteth new life. He walked down stairs, and had about an hour's conversation with him about the Gorham case. This was, however, but a temporary appearance of strength, derived from excitement. He sickened rapidly again in the evening.

On Tuesday, February 5th, he asked one of his family, "What have you been reading?" "The Bible." "That is best," he replied. "What different aspects it has under different experiences! Passages read in a sick room come with more power than ever they did before. What part are you reading?" "Because Thou hast been my helper, therefore under the shadow of Thy wings will I rejoice." "That," he said, "is past experience leading to future joy and future faith. 'The shadow of Thy wings;' beautiful expression! Under the mercy-seat, like being under the parent hen, so near to Him, nestling in all his warmth and love." When one of his children brought him some refreshment, he said: "I will give you a cup of living water for your cup of tea; it is this—I have been thinking of it a long time: But, beloved, keep yourself in the love of God, building up yourselves in your most holy faith, looking for the mercy of our Lord Jesus Christ unto eternal life.' These may be pleasant rooms to dwell in," (mentioning many rooms in the house,) "but the best room of all to keep in is the love of God; and what a prospect we have from it, 'looking for the mercy of our Lord Jesus Christ unto eternal life;' what boundless mansions then of glory are these; 'keep yourself in the love of God.'"

On Saturday evening, February 9th, when most of his family were with him, he said, though every word was an effort: "I have no confidence in any goodness or merit of my own, I place my whole trust in the Lord Jesus Christ; on that account I am accepted. I believe I have faithfully preached His gospel." Then taking the hand of one of his children, he said: "Renounce every confidence but in the death of the Lord Jesus;" and in a distinct but hurried whisper added: "O death! where is thy sting? O grave! where is thy victory? Thanks be to God who gives us the victory through our Lord Jesus Christ. I am persuaded that neither life, nor death, nor angels, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus."

On Sunday, February 10th, he expressed a wish that the following request should be made to his congregation: "The prayers of the congregation are desired for the rector of this parish, not that he may be raised up again from his illness, but that he may glorify God by fresh exercises of faith, patience, and resignation, and that, when his work is finished, he may depart hence, to which he has ever looked forward as the highest consummation of a faithful minister." He also said to one of his children: "The Lord bless thee, my child, and make thee a blessing. If we honor our Savior and His truth, He will honor us; if we rally round His truth, He will make us strong to support." From this time he became so rapidly and decidedly worse that these words were treasured up, in the belief that they would be his last.

Soon after this he had a serions relapse, and one of his first words afterward was, "I am a poor heap of mortality; but Jesus is on board, and all will be well." He very much enjoyed draughts of cold water, saying, "I connect it with spiritual blessings: 'He that drinketh of this water shall thrist again, but he that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water, springing up into everlasting life;' the excessive coldness of the water, its rich abundance and refreshment, typifying just what the soul wants; nothing seems to me so to resemble the pure, refreshing waters of salvation as this."

To his medical attendant he said, "You have a troublesome office, but it is nearly over now;" and when assured the trouble and suffering had been his, he replied: "Nothing compared with my deservings. I find all my principles confirmed by my last hours. I have believed in the Lord Jesus Christ, and He supports me now. I commend him to you as an only and complete Savior. You have done all you could for my poor body; it is right that I should commend Christ to you."

He spoke to his son of the premillenial advent, and of his duty, since he believed in it, to preach it, adding that he had never regretted the view of it which God had given him. He said to one of his family, "You never saw a death-bed before, did you?" And when told that they could not yet give up the hope of his being raised again, he answered: "That is not in the least likely, nor is it at all desirable: I desire to depart and be with Christ, which is far better. What should I be raised up for, except for my family, and God will be with them; if I am raised up, it will be to a body of much weakness and suffering; if I am taken, it is to glory; the sufferings of this present time are not worthy to be compared with the glory that shall be hereafter."

His mind ran much upon poor people and school children, wishing his family to distribute copies of the "Sinner's Friend" and "Simeon Willhelm" among them; and being very anxious that a voice of warning should be sent to the careless souls in the parish of Watton.

To one of his family he said: "I have finished my work, I am longing for my rest; my children must not detain me by their prayers." And subsequently: "I hope the faith of my dear children will not be weakened, but confirmed, by their father's dying hours." When his medical brother from Liverpool came to see him again, he said to others: "I have been talking with my dear brother as to whether this will be dying illness; he tells me he does not say there is no hope. Now what he calls no hope I call the most hopeful of all things—to go and be with my Savior." He added: "It would be so for me, but I must cherish the hope of life for my family, and my parish, and the church of Christ. Well, the comfort is, that it does not depend on our wishes; it is God's will that orders all."

The distracted state of the Christian church, and the means of uniting it, continued to occupy his mind in illness as it had done in health. He said on one occasion: "I have been thinking of the Evangelical Alliance. I do not want my name to be much spoken of, but I want that we should love one another more." He did not care for the means, provided the object was effected; and the more Christ, and the less men, were spoken of while aiming at that object, the more he would be satisfied. May we, his survivors, ever breathe the same spirit.

To his sister he said: "The great thing in love is to seek each other's spiritual benefit; remember that, dear sister, for yourself and your children; seek to glorify Christ yourself, and seek that your children may glorify him also." She answered: "Your prayers for them, dear brother, are a great comfort to me." He replied: "No prayer is lost; all our prayers live; they are, as it were, indented around the throne of God, and when God looks round He sees the prayers of his children through the sweet incense of the Savior's merits."

At another time, he said: "We are none of us exempt from affliction; nor can we wonder that if our blessed Savior was made perfect through sufferings, we should share in them." He asked one of his children to read him the 130th Psalm—"Out of the depths I have cried," &c.—and when it was finished, after the last part—"with the Lord there is plenteous redemption, and he shall redeem Israel from all his iniquities"—he said: "Beautiful it is; that is your father's only ground of confidence;" and afterward he said: "How truly this is called the body of humiliation. Well! it is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body."

On Tuesday, February 19th, when one of his children said she feared he was uncomfortable, "No," he replied, "I have had a pleasant dream, I thought I was in the green pasture with all the flock of Christ wandering beside the still waters, and resting in those cold green pastures; was not that pleasant?" When asked if he saw Jesus there, "Yes," he replied, "that was the delight of it, to be with Him; and while He was there, every want was supplied. 'The Lord is my shepherd, I shall not want;' He supplies the wants of the whole world by the atonement He has made by His flesh and His blood. That is a wonderful thought, 'My flesh is meat indeed, and my blood is drink indeed;' while we have that, we cannot want."

During the night, he said, "Such a multitude of thoughts come into my mind, passages of my past life! I have had a busy life, and in the multitude of the thoughts within me, Thy comforts refresh my soul."

The next morning when the post was come, his son-in-law told him that Dr. Merle d'Aubinge sent his affectionate Christian remembrances to him: "Tell him from me, my heart is with him and the dear foreign brethren, and I hope the Lord will bless them greatly in their efforts to spread His truth among the foreign churches."

On Friday, February 22d, he said to his son-in-law, "I have been thinking of that precious promise, 'Let not your heart be troubled, neither let it be afraid; ye believe in God, believe also in me;' to believe in Jesus is the great comfort; we must try to be better ministers—the good of the people is the great thing; all beside is a passing dream."

On the evening of Friday, the 22d, he sank into such a deep and heavy stupor that his family never expected consciousness again to return; but on Monday evening, February 25th, when one of his children was holding his hand, she saw his eye suddenly lighted up with mind, as if his spirit had returned from the borders of eternity. "Dearest father," she said, "is Jesus with you?" His lips tried to move, but in vain. "If He is will you press my hand?" He did so most distinctly, looking earnestly upon her. "Have you no fear?" Again he tried to speak, but unable, gave the desired recognition. She asked a third question, but the momentary gleam had passed away. The intervals of consciousness afterward returned more frequently. The next day he gave her this blessing, "The Lord bless thee, my child, with overflowing grace now and forever."

At seven o'clock on Thursday morning, February 28th, he became much worse; his breath hurried, and the pulse quicker than could be counted. He continued in this state the whole morning; except for the labored breath, his appearance was that of a tired infant falling gently and wearily asleep. He was not conscious toward those around him, but seemed evidently conscious toward God; for his eye was clear and raised upward, reminding them of the motto he had chosen for the year, "Looking unto Jesus," and recalling to their minds those beautiful lines:

> "How sweet the hour of closing day,
> When all is peaceful and serene,
> And the broad sun's retiring ray
> Sheds a mild lustre o'er the scene!
>
> "Such is the Christian's parting hour,
> So peacefully he sinks to rest;
> And faith rekindling all its power,
> Lights up the languor of his breast.
>
> "There is a radiance in his eye,
> A smile upon his wasted cheek,
> That seem to tell of glory nigh,
> In language that no tongue can speak."

At a little before five o'clock, the breath, which had been drawn at longer and longer intervals, suddenly ceased; afterward, however, with one sob, life returned; and this was repeated several times. A shade of deeper solemnity, as at the approach of death, passed over his face, which then kindled with an expression of radiant joy. The breath became noiseless as an infant's; the eye, fixed upward, grew brighter and brighter till it was glorious to look upon, and he seemed enjoying visible communion with that Savior whom having not seen he loved.

> "One gentle sigh his fetters broke,
> We scarce could say he 's gone,
> Before the willing spirit took
> Its mansion near the throne."

Light lingered in his eye even after the faint breath returned no more, and his family scarcely knew the moment when the spirit returned to the God who gave it. May our end be like his!

FAITH.

"IN DUE TIME YE SHALL REAP, IF YE FAINT NOT."

Ye who think the truth ye sow
Lost beneath the winter snow,
Doubt not, Time's unerring law
Yet shall bring the genial thaw.
God in Nature ye can trust,
Is the God of Mind less just?

Reap we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night.
Now the harvest we behold;
See! it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word;
Now the faithful sower grieves—
Soon he'll bind his golden sheaves.

If Great Wisdom have decreed
Man may labor, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be borne
On the resurrection morn!

RICHES FOR CHILDREN.

The late Post Master General of the United States, Mr. Collamar, was once a very poor boy; so poor, that he could ill afford a pair of shoes, without which "the master would not allow him to come to school." Our boyhood, says the Gambier Observer, was passed in the village in which were spent his earlier professional years. We remember once being in his company, after he had been elevated to the supreme bench of his native State, and hearing him make, in substance, the following statements:—

"I remember [said he] the first time I visited Burlington as Judge of the Supreme Court; I had left it many years before, a poor boy. At the time I left, there were two families of special note for their standing and wealth. Each of them had a son about my own age. I was very poor and these two boys were very rich. During the long years of hard toil which passed before my return, I had almost forgotten them. They had long ago forgotten me.

"Approaching the Court House for the first time, with several gentlemen of the bench and bar, I noticed in the court house yard a large pile of furniture, about to be sold at vendue. The scenes of early boyhood with which I was now surrounded, prompted me to ask whose it was. I was told it belonged to Mr. A. [we use fictitious initials.] 'Mr. A.? I remember a family of that name, very wealthy—there was a son, too; can it be he?' I was told it was even so. He was the son of one of the families ~~already alluded to. He had inherited more~~ than I ever earned, and spent it all, and now his own family was reduced to real want, and his very furniture was that day to be sold for debt.

"I went into the court room saddened, yet almost glad that I was born poor. I was soon absorbed in the business before me. One of the first causes called, was that of B. *vs.* C.—a case that had come up on appeal, but which (if we remember rightly) originated in a low, drunken quarrel. Mr. B., thought I, that is a familiar name. Can it be? In short, I found that this was indeed the son in the other wealthy family referred to! I was overwhelmed alike with astonishment and thanksgiving—astonishment at the change in our relative standings, and thanksgiving that I was not born to inherit wealth without toil.

"Indeed, all my experience has taught me that those fathers provide best for their children, who leave them with the highest education, the purest morals, and the least money."

DID CHRIST TEACH UNIVERSAL SALVATION?

On one occasion, during our Saviour's ministry, the question was put to him—"Lord, are there few that be saved?" If Christ had been preaching the final salvation of all men, it was strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to that point, "Are there FEW that be saved?" What did he answer? Did he say, "All men shall be saved?" Did he even say, "MANY—the great majority of mankind—shall be saved?" Did he say, "A just and benevolent man, God will never punish any after life?" His answer, "Strive to enter in at the strait gate"—agonize to enter heaven, by an incessant warfare with sin—"for MANY I say unto you, shall seek to enter in and *shall not be able*."

Whoever may preach universal salvation, and upon whatever authority, certain it is that Christ preached no such doctrine.

[Independent.

LIFE IN GOOD BOOKS.

Good books *give immortality to to the best thoughts of good men.* "They are not absolutely dead things," says Milton, "but do contain a potency of life in them to be as active as the soul was, whose progeny they are; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." They garner up the wisdom and piety of the generation, and preserve it for after generations. They form a spiritual telegraph between the past and the present, along whose wires the sanctified thoughts and emotions of Isaiah, and Paul, and Baxter, and Edwards, may speed to our hearts, to quicken our faith and fire our zeal. Without them, the scholar and the divine are like the mechanic without his tools; with them the mechanic may become the scholar and the divine. They constitute the great storehouse of truth for the world.

The Sabbath Recorder.

New York, August 22, 1850.

OUR ANNIVERSARIES.

The Seventh-day Baptist Missionary Society will hold its Eighth Annual Meeting with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., on Fifth-day, Sept. 12th, commencing at 10 o'clock A. M. Introductory Sermon by Wm. B. Maxson.
GEO. B. UTTER, Rec. Sec.

The American Sabbath Tract Society will hold its Seventh Annual Meeting with the First Church in Alfred, on Sixth-day, Sept. 13th, commencing at 10 o'clock A. M.
THOS. B. BROWN, Rec. Sec.

The Seventh-day Baptist Publishing Society will hold its First Annual Meeting with the Church at Alfred, on First-day, Sept. 15th, commencing at 10 o'clock A. M.
THOS. B. STILLMAN, Rec. Sec.

The Committees on Education, appointed by the General Conference and the several Associations, are requested to meet at Alfred during the Anniversary season.
By request of several Members.

THE MISSION OF SEVENTH-DAY BAPTISTS.

It is unquestionably the duty of Seventh-day Baptists, in common with those of all other denominations who have "tasted that the Lord is gracious," to urge on the universal proclamation of Christ crucified. This doctrine is the world's only hope; the only power that can raise up fallen man to communion with his Maker. It would be unworthy of us, as disciples of Christ, to be forever discussing those subjects which distinguish us from other friends of the Redeemer. Such a course would indicate too truly, that our supposed zeal for the institutions of heaven was nothing more than the spirit of sectarianism. It is very easy to err on this point. It is easier to be controversialists than to enter into the spirituality of religion. It is easier to perform that service which calls merely for the exercise of the intellect, than it is to do that which indicates compassion for the souls of men. And when we have utterly lost all spirituality, it is still easy to keep up a flaming zeal for the shibboleth of our party; in the heat of which we often delude ourselves into the notion that we are "very jealous for the Lord of Hosts." But it ought not to be overlooked, that our denominational peculiarities become valuable only in proportion as they serve to make us more earnest in efforts to win souls to Christ. What is the Sabbath worth, if it does not by its opportunities warm us to ardor in the cause of our Redeemer?

Nevertheless, these peculiarities which divide us from other orders, are not to be lightly surrendered. If we are Sabbatarians, it is because some important principle is involved; and the world's welfare may depend, in part, upon knowing what that principle is. If we have received it from God, it is our duty to set it before men; for God gives no light that it may be kept under a bushel. Even if it is a *very small* light, it must nevertheless be placed on a candlestick. If it is *not* from God, if we have received it from some other source, it is still our duty to hold it up, that it may be put to the test by those who are instructed in the way of the Lord more perfectly, and that we may have an opportunity of casting off our error.

In the absence of any conviction that our distinguishing sentiment is an erroneous one, we maintain that we have much to do in bringing the world to the observance of God's holy Sabbath. Without a Sabbath, the gospel cannot be propagated in the earth; and if men are brought to keep one, it must be through the conviction that God requires it. That they can be made to believe that He requires them to keep the first day of the week, when the law of the Sabbath so plainly specifies the seventh, is so improbable that it might as well be given up as a forlorn hope. What has been accomplished in this line after centuries of trial? Mankind are only becoming farther and farther removed from such a belief, and are fast coming to the doctrine of no Sabbath at all. It is time that they were approached with the requisition to keep that day which God has expressly declared to be "holy." Conscience cannot be generally created with regard to any other.

But the doctine of the Sabbath involves the true doctrine of the divine law. The question between us and our opposing brethren respects not merely the difference of *a day*, but it respects the integrity of God's law. It is a question as to what *is* God's law, and what is *not*—what portion of the Old Testament Scriptures constitutes the code of moral duty, and what is of a different character—whether the law is at all binding upon Christians as a rule of duty, or whether it is completely set aside, and some new rule substituted—whether man is a sinner by the same law that Adam was, or whether by some new and entirely different law. These are the questions that unavoidably come up in the course of the Sabbath controversy, and they are questions which have a most important bearing upon the whole system of revealed religion. They are questions which, though they have been discussed in view of other subjects, have yet to be discussed again in all the light which the Sabbath question sheds upon them. Some of our readers will scarcely credit it, (but it is a fact,) that many, who long ago professed to have exploded the antinomian doctrine, are found going back to it when the Sabbath controversy presses them. Rather than yield to the claims of the fourth commandment, they will embrace a most pernicious error. Many, many such cases have we known, and they are repeatedly occurring.

In these respects the mission of Seventh-day Baptists is far from being an insignificant one. On the contrary, it is one of the most important ever devolved upon a people since the Reformation. It is one among the number of those which have been found necessary to perfect the Reformation.

But are we truly awake to our responsibilities? Do we underetand the position which we occupy? What a meek, pious, praying, self-sacrificing, benevolent people ought we to be, in order to fulfill our destiny! What reformation there ought to be at home, even among ourselves! What awakenings among the ministry, what earnest labors, what sufferings, what cultivation of the martyr spirit! O that the Most High would breathe into us all the spirit of life!

CHRISTIANITY AMONG THE ESQUIMAUX.

The Sailor's Magazine for August furnishes an account, copied from a Moravian paper at Labrador, of the wreck of the Graham in Hudson's Bay, and the dangerous excursion of a portion of the crew to the Moravian Mission Station among the Esquimaux, on that dreary coast. The humanizing influence of the gospel on savage life, is well illustrated by the following:—

"The account says, after the loss of a part of the company, the rest of the crew still pushed on their way, a distance of eight hundred miles, amid extreme privation, and with the loss of two men, until they approached one of the outermost islands in the Bay of Okkak, called Igloksoaktalik, where two Esquimaux approached them very cautiously in their kayaks. The sight of these strangers at first inspired alarm; but on the captain assuring his companions that their countenances were not like those of the northern savages, they ventured to approach. As soon as the Christian Esquimaux perceived the distressed condition of the people in the boat, they immediately gave them a large cod which they had caught, and invited them on shore, where four Esquimaux families had their temporary dwellings. The poor sufferers, who had not the remotest idea of the existence of a mission on this coast, and who were still haunted with the apprehension of being plundered, or even murdered, by the natives, did not, however, venture immediately to accept the invitation; but when at length the few who were able to walk proceeded on shore—when they heard the melodious voices of the women chanting a hymn of praise to God for their deliverance—when they afterwards saw some of them occupied in washing their clothes, and others preparing a meal of fish and seal's flesh for their refreshment—their hardy spirits were overcome, and they burst into tears. They experienced the hospitalities of the missionaries for some weeks, after which they were brought by the 'Harmony' to England, where they arrived in October last."

ARREST FOR AIDING SLAVES.

Wm. L. Chaplin, Esq., formerly editor of the Albany Patriot, has been arested, and is now in jail at Washington, on the charge of aiding the escape of two slaves of Hon. Mr. Toombs, and two of Hon. Mr. Stephens, of Georgia. It seems that the slaves had been missing for several days, and suspicion fixed on Mr. Chaplin as in some way connected with their disappearance. On Thursday night last, Aug. 8, a carriage was seen leaving the suburbs of Washington, which was followed by several officers and slave-catchers until they concluded that their suspicions were well founded, and then one of the party "chocked" with a fence-rail the wheels, while another simultaneously caught the horses' heads.

Pistols and bowie-knives at once came into requisition, as the riddled condition of the carriage in which Chaplin and the slaves are alledged to have been found shows. One of the slaves is said to be severely wounded, though he escaped. Another was wounded in the back. One of the officers had his arm grazed with a bullet. Chaplin is unhurt. He is described as having fought bravely till the last, it requiring four or five athletic men to subdue and tie him. He rallied the slaves to fight to the death. The officers charge him with having fired the first shot. This statement of course must be taken with allowance. The affair has created a good deal of excitement at Washington, and an attempt has been made to connect Mr. Chaplin's name with the National Era newspaper.

The foregoing was prepared for our last week's paper, but omitted through an oversight. The accounts which have since come to hand give a somewhat different coloring to the affair. Two or three of those at first represented as "officers," are now said to be as slave-catchers, who were not officially but personally interested in the matter. It is also said that Chaplin not only did not fire the first shot, and that he never fired at all, but that the shooting, on the part of the assailed, was done by the slaves, there being much less of it on their part than on the part of the assailants. Chaplin had not time to use a pistol. Simultaneously with the "chocking" of the wheels and seizing of the horses, he was stricken a heavy blow, which Butts (one of the slave-dealers or catchers) confesses, or rather *boasts*, that he inflicted. The next moment he found himself on the ground, throttled and belabored by two or three of these men, in the most ferociously brutal manner—so much so that he had good reason to apprehend that their intent was murder outright! It is believed that they would have murdered him if he had not appealed to Capt. Goddard, who interfered. Mr. Chaplin is a "peace" man, and therefore the story of the resort to violence on his part has done him great injustice.

A correspondent of the N. Y. Tribune, who signs himself "A Southerner," says:—

It is stated in the Union, I see, that Chaplin "*enticed*" the slaves in question, whereas it will turn out, that he did not see them untill they got into his carriage, (if indeed he could be said to have *seen* them at all such a dark night as that on which this affair occurred,) and that he had no communication with them, and had no knowledge that they were the slaves of anybody. This I understand to be his position. I do not believe that in one instance in a hundred, where slaves have escaped, there has been any *enticement* at all, on the part of the *aider*. The *desire to escape* will sufficiently account, in most cases, for the escape of slaves. But, where enticement *has* been resorted to, it would be seen if the circumstances were revealed, that the party furnishing facilities of escape had no agency in the production of the *disposition* for escape. This is generally confined to domestic associates—perhaps kinsmen who are already in the enjoyment of liberty.

The latest notice of the affair is from the Nat. Intelligencer, which says that "a requisition from Gov. Thomas, directing the delivery of Chaplin, charged with an assault with intent to kill Mr Richard Butt and Mr. Wm. Smithin, in Montgomery County, was placed on Wednesday in the hands of officer Handy. We learn, however, that Chaplin will have first to be tried in our Criminal Court for abducting Allen and Garland, the two runaway slaves found in Chaplin's carriage on the night of the 8th inst."

SABBATH SCHOOLS—THEIR UTILITY—No. 2.

It is obvious, that religious instruction should be imparted to all. In nature, the mind is encaged until by education it gains its liberty. And if religiously educated, its taste is refined. Though from society and the fashions of the age the religiously educated may have lived secluded, yet there is a refinement that shows they have passed the hand of the polisher, and possess what religion alone can give. Religious education exalts the faculties of the soul, and makes them strong and buoyant, soaring above those trifles that satisfy only the vulgar. The narrow field of time they have traversed by faith, and they find there no resting place; they have looked into eternity, with its broad domain; it has become to them a subject of interest, and on its glories and its realities they delight to dwell. Man has been made to occupy a nobler sphere than this. By sin he has been debased, and by the discipline of religious culture he is prepared for that exalted station for which he was designed in his original creation.

Religious Education secures enjoyment. Happiness is the pursuit of all men, and generally, while pursuing sin, the pleasure is in the pursuit, not in the possession of the object. Not so with those whose minds have been properly stored with religious knowledge. It begets a taste for reading. A small library of choice books is collected, and the time spent in the perusal of these books is the happiest time, and the untold benefit derived remains. Such persons are not associating with the vicious and the profane, and spending their time at the gambling house and grog shop; books and the family constitute the society they most enjoy. And when necessity requires that they should leave them to attend to ordinary business, they are in haste again to return. The society of such persons is desirable. A Christian spirit always begets sociability and cheerfulness; hence, in the conversation of such there is always something that dispels gloom, and we always feel benefited by being in such a person's society. Despondency and gloom are often the fruits of ignorance and unbelief. In the Bible we learn that man was made for society—not to be a blank—not to spread over society a cloud of darkness—but to be a burning light. And what could we desire more than to be one of that favored number, lighted up by God's Spirit? The place that such occupy is a place much to be desired; but it can only be obtained by being properly taught in the things of God.

A Sabbath School in a neighborhood serves not only as a beacon light, but exerts a salutary influence all around. The little girls and boys become living ministers; the truths they learn are as swords and spears to pierce the hearts of the unconverted. The Sabbath day, once the most dreaded of the seven, becomes a day of enjoyment to them, and the Bible has become their frequent companion. Their former habits of sin look odious, and many of their former associates have been forsaken. It is now their pleasure to go to the house of God. What has made this change? In a great many instances it may be attributed to the Sabbath School.

A Sabbath School is encouraging to the church. Ignorance is the originating cause of most if not all of the difficulties with which the church has been afflicted. Under this she groans, being burdened; but we are looking for a brighter and a better day to come; and that will be when those who are pupils in our Sabbath Schools become the ministers, deacons, and leading members of the visible church, being a generation better educated than we their predecessors have been.

A Sabbath School is encouraging to the minister. An intelligent congregation will appreciate the labors of a good man among them. If he reproves in justice, they give heed to it. If he instructs, they are benefited. With him they are fellow laborers. He is grieved when he meets with and sees the evil consequences of ignorance as militating against the cause. Such a people are too wise to make any important change in their domestic arrangements, either in location or business, where the cause of God and the honor of the church is involved, without consulting their pastor and the church. One of the great lessons of religious instruction is to learn that the interest of others is identified with our own; and for any to indulge the thought that it is their own business only, is a sad mistake. We are to seek "not our own but another's welfare." Such a church we hope to see. It would be a model church.

Children of the Sabbath Schools, you are living in a favored age, when the mists of ignorance and superstition are rapidly passing away. This being our motto, "The Bible is the religion of Protestants," we go forth into the vineyard of the Lord, desirous to teach the world the truths of this precious book, that the children may become wise unto salvation, furnished to every good work. Let the minister, the teacher, and the parent, take a suitable interest in the Sabbath School, that it may become what it should be—a nursery for the church of God.

W. B. GILLETT.

New Market, N. J., August, 1850.

NOTICE.

The Corresponding Secretary of the Missionary Society gives notice, that he will not be able to visit the churches of the Central and Western Associations previous to the Anniversaries in Alfred, so much of his time being occupied in the preparation of the Annual Report. As it will contribute greatly to the interest of the meeting to have the money for the Shanghai Chapel all made up by that time, he suggests that the pastors of the several churches make an effort, each one within his own circle, and that the money, or pledges for the same, be forwarded by the delegates who may attend. Perhaps the expense of the agency may be entirely avoided in this way. *One thousand dollars* yet remain to be made up.

Purgatorial Masses.—The Dublin Gazette informs us that Anne Bayley has bequeathed to sundry Roman Catholic institutions and priests sums amounting in all to £2,775, amongst which are no less than ten sums of £20 each for ten different priests "for masses to be offered up by them respectively for the repose of the soul of said testatrix." This lady was resolved to have her £200 worth of masses said as speedily as possible, in order that she might the sooner escape the flames of purgatory. At 2s. 6d. a mass, each priest will have to offer "the body, blood, soul, and divinity of the Lord Jesus Christ" 160 times, in order that the requisite number may be made up. Each priest will of course have to work three or four months, so as to deliver the good, charitable lady out of her horrible place of punishment as soon as possible.

Interesting Church Statistics.—On Sunday morning, August 4, Rev. Gardner Spring, pastor of the Presbyterian church in New York known as the Brick Church, preached his fortieth anniversary discourse, in which he made some interesting statements relative to his congregation. The numbers added to the communion of the church during the forty years of Dr. Spring's ministry have been 2,092; the numbers baptized, 1,361; the number of couples married by the pastor 875. Of the number of deaths no authentic record has been kept until within a late period. The number of sermons preached by the pastor has been 6,000; of which above 4,000 were written discourses, while in the intervals of his other labors, he has found time for the publication of eleven octavo volumes. Of his own family, eleven children, including the dead and the living, are enrolled as members of the Church. As regards the length of ministerial service, Dr. Spring is now the oldest pastor in New York

Fruit of Affliction.—Not long ago the Oglethorp University, in Georgia, was made a place of mourning by the death from lightning of two of its students. The following paragraph from the Southern Presbyterian shows that this severe chastisement is working the peaceable fruit of righteousness:—

"Several of the students are indulging a hope that they have passed from death unto life, and a considerable number more are deeply serious. A daily prayer-meeting, for an hour after breakfast, has been held by the Faculty and students together for some weeks past, which is attended with deep solemnity by nearly all the members of the College, and great hopes are entertained that God has rich blessings yet to bestow."

A Preacher of the Amistad Negroes.—Those who saw the Amistad Africans in this country ten years since, and witnessed their examination in reading, arithmetic, speaking, &c., will never forget the intelligent and interesting youth, then eighteen, who was called Kin-na. Many prayers were offered up on his behalf, and many wishes cherished that he would become a Christian, and be a herald of salvation in his native land. After his return to Africa, he plunged for a while into the heathenish customs of that country, but was subsequently converted, and is now a preacher of the gospel in connection with the Mendi Mission.

Baptists in Africa.—A Mr. Brooks, in writing from Sierra Leone, gives the following information concerning some Baptist churches he found there:—

"I attended meeting this forenoon at a Baptist church, and learned from one of the congregation that they had never had a missionary; that their society originated in some colored emigrants from America; that they had two churches and two houses of worship, and that they greatly needed schools and teachers, of which they were entirely destitute. They appered to be very ignorant of the doctrines of the Scriptures, yet were devoted and anxious to learn. They present a fine field for a good Baptist missionary."

Wedding at the Five Points.—The success of the Mission at the Five Points is most decided. The attendance at the meetings and Sunday Schools last Sunday was very good; in the evening the exercises became exceedingly interesting. Several addresses were made with good effect by the pastor and others; several signed the pledge at the close of the meeting, which wound up with a wedding between two of the residents. The interesting ceremony was performed by Rev. Mr. Pease, in the presence of several invited guests.

The Wisconsin Liquor Law.—The Iowa correspondent of the Independent furnishes the following refreshing paragraph. The advocates of temperance need occasionally the stimulus afforded by such a fact as this, to cheer them in their trying enterprise. The writer says:

"The liquor law of Wisconsin is working wonders. It requires every retailer of ardent spirits to give bonds to make good any damage which may be proved to have resulted from the traffic. It has been enforced in some cases. At Southport, some time since, a Mrs. Keyser recovered $100 of one Heath, *the whole amount of damages claimed*, for furnishing intoxicating liquor to her husband. The effect has been to diminish vastly, and in some places to abolish, the sale of ardent spirits. In Lancaster, the shire town of the adjoining county of Grant, one of the most populous in the State, I am told there is not now a retailer of liquor to be found. In Plattville, a large village in the same county, I believe there is but one. A man under the influence of intoxicating drinks recently committed suicide there, and, I understand, efforts are being made to compel the man who furnished it to pay all the funeral expenses. In the last Home Missionary is an interesting account of a severe and successful struggle to enforce the law in one town. Why is not the principle of this law correct, and if universally adopted would it not ultimately put a stop to the sale of ardent spirits? The West may yet set an axample of salutary legislation which the East may well imitate."

Punishment of Imposture.—A case of some importance was definitively judged on the 15th, of June at Casale, Piedmont. It appears that a priest, named Don Grignachi, had succeeded in secretly persuading some females and priests that he was either Jesus Christ himself or directly inspired by him. This doctrine used to be imparted to the neophites as a secred mystery, and demonstrated by visions and miracles. The matter having at last called the attention of the authorities, Don Grignaschi was prosecuted, together with his dupes or accomplices, on the counts of swindling and immorality. An able defense was made by Advocate Brofferio, the well-known Deputy, who founded his arguments on the facts that Grignaschi did not teach his doctrines publicly; that he did not attack religion, since his assertions were founded upon it; and that his principles were not contrary to those of the Church, since they were the same as those of the Millenary and St. Simonian sects, which had been professed by Bishops and Saints, and never before condemned by the church. Notwithstanding this defense, Don Grignaschi was condemned to ten years, exile; five priests accused of complicity, to exile and imprisonment, varying from eighteen months to three years; two woman to two years' imprisonment, and a notary and another person to a month's imprisonment. Two other persons were acquitted.

Hope for China.—Rev. Mr. Bridgman writes to the Missionary Herald from Shanghai, and alludes to changes and prospects in China in hopeful language. He says:

More than twenty years have now passed since the first messengers from the churches in America reached the land of Sinim. When "the beloved Abeel" and myself arrived here, there was, in all this wide field, only one Protestant missionary, and only limited access to the people at one port. To propagate Christianity, on the part of the foreigner, and to embrace and practice it, on the part of the native, was alike, in either case, a capital crime. In these twenty years what changes have we seen! Morrison and Abeel have gone to their rest; and many others, who came subsequently to China, are also gone; yet nearly one hundred laborers, men and women, preachers and teachers of Jehovah's blessed gospel, are now in the field; and we have free access to millions of the people. The first fruits of a great and glorious harvest begin to appear. All this is a token for good. He who has done so much will do still more. All the inhabitants of Sinim shall come to the Lord, even to Jesus our Savior.

The Manner of Mungo Park's Death.—The Rev. George Chapman, at Kumasi, met with an old Moor, from the interior, who declared that he had been at the scene of Mungo Park's death, and described it thus:

"Mr. Park was making his way down the Niger in his boat, and parties of the natives running along the banks watching their progress. They were approaching very dangerous shallows, and the natives cried out several times to warn them; but they were not understood, and at last, fearing the boat would perish, several rushed into the water to save them. This was mistaken for a hostile movement; they were fired on, and some killed or wounded; in return for which they murdered the whole party, and rifled their boat and persons."

Flayed Alive.—A statement was copied into the newspapers, that a man belonging to a party bound for California, having declared that he would shoot the first Indian that he met, deliberately shot a Squaw, and, being taken by a party of Indians, was skinned alive. The report was contaradicted. We learn, however, that a letter has been received from one of the party to which the man belonged, which was a company bound to California overland, giving the details of his crime and its punishment in the manner stated. Soon after his cold blooded murder of the Squaw, the party, about twenty in number, was surrounded by three hundred Indians, and threatened with instant death unless they disclosed the perpetrator of the atrocious deed. After consulting together, they determined to point out the murderer, who was at once seized by the Indians, bound up to a stake, and his skin peeled from him even to his toes. The operation lasted two hours, and the victim survived two hours after it. The company, among whom was his own brother, were compelled to form a ring around the stake and witness the terible torment of the wretched man. Four or five of the party, and among them the one who called down upon himself such a terrible punishment, went from Troy in Maine.

Sailing of Missionaries.—Rev. William and Mrs. A. Sanderson Ashmare, missionaries of the American Baptist Missionary Union to the Chinese of Siam, sailed on Second-day last in the ship Channing, Capt. Johnson, for Hong Kong. Rev. E. Bannister and family, Rev. S. D. Simonds and wife, Rev. F S. Hoyt and wife, Rev. M. C. Briggs, and Rev. John Flinn, will sail in the Cherokee, on the 13th of September, for the Methodist Missions in California.

Arrears of Ministers.—The Episcopal Convention of Pennsylvania are in the habit of reporting for their annual statistics, the amount in which each church is in arrears for the salary of its minister; and it is worthy of notice, that the aggregate arrears thus reported, is, as might be expected, exceedingly small.

New Religious Sect.—A new religious sect has arisen in Persia, in consequence of the preachings of a man named Bab, who has written a new book to take the place of the Koran. He is said to have already made several thousand proselytes; and eighteen of these Babees, as his followers are called, have been publicly beheaded by order of the Shah.

Missionaries Arrived.—Rev. A. H. Fletcher, lady, and three children, Missionaries, late from Ceylon, arrived at New York on the 15th inst., in the packet ship American Congress from London. Mr. F. and family were from Boston.

Cassius M. Clay addressed an audience of 4,000 citizens of Brown County, Ohio, near Ripley, on the 1st inst., being the Anniversary of West India emancipation. The meeting was attended by men of all parties. Mr. Clay spoke for two hours, and when he concluded, the following resolution was unanimously adopted:

"*Resolved*, That we will oppose the propagandism of Slavery at all times—at all places—by all honorable means—against all odds—without compromise—and to the last extremity."

Duties of Postmasters.—A case of gross carelessness and unjustice on the part of a distant Postmaster, who suffered a copy of our paper to come for years to his office, after its discontinuance by a subscriber, induced us to inquire of the Postmaster General whither there was any right or wrong on this subject, as recognized by the Department. A prompt answer informed us that an imperative law required every Postmaster to give immediate notice to a publisher when his paper is not taken out of his office, and also to frank his letter giving such notice. We may state, as an indication of the feeling in the Department on this subject, that the Postmaster in the case referred to was promptly required to show cause why he should not be removed. [N. Y. Evangelist.

The Industrial Exhibition of 1851.—Gov. Fish, in compliance with the request of the Central Committee of the National Institute at Washington, has appointed a State Committee for New York, to act for such of our citizens as may desire to forward articles to London. The gentlemen named are:—Hon. Luther Bradish, New York; Ezra P. Prentice, Albany; Hon. Jas. Tallmadge, New York; Adoniram Chandler, do.; B. P. Johnson, Albany; Anthony Van Bergen, Coxsackie; William Buel, Rochester; and Chas. Henry Hall, New York. The State Agricultural Society has appropriated $400 as prizes to such members of that Society as may be competitors—the decision to be made by the Executive Committee.

The Dead of 1850.—The list of persons of note who have deceased during the first half of the present year embraces many distinguished names. We notice some of them: John C. Calhoun, Franklin H. Elmore, Sargeant S. Prentiss, Daniel P. King, Matthew L. Davis, Jacob Hays, Gen. Zachary Taylor, Brig. Gen. Mason, Com. Jones, J. Newland Maffit, Adam Ramage, S. Margaret Fuller, Emperor of China, Sir Robert Peel, Duke of Cambridge, President Boyer. [Alb. Register.

Paul Kean has petitioned the Canadian Legislature for aid to enable him to complete and publish a very valuable work on Northern and Western America. He represents that he has spent five or six years in traversing the region of country to which his labors refer, having in that time made more than 500 sketches of the scenery, inhabitants, Indian chiefs, costumes, curiosities, &c. &c. accompanied with notes of explanation.

Among the recent arrivals in this city, was a widow lady named Mrs. Bowden who was the proprietor of a hotel in the town of Urlingford, Kilkenny, during the revolt of 1848. During the flight of Smith O'Brien, she harbored him in her house, and twice prevented his capture, using all the means in her hands to relieve him. Had it not been for the interference of others, she would have succeeded in effecting his escape.

Rev. Mr. Raymond, Pastor of the Abyssinian (colored) Baptist Church in Anthony st., N. Y., has been blind for two or three years, and notwithstanding his infirmity he continues to officiate from week to week. His church numbers nearly four hundred members.

The number of deaths in New York during the week ending August 10, was 451, of which 71 were men, 70 women, 176 boys, and 134 girls. No cases of cholera, but 91 cases of cholera infantum, 45 of dysentery, and 29 of diarrhœa. The deaths in the corresponding week last year were 1,011.

The Hempstead (L. I.) Inquirer publishes a list of the members of the congregation of Rev. Z. Greene, in Suffolk county, N. Y., who are over 70 years old. It includes the names of five persons over 100, eighteen over 90, fifty-one over 80, and forty-five over 70 years of age.

The Fort Smith Herald says that for every hundred persons who have left Arkansas for California, a thousand persons have come in to fill up the vacuum, and that the emigration to that State, the past season, has been immense.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Aug. 12.

After disposing of morning business, the Senate took up the Compromise Bill, which was, after various attempts to push it off, ordered to be engrossed, by a vote of 33 to 19. The question then coming up on its passage, Mr. Davis, of Miss., rose to make a speech against time, when the Senate adjourned.

HOUSE OF REPRESENTATIVES.

An ineffectual attempt was made to introduce a resolution for the adjournment of Congress on the second Monday of September.

The Appropriation Bill then came up, and furnished the occasion for several speeches, which were by no means confined to the subject under discussion. A resolution was adopted closing debate upon this bill on Sixth-day.

IN SENATE. THIRD-DAY, Aug. 13.

The bill distributing the public lands among the States in which they lie for the use of actual settlers thereon, was taken up, and Mr. Walker made a speech in its support, after which it was postponed until Monday.

The California Bill was then taken up, and after remarks by several Senators, it was passed—yeas 34, nays 18.

The Bill establishing a Territorial Government for New Mexico was made the special order for to-morrow.

HOUSE OF REPRESENTATIVES.

A long time was spent in arguing about a change in the rules intended to prevent useless talk. Then the Civil and Diplomatic Appropriation Bill was taken up, and Mr. Sedden reviewed the President's recent Message in relation to New Mexico.

IN SENATE. FOURTH DAY, Aug. 14.

An extended debate arose on the reception of the Protest of ten Southern Senators, against the passage of the California Bill. Messrs Davis and Winthrop of Mass., and Mr. Baldwin, of Conn., opposed the entering of the document on the journal as an unnecessary thing and a bad precedent, while Messrs. Shields and Cass favored it; finally the subject was laid over.

Then the bill organizing New Mexico was taken up, and Mr. Foote moved to amend, that when New Mexico comes to be admitted as a State, it shall be either with or without slavery, as her Constitution may provide. Mr. Chase then moved to add the Jefferson Proviso against Slavery, which was lost by 20 yeas to 25 nays. Finally, the bill was reported and ordered to be engrossed.

HOUSE OF REPRESENTATIVES.

The report allowing five minutes after debate is closed to the Member moving an amendment and five to one other Member in reply and no more talking on that amendment, was adopted, 112 to 47, ultra Southern Members voting Nay.

Then the Appropriation Bills were taken up, and speeches made on slavery and things in general.

IN SENATE. FIFTH-DAY, Aug. 15.

The Senate made the Fugitive Slave Bill the special order for Second-day next; laid on the table the question of receiving the Southern Protest against the admission of California; passed the New Mexican Territorial Bill, and adjourned to Second-day.

HOUSE OF REPRESENTATIVES.

The House took up the Appropriation Bill. Mr. Duer, of New York, made the first speech, defending the President's Message and responding to Messrs. Seddon, Toombs, and Stephens. Then Messrs. McLane, Venable, and Ashe freed their minds touching the Boundary, the President, Texas, New Mexico, Southern Rights, &c. An evening session was held, which lasted from 7 till 10 o'clock, in the course of which Messrs. Sackett, Marshall, and McKissock gave their views of the Texas Boundary and kindred questions.

SIXTH-DAY, August 16.

The Senate was not in session.

The House spent the whole day in Committee upon the Civil and Diplomatic Appropriation Bill. Most of the time was occupied in making comments upon and proposing amendments to the first section, which provides that the highest charge of a Member of Congress for coming to and returning from Washington at any one session hereafter shall be $1,000 if he represents a District this side of the Rocky Mountains, and $2,000 if he come from Oregon, Utah, or California, and that no constructive mileage shall be paid or allowed henceforth. The House adjourned without making any amendments or taking any decisive vote.

SABBATH, August 17.

No session of the Senate.

The House had under consideration again the Civil and Diplomatic Appropriation Bill. After talking a long while to no purpose on the subject of mileage, attention was turned to books, and an amendment proposed appropriating $80,000 to purchase books for members. Without disposing of the subject, the House adjourned.

Melancholy Accident—Thirteen Lives Lost.

On Fifth-day afternoon last, a melancholy accident occurred at Lynnfield, Mass., by which thirteen lives were lost. It seems that a large party, mostly connected with the First Christian Church in Lynn, went out on a pleasure excursion. After having taken their dinner in pic-nic style, in the beautiful grove which skirts the Lake, they obtained a paddle boat and amused themselves by cruising around the shores and the island in the pond. Several different companies of the party had made excursions in it with safety, but the last company met with a most terrible catastrophe. Twenty-five persons were on board the boat when it left the shore. As they approached the island, the paddle threw some water on one side the deck; the company then passed to the other side; this caused that side to be wet; they then crossed back again. This was done several times. By this sudden change of position, they set the boat rocking. Some of the party becoming frightened, got up on the seats; this made the boat dip more. They now became panic-stricken, and as one side went down into the water some of the passengers sprung upon the wheel-house, which was in the center of the boat, when, unfortunately, the boat was completely capsized bottom up. Mr. Jonathan Tarbox succeeded in getting on the bottom of the boat, and although he could not swim, he succeeded in saving a number of lives. A man and boy who could swim, stripped themselves and swam to the shore. Although the boat was near the shore, in a quiet cove of the island, thirteen lives were lost!

The following are the names of those lost: Robert Shurtliff and wife, (recently married, and on a visit to friends in Lynn;) they belonged to Medway. Mrs. Mary Howard and daughter Mary Jane; the mother and child were taken from the water clasped in each other's arms. Miss Catharine L. Adams, 19, belonging to Boston; Miss A. Johnson, of Lynn; Miss Eliza Young, of Marblehead; Mrs. Mehittable Alley, of Lynn, 58; 2 children of Mr. John J. Garland, of Lynn, aged 6 and 2 years; two daughters of Mr. Ephraim Brown, of Lynn; Miss Maria Cheever, of Lynn.

THREE DAYS LATER FROM EUROPE.

The steamer Niagara has arrived since our last, with European news three days later than that brought by the Pacific.

The latest intelligence from the seat of war is, that the retreat of the Schleswig army at the battle Idstedt, was more owing to a want of ammunition, than as the result of a hard fought field; and no doubt exists but that the army will speedily be ready for action as at first. The Danish report of the battle is published, from which it appears that they lost 12 officers killed, and 74 wounded, 104 privates killed, and 2,300 wounded. Gen. Willisen does not state his loss, but regrets the large number of officers killed and wounded. The Schleswig Government has issued a proclamation in which it declares that its army, though compelled to fall back, is not beaten. The courage of the army is undiminished, and the troops stand prepared to renew the fight. Nothing is yet lost, and the Fatherland expects every man to do his duty. There has been no change in the relative positions of the hostile forces since the 27th. The Holsteiners are making every effort to bring the army again into condition to recommence operations, and every battalion of the reserve has been called in; martial law has been proclaimed for the Dutchy of Schleswig.

The exciting topic in the British House of Commons continues to be the admission or non-admission of Baron Rothschild to his seat in Parliamnt. On Thursday evening the debate was again resumed, but on an intimation from the Attorney General, that he had some definite resolutions to propose, the discussion of the question was further adjourned. In the course of the sitting the Attorney General gave notice that he would, on Monday next, move the following resolutions:

First, "That Baron Rothschild is not entitled to vote in this House, or to sit in this House, during any debate, until he shall take the oath of abjuration in the form appointed by law."

Second, "That this House will, at the earlies opportunity in the next Session of Parliament, take into its serious consideration the form of the oath of abjuration, with a view to relieve Her Majesty's subjects professing the Jewish religion.

A serious forgery on the Austrian Bank of Vienna has just been discovered in London. It appears that a person named Hill had been apprehended with forged notes on that Bank to the amount of £15,000.

A man named Jones has been brought up at the London Police Office for having in his possession a letter threatening the death of Lord John Russell. The fellow told the policemen that he found the letter, but the more probable circumstance appears to be that he concocted it with the view to a little unenviable notoriety.

The Ottoman Porte has notified the refugees at Schumla, that such of them as may be willing to emigrate to America will receive passports and a sum of 1,000 piastres, about £10, in aid of their journey.

The celebrated Liebeg is about to visit the United States for the purpose of lecturing on Chemistry.

An awful railway collision recently occurred at Glasgow, by which a number of persons lost their lives.

The weather continues favorable for the growing crops. The accounts from Ireland relative to the potato crop are extremely conflicting, but the general tone of the Irish papers is favorable.

MYSTERIES OF GAMBLING.—It appears that a few weeks since, two gentlemen, who were on a visit to New York, for the purpose of buying merchandize, were introduced to the company of two gamblers, by a friend, also a merchant, but doing business in this city. The strangers, unsuspicious of foul play, were induced to play at hazard with dies, at a hotel in the Fourth Ward, which has been heretofore considered highly respectable, when at various sittings they lost to the tune of $3,000. Last Saturday night one of them commenced playing, and played until he lost all the money he brought with him, beside having to give bills for the remainder. On telling their misfortunes to one of their friends, a watch was set, and suspicion being aroused, the case was laid before Justice Mountfort, who ordered the dice to be seized, when it was found they were loaded with quicksilver. A warrant was issued for the arrest of the parties implicated in the transaction; and as they are known, there is no doubt but that they will soon be taken and held to answer.

NEW STEAMBOAT.—A new steamboat, called the "Reindeer," is soon to commence running on the Hudson River. In point of size and splendor, she will rank with the first. She is about 300 feet in length, and 900 tuns measurement; her engine is large and unusually powerful, and as she draws but 3 feet 8 inches, she will no doubt fully compete in speed with any boat on these waters. She is to be commanded by Capt. Albert DeGroot, well known as the former commander of the Niagara and Roger Williams, under whose superintendance she is now being furnished in the most gorgeous style. The great improvement in her arrangement is that the upper cabin is made the dining saloon, and the passengers will have the advantages of fresh air and light at their meals.

POISONS—VINEGAR FRAUDS.—[illegible] well known, that articles of food are [illegible]metimes adulterated, but this is generally done by mixing some harmless substance with the article of consumption—as water with milk. But it may not be well known that under the name of *Vinegar*, deadly poisons are sold in large quantities in New York. The mode of this dangerous swindle is to manufacture a spurious article from vegetable or mineral poisons, to wit, of Sulphuric acid, or of Nitric acid, or Citric or Tartaric acids. A sufficient quantity to give to a barrel of Croton water a sharp pungent acid taste. This colored with sour beer or burnt sugar, is sold for "Cider Vinegar," or is sold uncolored for "White Wine Vinegar." Sulphuric and nitric acids by their common names of "Oil of Vitriol" and "Aquæ Fortis," are known by all to be deadly mineral poisons, and the others, though to a less degree, highly injurious. A mock article called Vinegar can be manufactured of any of these materials at an expense of *ten* cents per barrel, exclusive of the cost of the barrel.

RAILROAD ACCIDENTS.—About 9½ o'clock, on Thursday night, says the Courier and Enquirer, as the express Western passenger train on the New York and Erie Railroad was within a short distance of Ramapo, the locomotive came in contact with a bull, and threw him some 30 feet, killing him instantly. The collision caused the engine, tender, baggage-car, and two passenger cars, to be thrown from the track. A stream of hot water spouted from the boiler upon the fireman, and scalded his body severely. Immediate relief was procured for the unfortunate man, but his sufferings were intense. None of the passengers were injured.

Another accident occurred yesterday, on the Ramapo Railway, between Patterson and Sufferns, (connecting point of the New York and Erie Road.) The locomotive and several cars were thrown off the track by coming in contact with a number of cows, and many of the passengers were precipitated into a bank near by, but fortunately no person was hurt.

A CAVE DISCOVERED AT SHARON.—A correspondent of the Springfield Republican, writing from Sharon, remarks that two men digging a drain last week about half a mile from the Springs, came to a large fissure in the rocks, which led them into a cave; "that they entered the openings and soon reached an offset of 15 or 20 feet, which they descended, and after proceeding a short distanceto another offset similar to the first, which they descended in like manner, and at once found themselves in a room some 20 feet square and 60 feet high with a funnel-shaped roof; that a little further on they discovered another room of about the same dimensions as the first; that they found a succession of such rooms of different sizes; and that they thus went on for the space of three hours, traveling at least a mile under ground. They stated that the, found the cave on every side hung with large and brilliant stalactites. In one place they observed a waterfall which, so far as the sound and the light of their torches would enable them to judge, must have been 60 feet high."

SUICIDE AT BOSTON.—The Boston Times says that the body of Mr. Francis Dillaway, master carpenter, of Boston, was found on Saturday afternoon in the belfry of Chancy Church, (of which he was sexton.) His head was badly mutilated, and in his hand a pistol was found, with which he made way with himself. It appears that the family of Mr. Dillaway are residing out of town, and for some time past he has been residing with a friend. On Wednesday last he appeared somewhat depressed, and the last that was seen of him, was about five o'clock on that day, when it was supposed by his friends that he had gone to visit his family. On Saturday afternoon the family were heard from, but they had not seen him, when search was at once commenced, and resulted as above. He was rich, and this melancholy event is attributed to dejection caused by the loss of a law suit in which he was involved to the amount of some $1,500.

TERMINATION OF THE FLORIDA WAR.—The delegation of Seminoles sent to Florida from Arkansas by the U. S. Government, with the intention to induce the Florida Indians to emigrate, have entirely failed in their mission. Some old and superannuated and some few degraded Indians alone have left for the West. The remainder have steadily rejected all overtures to emigrate, and probably will be allowed to remain in Florida, restricted to the boundaries the Government shall see fit to make out for them. Thus terminates the last Florida war.

TRIP UP THE ST. PETERS RIVER.—Captain Harris, of the Yankee, says that his boat ascended one whole day of diligent steaming above the mouth of Blue Earth River, and at the point where he turned back it appeared to be navigable, as below. The stream appeared to be at a medium height, and has the muddy color of the Missouri. Capt. H. also ascended the Blue Earth River for a short distance. He speaks with the same enthusiasm of the beautiful appearance of the country and rich character of the soil as the others who have preceded him in time, on other boats

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Henry A. Schoolcraft, of Sacramento, California, is now on a visit to his relatives in Albany county. He is about twenty-five years of age, and went out to California as a private soldier in Col. Stevenson's Regiment. After his discharge from the U. S. service, he obtained employment as book-keeper for Capt. Sutter, and has since accumulated an estate valued at $350,000. While in Capt. Sutter's employ he had at one time the paying off of 600 clerks and surveyors, not one of whom received less than $13 per day. He states that during his stay with Capt. Sutter, $15,000,000 of that gentleman's money passed through his hands.

Some idea may be formed of the extent and magnitude of the United States Hotel at Saratoga, kept by the Messrs. Marvin, from the following list of provisions consumed daily. There are now about 700 guests at the House, to which may be added 100 children, and 300 servants, making 1,100 persons to feed daily. They consume, beside many other articles, the following each day: 500 lbs. Beef, 500 do. Mutton, 500 Chickens, 150 Ducks and Turkies, 2,500 Eggs, 600 lbs. Butter, 1,500 Rolls for breakfast, 4 barrels of Flour.

PRICES OF PICTURES.—The gallery of pictures belonging to the late Lord Ashburnham was lately sold at London. Here is a list of the prices brought by some of them:

Portrait of Titian, by himself, £388.

Daughter of Herodias, by Carlo Doice, £735.

Martyrdom of St. Andrew, by Carlo Doice, £210.

History of Apollo and the Sybil, by Salvator Ross, (considered his finest landscape,) £1,785.

Portrait of Don Livio Odaleschi, by Van Dyck, £472.

Portrait of a Cavalier, by Rembrandt, £420.

View in the Bay of Naples, by Claude Lorraine, £1,123.

Portrait of Murrillo, by himself, £829.

Nature Unveiled by the Graces, by Reubens, £1,000.

Triumph of Bacchus, by Poussin, £1,160.

Triumph of Pan, by Poussin, £1,130.

Mathematician Leaning on a Table with a Compass in Hand, by Rembrandt, £1,000.

SUMMARY.

By the late order of the Russian Government, all marraiges are forbidden, except where the parties first obtain the consent of the parish authorities, which must in every case be withheld, unless the persons asking it are capable at the time of supporting families, and also furnish a strong probability that such capacity will continue to the end. The increased number of individuals falling a burden on the State during several years past, is the reason given for this edict.

Four courses ef Lectures will be delivered the coming season before the Lowell Institute, Boston. One is to be on Political Economy, by Prof. Bowen, of Cambridge; another course on Natural Religon, by Rev. Dr. Blagden of Boston; another, by Professor Agassiz, subject not known; and the fourth, on the Comparative Physical Geography of the United States, and the race that will shortly inhabit these States, by Prof. Guyot.

The Pittsburgh Gazette, on data furnished by the census takers, estimates the population of Pittsburgh and surrounding towns at 87,760 persons, and of the county 142,730. This is an increase of some 80,000 in ten years for the whole county. It says it will no doubt be seen, when the results are finally settled, that the increase of the city and environs will be at least one hundred per cent in ten years.

The Mayor of Pittsburgh having on Friday committed a number of vagrants to jail, the Sheriff refused to receive them, and the Mayor arrested and held him to bail, the sum of $50,000 to answer to the charge of misdemeanor. He refused the prisoners under the advice of the city physician, who said their reception would be dangerous to the health of the more permanent sick.

From Montserrat advices to 12th ult., have come to hand, representing that Island to be still reduced to the lowest ebb of misery and wretchedness. Famine, pestilence and death, stalk through the length and breadth of the land in the most hideous shape; half the inhabitants are starving, and the other half have not the means of relieving them.

An altered note on the Farmer's Bank of Reading has appeared. The principle vignette is three human figures and a nondescript animal. On right end, two human figures, and on left the figure 5 in a large die. The name of the Bank and the words State of Pennsylvania and Readiug inserted.

Officer W. H. Stephens of the New York Lower Police Court, assisted by officer Leighton of Massachusetts, arrested a fugitive from Springfield, named Addison Ward, who stands charged with having embezzled funds belonging to the Western Railroad Corporation to the amount of $75,000.

Galveston dates of the 7th report continued Indian depredations—200 attacked Capt. Forbes's camp, at San Antonio Diego, and took several horses. They also attacked Davis's rancho, and captured a train of mules. Afterward they attacked a party of Mustangers, killed 7 and wounded 9 men.

JENNY LIND, on her way to this country, was to give two Concerts at Liverpool on the 17th and 19th insts. at $2,500 per night. For these Concerts Tickets were selling freely at the last advices at $25 each. Thirty of the principal nobility had written down from London to secure seats for both nights.

In the Cherokee Nation, on the 12th ult., opposite Fort Smith., Moses Vickory was killed by Chas. Tickaneesky, both Cherokees. A feud has existed between the families of Thompson and Vickory for some time past, and it is said that not a male member of either is now left alive. Tickaneesky married a Miss Thompson.

MICHIGAN will choose three Judges of her Supreme Court, three members of Congress, Auditor General, State Treasurar, Attorney General, School Superintendent, twelve Senators, an Assembly and County officers at her State Election on the 2d of November next.

A new counterfeit has been detected on the Black River Bank, Watertown, dated May 1. Letter A. countersigned on the right hand end., J. Nichols,. Register. Paper of yellow cast. A large number appear to be put in circulation.

The Convention for revising the Constitution of Michigan has resolved not to alter the present law abolishing the punishment of murder by death. There was nearly a unanimous opinion in favor of the law as it stands.

Thomas P. Shallcross, special Agent of the post office Department, arrested Thomas H. Burge, on the 31st of July, at Woodworth, N. C. for stealing letters from the United States Mail. A number of letters, drafts, &c. were found in his possession.

Negro boy Tom Fisher, imprisoned in the Centerville (Md) jail for advising slaves to run away from their masters, broke the door of his dungeon on Friday morning last and escaped. A slave confined with him escaped at the same time.

The case of Thomas Kanouse and Levi Cole of Paterson, charged with robbing the Phenix Bank at Westerly, R. I., of $16,000 in December last, came before the Grand Jury of Washington County, R. I., last week.

The Captain of the bark Ferucia, from Genoa, was arrested in crimianl and civil complaints, charging him with having brought into this port, on said vessel, 36 more passengers than the law, in proportion to her tunnage, allows. He brought between 160 and 170, which was an excess as above. He was held to bail on the criminal charge in $1,800, and on the civil in $600, and the vessel libeled and taken into custody by the United States Marshal.

The directors of the Bain Telegraph Line, between New York and Boston, have made a reduction in their tariff of prices. Dispatches will hereafter be transmitted on their wires at the rate of two cents a word. The regularity with which this line operates has attached to it a large share of business, which the proprietors have turned to good account in making the reduction.

The Detroit Tribune says that President Fillmore has two brothers who have for some time resided in Washtenaw County, Michigan—one a house carpenter and the other a blacksmith by trade. He has a sister in Michigan, the wife of Mr. Harris of Coldwater, a lawyer by profession, and another sister married in Northern Indiana. He visited them all last Summer.

John Murphy was arrested in New York, on Friday afternoon at 5 o'clock, by officers Barange and Craff, of the Eighth Ward, for stealing $570 from the safe of Sheldon & Seaver, No. 3 Pine-st. The money was stolen on Friday morning about 8 o'clock, and at 5 o'clock $360 and the thief were locked up. Rather quick work.

The number of vessels entered at New Bedford Custom House, from April 1 to June 30, 1850, was 48—all in the whale fishery. Estimated value of cargo $422,558. Total estimated value of oil and whalebone imported into the district during the quarter, $2,270,212.

Some workmen were last week employed in digging a well at the new village of Abbottsford. After digging through about twelve feet of loam, they came to a deposite of leaves and brush about two feet thick. The leaves and brush were in a perfect state of preservation. After passing through this formation the soil was a bed of sand.

The act passed by the Legislature of Pennsylvania prohibiting the circulation in that State of the notes of the Banks of other States under the denomination of $5, goes into operation on the 21st of August next. It is very severe in its penalties.

The New Orleans papers of the 6th inst., tell of the stampede of a whole family of slaves—Kitty, her husband Parsons, Henry and Georgiana—the property of John Watt, of New Orleans. The negroes were the confidential servants of Mr. Watt, and had been in his family for many years. Two hundred dollars have been offered for their capture.

The Boston Mail states that Bristol Bill, sentenced to the Vermont State Prison, for counterfeiting, has been lately flogged twice by the Warden for making attempts to escape and insubordination. A key fitting the door of his cell was found upon him.

A line of mail stages has been established from Independence, Mo., to Santa Fe, to run monthly. The stages are got up in splendid style, each conveying eight passengers. The bodies are made water-tight with a view of using them as boats in ferrying streams. The team consists of six mules to each coach. The mail is guarded by eight armed men.

"The Buffalo Courier and Morning Express, the only morning papers in Buffalo, have decided to issue their usual Monday morning papers on the previous Saturday night, in order to avoid Sunday labor."

Three negroes belonging to Hon. Mr. Colcock, S. C., absconded from him six weeks ago and were concealed until Monday, Aug. 12, when two were found by Capt. Goddard at the residence of Richard A. Coxe, in Washington, concealed under the floor of the kitchen. They were committed to prison.

The President has received information that another movement is on foot for the invasion of the Island of Cuba. He has ordered that a strict watch be kept upon the suspected parties.

Hon. G. F. Hastings, Captain of the British ship Cyclops, has been recently cast in £5,000 damages by the Slave Commissioners on the coast of Africa, for illegal detention of a Portuguese ship.

Col. Benton asserts that the people of California will shortly apply for two Territorial governments, the State government being too expensive.

All the factories in Alleghany City have been stopped, throwing hundreds of men, women, and children out of employment.

MARRIED.

At Berlin, N. Y., August 1, 1850, by Eld. James H. Cochran, Mr. POTTER KENYON, of Petersburg, to Mrs. POLLY SAUNDERS, of Alfred, Allegany Co., N. Y.

In Hopkinton, R. I., on the 11th inst., by Eld. C. M. Lewis, Mr. ROWSE CHAPMAN, of Westerly, to Mrs. SARAH E. KENYON, of the former place.

DIED.

In Shiloh, N. J., August 9th, Mrs. ANN ELIZABETH, wife of Bro. Hosea A. Davis, in the 25th year of her age. Sister Davis professed religion some eight years ago, and united with the Seventh-day Baptist Church at Shiloh, N. J. She bore her last illness with much Christian patience, and longed for the time to come when she should leave the tenement of clay and dwell with her Savior. She has left a husband and one child, besides many relatives and friends, to mourn her loss.

In Hopkinton, R. I., very saddealy on the 8th inst., Mr. ELIJAH CRANDALL, aged 27 years.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wm. Maxson,	Waterford, Ct.	$2 00	to vol. 7	No. 52
David Rogers,	"	2 00	" 7	" 52
Lester T. Rogers,	"	2 00	" 7	" 52
Oliver Maxson,	"	2 00	" 7	" 52
Oliver Maxson, Jr.	"	2 00	" 7	" 52
Green Rogers,	"	2 00	" 7	" 52
E. R. Brooks,	"	2 00	" 7	" 52
E. G. Beebe,	"	1 00	" 7	" 52
E. Crandall,	"	1 00	" 7	" 52
Dan'l Lewis,	Hopkinton, R. I.	2 00	" 7	" 52
C. C. Lewis, Jr.	"	2 00	" 7	" 52
Nancy Clark,	"	2 00	" 7	" 52
E. D. Randolph,	Phœnix, R. I.	2 00	" 7	" 52
Nathan Babcock,	"	2 00	" 7	" 52
C. B. Cottrell,	"	2 00	" 7	" 52
B. D. Randolph,	N. Market, N. J.	2 00	" 7	" 52
Rob't Church,	Marshall, Mich.	2 00	" 7	" 52
Palmer Green,	Champion,	2 00	" 7	" 52
J. R. Irish,	DeRuyter,	2 00	" 7	" 52
Dr. W. A. F. Babcock,	Oriskany,	6 00	" 7	" 52
John Powers,	New York,	2 00	" 7	" 52

BENEDICT W. ROGERS, Treasurer.

Notice.

To the Churches of the Western S. D. B. Association:

DEAR BRETHREN,—You are hereby notified, that your contributions to the funds of your Associational Mission are greatly needed, and you are desired to foward them as soon as convenient; and if an opportunity shall not sooner present itself, will you bring them in at the time of our Anniversaries in September

N. V. HULL, Secretary.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter.

WM. F. RANDOLPH, Secretary.

Notice.

THE Yearly Meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the 1st Seventh-day Baptist Church in Hopkinton, R. I., commencing on Sabbath, August 31st, at 10½ o'clock A. M. It is earnestly hoped, that on the services of this annual convocation, the blessing of God may be invoked by the churches which compose it—that by it the bond of union and Christian fellowship among the churches may be strengthened, and the general interest of the Redeemer's kingdom promoted. Brethren and sisters, let us each labor to bring with us a sanctified offering to present before the Lord. 3t

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 and 8¼ o'clock A. M. and 4¼ o'clock P. M. Time, about 8 hours.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratcga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted.) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

THE AMERICAN ADVERTISER,

A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business.

PRALL, LEWIS & CO., Publishers,
76 Nassau-st., N. Y.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

A Valuable Farm for Sale.

THE subscriber offers at Private Sale his Farm, situate near Shiloh, Cumberland County, New Jersey, containing 107 Acres of Good Land, in a high state of cultivation, having carted on it within the last 4 years, about 1,000 loads of good shell marl, near 2,000 bushels of lime, besides ashes, guano, and poudrett without measure. There is on said Farm a new and substantial Dwelling House, built of the best materials and by good workmen, two stories high, with a good cellar. Size of the house 32 feet by 28 feet, with kitchen and bath-room attached, 17 by 28 feet, a good well of water, a cistern holding about 30 hogsheads of water, with a pump in the kitchen, very convenient for washing and supplying the bath-room. A large barn, stabling and hay house, wagon house, wash and wood house, and other out buildings, all fitted up within four years. Two Young Apple Orchards of choice fruit, besides an old orchard of natural fruit; also a variety of other fruit trees, such as peaches, pears, plums, &c. There are also two Good Tenant Houses, with good wells of water at their doors, newly fitted up, and so arranged on the Farm that it can easily be divided into two if desired.

Said Farm is handsomely located, within half a mile of the village of Shiloh, N. J., where is a post office, and the Greenwich stage running through regular to Philadelphia; within three miles and a half of Bridgeton, the county town, where the steamer Cohansey plies daily to Philadelphia, and within two miles and a quarter of Roadstown.

The Union Academy is located in its immediate vicinity, the design of which is to prepare students for college. Over a hundred were in attendance the first year, which has just closed. A large brick building is now being fitted up for its accommodation. There has been a large sum of money subscribed to procure apparatus and material for an Agricultural Department, and fitting up a Chemical Laboratory, which will go into operation this fall, the only institution of the kind all West Jersey.

The above advantages make the said Farm a desirable location. Property in the vicinity is rising in value constantly.

For further particulars, inquire of the subscriber on the premises. Terms made easy.

I. D. TITSWORTH,
SHILOH, July 31, 1850. Postmaster at Shiloh, N. J.

Miscellaneous.

From the N. Y. Evening Post.

The Colored People of Jamaica.

KINGSTON, Feb., 1850.

It will be sixteen years next August, since slavery was abolished on this island, and the apprenticeship system, which took its place, was abolished four years later. Since that period, the laws have recognized no distinctions of color among the inhabitants. The black people have enjoyed the same political privileges as the whites, and with them have shared the honors and the patronage of the mother and the local governments.

The effect of this policy upon the people of color may be partially anticipated, but one accustomed to the proscribed condition of the free blacks in the United States, will constantly be startled at the diminished importance attached here to the matter of complexion. Intermarriages are constantly occurring between the white and the colored people, and their families associate together within the ranks to which by wealth and culture they respectively belong, and public opinion does not recognize any social distinctions based exclusively upon color. Of course, cultivated or fashionable people will not receive colored persons of inferior culture and worldly resources, but the rules of discrimination are scarcely more rigorous against these than against whites. They are received at the "King's House"—it is thus the governor's residence is styled—and they are invited to his table with fastidious courtesy. The wife of the present mayor of Kingston is a "brown" woman—that is the name given to all the intermediate shades between a decided white and decided black complexion—so also is the wife of the receiver general himself, one of the most exalted public functionaries upon the island.

A circumstance occurred shortly after I arrived, which may be interesting to some in this connection. It was proposed by some of the officers stationed near Kingston, and gentlemen resident in and about the city, to give a public ball. They proceeded to engage the theater for the occasion. Some Jews, who as a class incline to indemnify themselves for their exclusion from the society of the whites by striking an alliance with the people of color, circulated among the latter a report that the committee on invitations to the ball had resolved that "no colored person, Jew, or dog," should be invited. Of course the story produced considerable excitement among those most concerned.

The theater belongs to the city. The committee "on the theater" in the Common Council, composed of a majority of brown men, quietly turned the key of the theater, and excluded the artisans sent to arrange it for the festival. The ball had to be postponed in consequence, and finally took place at the Camp, a much more desirable place in every particular. I was assured by members of the ball committee, that the Jews' report was false altogether—that they had resolved upon no such exclusions. They did not propose to invite the Jews, because there had heretofore been no social intercourse between them and their respective families, nor did it appear that either party desired any; but they said invitations had been sent to the daughters of the receiver-general, and of the mayor—all, as I have before mentioned, browns. Before the ball took place, I believe the colored people became satisfied that they had been deceived, for a brown gentleman spoke to me with some bitterness of a determination formed by the committee on invitations, as he professed to know of his own knowledge, to invite to the ball no persons who had ever been behind a counter; but he made no allusion to the other report. * * * *

One unacquainted with the extent to which the amalgamation of races has gone here, is constantly liable to drop remarks in the presence of white persons, which, in consequence of the mixture of blood that may have taken place in some branch of their families, are likely to be very offensive. I was only protected from frequent *contre temps* of this kind, by the timely caution of a lady, who, in explaining its propriety, said that unless one knows the whole collateral kindred of a family in Jamaica, he is not safe in assuming that they have not some colored connections.

One of the most distinguished barristers on the island is a colored man, who was educated at an English university, and ate his terms at Lincoln's Inn, as must all barristers who wish to practice here; the judicial authorities of the island having no power to admit any one to practice the law in any of its departments. This circumstance, by the way, has given to Jamaica a bar of rare culture and talent.

It so happened that the Surry Assizes was sitting in Kingston when I arrived, Sir John Rowe presiding. I availed myself of the courtesy of a professional friend, and accompanied him one day to the court, while in session. Though the room contained a crowd of people, there did not appear to be twenty white persons among them, the court and bar inclusive. Two colored lawyers were sitting at the barristers' table, and the jury-box was occupied by twelve men, all but three of whom were colored, and all but two, who were negroes, were Jews. Two witnesses were examined before I left the room, both of whom were colored and both police officers. All the officers of the court, except the clerk, were also colored. I was assured that more than seven-tenths of the whole police force of the island, amounting to about eight hundred men, are colored. Judging from the proportion that fell under my observation, this estimate cannot be far from correct. But what will the southern readers of the Evening Post say, when I add, that in the legislative assembly of Jamaica, composed of fifty-six or fifty-seven British subjects, some ten or a dozen are colored men? Nay more, the public printers of the Legislature, Messrs. Jordan & Osborn, are both colored men, and are likewise editors of the leading government paper, the Kingston Journal.

It was my privilege the other day to make the acquaintance of one of the most highly cultivated men I ever met, upon whose complexion the accidents of birth had left a tinge which betrayed the African bar on his escutcheon. He is a brown man, about forty-five years of age, I judged, and was educated in one of the English universities, where he enjoyed every advantage which wealth could procure for his improvement. His appearance and address both indicate superior refinement. He enjoys an enviable reputation as a naturalist, and has published a volume on the birds of Jamaica, illustrated by his own pencil, which displays both literary and scientific merit of a high order. He is one of the stipendiary magistrates of the island, upon a salary of £500 sterling per annum. * * * * *

While the *entente cordiale* between the whites and the colored people is apparently strengthening daily, a very different state of feeling exists between the negroes or Africans, and the browns. The latter shun all connection by marriage with the former, and can experience no more unpardonable insult than to be classified with them in any way. They generally prefer that their daughters should live with a white person upon any terms, than be married to a negro. It is their ambition that their offspring should be light complexioned, and there are few sacrifices they will not make to accomplish that result, whether married or not. Color, with them, in a measure, marks rank, and they have the same fear of being confounded with what they deem an inferior caste, that is so often exhibited by vulgar people, who have no ascertained or fixed social position.

It was in consequence of this state of feeling, which I have described, that Soulouque, the Emperor of Hayti, who is utterly black, recently commenced his terrible system of persecution against the browns. Upon the pretence that they were conspiring against his government, or contemplated offenses, he issued warrants for the arrest of all the prominent brown men within his empire. They were obliged to abscond, precipitately, to save their lives. Many of them took refuge in Jamaica.

I visited one who cultivates a small plantation of about twenty acres, near Kingston. Nothing about him but his complexion and his hair indicated African blood. He had a fine intelligent countenance, and good address. His grounds were under admirable culture, and displayed skill, industry, and thrift. His tobacco beds were his pride, but around them the rarest tropical fruits and vegetables to be found upon the island were growing in luxuriant perfection. He had been stripped of most of his property by the Emperor, but he was living here in apparent comfort and respectability. Upon the walls of the room into which my companion and myself were shown, were suspended two portraits, one of his wife and the other of his daughter, who, he informed me, is now in Paris, at school. If the likeness be correct, the original must be exceedingly beautiful. The paintings were both of superior merit as works of art.

His wife had not been permitted by the Emperor to join him, nor did he enjoy very frequent opportunities of hearing from her. He alluded to his domestic sorrows with great feeling, but, with a Frenchman's hopefulness, he looked for a time when justice should be done to him, and the tyrant through whom he suffered. * * * *

It is difficult to convey any satisfactory idea of the state of political parties here, for they can hardly be said to have any state. They are not arrayed upon any of the issues which classify the inhabitants of the mother country; upon the questions agitated in the British Parliament, in which they have any interest, they are for the most part agreed. Colonial assistance of any kind all desire, and all are hostile to free trade. The appointees of the present government have prudence enough not to proclaim their sentiments upon the housetops, but even they do not disguise them at the fireside. It is to free trade they ascribe their ruin, not to the abolition of slavery. I did not find a man upon the island, and I was assured by numbers perfectly informed upon the subject, that there was not in their opinion a man residing at Jamaica who would restore slavery, if it was in his power. They say that if they only had the protection on the staples of the island which they enjoyed with slavery, they would prosper. It was the removal of that protection, added to the advanced price of labor, occasioned by the emancipation of slaves, which compelled them to surrender their accustomed markets to the cheaper slave-grown productions of Cuba and Brazil.

Learned Birds.

This would seem to be scarcely the place for a notice of a display of the intelligence of birds which we have lately had the opportunity of witnessing; but there is something so unique in the exhibition, so little of the commonplace, and so much that provokes curious and interesting thought, that it really falls within the province of art, and that of no ordinary kind. We cannot describe the details of the exhibition better than they have been given in a notice which appeared in the Chronicle. We would premise that the exhibitor is a young Belgian lady, Mdlle. Vandermeersch, and that there appears to be no trickery or charlatanism in the extraordinary influence she exerts, or in the means by which she displays it, over the grateful little creatures who obey her slightest suggestion.

"The young lady, who is strikingly handsome, lady-like, and not more than seventeen years of age, enters any saloon where her attendance may have been desired, with a cage containing four compartments, in each of which is a bird—a cardinal, a goldfinch, or some other variety. The cage is simply placed on a table. In front is placed a little trough, in which are ranged some hundred and fifty or two hundred cards, exactly similar in shape and color. These cards are closely serried, their ends being visible. Each card bears on its surface some inscription, either the ordinary court and common cards, or a letter of the alphabet, the numbers simple and compound, the days of the week, the months, the seasons, and others we do not remember. These inscriptions, are necessarily hidden while the birds are making their selections. Mdlle. Vandermeersch does not touch the cards or the birds during the performance. She approaches some individual in the company and asks the time by his watch. He tells her *sotto voce.* She then approaches the cage, speaks to one of the birds aloud, and requests him to tell the time. The door of the cage being opened, the little bird hops out and jumps along the platform of cards, apparently deliberating. At length he fixes on one, which, after immense tugging, he pulls up from the pack. Suppose the time to be a quarter past three, this card would be inscribed with a "three." Again the little fellow is set to work, and after a similar display of reflection and physical strength, out he tugs a "fifteen," which he tosses in an amusingly cavalier manner on the platform, and then hops back to his cage. Should he by accident turn the card with its face downward, he is made to come back and present it in due form to the spectators. The tricks of which this is a specimen are very numerous. Following the same manner, the birds tell you the day of the week, the month, the season of the year, any letter you may pick out of a book, any day, month, season, or year you may choose to name, any court or common card you may fix upon, and, what is stil more extraordinary, if you think of a word, either of these birds will spell that word for you, letter by letter, always provided that any one letter is not repeated in the word chosen. Of course you communicate to the young lady what it is you fix upon. This brings the exhibition out of the range of conjuring into the more interesting field of the practical. As Mdlle. Vandermeersch does not touch either the cards or the birds, and as her address to the birds is made aloud, it is puzzling in the extreme to conceive what is the nature of the influence by which she exercises such a singular control over these little animals. The exhibition excites surprise wherever it is seen. From the description we have given, it will be seen that there is nothing of commonplace trickery in the exhibition, but that it appeals to a higher kind of taste."

All this is strictly true and stated without the least exaggeration. [London Examiner.

River Thieves in New York.

A report recently presented to the Mayor of New York by the Chief of Police, gives the following information relative to the operations of a class of depredators called river thieves:—

The vessels that suffer most from the depredations of river thieves, are those that belong to foreign ports, and seldom visit our harbor. These vessels are boarded at night by one of the gang, who noiselessly casts into the water small anchors, heavy bound blocks, small chain cables, hawsers, logwood, pig iron, and any other article that will sink; and after the vessel has left the port, the articles are raised again by means of grappling irons, and sold with the most perfect impunity.

Boats engaged in bringing produce to market suffer to a large extent from the depredations of these men. Barrels of beef, pork, and cheese, and firkins and pails of butter, are stolen from the tow and canal boats; produce of all kinds is carried off in large quantities, especially when it is piled upon the docks, and should the policemen detect them while at their work, they have only to jump into their boats and bear off their ill-gotten gain, while the policemen are utterly unable to follow after them. In this way ship-yards are robbed of the tools used by the workmen; of iron bolts, spikes, and copper, and frequently those thieves land in the neighborhood of new buildings, which they also strip of everything moveable. Instances have come to my knowledge where they have butchered swine, sheep, and calves while penned up to the end of the docks, and carried them off without being detected. They frequently make excursions to villages and towns situated on the East and North Rivers, and rifle stores of their contents, which they carry away in their boats, so that the amount of property stolen by river thieves is incalculable. A number of juvenile thieves are in the habit of assisting the river thieves in a manner that clearly indicates a perfect knowledge of the mystery of crime. Merchandise having been landed from a vessel, and piled up on the docks, is watched, and, at a favorable opportunity, rolled over into the river, when the river thief quickly transfers the article to his boat, and the spoil is divided between them.

At other times, the vagabonds will contrive to get up a sham fight on the dock, in the neighborhood of the vessel intended to be robbed, and while the attention of the hands on board is directed to the fracas, the river thieves slip stealthily on board and carry off many articles before the people return to their work; and they operate in the same manner to divert the attention of the men from one side of the deck to the other, to enable them to remove articles into their boats unperceived.

They are also assisted by persons who go around in boats, for the ostensible purpose of buying old rope, and others that go on board of vessels for the purpose of buying slush, who convey information to their confederates, to enable them successfully to carry on their operations.

To show with what dexterity and skill they manage their operations, I would state that on one occasion they went on board of the ship Harbinger at night, and removed the large bell and carried it away without making the least noise, or alarming the persons on board, who are always readily awakened at the least sound of the bell.

Cases have been known where private watchmen have been employed to watch liquor, and while lying on the docks, the river thieves have gone underneath the bridges of the dock at low water, and, by boring holes through casks, have emptied them of their contents without being detected. In this way they steal oil, molasses, and other liquids, and sometimes coffee, especially when they have found holes in the flooring of the bridge.

WONDERFUL PRESERVATION.—On Friday, says the St. John (N. B.) News of July 29th, a lad about 13 years of age was driving his mother (Mrs. Humphrey) and five small children, with the nurse, and when at the Lake, this side of Torryburn, the horse rushed into the water, the bank being very steep, and they were all engulphed beyond their depth. The mother, with her infant in her arms, supported herself for an instant, but sunk, when feeling her foot touch something, by exertion she rose to the surface, and grasping a branch held to it until taken out by some men who Providentially by this time were present. The lad seized two of his sisters, but finding them heavy, called for help, when a plank being thrust out, he was dragged on shore, he being the only one who could swim.

He again struck out, and seeing another of his sisters in the wagon, at the bottom of the lake, went down and caught her by the bonnet and rescued her in time, though she was insensible, to preserve life. One more child was still floating on the water, supported by its clothes; the noble boy again dashed in, and succeeded in restoring the fourth one by his courage and exertions. The nurse was saved by grasping a stick held out by the men on shore. Thus a lad of thirteen years of age saved the life of four children. The horse was drowned.

A Slave Case.

A correspondent of the N. Y. Express, writing from Washington under date of Aug. 7, says that the runaway slaves have been so numerous of late, that the owners of this species of property have become very much alarmed, and hence are disposed to remove them to safer parts of the United States, or to sell them to slave traders. A cruel incident of this kind is exciting great sympathy in Washington at present. The family of William Williams, the coachman of Presidents Polk, Taylor, and Fillmore, were suddenly seized by a slave trader, and taken from their homes off to Baltimore, to be sent to New Orleans. His wife, over fifty years of age, three daughters, and three grandchildren, were thus snatched from him in an hour to a fate worse to him than death, to be sold South to the highest bidder, and separated from him and each other. The poor man wrung his hands, rolled on the ground, was nearly crazed in fact, by the dreadful parting. After many years of toil, he very recently purchased his own freedom, but his family were owned by some one in New Orleans.

The President, feeling deeply for his distress, gave him money, and let him go to Baltimore to see them again. Williams found the trader would take the sum of $3,200 for them, and returned with the hope of raising that amount to redem them. A petition was drawn up, and circulated about the city and House of Representatives, setting forth the fact, and asking for assistance, which was so promptly rendered that the prospect is, in the language of Williams himself, "very fair." The President, Mr. Webster, Gen. Scott, and a number of Senators, Members, and citizens, have contributed sums from $5 to $50. Mr. Corcoran gave $200, which was the price asked for the aged wife, and he made her "free" at once. Beside doing this, Mr. Corcoran has purchased one of the women, who has lived in his family for some years, Mrs. Com. Patterson another, and Mrs. Gen. Towson a third, who lived with her some years past. So the children, for whom $1,500 was asked, only remain to be purchased by their grandfather, and he is in a fair way of raising this money.

An Executioner Killed by his Son.

The *Gazette des Tribunaux* has the following communication from Bois le Due in Holland:—"Among the degrading punishments provided by the penal code of the Netherlands is the one which is called the brandishing of the sword, and consists in the culprit being placed on his knees on the scaffold with his eyes blindfolded as if he were about to have his head cut off. The executioner then whirls several times over the culprit's head the sword which is used for the decapitation of criminals. The application of this extraordinary punishment took place in our town yesterday, and was attended by a fatal accident. On this occasion the executioner had caused his son to take his place, a young man of 22, whom he is instructing to the exercise of his functions. The young man had posted himself behind the individual to be operated upon, and the executioner stood behind his son—doubtless in order to give him the necessary directions. The apprentice executioner then graspled the sword and brandished it about a dozen times over the head of the culprit; but in bringing it back again towards himself he unfortunately struck his father on the lower part of the head, and inflicted a fatal wound. The young man has been arrested. He stated that his arm had grown weak in the act of whirling the sword, which is a very heavy one, and that, having lost his command over it, the sword had fallen on his father. The truth of the explanation is doubted by no one, as the young man bears an excellent character.

A MORMON COLONY.—The editor of the Chicago Journal has conversed with a gentleman who has just returned from a visit to Beaver Island, at the head of Lake Michigan, upon which the Mormon Colony is located, headed by their prophet, James Strang. They number about six hundred, and have a farm on the Island, which is cultivated by them. They have also engaged to a limited extent in taking white fish and trout, which constitute their chief means of subsistence. The Temple, 100 by 60 feet, is in progress at their settlement, one sixth of the labor of the Colony being required upon it weekly. At present this labor is diverted to the building of a printing office, the press and materials for a weekly paper being on the ground. Semi-occasionally the portion of the Temple which is finished is used as a *theater!*—Mr. G. J. Adams, one of the leaders, acting as manager. This room is also used for a ball-room, where the faithful chase the giddy hours, and also as a place of worship on Sundays.

COWS HAVE POWER TO HOLD UP THEIR MILK.—It is known to many farmers that, when young cows first come in, when the calves are taken away, they will hold up their milk for a short time, and some will almost dry themselves before they will give it down. A few years ago, I bought a young cow which proved to be very wild, and when I took away her first calf, she would not give down her milk. I had heard it remarked that putting a weight on a cow's back would make her give her milk down. I accordingly drove her into the stable, got a bushel of grain and put it on her back; but not being heavy enough, I took it off and put my elbows in the center of her back, and bore on until she hollowed in her back. While she was kept in this position, she had no power to hold up her milk; for it came down freely. After doing this a few times, and afterwards putting my hand on the back of the cow, it would give way, and she would immediately give down her milk. [Am. Agriculturalist.

THE MARRIAGE RELATION IN HAYTI.—In the official part of a late number of the Moniteur Haytien, is a document giving the number of births, deaths, marriages, and divorces, in fifteen towns situated in the provinces of the West, North, and South. In these towns the whole number of children born in three months was 1863, of whom 1700 were born out of wedlock, and only 163 were legitimate! Such a monstrous disproportion between these two classes of children exists in no other country, we venture to say, on the face of the earth, where the marriage institution is recognized. In the same towns the deaths in that period were 406; 65 marriages, and one divorce. In Port-au-Prince alone, the capital of the Empire, there were 413 children born, and only 29 of them in marriage; 77 deaths, and 20 marriages.

Variety.

Prof. Forshey, in an essay on the physics of the Mississippi, just published, proves by the result of observations, kept up through a great number of years, that the channel of the Mississippi River is *deepening*, and, consequently, the levee system will not necessarily elevate the bed of the river, as has been feared. On the contrary, he thinks confining the river within a narrow channel, will give it additional velocity and serve to scrape out the bottom; while opening artificial outlets, by diminishing the current, will cause the rapid deposition of sediment, and thus produce evil to be guarded against.

A French paper says: "In England, where there are no professors of Socialism, and no persons who demand a forced association, there exists 14,000 societies for mutual assistance, possessing an annual revenue of 70,000,000f., and an accumulated capital of 100,000,000f. In France, where Socialism has its doctors, its apostles, its journals, and its tribune, there are about 30 associations of cooks, not very united, and possessing only borrowed sauce-pans and numerous debts."

M. Poitevin made a second balloon ascension on horseback on Sunday from the Champ de Mars, and an immense crowd assembled to witness it. The same horse was used as on a previous occasion. He displayed no alarm as the strings, &c., were affixed, and when raised from the ground appeared quite accustomed to this singular way of traveling. To prove to the public that he was in no way fixed to the saddle, M. Poitevin, when about 100 yards high, stood on the horse's back and saluted the public.

It is supposed that the number of persons who make a trade of thieving in London is not less than 6,000; of these, nearly 200 are first-class thieves, or swell mobmen; 600 "macemen," and trade swindlers, bill-swindlers, dog-stealers, &c.; about 40 burglars, "dancers," "garreteers," and other adepts with the skeleton-keys. The rest are pick-pockets, "gonophs," mostly young thieves, who sneak into areas, and rob tills, and other pilferers.

The editor of the Freeman's Journal says that of every hundred Roman Catholic children educated in the public schools of the United States, ninety-eight may be set down as a clear and certain gain to the devil! Such are his words—nothing more and nothing less.

A work has just been published giving an account of the sums derived from legacies or donations by different charitable establishments in France during the 46 years. The total amount is 122,500,000f., without including sums not exceeding 3,000f.

Gutzlaff, who is preaching at Berlin and Potsdam, on behalf of the Chinese mission, expresses a confident hope that the Emperor of Japan will be converted to Christianity.

The celebrated Dr. Buckland, the eminent geologist, Dean of Westminster, and private friend of Sir Robert Peel, is, it is reported, bereft of his reason, and in close confinement in a lunatic asylum near Oxford.

Great preparations are making throughout France for the English exhibition of 1851. Government has introduced a bill for a grant of two thousand pounds towards the expense of the exhibition.

It is stated that there are 2,300 licensed drinking houses in New Orleans, which would extend thirteen miles were they placed side by side. The amount of money annually expended there for intoxicating drinks is estimated at $12,000,000. We fear that a census of New-York would reveal equally appalling results.

It is estimated that the aggregate loss by fires, in New York, during the past twelve years, amounts to $16,000,000. Since the introduction of the Croton water into the city it has been found that the fires are one-third fewer, and not half so disastrous as previously.

The tunnel on the Baltimore and Ohio railroad is one of the greatest works of civil engineering now going on in the world. It is a few miles from Morgantown, West Virginia, and passes through a mountain a mile and a quarter wide.

Prof. Rogers, in his recent geological lectures at the Smithsonian Institute, says that the Mississippi drains an area of 300,000 square miles; and that the total amount of water discharged per annum, in cubic feet, is 8,092,118,940,000.

An infidel remarked, within the hearing of a little girl of thirteen, that all things came by chance, and the world, like a mushroom, sprang up in the night. "I should like to know, sir," she asked, "where the seed came from."

A Roman Catholic priest in Limerick, who is good authority, stated recently that the Catholic population in Ireland had diminished at least one-half within the last six years, while the Protestants have considerably increased in number.

"Dr. Parr," said a young student once to the old linguist, "let's you and I write a book." "Very well," replied the doctor, "put in all that I know, and all that you don't know, and we'll make a big one."

Baldwin's Peg Factory, at Meredith Bridge, N. H., has consumed four hundred cords of timber during the past year, and turned out 14,000 bushels of pegs.

The electoral lists of Paris, under the new law, are published. The number of electors for Paris is 74,000; under the old law they amounted to 224,000.

The Boston Post mentions, in proof of the progress of phonography, that a lazy boy out west spells Andrew Jackson, &ru Jaxn.

It has been beautifully said of Washington, that "God caused him to be childless, in order that the nation might call him father."

A newspaper is now printed in China called the Pekin Monitor. It is in the Chinese language, and is the first paper ever published in the celestial empire.

Measures have been taken in Roxbury to erect a monument to the memory of Rev. John Eliot, first pastor of the town, and earliest missionary to the Indians.

An Episcopal church has been built and consecrated at Shanghai, China. Mr. Appleton of Boston contributed $5,000 towards the structure.

The celebrated astronomer Gasparis has discovered a new planet between Mars and Jupiter.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy. The True Issue. 4 pp.
No. 9 The Fourth Commandment. False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:—

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

EXTRACTS FROM LETTERS OF A TOURIST—No. 4.

Paris, July 14th, 1850.

A journey of little more than twenty-four hours carries one from London to Paris—from the strong-hold of Monarchy to that most irrational of all false doctrines in political economy, hereditary rank, the Dei Gratia nonsense—to the hot-bed of liberalism. For, let what will be said of certain objectionable peculiarities of the Parisians, it cannot be denied, I think, by a candid and truth-seeking as well as unprejudiced mind, that the French philosophers have made a greater advance in the principles of political and social economy than any others, however it may be with regard to their practice of those principles. In spite of the obloquy sought to be thrown on her on account of that bugbear of the Times and the English conservatives—Socialism; in spite of her extravagances and mistakes in some instances, the politicians of every school must learn much from France before they set the world with its best foot foremost. As it is, they begin to have a consciousness that love is the only power by which the few can rule the many long, and every opportunity of calling into exercise the patriotism of a people on behalf of their governments is eagerly embraced. Thus, after the recent attack on the Queen of England, she visited the Opera, and was greeted with the most unbounded enthusiasm, a demonstration uniting all the chivalrous and manly feelings of Englishmen with their regard for their Queen—the whole being heightened by the carefully circulated reports, exaggerating a simple though certainly brutal outrage on Victoria, into an attempt at assassination. Such an event is a perfect godsend to a government like the English. Not that they particularly need to have their bonds strengthened, but such a thing would have more effect on them than on some other nations.

This may seem to have little to do with Paris; but comparisons are inevitable to a man passing from one country into another; and having relieved myself of my lecture on political economy, I will return. Leaving New Haven by the Dieppe steamer, after a voyage of a few hours, according to the usual formula, we entered the port of Dieppe about [illegible] the basin is an opening in the chalk cliffs, through which a small river empties into the sea. Being fairly moored, we were in the hands of the police and custom-house officers; and delivering our passports and baggage, we were permitted to make our way through the crowd of hotel agents on the quay, all of whom were jabbering away, as they do elsewhere, to the great annoyance and confusion of the lady passengers, and the utter bewilderment of some of the Johnnys, who didn't understand one word of all that was said. A few could speak English enough to mention the name of the hotel. "Will you go to de Hotel de Nord, sir? c'est un tres bon hotel;" "Hotel de l'Europe, un grand hotel—magnifique," and a half dozen other different cries, filled my ears. I brushed them all aside, and as I had determined to go to the first-named house, I collared the first man who announced himself as the agent of it, and gave him to understand that we would go with him. Leaving the ladies at the hotel, I went to the custom-house to pass the baggage. I found the officers very obliging and pleasant, and after a merely nominal examination, the trunks were resigned to me, and I left with a very pleasant impression resulting from my first *official* intercourse with Frenchmen. Next morning I rose and rambled out into the town before breakfast. It is a quaint old place, apparently having little trade or manufactures, and of not much importance, save to its inhabitants. I passed through the fish market, on the open quay, and stopped to look at the fish, strange to me, mostly—skates, conger-eels, which with dog-fish were the principal articles in market. The market-women, dressed in plain colored woolen skirts, and waists of a different color, with high conical white caps on their heads, were gathered in gay groups, chatting and laughing with the fishermen and other young men who lounged about the market-place in considerable numbers. As I approached near the entrance into the harbor, I passed a cross, about 15 feet high, on which was an effigy of Christ, with the Virgin below on a little pedestal. The figures were of wood, rudely carved and painted, and about half the size of life. A similar one was placed on the opposite side of the entrance. In returning to the hotel I visited the fine old Cathedral. It is very large, though not in very good repair. I entered, and found the priests engaged in matins, with a small congregation, and walked around looking at the old pictures and the carvings, when I heard a loud voice begin to sing a hymn, and a small procession came down the aisle, headed by a priest bearing a crucifix elevated before him. Observing the people bow as it passed, and not knowing but my refusal to do the same might subject me to unpleasant consequences, I left the church; but I had hardly got outside the door when the procession passed me. It consisted of two priests, a woman carrying a little coffin under her arm, and one or two other persons. They passed through the square in front of the church with a rapid step, the bystanders slightly saluting the crucifix, or not, as they felt devotionally or otherwise inclined. The hymn died away in the distance ere I moved from the place where I stood, when, having finished my survey of the cathedral, I returned to the hotel in time for an early breakfast.

Leaving Dieppe at 11 A. M., we proceeded to Paris by railroad, the road lying mostly through the beautiful valley of the Seine. We reached Paris at about 4 P. M., and finding a friend waiting with whom we were to stay, we took a carriage directly for her residence, in the little village of Champ Peret, just outside the walls, and near the banks of the Seine. Our little cottage stands amid grain-fields and vine-yards, sufficiently retired for quiet, and yet within a comfortable walk of the attractive part of Paris. The day after, we walked into the city when the heat of the day was over. We passed the massive walls which surround the city, as the people commonly say, to defend, not so much Paris from the country, as the country from the Parisians. Passing under the triumphal arch of Napoleon—a stupendous work, covered with bas reliefs, commemorative of his battles, and symbolical groups of figures, some of which are very beautiful—we entered the Champs Elysees, the fashionable drive of Paris. There is perhaps no other place that gives you so great ideas of magnificence and taste as that between the Champs Elysees and the Tuileries, including the glorious Place de Concorde, with its fountains and the stately edifices around it, and the gardens of the Tuileries, with groves beneath whose dense foliage you may find at midday the darkness and coolness of twilight. Standing in front of the hall of the National Assembly, you may see the whole—the palace of the Tuileries, the public offices, the obelisk of Luxor, and the long avenues of trees on either side, while in the distance is the church of the Madelaine, begun by Napoleon as a temple to the memory of the great men of France. But to attempt to describe the objects in Paris worthy of notice, were to write a book, and even then it would convey no adequate idea of the place. To see this part of Paris in the evening is worth the trouble of coming here. Through the groves along the Champs Elysees are restaurants with pavilions, where are placed bands of music and singers, around which, in the open air, sit hundreds of the gay and light-hearted people, over their wine, or whatever else they choose to call for, enjoying, as in Paris only they can be enjoyed, the freshness and coolness of a summer's evening. The avenues are brilliantly lit up, and the fountains sparkle with an almost magical effect in the light, and here and there a merry party come along singing in chorus some popular song. All seems freedom and happiness, and the old man who plays away independently at the foot of one of the fine old trees, seems to care less about the sous he occasionally receives, than he does about playing and being heard. Let us take a seat within the chain which defines the precincts of one of the musical restaurants, and calling for a bottle of wine, beer, sherbet, or what you most fancy, we may sit for hours listening to passages from the opera songs, comic and sentimental, interspersed with instrumental music from a small but fine band. The singers here are paid generally 200 francs per month, and some of them sing very well. Every pleasant evening the people gather here in great numbers, while on Sunday and fete evenings there are fetes champetres in the gardens which are found in every part of the city and its vicinity. I attended one on Sunday last at Asnieres, a former chateau and park just across the Seine from Champ Peret. The chateau had been a splendid mansion, with extensive grounds, but after the revolution was rented as a restaurant. There is a long avenue of trees leading to the park, lit by colored lamps suspended from cords stretched across from one tree to the opposite. This avenue is perhaps the eighth of a mile or more long, and introduces us into a circular place in front of the chateau, surrounded by fine old trees, and lit up with a fairy-land splendor. The trees are hung full of globe lamps of every color, and on lines running over head are chandeliers, the lamps of which are covered with colored designs of various kinds. The moon was up, but its light could not be distinguished for the brilliancy of the lamps. In this open space were little tables, at which were gathered those who felt disposed to indulge in the grosser pleasures of sense, and under the trees or through the walks which ran off in every direction, wandered couples and small parties of those who cared more for social pleasures. Taking the course which most of them seem to follow, we come to a large saloon formed by the long lines of trees which, growing close together, are the only walls, and are joined together overhead in an arched canopy, which still preserves its greenness in the light of the thousands of lamps festooned in every way overhead. On the smooth hard ground, forming the floor, are hundreds of dancers whirling through the mazes of the polka, waltz, quadrille, or other dance, at the pleasure of the band which performs in a pavilion at the end. At the side are seats rising one above another for the convenience of those who prefer looking to dancing, and who, between the pauses of the dance, join in the promenade, or chat with the gentlemen who come to seek partners for the next set. I witnessed here a notable instance of the enthusiasm of Frenchmen even in the most trivial things. The band struck up a favorite and beautiful polka, the most important part of which was given by the leader on a cornet—a most beautiful and difficult piece of instrumentation. At every repetition of the passage, the applause increased—the dancers and spectators throwing up their hats, waving their handkerchiefs, clapping and cheering, till at the conclusion he was pulled down from his place and borne around the saloon on the shoulders of the delighted Gauls. At ten o'clock there was a display of fireworks, and at eleven the fete broke up. The life of Parisians is a succession of such pleasures, and one of themselves remarked to me, that a Frenchman will work hard all day, being on the move from morning to evening, and then go to a fete or ball, and dance all night, day after day. There is but one night in the year in which there is not a ball or several of them in some part of Paris. On Good Friday they limit themselves to concerts of sacred music. Sunday is the general fete day, the magazines or stores being open till afternoon, when the whole population betake themselves to some of the many fashionable places of resort, to *enjoy* their Sabbath. This seems to me quite as meritorious as, and much more rational than, the irksome and custom-compelled observance of the same day in London. The French have the true appreciation of Sunday, and don't care to clog their enjoyment by hypocritical pretensions for a regard they do not feel. One thing is sure, I shall make all the amends in my power for the Sundays I have lost immured in London.

W. J. S.

"LET ME GO, FOR THE DAY BREAKETH."

GENESIS 13: 26.

Let me go, the day is breaking,
Earthly scenes are fading fast;
Joys that were my heart awaking,
Hopes and fears are with the past.
Earthly visions now are darkling,
And the City's golden glow
Gleams before me, pure and sparkling,
In the distance—let me go!

Angel hosts resplendent shining,
Wait me at the river's side,
And my eager heart is pining,
But to meet them on the tide.
I can see the life-founts gushing—
I can hear their silvery flow;
Joys a countless throng are rushing
On my spirit—let me go!

He, the wounded, the forsaken,
In the death-hour sore dismayed,
All my grief and fear has taken,
All my debt of sin has paid.
I can see his God like brightness
Through the form he wore below,
On a throne of dazzling whiteness;
And he calls me—let me go.

Friends, the early loved, the cherished,
Parted from our paths like dew,
With the mortal have not perished—
I behold them pure and true,
Lovelier in that far dominion,
E'en than when we loved them so;
And they stood with drooping pinion,
To enfold me—let me go!

Lay me gently on my pillow,
Weary are my thorn-pierced feet;
Christ has calmed that boisterous billow,
And the rest beyond is glorious vision,
Ye would not detain me so;
Now the homeward gales Elysian
Woo my spirit—let me go!

[Central Christian Herald.

DEATH OF NEANDER.

Correspondence of the Boston Traveler.

Berlin, July 22, 1850.

Neander is no more! He who for thirty-eight years has defeated the attacks upon the church of rationalism and philosophy—who, through all the controversies among theologians in Germany, has remained true to the faith of his adoption, the pure and holy religion of Jesus Christ—Neander, the philosopher, the scholar—better, the great and good man—has been taken from the world.

August Neander was born in Gottingen, of Jewish parentage, in 1787; studied at the Gymnasium at Hamburgh; at the age of 17 was converted to Christianity and baptized. After his conversion, he went to Halle to study theology under Schleirmacher. Having completed his studies, he was first appointed in 1841 private lecturer in Heidelburg, and in 1812 professor at the newly founded University in Berlin. He was never married, but lived with his maiden sister. Often have I seen the two walking arm in arm upon the streets and in the parks of the city. Neander's habit of abstraction and short sightedness rendered it necessary for him to have a guide whenever he left his study to take a walk, or to go to his lecture room. Generally, a student walked with him to the University, and just before it was time for his lecture to close, his sister could be seen walking up and down on the opposite side of the street, waiting to accompany him home.

Meeting him in the street, with his sister, you never would have suspected that such a strange-looking being could be Neander. He formerly had two sisters, but a few years ago the favorite one died. It was a trying affliction, and for a short interval he was quite overcome, but suddenly he dried his tears, calmly declared his firm faith and reliance in the wise purpose of God in taking her to himself, and resumed his lectures immediately, as if nothing had happened to disturb his serenity.

Neander's charity was unbounded. Poor students were not only presented with free tickets to his lectures, but were often provided by him with money and clothing. Not a farthing of the money received for his lectures ever went to supply his own wants; it was all given away for benevolent purposes.

The income from his writings was bestowed upon the missionary, Bible, and other societies, and upon hospitals. Thoughts of himself never seem to obtrude upon his mind. He would sometimes give away to a poor student all the money he had in his possession the moment the request was made—even his new coat, retaining the old one for himself. You have known this great man in your country more from his books than in any other way; but here, where he has lived, his private character, his piety, his charity, have distinguished him above all others. It would be difficult to decide whether the influence of his example has not been as great as that of his writings upon the thousands of young men who have been his pupils. Protestants, Catholics, nearly all the leading preachers throughout Germany, have attended his lectures, and all have been more or less guided by him.

While philosophy has been for years attempting to usurp the place of religion, Neander has been the chief instrument in combatting it, and in keeping the true faith constantly before the students. Strauss's celebrated "Life of Jesus" created almost a revolution in the theological world. At the time of its appearance, the Minister of Ecclesiastical Affairs consulted Neander's opinion as to the propriety of prohibiting its sale in Prussia. Neander, who was at that time reading lectures upon the "Life of Christ," replied, that as his opinions were in direct opposition to those of Strauss, he would write a book in which he would endeavor to confute the dangerous positions taken by that author. He could not advise to the prohibition of the work—it had already taken its place in the scientific world, and could only be put down by argument. "Our Savior," said he, "needs not the assistance of man to maintain his church upon earth." Neander's principal lectures were upon church history, dogmatics, patristics, and the books of the New Testament.

His lecture room was always well filled, and one could see from his earnest manner that his whole soul was engaged in the work—that it was to him a labor of love. Neander's writings have been translated, and are well known in America. The principal among them are, "Julian and his Times," 1812. "St. Bernard and his Times," 1813. "The development of the Gnostic System," 1818. "St. Chrysostom," 1822. "History of the Christian Church," which has reached its tenth volume. "The Anti-Gnostics," "Planting of the church by the Apostles," 1832. "Life of Jesus," in reply to Strauss, 1837.

He was better acquainted with church history and the writings of the Fathers than any one of his time. It has been the custom upon the recurrence of his birthday, for the students to present to him a rare edition of one of the Fathers, and thus he has come to have one of the most complete sets of their writings to be found in any library.

Turning from his great literary attainments, from all considerations suggested by his profound learning, it is pleasant to contemplate the pure Christian character of the man. Although born a Jew, his whole life seemed to be a sermon upon the text, "That disciple whom Jesus loved, said unto Peter, *It is the Lord!*" Neander's life resembled more "that disciple's" than any other. He was the loving John, the new church Father of our times.

His sickness was only of a few [illegible] his lecture as usual. The next day he was seized with a species of cholera. A day or two of pain was followed by a lucid interval, when the physicians were encouraged to hope for his recovery. During this interval he dictated a page in his "Church History," and then said to his sister—"I am weary—let us go home." He needed no further preparation; his whole life had been the best preparation, and up to the last moment we see him active in his master's service. The disease returned with redoubled force, a day or two more of suffering, and on Sunday, less than a week from the day of attack, he was dead.

MAULMAIN BAPTIST MISSION.

Mr. Wm. Moore, missionary to the Karens, writes under date of Feb. 20, 1850, giving repeated evidences of the terror and distress produced by the ravages of the Cholera. Among the incidents of a recent missionary tour, was the following:—

"One old man, of Portuguese descent, who was shipwrecked on this coast when a lad, and has since lived among the Karens, said he was rejoiced to see a teacher come to the village once more. He had long and earnestly exhorted his neighbors to become Christians and be baptized, but they would not listen to him. All they cared for was arrack, and the devil's customs. His eldest son, three months ago, in following the wicked custom of tattooing, took so much opium to deaden his feelings during the painful operation that he never woke up. 'If he had been a good Christian,' said his father, 'he would have been alive yet.' But alas for the deceitfulness of the human heart! With all the old man's anxiety for the salvation of his neighbors, he does not realize that he himself is still living in resolute rebellion against God. In reply to earnest exhortations to immediate repentance, he said he knew he must believe in Jesus Christ, and as we took our leave he gave me a dozen eggs, a fowl, many good wishes, and an invitation to come again."

Of the little church at Krungpung, he says:—

"The little band of disciples here, with one exception, remain steadfast in the faith, and manifest an increasing interest in the things of religion. Three persons were received into the church by baptism, and one by letter, making the present number eighteen. All the materials are prepared and on the ground for a new and permanent house of worship. The villagers have heretofore been very *wicked*, and prejudiced against all good. This year they appeared more friendly. Several families say they have cast off the priests, which is an omen of good, but they do not yet manifest an inclination to seek the true religion."

On visiting a neighboring village, the people said that—

"Ten years ago, Miss Macomber visited them once; three or four years ago, teacher Bullard remained there a night, or 'a piece of a day;' now I was doing little more than passing through their villages; the native preachers did not come often nor stay long. 'How can we know about God in this way?' I endeavored to impress upon them that it was a solemn thing to hear the Gospel.

"On our way home we spent another Saturday and Sunday at Keyen. We found the church in awakened state, and four candidates awaiting baptism, anxious to manifest their love for the Savior by obeying his commands. Two or three cases required, or will require, discipline. Two young men had been absent a week who, it was supposed, had gone to get tattooed. The rage for tattooing is by no means diminishing among the Pwos. I know of but one young man who has had the moral courage to withstand the temptation, and preserve that body unscarred that God pronounced good. As all the Watchmen do not see eye to eye in respect to this barbarous custom, I know not when it shall receive a check even among the Christians."

Mr. Harris writes, March 20th:—

"At some villages the people fled from their relatives who were sick of Cholera, and left them to die without burial. One night the assistants were obliged to sleep in the tops of the trees, because they could not find any one who would receive them into his house. Though thirsty, they dared not go down for water through fear of tigers. During the dry season, I have baptized seventeen, making, in all thirty within a year. The native pastors have baptized as many or more."

ANECDOTE OF HUGH L. WHITE.

The late lamented Judge Hugh L. White, of Tennessee, became conspicuous, at a very early period of life, as a jurist and a statesman. He fixed his permanent home near Knoxville, amid the scenes of his youthful sports and the companions of his boyish days. Rarely has a young man, continuing in his own country and among his own kindred, so soon attained such literary and political preeminence. From his youth the Judge was characterized by profound reverence for the ordinances of the Gospel. He was a regular attendant at the house of worship. And while he was a Presbyterian, that being the church of his choice, he was benevolent and generous towards other branches of the Christian family, and often attended the Methodist church. In those days there was a presiding elder in that region, called Father Axley, a pious, laboring, uncompromising preacher of the Gospel, who considered it his duty to rebuke sin wherever it should presume to lift its deformed head within the limits of his district. And while Father Axley was a man of respectable talents, undoubted piety, and great ministerial fidelity, he had moreover a spice of hu- rarely failed to impart a characteristic tinge to his performances. The consequence was, that amusing anecdotes of the sayings and doings of Father Axley abounded throughout the country.

On a certain day, a number of lawyers and literary men were together in the town of Knoxville, and the conversation turned on the subject of preaching and preachers. One and another had expressed his opinion of the performances of this and that pulpit orator. At length Judge White spoke up:

"Well, gentlemen, on this subject each man is, of course, entitled to his own opinion; but I must confess that Father Axley brought me to a sense of my evil deeds—at least a portion of them, more effectually than any preacher I ever heard."

At this every eye and ear was turned; for Judge White was known never to speak lightly on religious subjects, and moreover he was habitually cautious and respectful in his remarks concerning religious men. The company now expressed the most urgent desire that the Judge would give the particulars, and expectation stood on tiptoe.

"I went up," said the Judge, "one evening, to the Methodist church. A sermon was preached by a clergyman with whom I was not acquainted; but Father Axley was in the pulpit. At the close of the sermon he arose and said to the congregation: 'I am not going to detain you by giving an exhortation. I have risen simply to administer a rebuke for improper conduct, which I have observed here to-night.' This, of course, waked up the entire assembly, and the stillness was most profound, while Axley stood and looked, for two or three seconds, over the congregation. Then, stretching out his large, long arm, and pointing with his finger steadily in one direction, 'Now,' said he, 'I calculate that those two young men who were talking and laughing in that corner of the house, while the brother was preaching, think that I am going to talk about them. Well, it is true, that it looks very bad, when well-dressed young men, who, you would suppose from their appearance, belonged to some genteel, respectable family, come to the house of God, and instead of reverencing the majesty of Him that dwelleth therein, or attending to the messages of his everlasting love, get together in one corner of the house (his finger all this time pointing steady, and straight as the aim of a rifleman), and there, through the whole solemn service, keep talking, tittering, laughing, giggling, thus annoying the minister, disturbing the congregation, and sinning against God. I am sorry for the young men. I am sorry for their parents. I am sorry they have done so to-night. I hope they'll never do so again. But, however, that's not the thing that I'm going to talk about. It is another matter, and so important that I thought it would be wrong to suffer the congregation to depart without administering a rebuke. Now,' said he, stretching his huge arm, and pointing in another direction, 'perhaps that man, who was asleep on the bench out there, while the brother was preaching, thinks I'm going to talk about him. Well, I must confess it looks very bad for a man to come into a worshiping assembly, and, instead of taking his seat like others, and listening to the blessed Gospel, carelessly stretch himself out on a bench and go to sleep! It is not only a proof of great insensibility with regard to the obligations which we owe to our Creator and Redeemer, but it shows a want of genteel breeding. It shows that the poor man has been so unfortunate in his bringing up, as not to have been taught good manners. He dosen't know what is polite and respectful in a worshiping assembly, among whom he comes to mingle. I am sorry for the poor man. I am sorry for the poor family to which he belongs. I am sorry he did not know better. I hope he will never do so again. But, however, that is not what I am going to talk about.' Thus Father Axley went on for some time, 'boxing the compass,' and hitting a number of persons and things that 'he was not going to talk about,' and hitting them *hard*, till the attention and curiosity of the audience were raised to the highest pitch; he finally remarked, 'The thing of which I was going to talk is *chewing tobacco.* Now I do hope, when any gentleman comes here to church, who can't keep from chewing tobacco during the hours of public worship, that he will just take his hat, and put it before him, and spit in it. You know we are Methodists. You know that our custom is to kneel when we pray. Now, any gentleman may see in a moment how exceedingly inconvenient it must be for a well-dressed Methodist lady to be compelled to kneel down in a great puddle of tobacco spit!'

"Now," said Judge White, "at this very time I had in my mouth an uncommonly large quid of tobacco. Axley's singular manner and train of remark had strongly arrested my attention. While he was striking right and left, hitting those 'things' that he was not going to talk about, my curiosity was roused, and conjecture was busy in finding out what he could be aiming at. I was chewing my huge quid with uncommon rapidity, and spitting, and looking up at the preacher to catch every word and every gesture; and when at last he pounced on the tobacco, behold, there I had a 'great puddle' of tobacco spit! I slipped the quid out of my mouth, and dashed it as far as I could under the seat, resolving never again to be found chewing tobacco in a Methodist church."

[Western Sketch Book.

ADVICE TO YOUNG LADIES.

The editress of the Literary Gazette, Mrs. Lydia Jane Pearson, in an article addressed to young ladies upon the subject of marriage, discourses as follows:—

"Do not, as you value life and its comforts, marry a man who is naturally cruel. If he will wantonly torture a poor dumb dog, a cat, or even a snake, fly from him as you would from cholera. We would sooner see our daughter dying of cholera, than married to in torture, he will not spare his wife, or his helpless children. When we see a man practicing cruelty or beating a fractious horse unmercifully, we write over against his name—devil, and shun him accordingly.

"We once knew a man, aye, a gentleman, who, during a ride for pleasure, became so demoniacally enraged at his horse, which refused to go, that he sprung from his carriage, drew his knife, and cut out an eye of the poor brute. The lady who accompanied him fainted, suffered a long nervous illness, and will never recover from the horror the outrage gave her. And we know the young lady who, knowing this of him, was fool-hardy enough to become his wife. And we know how he tortured her; how he outraged all her feelings; how he delighted to destroy whatever she prized, or took pleasure in; how in his fits of passion he broke up her furniture, seized her by the shoulder and shook her till she could not crawl to bed; how he beat her; how he kept her poor babe black and blue with blows, and pinched her until her parents took her home, and sheltered her from his cruelty.

"If you have a suitor whom you feel inclined to favor, look narrowly into the temper and disposition of the man. Love may soften it for a while, or it may induce him to restrain or disguise it, but, be assured, the natural temper will remain, and the time will come, when your presence will be no restraint upon him. We have heard wives complain, 'I was so deceived in my husband; men are so deceitful,' &c. But we believe, in nine cases out of ten, these women deceived themselves. They suffered the romance of their own foolish hearts to adorn their lover with all the excellencies which their fancy attributed to a perfect, manly character, and to draw a veil over all its vices and defects, which, if it did not conceal them, greatly softened or disguised their features.

"Men are not perfect—women are not perfect. In all cases, there must exist a necessity to bear and forbear, but it does not therefore follow that you should marry a bad man, knowing him to be a bad man. If you do so, you deserve chastisement; but a life-long misery is a terrible punishment. A bad man's wife must either live in a continual disappointment of her fruitless efforts to please; or she must become callous, cold, insensible to pain, and consequently to pleasure. Will you take upon yourself either of these terribls alternatives? We hope not."

Every Christian Should Labor.—Dr. Wayland, speaking of the Christians who were dispersed by the first persecution of the church of Jerusalem, says, "This little band of disciples accomplished more for the conversion of the world then all the christians of the present day, united, have done." Does any one ask why? "Because," says he, "every individual felt that the conversion of the world was the work to which *he himself*, and not an abstraction called the church, was responsible. Instead of relying on man for aid, every man looked directly up to God to forward the work. God was thus exalted, his power was confessed; and very soon, in a few years, the standard of the cross was carried to the remotest extreme of the then known world."

The Sabbath Recorder.

New York, August 29, 1850.

OUR ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY will hold its Eighth Annual Meeting with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., on Fifth-day, Sept. 12th, commencing at 10 o'clock A. M. Introductory Sermon by Wm. B. Maxson.
GEO. B. UTTER, Rec. Sec.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Seventh Annual Meeting with the First Church in Alfred, on Sixth-day, Sept. 13th, commencing at 10 o'clock A. M.
THOS. B. BROWN, Rec. Sec.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY will hold its First Annual Meeting with the Church at Alfred, on First-day, Sept. 15th, commencing at 10 o'clock A. M.
THOS. B. STILLMAN, Rec. Sec.

THE COMMITTEES ON EDUCATION, appointed by the General Conference and the several Associations, are requested to meet at Alfred during the Anniversary season.
By request of several Members.

TERMS OF COMMUNION.

To the Editors of the Sabbath Recorder :—

Nearly every denomination has a creed, differing in some peculiar points from the creeds of other denominations, which its members are required to believe. These creeds not only form the test of membership, but also draw the line of demarkation at the celebration and commemoration of the Sacrament or Lord's Supper. However devoted a Christian a man may be; though he may pray with the fervor of a Daniel, and preach with the boldness of a Paul, and, like him, declare the whole counsel of God; but few Christian churches will extend to him the privilege of partaking with them of the emblems of our Lord's death, unless he is a member of a church receiving their peculiar creed. A man in full fellowship with a church of one denomination, may remove his location to a place where there is no church of the order to which he belongs; but a church of another denomination is there, which he regularly attends. He is regarded by the members of this church as a sincere worshiper and a Christian. They believe in the same God, in the same Savior of the world, and the same gospel. They sing the same praises together; they lift up their hearts together in prayer to the Father of all, and regard each other as sincere followers of the Redeemer. But there is one duty which Christ enjoined upon his disciples just before his death, which this brother cannot observe with these brethren with whom he has worshiped in harmony and union, without infringing upon the rules of the churches to which they respectively belong. It is the institution of the Lord's Supper. The emblems of the Lord's body are partaken of by all except this brother. "And why not allow this brother also to partake?" says one; "do you not consider him a Christian, worthy to share with you all the privileges of the Christian church?" "O yes," answer the members of the church, "we think this brother as good and as worthy as we are; but the RULES of our church do not allow us to commemorate the death and sufferings of the Savior with any church that does not hold our creed; and, by the same rules, no one is allowed to participate with us, who is not a member of our church; and his church holds the same principles. So, if we would commune with him, he would not with us." Now, I ask, why should rules be made by a Christian church to exclude to debar him from praying in a church of which he is not a member. It appears to me that Christians who can sing, pray, and worship together, with the "spirit and understanding," should not put up bars to prevent a member of one church from participating in all the ordinances of the gospel in any other. The question is too often asked, "Does such an one believe in our creed?" The mere believing in the articles of confession of a church, does not necessarily make one a Christian. The question should be, Is the man a Christian? Does he live the life of a Christian? Does he do as he would be done by? Does he seek truth, obey conscience, and trust in God? Paul, speaking of the Lord's Supper, to his Corinthian brethren, says, "But let a man examine himself, and so let him eat of that bread and drink of that cup." In my opinion, there are many sincere Christians, who, like these Corinthian brethren, say, "I am of Paul, and I am of Apollos," and like them also forget that it is Paul that plants and Apollos that waters, but God alone giveth the increase.

ONE BROUGHT UP TO KEEP THE SEVENTH DAY.

Remarks.

With all those who advocate mixed or unrestricted communion in the Lord's Supper, the idea which seems to be uppermost in their minds is, that the ordinance is designed, primarily and principally, as a test of Christian fellowship. Hence it seems like insincerity of the most glaring kind, to invite members of other churches to pray in our assemblies, to preach in our pulpits, and to do such other offices as imply their Christian character, and then, when the season for celebrating the dying love of Christ comes round, to refuse them the privilege of partaking with us. Our view of the ordinance is, however, that it is designed rather as a *commemoration* of the sufferings of Christ, than as a test of our fraternal regard for one another. "As oft as ye eat this bread, and drink this cup, YE DO SHOW FORTH THE LORD'S DEATH till he come." "This do IN REMEMBRANCE of me." In rejecting others, we do not mean to declare that they have no interest in the fact which it commemorates. We only mean to be true to the order which, we think, Christ has established in his house.

Our argument in justification of strict communion is simply this: That *where we cannot exercise discipline, there we have no right to extend the ordinance.*

Now it is clear, that we can secure the exercise of discipline no where but in our own churches. Suppose, then, that we should practice open or mixed communion. A person comes forward, and claims a seat with us, who is a member of another denomination. We know him to be one who is unworthy of the Christian name. His conduct shows, that he has no saving interest in Christ. Or, if we do not know it ourselves, it is known to others, and even to the church to which he belongs. His church, however, neglects to bring him to account; on the contrary, it retains him in full fellowship. What shall we do in such a case? We can do nothing. He participates in the emblems of Christ's death, in spite of us, availing himself of our open communion system. We can exercise no discipline in the case; he is beyond our reach. Even if we are aware of his character, if we know him well, he is beyond our reach, being amenable to another body. Or, the fact that he belongs to another denomination places him so much beyond the scope of our observation, that we cannot detect him to report his character to his church, even if that would remedy the matter. Hence we have no alternative, but to shut up the door, and confine the ordinance to those over whom we can exercise discipline, and who are so much under our watch-care, that we can detect them when they do wrong.

But that we may better understand the impracticabillity of mixed communion, let us consider it in reference to our denominational peculiarity, the Sabbath. We consider the Sabbath a necessary and important part of that law which was given to Adam—a necessary part, therefore, of that law, the transgression of which makes men sinners before God. It is impossible for us, therefore, to view those who disregard it in any other light than as sinners. It may be that their *guilt* or *criminality* is not very great. That, however, depends upon the amount of light they have had on the subject. If they have had the question fully placed before them, so as to understand it perfectly, their guilt is great. If, on the other hand, they neglect the Sabbath through ignorance of its claims, their guilt is not so great but that it may be hoped of them that they are God's people. But how are *we* to decide this point? The extent to which light has affected their minds, is something which *we* cannot determine; it is more a matter of consciousness with *themselves*. We are, therefore, thrown back on the necessity of regarding them as their actions characterize them—sinners against the divine law.

Were such persons members with us, they would at once be subjected to discipline, and for their violation of the Sabbath, would be excommunicated from our churches. Shall we, then, admit to the Lord's table those whom, if they were our own members, we would at once excommunicate? Shall we, while we reject them from all other church privileges, admit them to the very highest and most exalted of them all?—thus by one act counting them worthy of fellowship, and by another as utterly unworthy.

But let us look at the operation of the principle a little farther. One of our own members, who has for years lived in the light of all the truth concerning the Sabbath, suddenly [illegible] towards us. He conducts himself in a disorderly manner, and finally we excommunicate him. The next thing we hear of him is, that he has joined a first-day church, and is at work on the Sabbath. But he happens to be present at one of our communion seasons. Suppose, now, that we throw the door wide open, and, after the manner of some denominations, invite all to come forward who feel themselves entitled to the ordinance, whether members or not. This man, who, a few weeks before, was so disorderly that we could not retain him among us, and who, in spite of all the light he possesses, has gone to work on the Sabbath day, comes up and claims a seat. Shall we receive him?

Such cases are not improbable; and it is easy to conceive, that the operation of the principle would be the same in reference to other things besides the Sabbath. It is no uncommon thing for a person to conduct himself in such a disorderly manner, and exhibit a spirit so much at variance with the spirit of Christ, that he can no longer be tolerated in Church fellowship, and he is accordingly expelled. It is no uncommon thing for such a person to go immediately and join some other sect. On the principle of mixed communion, there is no way of preventing him from participating in those symbols, of which he is known to be, and has already been pronounced to be, unworthy. This is not an imaginary evil, but one which has been felt, more or less, by almost all denominations which are organized upon the mixed communion platform.

It may be said, that notwithstanding such difficulties, we should leave those who thus unworthily obtrude themselves at the Lord's table, to answer for their own conduct at the bar of God, rather than exclude so many persons really worthy. "Let it be between God and their own consciences," we often hear. So it might be, if the act could be altogether their *own*, and no one else necessitated to participate in it. But there is not only the act of the individual himself, in obtruding himself at the table, but there is also *our* act in administering to him the symbols. All that we claim to do in the case, is to regulate *our own* conduct, not *his*.

With regard to our own members, it is absolutely required of us—nay, it is demanded by public opinion, as well as by the Scriptures—that we withhold from them the sacred symbols, in case their conduct requires it. Why, then, is it demanded of us, that we extend these symbols to a class of persons over whom it is *not in our power* to exercise such discipline? Why must there be *two classes* of persons seated at the Lord's table upon such unequal terms? Surely, that would not look like the *Lord's* table. His people are seated there upon terms of perfect equality.

On the whole, we conclude, that the ordinance of the Lord's Supper belongs to the *Church*, and to the church *only*. It belongs to that body where discipline is lodged. It belongs to that society which is constituted after the model of the New Testament.

Our Baptist brethren, in defending the practice of strict communion, have generally rested the argument upon the indispensable necessity of *baptism* as a prerequisite to the ordinance. They maintain that, according to the constitution of Apostolic churches, none were ever admitted to the ordinance except such as had first been baptized. This is very clear; and since nothing short of the immersion of the believer in water deserves to be called baptism, they are unquestionably correct in rejecting all who have not submitted to immersion. Yet we question whether this is more than a superficial view of the case. At all events, it sets forth a principle which cannot be made to stop with baptism. For, if the mode in which the Apostles proceeded in the organization of churches is an inspired pattern for us to follow, it will be found to be no more a fact that the early churches were composed exclusively of baptized believers, than that they were composed of Sabbath keepers; and the Supper was no more limited to baptized persons, than it was to those who "counted the Sabbath a delight." The inspired pattern is, therefore, just as applicable to our denominational peculiarity, as it is to that of our first-day Baptist brethren. The true doctrine of the institution is, that it is a church ordinance, and that it is to be administered co-extensively with the power of exercising discipline.

BRITISH CORRESPONDENCE—No. 10.

Sunday Desecration—Miracle to reprove it—The Jew Question in Parliament—Mr. Gorham Installed—An Agricultural Fair, &c.

GLASGOW, August 9th, 1850.

Notwithstanding all that has been said and done for the prevention of Sunday desecration, it still goes on. Even in Scotland, the Caledonian, the Scottish Central, the North British, the Aberdeen, and the Edinburgh and Northern Railways, all run passenger trains on Sundays; while on the Scottish Central, there is an early goods train every Sunday morning, which, it is stated, left off trucks containing iron, hides, &c., at the Stirling station, on a Sunday last month. In England, nearly all the railways run Sunday trains; and in some of the towns there is an amount of Sunday trading that is unknown amongst us in the North. Its extent in London is greatly on the increase; and repeatedly, of late years, has an attempt been made to get an Act of Parliament for its restraint. In the Bills of former years, introduced with this view, it was designed to be very stringent. It was found, however, that such measures had little favor in the eyes of many [illegible] in Parliament; and each successor of this Bill, which its rejection occasioned, was modified in its demands. That which was introduced this session, took lower ground still than any of its predecessors. Mr. Pearson, to whom it was entrusted, in moving that it be read a second time in the House of Commons, on the 24th of July, said that the object was "to discountenance Sunday Trading, *not upon religious grounds*, but for civil reasons." This, he said, was evident from its "many exceptions, which warred against the Sabbath," [meaning *Sunday*.] He himself had frequent occasion to labor on the Sunday. He was ready, he said, to abandon some of the details of the Bill, and modify others. As it stood, it was to allow the sale of fish, milk, meat, and fruit; beer, wine, spirits, and tobacco. Shops for the sale of newspapers were also to be allowed to be open. Yet even this Bill could not be got passed. It was withdrawn on the 31st of July.

The Christian Times said, last month, that every Sunday, "while two millions of our countrymen are in attendance on divine worship, double that number are reading the various Sunday newspapers, either at the taverns, or at the cottage door, or by the fireside, and detailing to the childhood and womanhood of operative life the poisonous garbage that commonly forms their contents." It therefore laments the want of law to restore Sunday to the place which the Sabbath of the Lord alone should occupy. But while the British Legislature is so remiss in this respect for its friends, aid comes from a very unexpected quarter—the very source of Sunday sanctification. In the Church of Rome the fame of an available miracle in behalf of the Sunday is attracting crowds. Mr. Weld, in his Summer Ramble in Auvergne, Piedmont, and Savoy, (just published,) gives account of his meeting in his travels with a priest having in charge a large can of "miraculous water," from a spring near the top of a mountain in the commune of Corps and department of the Huntes Alpes, rendered sacred *by an apparition of the Virgin*. To two children of the hamlet of La Sallette, near the spring, she said, "My son is sorely troubled at the wickedness of his people in this part of France. *The Sundays are desecrated*; blasphemy is common; evil deeds are of every day occurrence. I have had great difficulty in arresting His avenging hand, nor have I entirely succeeded in doing so—for already your potatoes have been blighted. Be sure, if such things continue, that your corn will be destroyed, and your cattle will perish by disease." A miracle of this kind, it would seem, is more easily procured in favor of the Sunday, than a Scripture text, or even than an Act of the British Legislature. And although our Protestant friends, who keep the Popish-made day, may slight the miracle thus avouched for upholding it, I do not remember that any greater wonder was averred as a reason for *commencing* the practice they so devoutly continue.

At the last General Election of Members of Parliament, Baron Rothschild and Lord John Russell were returned as members for the city of London. What influence the Baron could command at the election, was, it is understood, given in favor of the Prime Minister, who was expected to lend a hand in getting the Baron through the difficulty which the usual form and terms of the oaths presented to a Jew. A measure was, accordingly, brought in by his Lordship, in 1848, to obviate this difficulty. The attempt was, however, defeated by the House of Lords, and renewed without success in 1849. The Baron, by a form of the House, resigned, and appealing again to his constituents, was reëlected, and the Government had promised to introduce a Bill altering the oaths, which in the usual form make the person attest "on the true faith of *a Christian*." The Bill introduced in an earlier part of the session, was crowded out towards its close; and the Baron having called a meeting of his constituents, it was agreed that he should present himself to be sworn. He did so, and a scene of confusion and strife ensued, and repeated adjournments of the debate followed. The Baron asked to be allowed to swear on the *Old* Testament alone, instead of the Old and New Testaments together. This was granted, in accordance with a law of recent enactment, which authorizes any individual to swear in the form most binding on his conscience. He thus took the oaths of Allegiance and Supremacy. The next and last was that of Abjuration, which is the one containing the objectionable clause. The Baron proceeded, repeating the form of this oath till, coming to the words, "On the true faith of a Christian," he paused, and said, "I omit these words, as they are not binding on my conscience." The discussion was adjourned, and on being resumed, he was prevented taking his seat; but the House is to revise the oath, and it is not unlikely that the Baron may be successful in getting admission to Parliament next session, the Attorney General having moved the resolution which contemplates a suitable adaptation of the oath. The Lords can scarcely hope to be successful, if the Commons are resolved. Looking at the matter in the light of the Lord, it may be a step towards that condition of Israel of which Ezekiel speaks at the time of their restoration, when they shall say, "We will be *as the heathen*;" and for which God says, "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with [illegible] God." (Ezek. 20: 32—38.) The ameliorations in their condition, and the influence which the Jews are now acquiring in Europe, are tending to make a large number of them neglectful of the promises given unto the fathers, and preparing them for yet dark scenes portrayed by the prophets.

Unexpectedly, on Tuesday last, in the Prorogative Court in London, the Rev. Mr. Gorham was introduced to Sir H. J. Fust, Principal of the Arches Court of Canterbury. Having signed the Articles, and taken the customary oaths, he received from this *lay* Doctor of Laws, "true, lawful, canonical institution," and "the care of the souls of the parishioners" of Bampford-cum-Speke, with the defeated but protesting Bishop of Exeter as his Diocesan.

Since last we wrote, the Wesleyan Annual Conference has held a session in London, acting with the same high-handed despotism which has recently excited so much dissatisfaction in their denomination; at Edinburgh, the Annual Meeting of the British Association for the Advancement of Science, with more than usual satisfaction; and, at Glasgow, the Highland Society's Annual Exhibition of Cattle and Implements employed for the furtherance of Agriculture. This has been an influential Society for good, both in Scotland and England. With that part of their proceedings which gives prizes for over-fed cattle, artifically-made monsters, whose flesh is rendered unfit for human food, we have no sympathy; but their fostering care has also been extended to the maintenance of breeds best adapted for our soil and climate, and of animals of finest symmetry. The greatest advantage, however, derived from their labors, has been through the improvements they encourage, by commendation and prizes, in the form and application of all manner of Agricultural Implements. On this occasion, there were exhibited 577 of these, of every description, all claiming to be improvements, in some respect, upon those in present use. A list of the whole, with prices, was sold upon the ground. There were ploughs in great variety, with and without wheels, for the soil and for the subsoil; grabbers, harrows, sowing machines; turnip, hay, and straw cutters; root-washers and bruisers of beans, oats, and linseed; thrashing machines and weighing machines; churns and cheese presses, &c., &c. Of the churns, Anthony's American Churn, to be wrought by horse or hand labor, had greatest variety, and seemed in most favor. There was a Hand Steel Mill, in form of a large coffee mill, which grinds wheat into flour equal to that of the miller, intended for emigrants, and not unlikely to find its way into the back settlements of the United States. Yet from a description I have seen of an Eccentric Plate Mill of Mr. James Bogardus, of Eldridge-street, New York, invented some four years ago, I am induced to believe that it is better adapted for families than any that this country has produced. To many of your readers, probably, a description, with statement of price, in your own columns, would be a favor; for although not exclusively for the grinding of grain, it is stated to be admirably adapted for this, and had the commendation of some of our mechanical journals when first announced. Our exhibition of cattle and implements, and public trial of some of the latter, extended over three days, and occupied a space of about 20 acres of our public Park, called "The Green."

After considerable indecision, the Committee for providing a suitable building for the coming Exhibition of the Products of Industry in London, decided upon one that will at least be a novelty. It is the design of Mr. Paxton, Gardener to the Duke of Devonshire, and may be briefly described as a monster Conservatory. It is to be of iron framework, with glass panes. No stone, brick, or mortar, will be used; and the materials will be of more value at removal, should this be persisted in, (which, however, is hardly expected,) than by the adoption of any other plan. The building is to be 2300 feet long, 400 broad, and 100 high, enclosing the highest trees on the ground. Its roofed area will extend to 900,000 square feet, or 20 acres. The long line of front is to be broken up by a transept running north and south. Ventilation and other requisites for comfort will be provided for. The contract price is stated to be £87,000, and the materials are the contractor's, and to be removed by him if so desired—about double that amount being to be paid, if to be left permanent. All the roofing and upright sashes will be made by machinery, fitted together and finished rapidly. Large sums have been subscribed to defray the expense; the contractors have commenced operations, and the building is expected to be completed this present year, although the exhibition does not take place till May, 1851. Articles for the exhibition are, we believe, being prepared all over the country.

The House of Commons, on the 19th ult., voted for the British Museum the sum of £45,329, being the estimate for the ordinary expenses for the year; having, on the 1st of the same month, voted £38,569 for defraying the expenses of the new building.

The third tube of the great Britannia Bridge, over the Menai Strait, has been for some time permanently fixed in its place; and the fourth tube having been also safely floated to its place, is now being raised, and the whole is expected to be completed within three months. The high Railway Bridge over the Tweed at Berwick, is to be opened by the Queen on the 29th of this month, on her way by Edinburgh to her Highland residence, Balmoral.

The City of Glasgow steamer left yesterday for New York. Her success is not unlikely to lead to the building of other screw vessels for the same trade, from the Clyde, and it is said that Liverpool, also, intends thus to compete.

J. A. BEGG.

DEATH OF MAXSON GREEN.

The death of a good man should always be regarded as a public calamity. In the death of such an one, the community in which he lived always sustains a loss, and sometimes a *great* loss. Some serve their fellow men in one way, and some in another, according to the particular turn of mind which each may take. Unquestionably the Divine Being has so arranged society, that there is a particular part for each member to perform, so that each one may render his quota of service for the public good. But there are some men who are endowed in a special manner with what we call a *public* spirit—men who seem to look beyond themselves—philanthropists, having enlarged views and liberal souls, who make their religion practical in the way of not "looking on their own things," but "on the things of others,"—who, by sympathizing with the suffering, and exercising an earnest and kind regard for the interests of society, make themselves useful and greatly beloved.

Such a man was Bro. MAXSON GREEN, of Alfred, an account of whose sudden and unexpected death appeared in the Recorder of August 15th. Bro. Green became an inhabitant of the town of Alfred, Allegany County, at an early day, and was one of the loving and self-denying band who were united in Christian fellowship, composing the 1st Seventh-day Baptist Church in Alfred, at the time of its organization, and of which he remained a worthy and devoted member until his death. The life of Bro. Green has been marked with a constant and earnest devotion to the cause of religion and humanity. In sustaining the interests and ordinances of the Lord's house, he was ever prompt and ready. His sympathies, his counsel, and his property, when demanded, were alike freely given. The missionary cause, both foreign and domestic, shared largely in his contributions, and the cause of Bible distribution had a place near his heart. Nor were those suffering from misfortune and poverty forgotten by him; to visit the fatherless and widows in their affliction, he was ever forward, while his doors were ever open to receive the stranger, and his ample table was abundantly supplied with the fruits of the earth to satisfy his wants. In the benevolent enterprises which mark the present age, he took a deep and lively interest.

Nor was Bro. Green singular and alone in his well-chosen field of Christian labor. His devoted and loving companion, who followed him so closely in his journey to the spirit-land, seeming to die purely for his sake, was in the fullest sense a help-meet. Having in early life dedicated herself to the service of God, her one desire seemed to be "to do good;" and perhaps there never were two persons more happily united in this respect.

Their death, so unexpected, and occurring under such painful circumstances—they at the time being from home on a visit to their friends in Wisconsin—has spread a deep gloom over the community. But they are gone, and may God, who has afflicted us, sanctify to us this our mournful bereavement.

N. V. HULL.

ALFRED, Aug. 19th, 1850.

FUGITIVE SLAVE CONVENTION.

Agreeable to the call which we published some weeks ago, a Convention of "fugitives from the prison house of Southern despotism, with their friends and protectors," was held at Cazenovia, N. Y., on the 21st and 23d insts. Frederick Douglass was chosen President; J. C. Hathaway, C. B. Ray, Frances Hawley, and C. W. Wheaton, Vice Presidents; C. D. Miller, and Anna P. Adams, Secretaries.

A Committee was appointed, who reported a series of seventeen Resolutions, an Address of the Fugitive Slaves to their brethren in the South, and an Address to the Liberty Party—documents which were adopted by the Convention, and which we shall print when we can get official copies.

At an early stage in the proceedings of the Convention, J. C. Hathaway gave an account of his recent interview with W. L. Chaplin in the prison at Washington, in the course of which Mr. Chaplin stated to him, that he never saw the slaves till the night they got into his carriage—that he had, however, made arrangements with friends to assist them—that he was not armed himself, and did not know the slaves were—and, finally that he has done nothing but what he is willing to answer for to his God. A Committee of twenty-three was appointed to raise $25,000 in thirty days to aid Mr. Chaplin in his defense, and to regain his liberty. Gerrit Smith, the Treasurer of the Committee, headed the list with a subscription of $500. A Committee was also appointed, who raised $75 in ten-cent subscriptions to purchase a medal to be presented to Wm. L. Chaplin for his eminent services in the cause of humanity.

ROUTE TO ALFRED.—Delegates from the Eastern Churches to the meetings at Alfred, will find the route from New York by the Erie Railroad the quickest and pleasantest. That road is now open to Corning, fifty miles this side of Alfred, and will probably be opened to Hornellsville, ten miles from Alfred, in time. The Company, with their usual liberality in such cases, have agreed to furnish delegates with tickets to go and return for one fare—that is, $6 15 to Corning, or probably $7 to Hornellsville. The friends at Alfred have volunteered to be at Hornellsville with teams, and convey delegates to the place of meeting without charge. In our next we shall be able to state positively whether the road will be open to Hornellsville, and also the best time of starting from New York.

NEW BAPTIST THEOLOGICAL SCHOOL.—The New York Baptist Ministerial Union have resolved to establish a Theological School at Rochester, N. Y., beginning on the first Monday of November next. The Board will take meas[illegible] needing pecuniary assistance in the pursuit of their studies. Rev. Thomas J. Conant, D. D., is to be Professor of Hebrew and Biblical Criticism, and Rev. Thomas Maginnis, D. D., Professor of Biblical and Pastoral Theology. The subscriptions for the endowment of a University have reached one hundred thousand dollars.

PRESBYTERIAN MISSION.—The following statistics, derived from the annual reports of the Board of Foreign Mission to the General Assembly, show the rise and progress of the Mission of the Presbyterian Church:—In May, 1838, there were 8 stations, 21 male and 17 female missionaries, 3 churches, 27 communicants, 131 pupils, 1 press, and the contributions amounted to $44,744. In May, 1850, the stations were 28, the male missionaries 91, the females 17, the churches 17, the communicants 350, the pupils 1,781, the presses 6, and the contributions $126,075.

ACCIDENTS LAST SABBATH.—A gravel train on the Kennebec and Portland Railroad was thrown from the track in Cumberland, killing four Irishmen and severely injuring several others—some so badly as to leave no hope of their recovery. A train from Philadelphia for Harrisburg ran over a cow near the latter place by which the locomotive was upset, and a passenger car containing a large number of emigrants, was smashed, a passenger named Albert Bryant was killed instantly, and five others were badly injured, one not expected to survive. In the afternoon, John Cole, aged 22 years, was accidentally drowned in the Delaware, near Kensington.

ANTI-FREE SCHOOL CONVENTION.—A Mass Meeting of the opponents of the Free School Law was held at Hampden, Oneida Co., N. Y., on the 22d inst. Among the speakers were Hon. F. C. White and David Moulton. A series of resolutions was adopted, to be published in all the New York papers. A committee was appointed to make arrangements for printing a paper till after the election.

CASTE IN INDIA.—Eighteen European and American missionaries, belonging to seven different denominations, have lately held a conference at Madras, on the subject of caste, where they voted unanimously, that this cherished practice of the Hindoos is unscriptural, heathenish, and one of the greatest obstacles to the progress of the gospel in India.

CHURCH ORGANIZED.—We learn that a Seventh-day Baptist Church, with forty-two members, was organized last Sabbath at Mystic Bridge, Ct.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Aug. 19.

After the consideration of morning business, the Fugitive Slave Bill was taken up.

Mr. Mason moved to amend by striking out all after the enacting clause and inserting a substitute for the entire bill.

Mr. Dayton moved to amend the amendment by substituting the bill laid on the table several weeks since by Mr. Webster, which he briefly supported. It provides that if the alledged fugitive shall declare that he owes no service to the claimant, the right of claimant shall be decided finally without delay by the finding of a jury.

Mr. Mason opposed Dayton's amendment. He was satisfied that if its provisions were adopted the bill would be utterly ineffectual and useless. If the trial by jury was adopted, it would be considered conclusive evidence of the refusal on the part of the Federal Government to perform its duty in relation to the delivery of fugitive slaves to their owners.

Mr. Dayton replied, contending that there was no safer ground on which the slaveholder could rest his rights than the verdict of twelve honest men.

Mr. Berrien called the especial attention of the Senate to the principle of the amendment granting the trial by jury and expressed the hope that Southern gentlemen would allow the question to be taken without debate.

In the course of some remarks by Mr. Winthrop in support of the amendment, Mr. Butler inquired whether he had ever heard of a case in which an attempt was made to assert a false claim by which a free man was held as a slave.

Mr. Wales referred to several such cases.

Mr. Walker recited several similar cases, and among others one in which a white girl was scarcely rescued from the claims of a kidnapper.

Mr. Underwood said the provision for a jury trial would not satisfy the people of Kentucky and advocated an amendmeut of the act of ninety-three, which should provide for the execution of that law by federal officers, to whom such duty should be assigned.

Mr. Cass desired a simple amendment of the law of '93, the main feature of which he thought ought to be resumed. That act laid down four principles to which he was prepared to adhere: First, the right of the master to arrest his fugitive slave wherever he may find him: Second, his duty to carry him before a magistrate in the State where he is arrested, that the claim may be adjudged by him: Third, the duty of the magistrate to examine the claim, and to decide like other examining magistrates, without a jury, and then to commit him to the custody of his master: Fourth, the right of the master then to remove the slave to his residence. After further debate the amendment was rejected—Yeas, 11; Nays, 27.

Mr. Chase moved to amend Mr. Mason's amendment by the insertion of a provision for a jury trial to test the question of claim or no claim. This amendment was also rejected.

Mr. Winthrop moved an amendment securing the right of *habeas corpus* to the alledged fugitive, and providing for a judicial review of the decisions of the proposed commissioners, which, after debate, was also rejected—Yeas, 11; Nays, 26.

The further consideration of the Bill was then postponed.

HOUSE OF REPRESENTATIVES.

Mr. Brown, of Indiana, asked leave to offer a resolution that bills on the Speaker's table be taken up and made the special order for the 23d inst., in this succession, namely—New Mexico, Texas boundary, California, and Utah.

The Speaker stated that the bills came from the Senate in this order, namely—Utah, Texas boundary, California, and New Mexico.

Mr. Brown's motion lost, 87 to 98.

Mr. Ashmun asked leave to offer a resolution to make special order for to-morrow, and continue until disposed of, the bills in following order, Utah, Texas boundary, California, and New Mexico. Lost, 94 to 94.

The rest of the day was spent in proposing amendments and making five-minute speeches on the Appropriation Bill.

IN SENATE. THIRD-DAY, Aug. 20.

The Fugitve Slave Bill was taken up, and Mason's amendment was adopted without a division. It provides for three commissioners in every county, to be appointed by the United States District Judge, to hear and determine all slave cases; the deposition of the owner, and proof of the identity of the person claimed, to be taken as sufficient evidence, and the claimant to have no further hindrance. The decision of the commissioner to be final, and the U. S. Marshal and his deputies to execute the warrant of restoration, with a penalty of six months' imprisonment, or $1,000 for aiding in the escape of a slave from the claimant; and if rescued *after* a decision of the commissioner, the slave to be paid for out of the United States Treasury.

An amendment was proposed, but not acted upon, to add still more stringent provisions, for the payment by the United States of the value of escaped slaves who shall not be delivered up to the claimant by the officers whose duty it is made to execute this law.

HOUSE OF REPRESENTATIVES.

Mr. Thurston, by unanimous consent, presented a memorial from the Territorial Legislature of Oregon, praying donations of the public lands. He moved to refer it to the Committee on Territories. This raised the question in the House, whether a delegate can make a motion. The Speaker gavr his reasons at length in favor of the right. Messrs. Duer and Burt contended that delegates of territories are not members of the House, and have only by courtesy a right to debate; but the House sustained the Speaker, 111 to 62.

The rest of the sitting was occupied with the Appropriation Bill, in which some progress was made.

IN SENATE. FOURTH DAY, Aug. 21.

After the consideration of morning business, the Fugitive Slave Bill was taken up.

Mr. Dayton submitted some remarks in reply to Mr. Badger's speech of yesterday and against Mr. Pratt's amendment making the United States liable for the value of an escaped slave when the federal officers may fail to deliver him up to the claimant, when evidence is furnished that such slave is within such officer's district.

Messrs. Atchison, Foote, Pratt, and Mason advocated the amendment.

Mr. Berrien could not vote for the amendment. It was, in his opinion, unconstitutional.

Mr. Mason contended that it was a constitutional duty of the Federal Government to see that fugitive slaves were restored.

HOUSE OF REPRESENTATIVES.

The House spent the day in Committee of the Whole on the Civil and Diplomatic Appropriation Bill. A good deal was said about the expense of Charges, several of whom are on the eve of starting for home. The prospect of trouble with Portugal was enlarged upon by two or three speakers. Amendments were made appropriating for City iments, and $50,000 for the relief and protection of seamen on western waters. Others of less importance were adopted.

IN SENATE. FIFTH-DAY, Aug. 22.

The Fugitive Slave Bill was again under discussion. Mr. Underwood moved a substitute for the entire bill, providing federal officers, whose duty it shall be to execute the law of '93, relative to fugitives from justice or slavery. The amendment also provides for record evidence of the slavery of an individual, his identity and escape, as proposed by the Committee of Thirteen, and provides further that the claimant of a fugitive, who asserts his freedom, shall give bond without security, to afford the slave opportunity for jury trial on the question of his right to freedom in the place from which he shall be alledged to have escaped. The debate was continued by Messrs. Mason, Underwood, Davis of Miss., Turney, and Foote, until 4 o'clock, when, without coming to a vote, the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The Civil and Diplomatic Appropriation Bill was taken up in Committee of the Whole. Several amendments were considered and adopted, and the Committee rose and the House adjourned without a final disposition of the bill.

IN SENATE. SIXTH-DAY, Aug. 23.

The Senate took up the Fugitive Slave Bill; rejected Mr. Underwood's substitute; adopted an amendment making a marshal or his deputy responsible in damages for the escape of a fugitive from his custody; also making him responsible if he shall fail to use due vigilance in executing warrants for the arrest of fugitives; rejected an amendment for the protection of colored citizens visiting Southern States; and, finally, ordered the bill to be engrossed by a vote of 27 to 12.

The Indian Intercourse Bill was passed, and the Senate adjourned till Second-day.

HOUSE OF REPRESENTATIVES.

The House was engaged on the Civil and Diplomatic Appropriation Bill in Committee of the Whole. Several items and amendments were considered, when the Committee rose, and the House adjourned without disposing of the bill.

HOUSE OF REPRESENTATIVES. SABBATH, August 23.

The House had a short session, which was spent in discussing the Civil and Diplomatic Appropriation Bill; adjourned without disposing of it.

One Week later from Europe.

By the steamer Europa, we have one week later news from all parts of Europe, the substance of which we give below.

The steamship Atlantic arrived at Liverpool at midnight on Tuesday, the 6th inst. Her running time is stated at ten days, eight hours and twenty minutes—thus beating all former passages by several hours.

The question relative to Baron Rothschild's taking his seat in the House of Commons has been postponed to the next session, when the ministers are to introduce a new bill upon the subject.

The House of Commons have, by a large majority, granted the present Duke of Cambridge a pension of £12,000 per annum.

The Queen and Court are to leave London for Scotland on the 23d inst., previous to which Her Majesty was expected to prorogue Parliament in person.

The composition of the new Cabinet at Washington is regarded, by the leading English press, with much favor.

The Gorham controversy has been brought to a close, the Rev, gentleman having gained his point in every respect.

It is said that the Great Britain steamship has been purchased for £25,000, and that she is to run with passengers on the Pacific between Panama and San Francisco.

Several of the French Socialists have been visited with the law's penalties, for threatening the lives of Representatives.

Advices from Altona of the 5th, state that a collision between the Danish and Holstein armies took place on Friday, near Mohlde, which resulted in the defeat of the Danes. The loss inconsiderable on both sides.

The Sultan has decided that specimens of the manufactures of Turkey shall be sent to the Exhibition in London, in 1851, and he has nominated a Commission of five superior functionaries of the Ministry of Commerce, three Mussulmen and four Christian merchants, to superintend the necessary arrangements.

The accounts from Lisbon state that the session of the Cortes was closed on the 20th ult., after having lasted for more than six months. After dispatching the steamer of war Mississippi to convey the intelligence of the failure of his negotiation to the American Government, Mr. Clay embarked on board the Independence frigate, which proceeded to Gibraltar. The departure of the American Minister on the 20th ult. was not followed by immediate hostilities, as had been anticipated at first; and the whole proceedings will be submitted to the American Congress, before any stringent measures are adopted to enforce the claims. A Consular Agent has been left at Lisbon.

A letter dated at Washington, August 22d, says:—"There was a report in town this morning, that two of the slaves attached to the farm of Charles B. Calvert, of the National Hotel, (of mixed blood) had absconded, and that some thirty or forty other slaves, claimed by different persons in Prince George's County, Maryland, had gone in company."

Two Weeks later from California.

Two steamers from Chagres—the Philadelphia and the Crescent City—arrived at New York last week, bringing two weeks later news from California. The Philadelphia brought 131 passengers, and the Crescent City 103. The former had one million dollars in gold dust.

Among the passengers by the Panama is Gen. Herrau, ex-President of New-Grenada, and formerly minister from that Republic to this country. Gen H. returns to this country with the intention of residing here for a term of years. He has in his charge five young men, sons of gentlemen residing in New-Grenada, who come to this country for the purpose of obtaining a collegiate education.

Died, on board of the steamship Tennesee, on her passage from San Francisco to Panama, July 22, Andrew Mead of Lowell, (Mass.) At Crueces, Mr. Joseph Abourn, of Marion County, (Mass.) Mr. Collier, son of W. Collier, was left sick at Panama. The passengers report it very sickly at Chagres.

The Philadelphia brings a block of gold-bearing quartz, weighing 193 pounds, filled with gold—the first specimen ever taken from the Mines at Mariposa.

There arrived at San Francisco, by the steamers Tennesee and California, one hundred and twenty-six professional gentlemen, making one-sixth of the passengers in the two steamers.

Quite a trade has sprung up between San Francisco and South Australia, from which latter place the former is now supplied with most of the substantial vegetables in its market.

The people of Portland, Oregon, have sent as a present to the city of San Francisco, a Liberty Pole, 120 feet long, 1 foot thick at the base, and 3 inches at the top. Slim stick that.

Great pieces of gold are now found frequently. Wm. C. Satterfield picked up a lump of the pure stuff near Nevada City, weighing 81¾ ounces, and another person found a piece of gold mixed with quartz weighing 33 pounds. He shows it at Sacramento; price of admission to see it, $1.

The largest lump of gold ever dug in California is a mixture of quartz and gold, the whole weighing 30 pounds, (360 ounces) troy. From the tests made, it is ascertained the lump contains about 23 pounds of pure gold. This mammoth piece was dug from a ravine in the dry diggings, between the North and Middle Forks of the Yuba river, by Mr. Wm. H. Julius of New York City, and Mr. John H. Grives of New Orleans. They were offered $10,000 for it, which they refused. They are exhibiting it at McKnight's Sutter Hotel, at 50 cents per head. The young men are on their way home, and expect to realize a fortue from exhibiting it in the States.

The population of San Francisco is now said to be 15,000 only; those are stand-bys; all the rest gone to the mines.

The steamer Senator is said to have cleared over $500,000 in navigating the Sacramento River.

The Fourth of July was duly celebrated in all the towns of California.

The following extracts from the Pacific News of July 15, gives a tolerably good idea of what is going on in California:—

The overland immigration has commenced arriving, and some hundreds are already in our midst who left the Missouri river this spring. It is expected that much suffering will be experienced on the route among the rear parties. The earliest arrivals were pack companies, who came through in about two months; and experience has demonstrated that for parties who are not bringing families, packing is the safest and surest mode of reaching California.

New diggings have been discovered lately on the upper waters of the Yuba and Feather Rivers, which promise to yield a rich harvest to the adventurous miner. The water is yet too high for working the bars of streams, but there is every confidence that the yield will be equal to any part of last season, as soon as the water falls, which may be shortly expected.

Within a few days we have also received authentic reports that gold has been discovered at the Upper end of Carson River Valley, near and at the eastern base of the Sierra Nevada. A number of families from Salt Lake have stopped there this Summer, with the intention of forming a settlement, and working the mines.

In the Southern mines, up the San Joaquin, many murders have been committed within three or four weeks past, mostly by Mexicans and Chilians, upon American miners. This class are composed in great part of ladrones and guerrillas that have always infested the roads of Mexico and South America, and in the Southern mines they have mostly congregated.

The settlements recently formed on Trinidad Bay, and at the mouth of the Klameth, near the Oregon line, have had some disturbance with the Indians. At Humboldt, and also at Klameth, there have been difficulties with the neighboring tribes, because of their pilfering from the settlers. Eight or ten Indians were killed on each occasion.

There has arisen, and must continue to arise, much difficulty about the settling on vacant lands. The large grants claimed under Mexican title, has placed all of the best locations in the country in the hands of a few who think it legitimate to assert their ownership in cases where the settler considers the title imperfect. Some collisions had taken place from this cause.

Mr. Otis Comstock died recently at Farmington, Ontario County, in the 80th year of his age. He was one of the first settlers of the Phelps and Gorham Purchase, in the year 1798. He harvested the first wheat in that region in 1790; was never at Rochester or Buffalo—grown up since then; and had not crossed Cayuga Lake until within the last two years.

The dedication of the "Forest Lawn Cemetery" at Buffalo, took place on Thursday afternoon. A large number of persons witnessed the interesting ceremonies. Several original poems were sung by a large choir, and an address was delivered by Geo. W. Clinton. The Cemetery embraces 60 acres, with a variety of surface, and mainly covered with groves.

Fish, the Forger.

The Herkimer County Democrat furnishes some particulars of the early history of the accomplished forger, having so many aliases, whose career was recently arrested by the acuteness of Cashier Kendrick of New York:—

"This person, who is well known to many of our citizens, has been arrested in the city of New York for forgery. He has been passing under the assumed names of Daniels, Rainforth, &c. &c., and has been for several years engaged in carrying on extensive robberies on the banks of the State. It is said that his trunks contained all the materials necessary to a systematic and skillful prosecution of his business. It will be remembered that shortly after he left this County he forged the names of several of our citizens and obtained large amounts of money. About the year 1839 he came to this place and broke into a shoe store and stole some bootc and shoes. He was detected, arrested and convicted of petit larceny. While in jail in this place his gentle behavior and innocent appearance gained for him the confidence of the Sheriff and jailor, and even before the expiration of his term of imprisonment he was admitted into the County Clerk's Office to write as a clerk. While there he altered the record of his own conviction by erasing his own name and inserting the name of some other person. He was a skillful penman, and could imitate the autograph of most of the leading men of our county. During his stay in this place he attended school at the Academy, and in consequence of his jovial and sprightly nature was a favorite among the students. He was suspected by some of being a great rogue while here, and his subsequent life has proved him to be such without a question.

HORRIBLE TRAGEDY.—A most appalling and bloody tragedy came to light at the St Charles Hotel, in Troy, on the 21st inst. It seems that a man and woman came there two days previous as travelers. On the day in question the landlord became suspicious that something was wrong, and on going to their room found them both dead, with their throats cut in a horrible manner. From facts developed before the Coroner's Jury, it appears that the man's name was W. A. Caldwell—that in 1842 he was convicted of burglary in Clinton County, N. Y., and sent to State Prison for five years, but pardoned in 1843—that he has since been on a whaling voyage, from which he recently returned—that while in New York he ingratiated himself into the affections of a Mrs. Knapp, who fled from the city with him—that they were overtaken by officers at Williamstown, Mass., whence they escaped to Troy, where their career was brought to an end in the manner above indicated. The verdict of the Coroner's Jury was that the woman came to her death by having her throat cut from ear to ear by the hands of William A. Caldwell, and that Caldwell came to his death by his own hands.

SUMMARY.

There was considerable excitement at Savannah recently, in consequence of a number of handbills having been posted, notifying the citizens that an abolitionist was to be tarred and feathered, the gentleman having made offensive remarks in the company of several ladies and gentlemen. He was first ordered to leave the city, but having made a written statement, disavowing the offense, the excitement after a time subsided.

We learn from the Buffalo papers that the Commissioner of Customs has instructed the Collector of that District, that hereafter no property will be permitted to be inspected, and no vessel unloaded from foreign ports at any place in that District, except at the port of Buffalo; thus shutting the ports of Tonawanda, Black Rock, Barcelona, and Dunkirk, against any commerce with Canada.

By the *de la Morina*, of Aug. 11, we learn that the British Government have ratified the treaty with the Dominican Rebublic and Hayti. The war will doubtless now be brought to a close, especially as the representatives of France and the United States are said to be concerned in settling it.

Rev. Mr. Chesney, of the Baltimore Conference, was seized with a cramp on the 15th inst., while bathing in James River, near Fincastle, Va. and was drowned. He was formerly a printer. He studied divinity while at the printing trade, and when out of his time became a Minister.

The receipts of California Gold at the Mint of the United States, from the 1st to the 16th, are estimated at $2,500,000. Previously received to July 3d, $18,350,000. Total, $20,850,000. Estimated receipts at Branch Mint at New-Orleans, $3,000,000. Entire receipts, $23,850,000.

The Legislature of Rhode Island, at its recent session, appointed a commission to inquire into the affairs of the Mount Vernon Bank, which is charged with having violated its charter by establishing an agency for discount in Providence.

Intelligence of the expedition in search of Sir John Franklin has reached the Navy Department dated at Whalefish Island, June 29. All was safe and very well, though icebergs had been encountered by the vessels.

Kanouse and Cole, who have been on trial for the robbery of the Westerly Bank, R. I., have been remanded, the Jury having failed to agree. The court does not meet again until February next.

The farmers of Rensselear and other counties where there are "manors" are raising funds to sustain themselves in the numerous suits they are making for the purpose of disproving the title of the landlords.

An Anti-Free School State Convention is called to meet at Jefferson, Chemung Co., (where the Chemung Railroad reaches Seneca Lake) on the 24th of next month.

The cholera has made its appearanee with considerable violence in the Indiana Penitentiary at Jeffersonville, opposite Louisville. Thirty cases and twelve deaths had occurred.

The American Association for the advancement of science was in session at New Haven all last week.

The Water Commissioners of Albany have purchased Patroon's Creek for the sum of $160,000, to supply the city with water.

A dispatch dated at Harrisburg, Pa., Aug. 23, says that considerable excitement has been created there by the examination before the Court of three negroes, brought up on hebeas corpus, charged with horse stealing in Virginia. It is said they are runaway slaves, and that the charge of stealing is only a ruse to get them back to Virginia.

The southern mail brings important news from Mexico. The dates are to July 27th. Four stages had been attacked and robbed between Puebla and Vera Cruz. Major Kome and all the conductors were wounded. Several of the robbers were arrested and will be dealt with to the full extent of the law.

A dispatch dated Richmond, Va., August 19, says that on the previous day 32 slaves employed on the Wetumpka, (Ala.,) Plank Road suddenly disappeared. They were instantly pursued, but up to that time there had been nothing heard of them.

A large bed of coal has recently been discovered in San Salvador, on the banks of the River Lempa, about 60 miles from the Gulf of Fonseca. It is semi-bituminous in character, resembling the Mt. Savage coal.

There is a report that the captains of the Georgiana and Susan Loud had been condemned to death by the authorities at Havana.

Accouuts from Vera Cruz state that the cholera was increasing fearfully at Puebla and other parts of the country. It was disappearing from Vera Cruz.

A wealthy citizen of Boston has been convicted of letting a house knowing that it would be kept as a house of ill-fame, and sentenced to two months imprisonment.

The receipts of the American Board for the month ending June 30th, amounted to $19,637,09. Total from August 1 to June 30, $227,514 77.

Frederick Douglass paid his stage fare at Columbus, Ohio, and was then refused an inside seat. He has sued the Company for refusing to let him ride inside.

Bridgeport, Conn., has 6,080 inhabitants, 1,148 families, 842 dwellings. Population in 1840, 3,294; increase in ten years 85 per cent.

The Census of the city of Auburn has been completed. The total population is 9,540; a gratifying increase of more then 50 per cent. since 1845.

In Milwaukee, a city of 10,000 inhabitants, there are 20 beer breweries, 18 of which are German and two American.

Three towns in Jefferson County—Rodman, Brownville and Le Roy—show a decrease in population, since 1845, of 206.

Racine, Wisc., has 5,111 inhabitants: in 1840 it had 334!

The Ohio State Fair will be held at Cincinnati, on the 2d 3d and 4th of October.

Mr. Josh. H. Bradly and Gen. Walter Jones have been retained as counsel for Mr. Chaplin.

One of the most extensive Mercantile Houses in San Francisco has suspended payment.

The present Church of England Bishopric of Toronto is to be subdivided, and a new See formed for Canada West.

Westmoreland, Oneida Co., has 3,292 inhabitants; in 1845, it had 3,072.

Geneva College has made President Fillmore an LL. D.

Chilicothe, Ohio, has 7,100 inhabitants; in 1830, it had 2,846; in 1840, 3,977.

Elmira, Chemung Co., has 5,019 inhabitants; increase in five years, 2,263!

Utica has about 17,000 inhabitants; increase in five years, 5,000.

MARRIED,

In Wirt, N. Y., August 17, 1850, by S. P. Witter, Esq., Mr. ADDERSON LOBDEN, of Bolivar, to Mrs. CHARITY LEROY, of the former place.

In Hopkinton, R. I., August 18th, by Eld. Daniel Coon, Deacon PELEG BABCOCK, of Genesee, N. Y., to Miss EMILY NICHOLS, of Lincklaen, N. Y.

DIED,

At the residence of her son, in Warren, St. Joseph Co., Indiana, August 6th, Mrs. REBECCA PLATTS, wife of Jonathan Platts, 2d, in the 86th year of her age. She embraced religion in early life, and united with the Seventh-day Baptist Church in Shiloh, N. J., continuing a faithful and worthy member until her removal to the western country. She ever maintained a strict adherence to the Sabbath, and a firm reliance on the principles of the gospel. She has left a large circle of relatives and friends to mourn her loss.

In West Almond, N. Y., Aug. 13th, of consumption, Mrs. ELIZA ANN HALL, wife of Mr. James Hall, in the 30th year of her age. She was a member of the 1st Seventh-day Baptist Church of Alfred, and died in the full enjoyment of the Christian's hope.

In Alfred, August 13th, WM. D. CHAMPLIN, son of Daniel B. and Loretta J. Champlin, aged 3 years and 4 days.

In Alfred, August 15, BETSEY, wife of David Rose, in the 46th year of her age. She had been for many years a faithful member of the 1st Seventh-day Baptist Church of Alfred, and died in a state of holy resignation to the will of God.

In Alfred, August 15th, JONATHAN P., son of Charles and Finetta Saunders, aged 1 year, 5 months, and 15 days.

In South Brookfield, N. Y., Aug. 6th, of dysentery, HENRY IRVING, only son of Henry C. and Harriett M. Babcock, aged 4 years and 9 days.

In West Edmeston, N. Y., Aug. 11th, of dysentery, GEORGE BYRON, only son of Niles and Juliett Davis, aged 7 years, 5 months, and 5 days.

LETTERS.

Daniel Coon, G. H. Babcock, C. M. Lewis, E. D. Randolph, I. D. Titsworth, W. G. Quibell, R. Church, Wm. Maxson, Wm. B. Maxson, J. Morse, B. K. Platts, N. V. Hull, W. C. Lanphear, E. Saunders, Josiah Witter (by mail,) Job Tyler (have written you.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

S. F. Babcock, Westerly, R. I.	$2 00	to vol. 7 No. 52
Bathsheba Lanphear, “	2 00	“ 7 “ 52
C. W. Crary, “	2 00	“ 7 “ 52
Horace Maxson, “	2 00	“ 7 “ 52
Caleb Sheppard, Greenwich, N. J.	2 00	“ 7 “ 52
J. S. Martin, Metouchin, N. J.	3 00	“ 7 “ 26
Lucy Davis, Leonardsville,	2 00	“ 7 “ 52
Elisha Saunders, Alden,	2 00	“ 8 “ 9
F. Edwards, “	2 00	“ 8 “ 9

BENEDICT W. ROGERS, Treasurer.

☞ Subscribers for the Sabbath Recorder who have not yet paid for the seventh volume, are reminded that it is nearly one quarter completed, and that the money ought to be immediately forwarded. Those in arrears for vol. 6, are requested to send the pay for vols. 6 and 7 at once. If you live in the vicinity of a local agent, hand the money to him, and he will transmit it. If not, enclose it in a letter, and send directly to us by mail, at our risk. The Agent of the Publishing Society expects to attend the Anniversaries in Alfred, and hopes that all persons in that region who are indebted to the establishment, will avail themselves of the opportunity to pay up.

New York Markets—August 26, 1850.

Ashes—Pots and Pearls $6·00.

Flour and Meal—Flour ranges from 4 25 to 4 62 for old and new State; pure Genesee 5 37 a 5 62. Rye Flour 2 90. Meal 3 12.

Grain—Wheat is dull and lower; new Genesee is held at 1 15; a lot of common Ohio sold at 90c. Rye is firmer, selling at 70 a 72c. Corn 60 a 63c. for Western mixed. Oats, 43 a 44c. for Northern.

Provisions—Pork, 8 37 for prime, 10 37 for mess. Beef, 8 12 a 8 25 for country mess. Lard 6⅝c. Butter 10 a 15c. for State. Cheese 6 a 6½c.

Wool—In fair demand at previous prices, low and medium descriptions being most inquired for. Pulled continues in good demand; sales have been made of some lots to be delivered at 34 a 36c. for No. 1, and 37 a 38 for superfine.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

Notice.

THE Yearly Meeting of the Seventh-day Baptist Churches in Rhode Island and Connecticut will be held with the 1st Seventh-day Baptist Church in Hopkinton, R. I., commencing on Sabbath, August 31st, at 10½ o'clock A. M. It is earnestly hoped, that on the services of this annual convocation, the blessing of God may be invoked by the churches which compose it—that by it the bond of union and Christian fellowship among the churches may be strengthened, and the general interest of the Redeemer's kingdom promoted. Brethren and sisters, let us each labor to bring with us a sanctified offering to present before the Lord. 3t

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

THE AMERICAN ADVERTISER,

A reference work for purchasers, containing the cards of merchants and manufacturers in every line of business. PRALL, LEWIS & CO., Publishers,
76 Nassau-st., N. Y.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

A Valuable Farm for Sale.

THE subscriber offers at Private Sale his Farm, situate near Shiloh, Cumberland County, New Jersey, containing 107 Acres of Good Land, in a high state of cultivation, having carted on it within the last 4 years, about 1,000 loads of good shell marl, near 2,000 bushels of lime, besides ashes, guano, and poudrett without measure. There is on said Farm a new and substantial Dwelling House, built of the best materials and by good workmen, two stories high, with a good cellar. Size of the house 32 feet by 28 feet, with kitchen and bath-room attached, 17 by 28 feet, a good well of water, a cistern holding about 30 hogsheads of water, with a pump in the kitchen, very convenient for washing and supplying the bath-room. A large barn, stabling and hay house, wagon house, wash and wood house, and other out buildings, all fitted up within four years. Two Young Apple Orchards of choice fruit, besides an old orchard of natural fruit; also a variety of other fruit trees, such as peaches, pears, plums, &c. There are also two Good Tenant Houses, with good wells of water at their doors, newly fitted up, and so arranged on the Farm that it can easily be divided into two if desired.

Said Farm is handsomely located, within half a mile of the village of Shiloh, N. J., where is a post office, and the Greenwich stage running through regular to Philadelphia; within three miles and a half of Bridgeton, the county town, where the steamer Cohansey plies daily to Philadelphia, and within two miles and a quarter of Roadstown.

The Union Academy is located in its immediate vicinity, the design of which is to prepare students for college. Over a hundred were in attendance the first year, which has just closed. A large brick building is now being fitted up for its accommodation. There has been a large sum of money subscribed to procure apparatus and material for an Agricultural Department, and fitting up a Chemical Laboratory, which will go into operation this fall, the only institution of the kind all West Jersey.

The above advantages make the said Farm a desirable location. Property in the vicinity is rising in value constantly.

For further particulars, inquire of the subscriber on the premises. Terms made easy.

I. D. TITSWORTH,
SHILOH, July 31, 1850. Postmaster at Shiloh, N. J.

Miscellaneous.

The Great Salt Lake.

After an interval of six months, during which the party were completely isolated by the impenetrable snows of the surrounding mountains, intelligence has at length been received from Captain Stansbury, of the Topographical Engineer Corps, who is engaged in an examination of the Valley of the Great Salt Lake, and a hydrographic survey of that singular sheet of water. The last previous news of the whereabout of his party was dated in October last. The present dispatches come down to as late as the 16th of March. Capt. Stansbury, under date of March 26, gives the following account of a tour around the western side of the Lake—a journey which occupied from the 16th of October to the 8th of November:—

"We found that the whole western shore of the Lake consists of immense level plains of soft mud, inaccessible within many miles of the water's edge to the feet of mules or horses, being traversed frequently by meandering rills of salt and sulphur water, which apparently sink and seem to imbue and saturate the whole soil, rendering it miry and treacherous. These plains are but little elevated above the present level of the Lake, and have, without doubt, at one time, not very long since, formed a part of it; for it is evident that a rise of but a few inches will at once cover the greater portion of these extensive areas of land with water again. I do not think I hazard much by saying that a rise of one foot in the Lake would nearly if not quite double its present area.

"The plains are, for the most part, entirely denuded of vegetation, excepting occasional patches of Artemesia and 'grease wood,' and they glitter in the sunlight, presenting the appearance of water so perfectly that it is almost impossible for one to convince himself that he is not on the immediate shore of the Lake itself. This is owing to the crystalization of minute portions of salt on the surface of the mud, and the oozy slime occasioned by the complete saturation of the soil by moisture. From this cause also arises a *mirage,* which is greater here than I ever witnessed elsewhere; distorting objects in the most grotesque manner, and giving rise to optical illusions almost beyond belief. I anticipate serious annoyance from this cause in making the triangulation.

"In an estimated distance of 150 miles on one part of the route, fresh water and grass were found *only in one spot*, about midway of this stretch, and we were obliged to subsist our animals, that is, to keep life in them, by serving them out a pint of water each night and morning, taken from the india-rubber bags packed upon their backs. The first part of this desert was about seventy-five miles in extent, and occupied us two days and a half to cross it, traveling all day, and the greater part of the night; walking a greater portion of the way to relieve the mules, which began to sink under the want of sustenance and water.

"In the latter portion of this first desert we crossed *a field of solid salt,* which lay encrusted upon the level mud plain, so thick that it bore up the mules loaded with their packs so perfectly that they walked upon it as if it had been a sheet of solid ice, slightly covered with snow. The whole plain was as level as a floor. We estimated this field to be at the least ten miles in length, by seven in width, and the thickness of the salt at from one half to three quarters of an inch. A strip of some three miles in width had been previously crossed, but it was not thick, nor hard enough to prevent the animals from sinking through it into the mud at every step. The salt in the solid field was perfectly crystalized, and where it had not become mixed with the soil was as white and fine as the best specimens of Salina table salt. Some of it was collected and preserved.

"After crossing the field of salt, we struck upon a fine little stream of running water, with plenty of grass, lying at the foot of a range of mountains, which seemed to form the western boundary of the immediate valley of the Lake. Here we were obliged to halt for three days to give our animals an opportunity to recruit. The latter part of the desert was about 70 miles in extent, and was passed in two days, by prolonging our marches far into the night. Had we not found grass and water mid way of this barren waste, both animals and men must have perished.

"We were, as I have every reason to believe, the first party of white men that ever succeeded in making the entire circuit of the Lake by land. I have understood that it was once circumnavigated by canoes, in early times, by some trappers, in search of beaver, but no attempt by land has ever been successful.

"From the knowledge gained by this expedition, I am of opinion that the size of the Lake has been much exaggerated; and from observation, and what I have learned from the Mormons, who have made one or two excursions upon it in a small skiff, I am induced to believe that its depth has been much overrated. That it has no outlet is now demonstrated beyond doubt; and I am convinced, from what I have seen, that it can never be of the slightest use for the purposes of navigation. The water, for miles out from the shore, wherever I have seen it, is but a few inches in depth, and if there be any deep water, it must be in the middle. The Utah River (or the Jordan, as the Mormons call it) is altogether too insignificant and too crooked to be of any use commercially. The greatest depth of the Utah Lake that we have found is sixteen feet; so that, for the purposes of a connected line of navigation, neither the River nor the Lakes can be of the slightest utility. Such, at least, is my present impression. Further examination of Salt Lake may, perhaps, modify this opinion with regard to the latter. The River connecting these two Lakes is forty-eight miles in length."

Cooking by Gas.—Among the novelties produced at the Grand Agricultural Meeting at Exeter, England, was one which excited great curiosity; it was the cooking of the monster joint, called by M. Soyer the baron and saddle back of beef a la Magna Charta, weighing 535 lbs. For the first time in the annals of cookery, this was subjected to a new process of roasting by use of an agent which has been discovered half a century, that is to say, gas. To gratify the curiosity of the public, it was placed in the middle of the castle-yard, resting upon a dripping pan, environed with bricks, and surrounded by 216 jets of gas, and covered with sheet iron. It took five hours to roast, and consumed 700 feet of gas of the value of 4s. $5\frac{3}{4}$d. It weighed, after being cooked, 497 lbs.; the dripping $23\frac{1}{4}$ lbs.; the osmazeme $3\frac{1}{4}$ lbs.; thus losing by evaporation only $11\frac{1}{4}$ lbs. To cook this piece of beef by an ordinary fire would have taken 14 hours. This apparatus was invented and fitted up by Mr. Warriner of London, who was prepared to have roasted all the dinner by the same means, that is, 400 chickens, 58 quarters of lamb, and 33 ribs of beef, at the cost of 12s. for gas. [Tribune.

Marriage in California.

It is said the Californians are born on horseback; it may also be said they are married on horseback. The day the marriage contract is agreed on between the parties, the bridegroom's first care is to buy or borrow the best horse to be found in his vicinity. At the same time he has to get, by one of these meaus, a silver mounted bridle, and a saddle with embroidered housings. This saddle must have, also, at its stern, a bridal pillion, with broad aprons flowing down the flanks of the horse. These aprons are also embroidered with silk of different colors, and with gold and silver thread. Around the margin runs a string of little steel plates, alternated with slight pendants of the same metal. These, when the horse moves, jingle like a thousand mimic bells.

The bride, also, comes in for her share of these nuptial preparations. The bridegroom must present her with at least six entire changes of raiment, nor forget, through any sentiment of delicacy, even the chemise. Such an oversight might frustrate all his hopes, as it would be construed into a personal indifference—the last kind of indifference which a California lady will forgive. He therefore hunts this article with as much solicitude as the Peri the gift which was to unlock Paradise. Having found six which are neither too full nor too slender, he packs them in rose-leaves which seem to flutter like his own heart, and sends them to the lady as his last bridal present. She might naturally expect him to come next.

The wedding-day having arrived, the two fine horses, procured for the occasion, are led to the door, saddled, bridled, and pillioned. The bridegroom takes up before him the god-mother, and the god-father the bride, and thus they gallop away to Church. The priest, in his richest robes, receives them at the altar, where they kneel, partake of the sacrament, and are married. This over, they start on their return—but now the gentlemen change partners. The bridegroom, still on the pillion, takes up before him his bride. With his right arm he steadies her on the saddle, and in his left hand holds the reins. They return to the house of the parents of the bride, where they are generally received with a discharge of musketry. Two persons stationed at some convenient place, now rush out and seize him by the legs, and before he has time to dismount, deprive him of his spurs, which he is obliged to redeem with a bottle of brandy.

The married couple then enter the house, where the near relatives are all waiting in tears to receive them. They kneel down before the parents of the lady, and crave a blessing, which is bestowed with patriarchal solemnity. On rising, the bridegroom makes a signal for the guests to come in, and another for the guitar and harp to strike up. Then commences the dancing, which continues often for three days, with only brief intervals for refreshment, but none for slumber; the wedded pair must be on their feet; their dilemma furnishes food for good-humored gibes and merriment. Thus commences married life in California. The stream, it is to be hoped, is much smoother than its fount. [Colton.

The Poland Top-Knot and Fawn-Colored Dorking.

The quantity and value of eggs and poultry consumed daily, and the aggregate annually consumed in our large cities, as stated in the proceedings of the late Poultry Convention in Boston, is great beyond any conception we could otherwise have entertained. It is important therefore to the farmer, who cultivates poultry for the profit of its products in market, and also to the private citizen, who keeps a small flock for the convenience of commanding, at all times, a ready supply of eggs for family use, to know, and to be able to obtain, the best and most profitable breeds—the best for the production of eggs—and the best as to size, quality and value in market for the use of the table. If no single breed combines, in the highest degree, both these items of value, then good policy would seem to require, that the farmer at least, should keep not only the best breed for the production of eggs, but also the best breed for size, and early maturity for the market.

For the abundant production of eggs I consider the Black Poland Fowl altogether unrivaled. And for the reason that she strongly inclines to lay, but strongly disinclines to set. For the past 4 or 5 years, out of a flock varying occasionally from 12 to 20, I have had only 5 that inclined to set. The last year, in a flock of 20, I had only 1 that inclined to set. She proved, however, in all respects, an excellent nurse. With no extra care in any respect, and confined to a yard of 10 to 25 feet, the flock produced, in ten months, rising of two thousand eggs. They cease laying occasionally—recruit for a few days—are cheerful and sprightly—and then commence laying again. With a warm basement room for winter, admitting daily the cheering rays of the sun, they would lay every month in the year. The Poland is of good size, of fine quality for the table, and to the eye of a person of taste and fancy, is a beautiful bird.

But there is another breed that merits also the highest commendation. I allude to the English fawn-colored Dorking. They possess some excellencies not found in the Poland, and lack some that the Polands possess. Although good layers, still they will insist upon setting as soon as they have laid their litter. Of course, though excellent for laying, they are less productive in eggs than the Polands. But they have great beauty of form—their flesh is stated to be excellent—and they wholly surpass other fowls in plumpness and size, united with smallness of bone. They are shaped like the quail or partridge, being very full in the berast, with deep heavy bodies. I have weighed one hen, seven pounds and eight ounces, and others of nearly the same size. As to color, according to the best English accounts, they vary the same as common fowls. But I have seen none except the fawn or cinnamon color; in some instances deep, bordering upon brown. Admiring the fawn color, I would tolerate no other. But no one color is decisive as to blood. Another peculiarity is to have five claws on each foot. This mark, however, though desirable as a distinctive characteristic of the bird, still, like color, it does not decide conclusively the purity of the blood. It is not uncommon that a brood from a pair genuine as to blood, having all the characteristics, should still in part have five, and in part four claws. The cock is a splendid bird—rich and beautiful in plumage—large, erect, sprightly, and bold as a warrior. I consider them healthy, hardy, easy to keep, and in all respects a valuable and desirable fowl. To the farmer, who raises poultry for the market, for table use, no breed, on account of size and quality, offers higher promise. I should consider the poultry yard of a good farmer inexcusably deficient, unless it embraced both these breeds—the Poland for the production of eggs, and the Dorking for the market—especially since improvement is the order of the day.

Shot on the Field of Battle.

You can form no idea of the storm of balls and shells which crossed each other in their dread course. Before and around the shot on which Field-Marshal Radetski was standing, the heavy sixteen-pound shots plowed up the ground tracing in one place a deep furrow, and cutting down a tree like stubble in another. It is remarkable how each kind of missile has its own characteristic. There is the tremulous howl of the round large shot, the whistle of the musket ball, the hiss of the shell, like that of the Catherine wheel fire-work, and then its detonation as it bursts. Of these last, many exploded harmless in the air; but where one fell and did its office, the effect was fearful. One such struck an officer in the breast, exploded at that instant, struck down a man to the right and left, and cut off the upper part of the officer's body in such a fashion that his frightened horse galloped off some distance with the feet of the corpse in the stirrups. Such are the spectacles which the field of battle occasionally presents. Not far off lay a Piedmontese artillerist who had been struck on the forehead with a spent six-pound shot, which remained in the wound. A hussar had bean killed at the same instant with his horse, by a shot which had passed through the neck of the latter; they had sunk together, the rider still in the saddle, and the saber still in his hand.

The sudden collapse of a man in full vigor is what is most fearful to behold. One sinks without a groan, another jumps high from the ground with a shriek, falls over, lies stiff, and is dead! I saw a Granser from the Bsnat, with a ball in his forehead, falter a few paces, leaning on his musket like a drunken man, and then, after a faint whisper about his home, expire. Over the town the cannon smoke had spread a colossal canopy, which floated motionless above the roof like the crown of the Italian pine tree.

[Scenes from the Life of a Soldier.

The Lost Mail.

By some oversight the mail for New York city from California failed to arrive by the steamer Georgia. It is not easy to calculate the consequences of this slight omission. Merchants expecting advices of consignments or fresh orders, are left in suspense for a week, and possibly a fortnight, in which time advantageous opportunities for trade may be irrecoverably lost. Others who were relying upon drafts or bills receivable contained in that mail, are embarrassed in meeting their obligations at home. The loss or detention of a single mail may affect money transactions to the amonnt of thousands of dollars. But the most serious evil arising from this cause is the trial of the affections of many who were anxiously awaiting intelligence from friends. The lonely wife, whose husband has gone to the El Dorado to better his condition, and to lay up in store for his family—the widowed mother, whose son had been enticed to the shores of the Pacific by the love of adventure or the vision of gold, having watched day after day for the arrival of the steamer, reads its announcement in the morning news, and her impatient heart chides the postman for his delay in bringing tidings from the absent loved one. But no letter comes. What troubled thoughts crowd that longing heart. "Has any evil befallen him? Is he sick and helpless, so far away?" "Perhaps," Hope suggests, "perhaps he is already on his return, coming to take me by surprise." And then follows the dreadful conjecture—that absence may have made him careless and forgetful. But every supposition gives way to an aggravated suspense, when it is announced that there is no mail, and that crushed and burdened spirit revives only to renew its watching for another weary week. Hope deferred maketh the heart sick.

What an element of civilization is the Mail; what an indespensable of life, entering into its dearest affections and its most momentous concerns. Little do they who handle carelessly the foreign mail-bag, or even the little village mail, tossing it hither and thither, not regarding whether it is put in place, and duly forwarded to its destination; little do such think with what treasures of love and hope, of joy and grief, every such mail is freighted. The heart of this great, busy, teeming, panting, sorrowing world, is bound up in each day's Mail. [Independent.

How to Arrest Cholera.

The Editor of the Louisville (Ky.) Journal insists that the ravages of this dreaded pestilence were arrested in that city by efficient sanitary regulations, under the auspices of Dr. Theodore S. Bell. The Journal says:

The process followed here so successfully was simply that as soon as the disease broke out, the spot whence the malaria rose was speedily discovered, and sand was strown thick over the decaying vegetable matter, and on the sand lime was liberally scattered. Meanwhile the occupants of ground floors were removed to healthy places. This process has never failed to stop the Cholera within a few days, and we earnestly recommend it to the attention of persons residing in other parts of the country.

Whenever the Cholera makes its appearance, let those persons who have been accustomed to lodging on the ground floors leave them. Night is the season in which the disease makes the most havoc, and the nearer you approach the ground the more deadly it becomes. Persons whose sleeping rooms are elevated, as a general rule, escape Cholera, unless they are grossly imprudent in diet or exposure. Bad food kills its hundreds when Cholera is about, while bad air kills its thousands.

When a neighborhood is infected, let all those who live in shantees and one story houses be immediately removed, and those who have occupied lower stories and have upper stories to retreat to do so. The happiest results have followed an observance of this course here.

Captive Lady among the Camanches.—It is stated that a trader among the Camanche Indians has discovered, in a camp of that nation, a white woman, fair and comely in appearance, who is intermarried among them, and says she is the sister of Lieut. Love or Lovett, who commanded a train which left Independence, about three years ago, for Santa Fe; that she was in company with the party when it was attacked by the Camanches, and that her brother was badly wounded, a large number of the men were killed, and she, with a number of men, were carried off prisoners by the Indians. She says she is well treated by her husband, but the women are cruel to her—that she is anxious to return to her friends, and that four or five good riding horses will procure her ransom.

A Family of Animals.—A person in Liverpool has succeeded in forming what he calls a "happy family" of animals; that is, he has taught a large number of animals, of the most diverse propensities and opposite natures, to live together in perfect peace. He has now fifty-five animals, of seventeen different kinds, among which are cats, dogs, monkeys, rats, pigeons, fowls, hawks, starlings, pigs, rabbits, &c., who live and sleep together unwatched. At one time, for an experiment, they were kept for thirty-six hours without food, and no creature was injured. Similar experiments have succeeded before, but none on so large a scale.

To Destroy Ants.—Various plans have been proposed for the destruction of these insects. Rags, well saturated with turpentine, thrust into the crevices where they abound, will certainly destroy them, as also will oil, if it come in contact with their bodies. Dr. Bostock found lime very serviceable in expelling them, and water, in which the outer green skins of walnuts have been soaked, has been used with success; salt has also been stated to be objectionable to them. One of the simplest and most effectual remedies is to lay wide-mouthed bottles in their tracks, or near the mouths of their burrows, placing bits of raw meat within. The ants will greedily attack the latter, and may be destroyed from time to time by shaking the bottle over hot water. [Dr. Westwood.

"All Aboard."—While standing at the depot at Westerly, R. I., I observed a man with a carpet bag in hand waiting for the cars. He was in close conversation with a friend, when "all aboard" was shouted, and the cars moved slowly forward. "Get on," said his friend. "There is time enough when the last car comes along," he answered. The last car went whizzing by—his attempts to get on proved a failure. One step in time and he would have been safe. I thought how very many are like this man. The cry is sounding in their ears "all aboard," and the cars are even at their doors They see others getting on, but they say, "There is time enough when the last car comes along." The last car indeed comes, they make an effort to get on, miss their footing, and plunge into hell. [Am. Mess.

Insect Life.—Professor Agassiz says, more than a life time would be necessary to enumerate the various species of insects, and describe their appearance. Meiger, a German, collected and described 600 species of flies, which he collected in a district of ten miles circumference. There have been collected in Europe 27,000 species of insects preying on wheat. In Berlin, two professors are engaged in collecting, observing and describing insects and their habits, and already they have published five large volumes upon the insects which attack forest trees.

The Parrot.—In a small family, in the south part of this city, says the Portsmouth Journal, there was a parrot which had found a home there for years, and had become a pet of the family. A child was taken sick this spring, and was not seen by the parrot for some days. The bird had been used to repeat her name; and in the child's absence kept repeating the name so incessantly as to annoy the family. The child died; the repetition of the name was kept up, until one of the family took the parrot to the room where the corpse lay. The parrot turned first one side of its head and then the other towards the corpse, apparently eyeing it, and was then taken back. He never repeated the name again, and was at once silent, and the next day died.

United in Death.—At Louisville, on the 24th ult., a Mrs. Jacques was seized with cholera. A physician was called, who sent her husband for medicine. On his return, he inquired of the doctor how his wife was, and was told she could not possibly live. Thereupon he calmly took out his watch, and, handing it to his brother, said—"My wife is going to die, and I cannot live without her; I shall die too." He seemed in perfect health at the time; but all the symptoms of cholera made their appearance immediately, and he died in three hours.

Relief for the Stung.—The irritation produced by the stings of bees, wasps, spiders, gnats, mosquitoes, &c., may be relieved by using either a solution of common salt, borax, or diluted water of ammonia. Onion juice has been recommended for the same purpose. The application of eau de Cologne, or a similar stimulant, will convert the itching into a smarting, which is more tolerable.

The Canada Thistle.—The Legislature of Wisconsin has recently passed an act by which any owner or lessee of land who shall knowingly permit the Canada thistle to go to seed on such land, is deemed guilty of a misdemeanor, and on conviction thereof, to be punished by a fine not exceeding five, nor less than one dollar, with costs.

Variety.

Every year's experience in the ministry of this country shows the vast importance of scriptural exposition. Let ministers be encouraged to discharge this duty, from the advantages derived from it, as stated by Dr. Dwight. He says, "I took up the practice expounding the Scriptures when I was a minister of a parish. I never was thanked so much for any other sermons as for those. For this reason I think it is necessary to explain the plainer truths of the Scripturers, as well as the more intricate."

The Pittsburg Gazette says that Mr. Solomon Sutter, a highly respectable mechanic of Alleghany City, has, it understands, discovered a method of decomposing water by mechanical means, and without the use of a galvanic battery, at a merely nominal expense. He made this discovery by mere accident, in the pursuit of his business as a blacksmith, and was first made aware of the fact by the hydrogen evolved from the water exploding, though fortunately without doing much damage.

Some suppose that every learned man is an educated man. No such thing. That man is educated who knows himself, and takes common-sense views of men and things around him. Some very learned men are the greatest fools in the world; the reason is, they are not educated men. Learning is only the means, not the end; its value consists in giving the means of acquiring, the use of which properly managed enlightens the mind.

Messrs. Burgoyne & Co., San Francisco, shipped by the last steamer to Messrs. Wm. Hoge & Co., New York, some 300 specimens of gold, in dust, lumps, and quartz, one of which weighs 193 lbs., said to be the finest and largest piece ever discovered. The last-mentioned specimen is destined to be sent to the great London exhibition of 1851, as a specimen of the products of California.

In the District Court of Alleghany county, Pennsylvania, Judge Lowrie has recently decided that a building committee may sue and collect a subscription made for building a church. W. Chambers, one of the building committee himself, was sued in the name of the other members of the committee, and judgment was rendered against him.

Mr. Alinzor Clark, of Southfield, Richmond county, Staten Island, has invented an improvement on pitchforks, consisting in the manner by which he can transform the fork from one of two prongs, to three prongs, so as to make it more suitable for forking and pitching both short and long hay, &c, as may be desired.

The Pennsylvania Miltonian says that Mr. Kerr Rsssell, of Lewis township, saw a land turtle on his farm recently, which he witnessed being marked June 3, 1800, and which he has seen on his farm every year since. It looks as young as it did fifty years ago, and promises to live fifty years more.

Mr. Nice, of Pottsville, grows a grape vine twined round an apple tree. The vine has for years borne blossoms, but no fruit. This year fruit appears, which externally is apple, with its down, its flush, its tufted crown, &c., internally the pulpy texture is more grape than apple, but the seed and capsular tegument favor the apple.

A project has been put forth for a new railway from London to Liverpool, the guage to be 20 feet, carriages 200 feet long, two-deckers, with refreshment-rooms, pay-office. No station-houses, fare 2d. per mile, time, 4 hours.

It was said by a great man that "the chief mistake of the world, and the greatest bar to the happiness and well-being of mankind, rich and poor, is thinking that all the money we are possessed of is our own."

Lord Brougham, at a recent meeting of the society for the amendment of the law, announced his intention of visiting the United States in the month of February next.

The coal-whippers of the port of London have subscribed £10, collected in pence, toward the Workingman's Monument to the late Sir Robert Peel.

The Constitutionel states that the Chateaux de Meudon, near Paris, is being prepared for Abd-el-Kader, who is to be transferred there from Amboise, where he is at present, confined.

At Black's store, Tippah Co., Miss., near the State line, on the 23d July, a fatal affray occured between Drs. Wooten and Brandon, two practicing physicians of that vicinity. The latter was killed and the former mortally wounded.

Five of the persons charged with robbing the cargo and passengers of the bark Elizabeth, recently wrecked on fire Island, were brought to New York, on Saturday, by one of the Deputy Marshals, and committed for examination.

A little daughter, four years old, of Mr. Jason Gillet of Ypsilanti, Michigan, died of hydrophobia a few days. She had been bitten by a rabid dog.

The Vincennes (Ia.) Gazette notices the death in that place, on the 6th inst. of Mr. B. S. Whitney, Secretary of the American Live Stock Insurance Company.

On the 12th inst., a collision occurred on the Harlem Railroad near Fordham, by which considerable damage was done, and one man killed outright.

The Maysville Sentinel says the steamer Transit, running on Chautauque Lake, collapsed her flues on Friday, just as she was leaving the wharf at that village. Three persons were scalded, but none fatally.

In Belchertown, on the Fourth, Rev. Mr. Wolcott delivered an oration in the church, and in the evening appeared in his Turkish costume, illustrating the manners and peculiarities of the Turks.

The Spanish war-steamer Pizarro, which arrived at this port on Thursday night, brought to our shores the Count de Alcoy, Captain General of Cuba, with his family. He comes, as is rumored, mainly for the sake of his health.

Elizabeth R., aged 10 years, only daughter of Rev. Gorham D. Abbot, was so severely injured a few days since at Long Branch, N. J., by a kick from a horse, that she died.

We see it stated that eight or ten slaves have escaped from Washington within a few days.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment. False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced $12\frac{1}{2}$ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from $62\frac{1}{2}$ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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EXTRACTS FROM LETTERS OF A TOURIST—No. 5.

PARIS, July 21st, 1850.

The Parisians say that the Boulevards are the finest part of Paris. They are the most characteristic, certainly; and I doubt if, anywhere else, there can be seen a place exhibiting civilization in so perfect a state. The taste and beauty of the street architecture—the joyousness and refinement with which even things inanimate seem imbued—are well united with the ease and freedom of manners which on their part are contagious to the strangest nature, and which, though found everywhere in Paris, may be seen to a greater extent on the Boulevard, owing to its being the promenade and the afternoon resort of those who love society and social pleasure—and what Frenchman does not? Of all men, the Parisian best understands the secret of social enjoyment—that kind of cheerful selfishness which, considering the present happiness of all around him to be an essential part of his own, permits the utmost personal freedom or eccentricity in others, without invidious remark or contemptuous comparison, and which, finding no importance in others, save as they contribute to his own pleasure, leaves all farther differences of taste, manners, or customs, as well as the faults, follies, and blunders of others, as matters of entire indifference to him. The result is a feeling of freedom which I have experienced no where else, consequent on the consciousness that whatever *faux pas* you may commit, it is unremarked on—most likely unnoticed. Every one knows the difference between the embarrassment caused by a blunder noticed and one unnoticed; and so with the absence of embarrassment, one feels almost the ease of solitude, and yet unconsciously imbibes more or less of the grace and politeness around.

The Boulevards were shorn of a part of their glory in the former Revolution, when the trees were cut down for the barricades. They are now replaced by young ones, which merely suggest the idea of the beauty of the street, when the walks were arched over with those long lines of trees, of which a very few are left, spared by some accident. At the lower end stands the Madelaine, of which I have spoken before—a splendid and imposing structure. It is built of a light-colored stone, in imitation of a Grecian temple, surrounded by a facade of Corinthian columns, and having in niches in the wall statues of the saints, finely executed, and some of them very beautiful. On the front is a bas relief representing the Savior judging mankind. The interior is magnificently ornamented and decorated; and though I am not one of those who think the "glory of God to consist in the poverty of his temple," I think the gorgeousness of the Madelaine better fitted for a Pagan temple than for an expression of Christian aspirations. Carving and gold bewilder the eye, and the mind seems oppressed in the lavish wealth exhibited around. Higher up on the Boulevards are most of the theaters. There are many cafes and restaurants on the south side of the street, and here you may see, in the latter part of the afternoon and evening, parties of gentlemen and ladies taking refreshments in the open air. Little tables are set out in the shade of the buildings, and around them they sit, taking their wine and chatting as freely as in their own houses. This seems strange to one coming from the formality of London, but it it is no less pleasant than strange. Here you may sit through the hours of the summer day's decline, and, luxuriating over a cup of exquisite coffee, or, ice cream if you prefer it, watch the motley throng passing ceaselessly by. You may moralize if you wish it, or, what is better, you may enjoy yourself, and in the happy consciousness of being an unnoticed mute in the pleasure-bent multitude, enjoy yourself as you please. If you choose to take your hat off, no conventional decorum tells you it is improper to sit or walk in the street bareheaded. Here, too, are the principal magazines, indicating, I suppose, by their tasteful exteriors, the quality of the merchandize within; but my positive acquaintance with the interiors is very small. I passed through one on a street turning off from the Boulevards, which crossed an entire block, fronting on two streets. It was arranged much like Stewart's in New York, though more extensive. There were rooms for every kind of dry goods—ready made clothes, and rooms to try them on in.

The Boulevards have been the scene of several barricades and battles in the Revolutions, and in order to prevent the making of any more such extemporaneous fortifications, the government has macadamized it. The large square blocks of granite with which Paris is paved, are too convenient for warlike purposes. My friend F., as we walked up the street, showed me the spot where the revolution of February began. He was present when the first shot was fired, though, like the rest who were there, without any intention of having any agency in a scene like that which followed. He was on his way to a ball, and seeing the populace and soldiery in such threatening juxtaposition, he stopped to see what was the matter. The people were incensed at the prohibition of the banquet, and were making a demonstration of their discontent, but with no idea of instigating a revolution; and finding their time wasted, as they thought, would shortly have dispersed, when the shot was fired which is well known as the first shot of the rising, and, wounding an officer, was responded to by a volley from the soldiers. F. said he was taken entirely by surprise—the man before him fell dead, and as he was not in fighting rig he retired. In a few hours there was not a street in Paris that was not barricaded. I looked with interest on the spot where that first blood was shed, the seed of so much revolution, and who can say how many European Republics? I hope but one, and that one to supersede the necessity of many. He had also served as a National Guard at the insurrection of June—the bloodiest battle Paris has seen in all its revolutionary times—and went with me to the quarter which was the battle-field. Looking on the streets in this part of the city, one would wonder no longer at the duration of the struggle, but rather at the boldness that would storm such strongholds. Narrow streets, winding into a perfect maze—passages and by-ways, shut in by high, strongly built houses, every one a fortress—would have discouraged any body but Frenchmen. F. told me an anecdote of General Changarnier, which I had not heard. During the battle the General had his horse shot under him, and he was thrown to the ground. The place where he fell was but a few yards from the barricade; and on being extricated he began hunting for something on the ground, paying no heed to the remonstrances of his officers at thus exposing himself. He had dropped his cigar, and replied, "It was a good one, and I won't lose it."

On Sunday last, I visited Versailles, and spent several hours wandering over the magnificent palace. One becomes very easily bewildered in the multitude of long galleries, saloons and halls, and I went at random, paying attention to my way no farther than to notice the "sortie" and "entree" of the attendants, as I passed from saloon to hall, or from hall to corridor. There were long porticos and galleries, through which I walked between lines of statues till it seemed as if I were in one of the enchanted palaces of the Arabian nights. We entered a suite of apartments in which were paintings of the battles of France; then, passing through an open portico, with a line of statues and monumental effigies on either hand, we went up a flight of stairs into the rooms which are being embellished with pictures by Horace Vernet, the great French battle painter. Then, passing through room after room, whose walls are also covered with pictures whose size and number afford an apt illustration of the liberality and taste of the French Government, we entered a saloon ornamented in the richest style with carving and gold, and having the side opposite the windows covered with mirrors. We could not stop long to look here, for there were hundreds of pictures yet to see; so, wending through devious passages we came to the great saloon. Here richness of decoration had done the utmost. The battles of France were depicted on the walls and between the pictures, and around the window niches were busts of the warriors who had died on the battle-field, "for the laws and liberties of France." Going up another flight of stairs, we came to the State Apartments—the royal bed-chamber, in which were the sceptre and crown beneath a glass screen. Mere splendor exhibited for its own sake interested me little, and I hurried through to the picture galleries beyond. In the galleries of portraits I was no less surprised than pleased to find that of our Henry Clay, and I thought of home and my fellow-citizenship with him with renewed pride. It was an excellent portrait, and the noble face beamed out a welcome and an introduction to the dead dignitaries around. I didn't feel so strange among them after that.

But to go on farther in describing the Palace were to repeat what I have said. It is one maze of exhibitions of splendor and taste. We were several hours going through as fast as convenient, and yet F. told me I had not seen near all.

We visited the palace of the Trianou, a comparatively small building, situated back at some distance in the park, and fitted up with the same splendor as the great palace.

The fountains of Versailles are being repaired, and in consequence we were unable to see them in operation. 'The great waters,' as they are called, must certainly be a beautiful spectacle when playing. A gently declining walk leads from the palace, a distance of some hundred yards, with a line of miniature fountains playing from marble urns on each side. Following this way down, you come to a large circular space occupied by the basin of the fountain, one side of which presents a perpendicular face, on which are sculptured gigantic statues of the water gods and sea monsters, pouring out jets of water in every direction. From the surface of the water arise very large columns, and along the edge above the statues is another line of small fountains. Other fountains are in different parts of the park, which is laid out in walks and carriage ways, lined with the quaintly trimmed trees. Artificial cascades and sequestered nooks are found in every direction, and here the people come in thousands on the fete days in quest of enjoyment, the object of their lives.

In one of the more quiet glades, we passed a soldier stretched on the ground, smoking his cigar, with a woman seated by his side. "See!" said F., "he makes poetry now; he has all a Frenchman wants." After rambling till we were tired through the almost boundless park, and seeing a balloon ascension, we took the cars to St. Cloud, where we dined, and after an hour's ramble through the Park returned to Paris. The valley of the Seine, from the railroad near St. Cloud, is one of the finest distant views I ever saw. It is quite level, and presents an intermingling of vineyard, forest, and grain-field, bounded by the spires and domes of Paris, and with the Seine winding through at your feet. Well may Frenchmen love, 'la belle France."

W. J. S.

CURIOUS CORRESPONDENCE.

The following correspondence was furnished us by a venerable inhabitant of Newport, R. I., Jeremy Bliss, Esq., from a manuscript copy in his possession. It is a valuable relic of the times that tried men's souls. We are not aware that it has ever before been published. It will therefore be read with increased interest.

S.

Copy of a Letter sent by the Ministers of the Presbyterian Association to the town of Providence, together with their answer, in the year 1721.

To the Honourable Joseph Jenhiss, Esqr. late Dep'ty Govr.; William Hopkins, Esqr.; Major Joseph Williams, Esqr.; Joseph Whipple, Esqr.; Coll. Richd. Waterman, Esqr.; Arthur Venner, Esqr.; —— Wilkinson, Esqr.; Philip Tillinghast, Esqr.; Capt'n Nicolas Power, Esqr.; and Capt'n Thomas Harris, Esqr.; and Capt'n Wm. Harris, Esqr.; Andrew Harris, Esqr.; —— Brown, Esqr.; John Burton, Esqr.; and Jonathan Sprague, Jur., Esqr.; and to the other eminent men in the town of Providence: pardon our ignorance, if any of your honourable Christian names, or if your proper order, be mistaken:

HONOURABLE GENTLEMEN,—

We wish you grace, mercy, and peace, and all blessings, for time and eternity, through our Lord and Saviour Jesus Christ. How pleasing to Almighty God and our glorious Redeemer, and how conducible to the publick peace and safety, an hearty union and good affection of all pious Protestants, of whatsoever particular denomination, on account of some differences in opinion, would be, by divine blessing, yourselves as well as we are not insensible; and with what peace and love societies of different modes of worship have generally entertained one another in your governm't, we cannot think of it without admiration; and we suppose, under God, 'tis owing to the choice liberty granted to Protestants of all persuasions in the Royall Charter graciously given you; and to the wise and prudent conduct of the gentlemen that have been improved as governors and justices in your collony. And the Rev'd Mr. Greenwood, before his decease at Rehoboth, was much affected with the wisdom, and excelent temper, and great candours of such of yourselves as he had the honour to wait upon; and with those worthy and obliging expressions of kind respect he met with when he discoursed about his desires to make an experiment, whether the preaching of our minnisters in Providence might not be acceptable, and whether some who do not greatly incline to frequent any pious meeting in the place, on the first day of the weeks, might not be drawn to give their presence to hear our minnisters, and so might be won over (by the influences of Heav'n,) into serious godliness. And altho' God has taken that dear brother of ours from his work in this world, yet it has pleased the Lord to encline some reverend ministers of Connecticut and some of ours to preach among you, and we all are beholden to the mercy of Heaven for the freedom and safety they have enjoyed, under the wise and good government of the place, and that they met with kind respect, and with numbers that gave a kind reception to their minnistrations among you. These things we acknowledge with all thankfulness, and if such preachings should be continued among your people (design'd only for the glory of God and Christ Jesus in chief; and nextly for the promoting of the spiritual and eternal happiness of immortal precious souls, and furtherence of a joyful account, in the great day of judgment;) we earnestly request, as the Rev'd Mr. Greenwood in his life time did before us, that yourselves, according to your power, and interest and the influence that God has blessed you with, will continue your just protections; and that you add such further countenance and encouragement thereunto, as may be pleasing unto the eternal God, and may, through Christ Jesus, obtain for you the greater reward in Heaven. And if ever it should come to pass, that a small meeting-house should be built in your town, to entertain such as are willing to hear our minnisters, we should count it a great favour if you all, gentlemen, or any of yours, would please to build pews therein, in which you and they (as often as you see fit) may give your and their presence and holy attention. And we hope and pray, that ancient matters (that had acrimony unhapily in them) may be buried in oblivion; and that grace and peace and holiness and glory may dwell in every part of New-England; and that the several provinces and collonies in it may love one another with pure hearts fervently. So recommending you all, and your ladies, and children, and neighbours, and people, to the blessing of Heaven, and humbly asking your prayers to the divine throne for us, we take leave to subscribe ourselves,

Your friends and servants,

PETER THATCHER, }
JOHN DANFORTH, } Com. of the Association.
JOSEPH BELCHER, }

DATED Oct'r 27, 1721.

The Answer.

Messrs. John Danforth, Peter Thatcher, and Joseph Belcher, Committee of the Association of the Presbyterian Ministry:

SIRS,—

We, the inhabitants of the town of Providence, received your letter, bearing date Oct'r 27, 1721, which was read publickly in the hearing of the people, and we judge it ungrateful to return you no answer; but, finding it to be on religious concerns, we counted it our duty to ask counsel of God, lest we should be beguiled as Israel was by the Gibeonites. And, therefore, inasmuch as the sacred Scriptures was given forth by the spirit of the Living God, to be our instructor and counsellor; to them, therefore, we shall apply ourselves.

And, in the first place—We take notice of the honourable titles you give to many of us. Your end, we take to be, is to ingratiate yourselves into our affections, and to favour your request. But such flattery in matters of religion we take to be of dangerous consequence, as witness the Hivites, who said, We are your servants, and we have heard of the fame of the God of Israel. In this way did Josiah, King of Israel, set up idolatry, after the death of Jehoiada; but we find Elihew deny'd it for fear of offending God. But the enemies of Judah, for want of the fear of God, practised in this way. Daniel was cast into the lyon's den, and Herod sought to slay the Lord's Christ, and some at Rome sought to make division in the church of Christ (viz.) by flattering words and fair speeches to deceive the hearts of the simple. But saith the spirit, Such serve not our Lord Jesus Christ, but their own bellies; and saith the Apostle Peter, Through covetousness and feigned words, they shall make merchandize of you. To conclude this article, we see that flattery in matters of worship has been, and now is a cloak to blind men and lead them out of the way, and serves for nothing but to advance pride and vain glory. Shall we praise you in this? We praise you not.

Secondly—You salute us all as saints in the faith and order of the Gospel, wishing all of us all blessings for the time present, and to all eternity. This is not the language of Canaan, but of Babel, to salute men of all persuasions, as in the faith and order of the Gospel; this is the voice of the false prophets, which daubed with untempered mortar, sewing pillows under all armholes, crying peace when there is no peace. Is this your way to enlighten the dark corners of the earth? Surely, this is darkness itself.

Thirdly—You highly extol freedom and liberty of conscience to men of all persuasions, affirming it to be most pleasing to God, and tending most to love and peace, and for the tranquility of any people. And you say, that we are not insensible of this as well as you. To this we say, Amen; and you well know it hath been our faith and practice hitherto.

Fourthly—We take notice how you praise the love and peace that dissenters of all ranks entertain one another with in this government, and it is as you say to your admiration, and you suppose that under God it is owing to the choice liberty granted to Protestants of all degrees in the Royal Charter graciously given us, and to the discreet and wise rulers under whose conduct we enjoy this happiness. We answer, This happiness principally consists in their not allowing societies any superiority one over another; but each society supports their own minnistry of their own free will, and not by constraint or force upon any man's person or estate, and this greatly adds to our peace and tranquility; but the contrary, that takes any man's estate by force to maintain their own or any other minnistry, it serves for nothing but to provoke to wrath, envy, and strife, and this wisdom cometh not from above, but is earthly, sensual, and devilish. In these two we hope you are real and hearty, and do it not to flourish your complements; otherwise, you make a breach upon the 3d commandment. This is but a preface to make room for your request, which is,

Fifthly—That we would be pleased, according to our power, to countenance, protect, and encourage your minnisters in their coming and preaching in this town of Providence. To which we answer, We admire at your request, that you should imagin or surmise that we should consent to either, inasmuch as you well know, that as for witnessing for God, your minnisters was never set up by God, but have consecrated themselves by their human learning, and that you have changed His ordinances, and for your greediness after filthy lucre, some you have put to death, others you banished on pain of death, others you barbarously scourged, others you imprisoned and seized upon their estates, and at this very present you are rending towns in pieces, ruining the people with invincible charges, which makes many decline your minnistry, and for refuge fly to the Church of England, others to the dissenters of all persuasions, and you like wolves persue; and wherever you find them within your reach, you seize upon their estates, and all this is done to make room for your pretended minnisters to live in idleness, pride, and fullness of bread. Shall we countenance such a minnistry for Christ's minnisters? Nay, verily; these are not the marks of Christ's minnisters, but a papal spot, and such a spot is abhored by all pious Protestants; and since you wrote this letter, the constable of Attleborough has been taking away the estates of our dear friends and pious dissenters to maintain their minnister; the like hath been done in the town of Mendon. Is this the way of peace? Is this the fruit of your love? Why do you hug the iniquity of Eli's sons, and walk in the steps of the false prophets, to bite with your teeth, and cry peace; but no longer than men put into your mouths? But you prepare war against them, and Christ bids us beware of such as comes to us in sheep's cloathing, but inwardly are otherwise; and your cloathing is so scant that all may see your shame, and your teachers teach like Gideon, who taught the men of Succoth with the briars and thorns of the wilderness.

Sixthly—You freely confess, that we entertain you kindly at all times. We answer, We hope we are all so taught of God to love our enemies and to do good to them that hate us, and pray for them that despitefully use us; and since you admire the love and peace we do enjoy, we pray you to use the same methods, and write after our copy; and for the future, never let us hear of your pillaging conscientious dissenters to maintain your minnisters. O let not this sin be your everlasting ruin.

Seventhly—You desire that all former injury done by you to us, may be buried in oblivion. We say, Far be it from us to revenge ourselves, or to deal to you as you have dealt to us; but rather say with our Lord, Father, forgive them, they know not what they do. But if you mean that we should not speak of former actions done hurtfully to any man's person, we say, God never called for that, nor suffered it to be hid, as witness Cain, Joab, and Judas are kept on record, to deter other men from doing the like.

Lastly—You desire of us to improve our interest in Christ Jesus for you at the throne of grace. Far be it from us to deny you this request; for we are commanded to pray for all men, and we count it our duty to pray for you, that God would open your eyes and cause you to see how far you have erred from the way of peace, and that God would give you godly sorrow for the same, and such repentance as is never to be repented of; and that you may find mercy and favour of our Lord Jesus Christ at his appearing. And so, hoping as you tender the everlasting welfare of your souls, and good of your people, you will embrace our advice, and will not suffer passion so to rule as to cause you to hate reproof, lest you draw down divine vengance on yourselves and on the land, we, your friends in the town of Providence, bid you farewell.

Subscribed for and in their behalf,
By your ancient friend and servant,
For Christ his sake,
JONATHAN SPRAGUE.

FEB'Y 23d, 1721-2.

A CHILD ANGEL.*

BY PARK BENJAMIN.

"I want to be an angel," said a child,
As on his mother's face he looked and smiled.
It was the twilight's hour, and Evening's shade
Fell, like sweet peace, on stream and hill and glade.
One after one the stars broke in the sky,
And tender airs came murmuring softly by.
The Night was holy—shedding such a light
As beamed on Bethlehem in the holiest night.
O'er all the heavens the child's beseeching eyes
Wandered in silence, full of deep surprise;
He watched and marveled, till his soul ran o'er
With joy, and hope and love, ne'er felt before.
"What means my son?" the mother mildly said—
And the young child declined his little head,
Whispering once more in sorrowful reply,
"I want to be an angel and to die."
"And why, my darling?" "Because Heaven is there,
High up beyond those stars, so pure and fair,
Where angels live and love the God, who gave
His word to comfort, and His Son to save!"
The mother called him to her knee and wept—
Wept with the child till he sank down and slept
Upon her bosom; then she meekly rose,
And took him to his chamber's calm repose.
She knelt and prayed such prayers as mothers pray—
That God would guide him through life's stormy way,
That he might give his heart to God, and stand
Forever gazing on the blessed land!

A few brief months passed o'er the boy—and lo!
Gone from his eyes was their translucent glow—
White were his cheeks, his lips all thin and pale,
Like roses blanched by winter's early gale.
Sick unto death he lay—but no alarms
Could fright her darling in her mother's arms,
Still on her face she fondly looked and smiled—
"I'm going to be an angel," said the child.

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* This poem is a versification of a simple, true, and touching incident.

PERSECUTION IN SWEDEN.

The Independent says that Fredrick Nellsson, a Baptist missionary colporteur, a native of Sweden, has been subjected to a regular old-fashioned religious persecution by the bigoted Lutheran clergy of that kingdom. Having essyed in vain to bring him to submit to their consistory, the clergy appealed to the secular arm, and he was regularly tried, on the 11th of March, 1850, for the *crime* of preaching the Gospel without permission of the Lutheran Church authorities! He was convicted on his own confession, and sentenced to be banished from Sweden. On his trial he presented a written document, setting forth his manner of life, conversion, creed, and present evangelical labors among his own countrymen. We give two extracts to show his spirit. Let Sweden take care how she expels such men from her soil.

"As a professor of the Protestant religion," he says, "I have always, from the time when God through his grace led me to a true knowledge of his Son Jesus Christ, and a living faith in him, which happened in the year 1834, believed it to be not only my privilege, but my bounden duty, to seek the truth from its own proper spring—the Holy Scriptures; which by the Lutheran Church are acknowledged to be the fundamental rule of whatever in religion is taught, believed, or practiced. From them have I derived the doctrinal views which I entertain. Through the study of the New Testament alone I have been convinced of the views I hold in relation to baptism, the Lord's Supper, and the government of Christian churches. But I have never, though I consider it my duty to teach these views, enticed any one to apostatize from the Lutheran Church, and never reviled that church or her minister; but have simply set forth what I deemed the truth of Holy Scripture, for the consideration of those who have conversed with me.

* * * * *

"I have now labored in my native land for more than ten years, according to my own opinion, for the spiritual and eternal welfare of my countrymen, urged to do so by Christian love. The Love of Christ alone could induce me to resign what were to me promising temporal prospects in America, in order that I might labor in my native land for the honor of the Lord and the best interests of my countrymen. How painful to me, therefore, is the thought, that this my beloved country, which I love next to my own soul, now intends to drive me from her maternal bosom. O that the Lord may preserve her from this disgrace, I will not say sin, of banishing, in this enlightened time of the 19th century, one of her humblest children, for no other crime then that of having acted according to his convictions, derived from the Word of God."

HOW SOME PEOPLE LIVE.

A philanthropic lady, who has the charity and courage to explore the dark side of New York city life, lately received a request to visit a worthy family, now in extreme destitution. She says:—

"While mounting the stairs leading to their room, I heard what was evidently intended as an attempt at singing, but which to me sounded more like crying; and, on entering, found two girls, the eldest of whom, about 15 years of age, was busily engaged in binding shoes, while the younger was sweeping the floor. 'Is your mother at home?' I asked. 'Yes, ma'am, but she is lying down,' was the reply; and while the younger went to call her, I asked some questions of the elder. 'Is your mother sick?' 'Yes, ma'am, no, ma'am, not exactly sick, at least I don't think she would be sick if it wasn't for her trouble,' answered the poor girl, on whose cheek I now observed traces of tears. 'What do you get for binding those shoes?' 'Four cents a pair, ma'am.' 'And how much can you earn a week?' 'When we feel pretty well, we make about a dollar and a half.' 'And what rent do you pay?' 'Three dollars a month, ma'am. We had a nice large room and bed-room before we moved, but that was $5 a month, and mother had to take a lower rent,' said the girl. Just then the mother entered; and from her I heard what indeed I had already learned, that she had three children, the youngest a boy, lame in his feet; that her husband, who had always neglected her, had left her about a year ago, and was now profitably employed at his trade in a distant city; but that previous to his departure he had offered marriage to a young girl in New York, to whom he had written regularly ever since; while to the wife he had written but seldom. The girl, however, having heard that he was a married man, had sought out the wife and brought her his letters; and in confirmation of this, I saw his letters, both to the wife and to the girl, as also one from his employers to the wife, replying to some queries of her's respecting him, and speaking well of him as a workman. She further told me that she had been compelled to sell or pawn all her furniture, piece by piece, till she had only a table, a few chairs, a straw bed, and *one sheet* left. I saw that she could scarcely restrain her tears, and the two girls wept outright. I asked her if she attended church. 'Ah,' she exclaimed, 'when I hear the church bells, I feel as if I should fly—as if I *could not* stay away, but I have neither hat, shoes, nor dress, and so I can't go.' 'Have you any bread in the house?' I inquired. 'No, ma'am,' eagerly interposed the little lame boy. 'Have you had any breakfast?' 'No, ma'am,' said the child. Upon which the mother explained, that she had received her usual 'shoe money' the night before, but on paying her rent, had but 25 cents left, and was already owing at the grocery. I immediately sent for a loaf and some milk, and as I beheld the eagerness with which it was hailed, I could not help thinking, could some of our good farmers witness this scene, they would surely remember it when they gather in their harvest; and by sending us of their abundance, enable us [the Home] to meet such cases with a more effectual aid."

On another occasion, she visited a woman who had, a day or two previous, applied as a beggar for bread:—

"To-day I have found her, very much as she described, and have seen but few more degraded and deplorable looking places than the little attic room where herself and five children find a shelter, for it cannot be called a 'home.' Not a regular house-keeping utensil was to be seen; two or three parts of chairs, an old table, a dirty straw bed, without bedding or pillow, seemed to be the worldly all of these six human beings. The stairs and passage-way leading to the room may not be described, for seldom has any thing more revolting met the eye of the visitor. And yet, the poor woman was contented with her lot, 'for there is many a one worse off, and not able to keep their children with them.' 'And how do you manage to employ your children—you keep them either at work or at school, I suppose.' 'Well, ma'am, the eldest, a girl of sixteen, sews with me for the shops down town. It's but little we get, but it pays our rent, and provides us a little food, and enables me, now and then, to get a rag of clothing for the children. The second has been to live out, but she is at home at present. The next two, who are boys, I tried to keep in school, but the boys *put upon them* for their shabby clothes, and I could not get them to go, so they go about picking chips, and gathering such fire wood as they can find. The youngest, a girl of six, is weakly and a cripple, poor child.' 'But do you feel satisfied to have your little boys out on the street, instead of going to school? don't you think they will be likely to grow up wicked, and come to the House of Refuge or State Prison?' 'Well, ma'am, it is hard to part with them, but I believe it would be better for them.' After some more conversation, she consented to have places found for two of her children, and we cannot but hope that some of them will be saved from beggary and ruin."

How many hundreds of similar pictures of want and wretchedness might be found in this great city! Who can wonder where the alms-house and the prison find their tenants, when children are raised in wretchedness and ignorance, the very recital of which makes one shudder with horror!

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of himself.

A man seldom attacks the character of another without injuring his own.

The Sabbath Recorder.

New York, September 5, 1850.

OUR ANNIVERSARIES.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY will hold its Eighth Annual Meeting with the First Seventh-day Baptist Church in Alfred, Allegany Co., N. Y., on Fifth-day, Sept. 12th, commencing at 10 o'clock A. M. Introductory Sermon by Wm. B. Maxson.
GEO. B. UTTER, Rec. Sec.

THE AMERICAN SABBATH TRACT SOCIETY will hold its Seventh Annual Meeting with the First Church in Alfred, on Sixth-day, Sept. 13th, commencing at 10 o'clock A. M.
THOS. B. BROWN, Rec. Sec.

THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY will hold its First Annual Meeting with the Church at Alfred, on First-day, Sept. 15th, commencing at 10 o'clock A. M.
THOS. B. STILLMAN, Rec. Sec.

THE COMMITTEES ON EDUCATION, appointed by the General Conference and the several Associations, are requested to meet at Alfred during the Anniversary season.
By request of several Members.

OUR ANNIVERSARIES.

The nearer our Anniversaries approach, the deeper is our anxiety that the occasion should be both interesting and profitable. We bespeak the fervent prayers of our people in their behalf. Questions of importance may come up for consideration; and wo be to us, if we have nothing but human wisdom to guide us. We shall need the wisdom that is from above. May He, who gives liberally, supply us abundantly.

The action of the Missionary Society last year, determining to adopt Haiti as one of its fields of labor, and directing the Board to take immediate steps towards sending out one or more laborers, may possibly require reconsideration. Hitherto, the Board has not been able to carry out the instructions of the Society, no suitable missionary having offered himself. In the mean time, such changes in the political and social condition of that country have taken place, that the expediency of planting [illegible] mission there is very much questioned, even by those who were, at first warmly in favor of it. The Republic has been metamorphosed into an Empire; through the agency of Romish priests, Government has been made to assume an attitude of hostility towards Protestants, and Protestant missions are consequently eyed with jealousy; white persons are reported to have suffered decapitation for words spoken, in which the suspicious jealousy of the reigning monarch discovered treason; and it is most probable, that the unsettled state of affairs, throughout the Empire, would, at present, render the successful prosecution of missionary labor out of the question. What has become of Bro. Jones, who, some two years ago, embraced our sentiments, but has notwithstanding continued to labor under the patronage of the Baptist Free Mission Society, which sent him out, we do not know. Six months ago, we heard that that Society had determined to withdraw their patronage from him; and about two months ago, we were informed that they had actually sent out orders for him to return. We were also advised, that he had made arrangements to take passage for the United States by the first vessel from Port-au-Prince. Since that time, we have heard nothing. Whether some new developments in Providence have changed his mind, and induced him to continue in the field; or whether he has become an object of suspicion, and has been cast into prison; or whether, in the fearful gale of July, which raged about the time he was expected to set sail, he was lost, we know not. We trust, however, that God has spared him, and that we shall behold his face among us as a witness to the down-trodden Sabbath of the Bible. Should he arrive in season to attend our Anniversaries, the facts which he may furnish, together with his counsel, may be of much use in helping us to a wise conclusion with regard to the occupancy of Haiti as a missionary field.

Our Tract Society, also, is an institution which needs to be managed with wisdom, that it may prove an efficient agency in accomplishing its great design. We do not know what propositions, affecting its interests, may come up for discussion at the ensuing meeting. But we hope, that such measures will be adopted, as will show a determination not to let it flag for want of support. Much has been already accomplished through our little publications, and, by the grace of God, much more may be done.

The consultation which is to be had in reference to our Educational Interests, will call for the exercise of much wisdom, and perhaps—in view of differences of opinion that may arise—of mutual forbearance. We are happy to know, that there is among us a growing sense of the importance of a thorough education. Now and then, there is one who uses discouraging words, always taking the De Ruyter Institute, under its quondam management, for his text. But, generally, we think, our people are disposed to do what is right. Here, by the way, we may as well remark, that we by no means regard the money originally invested in the De Ruyter Institute as a loss to the denomination. It is a loss in nothing but dollars and cents. True, the Institute may not have been wisely managed. Nevertheless, it was the means of giving an impulse to the cause of education among us, such as had not been given before, and the denomination is now far in advance of what it would otherwise have been. It is impossible to throw us back where we once were. As for the loss of a few dollars, what is that to be always whining about? The *experience* which we have gained is probably worth all the cost to which we were subjected, to say nothing about other advantages. We are persuaded that our brethren are not so groveling as to calculate profit and loss solely by dollars and cents. There is a higher standard by which to measure our advantages, one which looks to the intellect—to the morals—to the heart. We trust, that at the approaching consultation it will be seen that our brethren consider money of no value except as it serves to elevate and ameliorate the condition of man.

We cannot conclude without once more expressing our wish that much fervent prayer may be offered in view of the approaching convocation, and that there may be a large attendance.

P. S.—We are gratified in being able to say to our readers, that since the above was in type, Bro. Jones and his family, accompanied by two Haitien converts to the Sabbath, have arrived in this city, after a passage of sixteen days from Port-au-Prince. He reports a discouraging state of things in regard to missionary operations in that country, the Emperor having given orders that Protestant missionaries shall confine their labors exclusively to the towns, and not go into the country to make converts. His sable majesty is actually made to believe, by the representations of the Romish priests, that Protestant missionaries pay their converts ten Spanish dollars a head, and has accordingly ordered that this shall not longer be done!

BRITISH CORRESPONDENCE—No. 11.

GLASGOW, August 16th, 1850.

The Sunday Postal Delivery Inquiry was committed by Government to a Committee consisting of the Postmaster-General, the President of the Board of Trade, and one of the Secretaries of the Treasury. Having invited documentary evidence upon the results of the workings of the new arrangement, they now have, as I anticipated, declared against the recent alteration. They recommend that on Sundays there be a single delivery, with the least labor consistent with the public requirements, and under such arrangements as will allow those employed to attend public worship on alternate Sundays. In rural districts, they recommend no change from the practice existing at the time when the new regulations came into operation. The report itself, (with, I presume, the evidence on which it is founded,) although stated to have been laid on the table of Parliament, has not yet appeared. As Parliament was *prorogued* yesterday, just after the above abstract had been given of the result, little opportunity was afforded of discussing its merits—the only remarks of members that are this morning telegraphed being in approval. I do not expect that our Sunday friends will readily induce Parliament again to renew the recommendation which led to the recent suspension of Sunday deliveries; while, on the contrary, I look for an extension of Sunday postal work as the ultimate result of the discussion they have provoked. By the inquiry which this has induced, not a few, both of friends and of foes, have been led to see that the putting of Sunday in the place of the Sabbath, is a mere human invention, without the slightest support from the New Testament. To aid in this, I have had the privilege of having inserted a letter on the subject in each of the three latest numbers of the London "Illustrated Historic Times;" and, unless the decision intimated above prevent farther discussion, I hope yet more fully to be allowed to show that *the change is apostacy.*

Mr. Gorham was inducted on Sunday last. Is this to be considered as a termination of the case at last? This is doubtful. The party with whom the Bishop of Exeter acts, and of whom, in this case, he may, in one sense at least, be regarded as the legal representative, I believe to be more in earnest than their *Evangelical* brethren or opponents. The Tractarians are also a wealthy party; so that, although it is stated that the expenses already incurred in the case amount to £80,000, if it be possible to adopt farther measures *according to law,* it is probable that this will be done. And it is said that the Bishop has intimated a determination to institute an action on the ground of heresy in Mr. Gorham's writings. This action he is to bring into the Arches Court—where the Judge sits as the official of the Archbishop of Canterbury. The Committee of the Metropolitan Church Union sought to present an Address to the Archbishop, signed or voted by 2,500, praying that he would withhold his consent to the induction of Mr. Gorham—but he declined to receive it. The day before that of the induction, some incivility was shown to Mr. G. by the curate officiating in the parish, who also refused to continue to fulfill the office under the new Vicar, in which refusal he persisted, even after being reminded that legally he was bound to give notice before leaving. The curate was put in by the Bishop of Exeter in 1847, during the prolonged litigation, and may be presumed to be a man of kindred spirit.

As Sir F. Kelly said in the Court of Exchequer that the real object aimed at by the Bishop, was the revival, in all their power, of the Houses of Convocation, so have his sympathizers avowed their conviction, that this is the only remedy for all their sorrows. Such an aggrandizement of those so Popishly inclined, would do little for the promotion of the truth as it is in Jesus. Counter-declarations have, however, been made. An Address from Reading, signed by 420 laymen, sent to the Bishop of Oxford, declared their "entire approval" of the judgment of the Privy Council; adding, that the efforts of the Tractarian party tend to plunge us again into Popish darkness. The Bishop, in replying, as might be expected, deeply lamented the tone of this Address. Perversions to Rome continue among noted individuals; among these, Archdeacon Wilberforce, brother to the Bishop of Oxford, was alledged to be, which was afterwards denied, and the rumor probably arose from what I presume is true, (not having seen it contradicted,) that the wife of the Archdeacon has joined the church of Rome. It has more recently been stated, that the Archdeacon has been cited to the Ecclesiastical Court for unsound doctrine, and the statement seems to be well founded. It would be a set-off against the Bishop of Exeter's prosecution of Mr. Gorham for heresy. Exeter himself, two months ago, was reported to be on the eve of following to Rome his notorious chaplain, the Rev. W. Maskell—but the authority was at the time declared to be questionable. If, however, he could be assured of fare equal to any of the previous perverts, his love of power would lead him onwards. I know not whether the movement of Dr. Wiseman, who goes immediately to Rome to get a Cardinal's hat, may not open some suitable place for the Bishop of Exeter, should Government deem his continued opposition to their "lawfully constituted" authority sufficient for deposition. To the lovers of Rome's mummeries no little gratification is however afforded in the Church of England, if they please. At the consecration of the church of St. Barnabas, in London, lately, at which the Bishop of London took part, they celebrated an *octave,* or festival of eight days, which closely approximated to Rome's *scriptural* pageants.

I observe to-day, that a Mr. McBeth is intimating Lectures to be delivered in New York on religious subjects, and therefore judge it right to advert to his case, as he was formerly a minister in this city. He was connected with the Free Church here, and being a man of talent, had a large congregation. He has just been deposed by that Church for immorality, having fled from their discipline when about to be tried for the offence. It is said that the evidence put the matter beyond the possibility of question. It was, however, the second accusation of the same character; and although the decision of his Presbytery was reversed by the General Assembly, and he was again allowed to return to his charge, the evidence to me appeared so conclusive, that I was not surprised that in less than a year his guilt was again exhibited, so as to leave no doubt on the part of the Church Courts. In such circumstances, it were derogatory to the God of purity to give countenance to his discourses, while no indication is given of repentance.

J. A. BEGG.

THE FREE SCHOOL QUESTION.

A strong effort will be made at the coming election in the State of New York, to get a vote against the Free School Law of 1849. We are glad to believe, that most of our readers will give the law their hearty support—not because it is perfect in every respect, but because it will be vastly easier to remedy its defects than to get another free school law passed when this is once voted down. The following extracts from some of our exchange papers will show that there is a necessity for the friends of the law to be on the alert.

The Freeman's Journal—(what a name for such a paper!)—the organ of one branch of the Roman Catholics of this city, says:—

"This is our programme: To try and carry, at the election next fall, the repeal of the law establishing Free Schools throughout the State; and to follow up this, as quickly as possible, by repealing the Free School Law of this city. To effect this good object, non-Catholics will probably adopt as many methods as they have different motives for desiring it. We hope that most Catholics will be ready to act with other opponents of the State Free Schools, fervently and effectively."

The New York Tribune, in calling attention to the fact that on the 5th day of November next the people of the State of New York are required to elect a Governor, Lieutenant Governor, Clerk of the Court of Appeals, Canal Commissioner, State Prison Inspector, &c., says:—

"Even more important than these elections do we esteem the vote to be cast at the same time for or against the continuance of the Free School System enacted by the Legislature of 1849, and this year partially put in operation, under the embarrassment of a most determined and unscrupulous opposition. No device, no trick, will be spared to make the poor believe that they may vote to defeat the law, yet not vote the overthrow of the Free School principle, but we confidently trust all such devices will be hopeless. If the entire electoral population of our State shall but clearly understand and appreciate the truth that to vote for the repeal of the law is to decree the downfall and annihilation of Free Schools, and a return to Rate-bills and Pauper Exemptions, we believe the majority *against* repeal cannot fall short of One Hundred Thousand."

The Free School Clarion—the paper established at Syracuse by authority of the Free School State Convention—thus defines the position of those who are in favor of keeping our present law, *and making it better:*—

"To vote down the law would be childish, if the majority are in favor of *any* law for Free Schools. It would be saying that the State of New York have not wisdom enough to make a Free School Law to satisfy themselves. For, if the law is bad—as it is—then amend it. To vote down a law would be saying we are incapable of amending it. This would appear childish to the whole civilized world, and, after accomplished, to those who did it.

"Our position is this: In favor of Schools absolutely free to ALL; property to pay the tuition therein; and in favor of amending the present law, so that the requisite amount over the public money shall be assessed upon the property of the whole State."

NATIONAL EDUCATIONAL CONVENTION.

A National Educational Convention met at Philadelphia last week, and was attended by over one hundred delegates, representing New York, Massachusetts, Michigan, Rhode Island, Pennsylvania, Wisconsin, District of Columbia, New Jersey, Delaware, Ohio, Maryland, Louisiana, Iowa, Maine, and New Hampshire. Dr. Nott, of Union College, was chosen President; Prof. Joseph Henry, Rt. Rev. A. Potter, Prof. John Griscom, and G. F. Thayer, Vice Presidents; P. P. Morris and John Kingsbury, Secretaries. Interesting reports were received from delegates relative to the condition and progress of education in the various States which they represent. The most important business, however, was the adoption of a Constitution for a National Association of the Friends of Public Education, to go into effect next year. We give below the leading provisions of the Constitution, and shall probably print some of the reports at an early day:—

The Society is to be called "The American Association for the Advancement of Education." The object is stated to be, "to promote intercourse among those who are actively engaged in promoting education throughout the United States—to secure the coöperation of individuals, associations and legislatures, in measures calculated to improve education, and to give to such measures a more systematic direction, and a more powerful impulse.

Members of the last and present Conventions may become members of the Association on subscribing to the constitution and paying an admission fee of $2; and, in like manner, professors of colleges, universities, incorporated academies, Normal and high schools, State and county superintendents, and members of State Boards of Education, three delegates from each State, county, or other educational association, and such persons as may be nominated by the Standing Committee, and elected by a majority of members. Distinguished educators and friends of education in other countries, may be elected corresponding members by a vote of two-thirds. Members may become life members by paying in advance $25, and receive copies of all published transactions free. By paying an additional dollar, the other members, can, in like manner, receive copies of the transactions free.

The Constitution provides that there shall also be in Philadelphia a permanent place for the reception of Documents, Reports, and other papers belonging to the Association, which shall be under the care of an officer who shall be elected for the term of five years, and be entitled Corresponding Secretary and Curator.

The time of the next meeting is fixed for the 3d Tuesday in August, 1851, and the place is Philadelphia.

MR. CHAPLIN AND THE CAZENOVIA CONVENTION.

In the account we gave last week of the Fugitive Slave Convention, it was stated that Gerrit Smith gave $500 towards the fund for the defense of Mr. Chaplin. The truth is, that Mr. Smith, with his characteristic generosity, on reading an account of Mr. Chaplin's arrest, wrote immediately to Hon. Wm. H. Seward, at Washington, authorizing him to draw on Mr. Smith for $5,000, if needed, for his immediate bail. At the Convention, however, Mr. Chaplin's friends would not allow Mr. Smith to give anything, preferring that the friends of Mr. Chaplin, and the people at large should have the privilege of raising the money among themselves. But should there be any deficiency on their part, Mr. Smith will foot the balance.

Mr. J. C. Hathaway, who had just returned from a visit to Mr. Chaplin in his prison at Washington, made a statement of facts in the case. The Marshal of the District and the jailor treated Mr. Hathaway politely, and gave him (and a *dearest friend* of Mr. Chaplin's who was with him) ready admittance into the prison. He stated that he found Mr. Chaplin the same calm, dignified and gentlemanly man we had all seen and known him in his intercourse with the world. Though suffering somewhat from the injuries inflicted upon him at the time of his arrest, he was slowly recovering. He entered freely into conversation, giving a full and correct account of the whole transaction. He stated that he had never seen the slaves whom he took into his carriage until they accosted him on the road side that night, and did not know that they were armed; that as for himself, he never carried deadly weapons upon his person, and that he had nothing of the kind about him the night of his arrest, and that the story of his firing a pistol was a sheer fabrication. He admitted that the persons both *in* the carriage and outside of it, exchanged several shots. When his carriage was first checked, and his horses were seized, he supposed he was attacked by a band of highwaymen. The next instant he was struck a heavy blow on the side of his head with a bludgeon, which completely stunned him. When consciousness returned, he found himself upon the ground, and several persons around him, and some of them on him with their knees, and throttling him. He supposed they were going to kill him—expected nothing else, until in the midst of the struggle, he heard the voice of Capt. Goddard, the Chief of the Police, whom he recognized, and to whom he immediately appealed to save his life. He was then bound and taken back to the city and locked up in the jail, all covered with blood from wounds inflicted upon him. In the day time he is allowed the range of a narrow hall about 4½ feet wide by 18 long, but from 5 o clock P. M. to 6 o clock A. M. he is shut up in a narrow, close, hot cell, only about 5 or 6 feet square, with little or no ventilation. He sleeps on, or rather *in,* a little, old, narrow, hollow, trough-like straw cot, without any sheets or pillow; and eats his food sometimes on a window-sill, without table, chair, stool, or even knife or fork. Such is the fate of the noble hearted W. L. Chaplin. Had he been aiding American citizens out of Algerene slavery, he would have been glorified by all the people.

THE NEW YORK TRIBUNE.—The New York Tribune is now in its tenth year. It has a corps of twelve editors and reporters, thirty-seven printers, two proof-readers, thirteen pressmen, engineers and other laborers in the press room, four permanent correspondents in Europe, three at Washington, two in Canada, two in California, one in Mexico, one in Havana, one in Central America, beside others in the various cities of the United States. Its entire force, including carriers, &c., is 130 persons. The issues of the paper are 18,600 daily, 41,400 weekly, 1,700 semi-weekly, 3,300 for California, 500 for Europe, making in all 160,200 sheets weekly, and 8,330,400 annually. It consumes seven tons and a half of paper weekly, and 150 lbs. of ink. Among its editors are several names familiar in the republic of letters, such as Horace Greeley, C. A. Dana, J. F. Cleveland, Bayard Taylor, and Geo. Ripley.

EDUCATIONAL EFFORTS AT THE WEST.—The Friends of Franklin College, Ind., recently held a meeting at which they deliberated long and anxiously in regard to the means of relieving the College from its embarassments. It was done by the ministers present giving their individual notes in shares for the debt of $10,000, and appointing four agents to raise the amount. The following account of a touching appeal by "Father Teasdale," is given by the editor of the Journal and Messenger:—

"He rose, spoke of the goodness of God—said he had been trying to preach the Gospel for fifty years. When he commenced he could not read a chapter in the Bible—felt keenly the want of and the value of an education. 'WHY NOT TRUST GOD, brethen,' said he. Enumerating his small possessions, he said, 'Leave me one horse, saddle and bridle, one bed, and some furniture, and you may take all the rest, with the land, TO SAVE THE COLLEGE!' This, enunciated with up lifted hands, with his breaking, piercing tones, and quivering frame, sent a thrill through every heart. The effect was sublime."

MISSIONARY MEETING IN PARIS.—Mr. Casalis, the indefatigable French Missionary in South Afrisa, says the Independent, has been spending fifteen months in France and Switzerland, to recruit his health, after an absence of seventeen years, and to rekindle the spirit of missions in the Protestant churches by telling the things he has seen and done and suffered in the land of darkness. He has now returned to his field of labor, reinforced by two assistants, Mr. and Mrs. Jones. A very interesting meeting was held in Paris, July 23, on occasion of their departure. Mr. Grandpierre, pastor, a Director, Mr. Casalis, and Mr. J. Delaborde, President of the Committee, successively addressed the meeting. The latter excited a special interest by the ingenious parallel he made between the scene they were witnessing, and that which is described in the last verses of Acts 20, which Mr. Delaborde read, substituting the words, *the missionary,* for the name of *Paul.*

THE WORK OF THE DAY.—The following remark of Rev Dr. Campbell, editor of the British Banner, is as applicable to this country as to that with special reference to which it was made:—

"All things considered, we think the great work of the day ought to be the *revival of religion in the midst of the churches, and its extension throughuot the whole land.* Population on all hands is multiplying; multitudes on every side are hourly perishing, while the means of salvation come most lamentably, most alarmingly, most culpably short of the necessity."

DEATH OF MISSIONARIES.—The Boston Mail says that information has been received of the death of Mrs. Bushnell, wife of Rev. Mr. Bushnell, missionary of the American Board in West Africa. She first went to Africa in 1837, as a teacher. She died in the triumphs of faith. On her dying bed she bequeathed the sum of $56 24 to the American Board, "as a dying thank-offering for having had the *privilege* of laboring thirteen years (including two years spent on a visit to the United States, on account of health) on on the shores of Western Africa."

MISSIONARY TO SANTA FE.—Rev. G. W. Kephart left this city, says the Cincinnati Christian Herald, for Santa Fe, on Tuesday of the present week. He is sent out by the American Missionary Association. He goes from here to Independence, Mo., thence by stage to Santa Fe, availing himself of the line of stages just started on that route. This, if we mistake not, is the first missionary enterprise that has been started for that very important field. Funds for the support of the mission, to the amount of about $1,000, have been contributed in this city.

GENEROUS DONATION.—Several Missionaries of the Methodist Episcopal Church, destined for California and Oregon, sailed in the Cherokee, week before last. In arranging for their passage, Messrs. Howland & Aspinwall, on behalf of the Pacific Steamship Company, generously deducted *eight hundred dollars* from the regular price.

ARRIVAL OF A MISSIONARY FAMILY.—Rev. Hosea Howard, Missionary of the American Baptist Union, in Burmah, arrived recently at this port, in the British bark Ellora, with his wife and six children, by the way of the Isle of France. They were wrecked on their passage, and carried thither by an American vessel.

ARRIVAL OF JENNY LIND.—About 1 o'clock on Sunday last, the steamer Atlantic, having on board the distinguished songstress, Jenny Lind, reached her wharf in New York. In expectation of this arrival, a large number of people—some say thirty or forty thousand—had congregated on the adjacent piers and shipping, as well as on all the roofs and at all the windows which furnished a view of the landing. The pier had been fitted up with triumphal arches of evergreens and flowers, on which were inscriptions welcoming the "Nightingale" to our shores. When she landed, it was amid a shower of boquets, and the huzzas of the people. With a good deal of difficulty, her carriage made its way through the concourse, and drove to the Irving House, where an enthusiastic reception awaited her, and where a large number of persons, of all classes were assembled throughout the afternoon and evening, and even at midnight, when a serenade to Mdlle. Lind was given by the Musical Fund Society.

A SLAVE FAMILY REDEEMED.—Two weeks ago we noticed the effort which a colored man in Washington, who had purchased his own freedom, was making to purchase that of his wife and grand-children, who were about being taken to a southern market. A letter from Washington says that he went to work in earnest among the members of Congress, and others holding offices, nearly all of whom knew him; and in the course of the week that he was limited to for purchasing them, he succeeded in raising twenty-eight hundred dollars of the amount. Although Col. Bliss was among the most liberal of the original contributors, he unhesitatingly loaned the father and husband the remaining four hundred dollars, giving him a year to repay it in, and longer if necessary. The poor fellow has returned to the city with his ransomed wife and children, the happiest man I most ever saw. They have each gone back to their old places of service, with hearts so overflowing with gratitude as to preclude their giving expression to their feelings.

EDUCATION OF THE DEAF AND DUMB.—A Convention of persons engaged in the Education of the Deaf and Dumb was held in New York last week. Among the measures adopted by it was the establishing of a periodical devoted to the cause of Deaf Mute Instruction, which is to be issued at Hartford under the editorial charge of Dr. Luzerne Rae. The publication will be a revival of the periodical entitled the "American Annals for the Deaf and Dumb," formerly established at the American Asylum in Hartford, but recently discontinued. The subject of an appropriation of Public Lands for the purpose of the instruction of the Deaf and Dumb, also came before the Convention, and measures were taken to memorialize Congress in relation thereto.

ROUTE TO ALFRED.—There is scarcely a doubt that the Erie Railroad will be opened to Hornellsville, ten miles from Alfred, by the first of next week. Delegates to the Anniversaries from the eastern churches, should leave New York by steamboat Erie or Thomas Powell, from pier foot of Duane-st., on Tuesday morning, at 6½ o'clock, in which case they will reach Corning or Hornellsville the same night. Tickets to go and return, can be obtained at the captain's office on board the boat.

ANOTHER VICTIM OF THE SLAVE POWER.—The (Salem, Ohio) Bugle, says that Richard H. Dillingham, the young Quaker from Morrow county, in that State, who was convicted more than a year ago in Tennessee for aiding the escape of slaves, died of cholera on the 30th of June, in the Penitentiary at Nashville. He was a young man of excellent character, and his death adds another to the victims of the slave power.

DESTITUTION IN NEW JERSEY.—The Mount Holly Mirror says that a colporteur has, during three months, visited over 150 families in Burlington county, N. J., and reports an utter destitution among them of the Scriptures and all knowledge of their subjects; 150 families are without the Bible, 77 being in the single township of Pemberton, near the "pines."

THE CHRISTIAN CHRONICLE, Philadelphia, enters upon its fifth year with elegant new type, and enlarged in size. Its proprietors promise, that "in mechanical execution, it shall rank second to no religious journal in existence;" and that no effort shall be spared "to fill its columns with the best and most interesting thoughts that can be found within the limits of its legitimate sphere."

MEETING OF THE AMERICAN BOARD.—The American Board of Commissioners for Foreign Missions hold a meeting at Oswego, N. Y., next week, commencing on Third-day, Sept. 10. It is expected that the attendance will be very large.

BAPTISTS IN WALES.—Good tidings have been recesved from the Baptist churches in Wales. There are 126 churches in the counties of Glamorgan and Monmouth, and they eeport a clear increase of six thousand thrhe hundred and ten members.

ENERGY AND PERSEVERANCE.—Col. MUNROE, the Military Governor of New-Mexico, is a Scotchman, who entered the service of the United States during the War of 1821, as a private. He has risen to his present position by reason of the performance of distinguished feats of valor on many a bloody field. It is said that, at the time of the original enlistment, he was exceedingly illiterate, but has become an accomplished gentleman and able soldier, by dint of hard study, coupled with native talent and indomitable courage.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Aug. 26.

A motion to take up a resolution fixing a day for the adjournment of Congress, failed—twelve only voting in favor of the same.

The Fugitive Slave Bill was read a third time and passed without a division, after a few words from Mr. Dickinson declaratory of his views in its favor.

A resolution authorizing a subscription by the Secretary of the Senate, for three thousand copies of a compilation by Aaron H. Palmer of statistics relative to the commerce of the East, was taken up. Mr. Benton opposed the resolution, and went into a general history of the purchase of books by Congress, opposing and denouncing the practice *in toto*, regarding it as iniquitous in the conception and still more iniquitous in its progress. Mr. Foote replied, after which the resolution was indefinitely postponed.

HOUSE OF REPRESENTATIVES.

The House refused to suspend the rules to appoint a special day for the consideration of the Cheap Postage Bill.

The Bill on Post Routes was then considered and amended, but no final action had on it.

The Appropriation Bill went through the same process; Mr. Bayly made a speech proving the bill to be very economical; an attempt was made to expunge the appropriation of $30,000 for books to new members, but 98 gentlemen voted for the books.

IN SENATE. THIRD-DAY, Aug. 27.

The Senate passed a Bill for the relief of the Orange and Alexandria Railroad, and spent the rest of the day in Executive Session.

HOUSE OF REPRESENTATIVES.

The House adopted several amendments to the Appropriation Bill and rejected several others, and then passed the Bill, 62 to 130. Among the amendments was one paying Mr. Rives fifteen thousand dollars for reporting and publishing in daily Globe two thousand columns of proceedings of Congress; another, appropriating ten thousand dollars to bind the Congressional Globe and Appendix.

IN SENATE. FOURTH DAY, Aug. 28.

The Senate took up Mr. Clay's Bill purporting (falsely) to abolish the slave trade in the District of Columbia, which was made the special order for Second-day next.

The Bounty Land Bill, lately passed in the House, was then taken up, and several amendments agreed to. The subject was not disposed of when the Senate went into Executive Session.

HOUSE OF REPRESENTATIVES.

The Utah Bill was taken up and referred to the Committee on Territories.

The Texas Boundary Bill then came up, and Mr. Inge moved that the question be on its rejection. Mr. Hilliard made a speech in favor of it as a measure giving peace to the country. After some further debate, in which several gentlemen participated, the vote was taken, resulting in 34 for and 168 against the rejection of the bill. Mr. Boyd then moved to amend the bill by adding the substance of the Senate bills organizing New Mexico and Utah. On this motion a running and rather confused discussion arose, intermingled with decisions of the Chair and appeals therefrom, till finally the House adjourned without coming to any decision.

IN SENATE. FIFTH-DAY, Aug. 29.

The Senate amended the West Point Appropriation Bill by raising the salaries of the Professors to a uniform rate of $2,000, and then passed it.

The Bounty Land Bill was then taken up, and the question being on the amendment of the Committee on public Lands, according to which the soldier who does not wish to locate his land himself may receive a hundred dollars in money instead of a land warrant, Mr. Mason proposed an amendment by which military land scrip should be receivable in payment for public lands, no matter by whom presented. Some discussion arose upon it, but was not concluded when the Senate went into Executive Session.

HOUSE OF REPRESENTATIVES.

After disposing of morning business, the House took up the Texas Boundary Bill. Mr. Boyd made a speech on his amendment, adding California, New Mexico, and Utah, the gist of which was, that he favored non-intervention, and wanted to see peace restored.

Mr. Clingman then offered an amendment, cutting off the southern part of California, and making it into a Territory on the plan of the bill organizing New Mexico, and made a speech in favor thereof.

Mr. Root moved to put on the Proviso, against which and its mover Mr. Brooks made a speech, to which Mr. Crown of Miss. made a short reply, and the House adjourned, having done nothing.

IN SENATE. SIXTH-DAY, Aug. 30.

The Bill granting certain lands to the State of Michican, to aid in the construction of a ship canal, connecting Lake Superior with Lake Michigan, Erie, &c., was debated at length, and finally ordered to be engrossed and read a third time, when the Senate went into Executive Session, and subsequently adjourned over to Second-day.

HOUSE OF REPRESENTATIVES.

The House took up the Bill to extend Jethro Wood's Patent for a cast iron plow, discussed and laid it on the table.

The Texas Boundary Bill was taken up, and Messrs. Clarke of New York and Gorman of Indiana each made a speech at it, and the House adjourned without taking any vote.

CALIFORNIA EMIGRATION.—The final result of this year's emigration across the plains, registered at Fort Laramie, is 37,570 men, 825 women, 1,126 children, 9,102 wagons, 22,878 horses, 7,650 mules, 31,502 oxen, and 5,754 cows. Making a liberal allowance for those who have passed without registering, and for those still behind, there were 42,000 souls, and 9,720 wagons, on the trail about the middle of last month. Of this number, from 8,000 to 10,000 are on their way to Oregon, with the intention of settling in that country, and visiting the gold mines next season. The prairies are now said to have assumed their wonted air of solitude.

European News.

The steamer America, from Liverpool, brings European news to Aug. 17, one week later.

Parliament has been prorogued by the Queen.

The French National Assembly has adjourned, and the attention of the French nation is now principally employed by the progress of the President through the Provinces. With some few exceptions, he appears to have been very favorably received by the people.

The potato disease is spreading in numerous districts in England and Ireland, and it is generally admitted that it will take a large per centage off the crop. The other crops generally promise well.

Some further skirmishes have taken place between the Danes and the Holsteiners, in which the latter appear to have come off victorious. There are rumors of an approaching settlement of the quarrel, under the auspices of Russia, England, and France.

On the 8th of August, there was an explosion of the laboratory of the artillery of Gen. Willisen, by which there was great loss of life and property; 91 persons killed by the explosion have been buried, and 35 were wounded, some severely, and 11 put down as missing. Many bodies were so mangled that they could not be identified. Twenty-two cadets of the Artillery School are among the killed. Scarcely a house in the town has entirely escaped from the concussion. The effect of the catastrophe on the public mind had been very depressing.

Copenhagen letters report the King of Denmark's left-handed marriage with a dressmaker.

FOUR DAYS LATER.—On Sunday last, the U. S. Mail Steamer Atlantic arrived at New York, with Liverpool dates to August 21, four days later. She brought one hundred and forty-five passengers, including Jenny Lind and her attendants. Our friend and correspondent, Wm. James Stillman, was among the passengers.

The news by this arrival is not important. A difficulty in Piedmont, between the Government and the Church, is reported, which has resulted in the arrest of Archbishop Franzoni for treason. Nothing new has transpired in Schleswig-Holstein. Louis Napoleon was still prosecuting his journey through the provinces. The Queen of England was about proceeding to Scotland.

The Austrian clergy have presented a petition to Government to prevent the attendance of Jewish physicians on Christians who are dangerously ill.

On Sunday, Aug. 18, the port of Liverpool was visited by a severe storm, which caused a great number of outward-bound vessels to put back. A boat was upset in the river, and nine persons drowned. The brig William Rushton, bound from Laguna, in Mexico, to Liverpool, was run down in the channel, by the steamer Minerva, and seven of the crew drowned. A serious accident happened to a steamer in Loch Lomond, in which Lord Gough, the hero of India, was voyaging, but fortunately no lives were lost.

Execution of Prof. Webster.

On Sixth-day morning last, at a quarter to ten o'clock, Prof. John W. Webster paid the penalty affixed by law to the crime of murder. On the previous afternoon his wife and three daughters visited him in his cell, where they remained from two until past six o'clock, and departed, it is said, in ignorance of the fact that the husband and father was to be executed on the following day. Immediately after they left, a guard was placed in his cell, and continued with him until the next morning. During the evening, it is said, he was perfectly free in conversation, confining himself wholly to moral and religious subjects. He read the Bible and other books with a great degree of earnestness and sincerity. He conversed and read until 12 o'clock, when he laid down upon his cot, spread upon an iron bedstead, and slept until half past four next morning, apparently as sound and restful as under ordinary circumstances. On arousing from his slumbers, he engaged in devotional exercises by prayer and reading of the Scriptures. Rev. Dr. Putnam, Prof. Webster's spiritual adviser, arrived at the jail about 7½ o'clock, and immediately proceeded to the prisoner's cell, where devotional exercises were held. At 9½ o'clock Sheriff Eveleth summoned to the rear office of the jail those gentlemen whom he had requested to be present as witnesses, and there read to them the order of what was to follow. From the jail office, the Sheriff proceeded to the prisoner's cell, followed by the witnesses and other deputies, where prayer was offered by Rev. Dr. Putnam, he being the only officiating clergyman present. No other services were held. The prisoner, during prayer, was in his cell in a kneeling position. Shortly after, at 9.20 o'clock, High Sheriff Eveleth, attended by his Deputies and the prisoner, accompanied by Dr. Putnam, came out and ascended the platform of the scaffold, the prisoner taking his position upon the drop. The prisoner was dressed in a black suit, apparently the same clothes that he wore during his trial. Before the cap was drawn over his eyes, he shook hands with jailer Andrews, Mr. Holmes, and last with the Sheriff, and thanked them for their kind treatment to him. Sheriff Eveleth then said:—

"In the name of the Commonwealth of Massachusetts, and in accordance with the Warrant of the Chief Executive, I now, before these witnesses, proceed to execute the sentence of the law upon John W. Webster, convicted at the March term of the Supreme Judicial Court, of the murder of Dr. George Parkman."

This said, the Sheriff placed his foot upon the fatal spring, and in an instant more the victim was launched into eternity. He gave several struggles and all was over.

Great excitement exists at Toronto, Canada, in consequence of the recent sale by Government of the principal toll-roads leading into that city. James Beatty, of Toronto, and Mr. Hoople, of New York, are the purchasers. Public opinion is so strong that it is thought the bargain will be quashed.

INTERESTING FROM TEXAS.—A dispatch dated at New-Orleans, August 27th, says that the Texas Governor's Massage was referred to a Committee of both Houses—13 in the Senate and 21 in the House. The first resolution, passed unanimously by the Committee, was as follows: "That Texas will maintain the integrity of her territories at all hazard." On the 16th, a bill was introduced into the Senate authorizing the Governor to raise five regiments of 1,000 men each—the pay same as the United States troops of the same class, each volunteer furnishing his own horse and arms. The bounty, half a section of land for three months service, whole section for six, two sections for twelve months. The Governor is authorized to command personally. Capt. Love has returned from an exploring expedition up the Rio Grande. He ascended 1,400 miles with a keel-boat, and reports steamboat navigation practicable 1,000 miles. Indian depredations, murders, &c. continue.

OUTRAGE IN TYLER COUNTY, TEXAS.—A young lady, the daughter of a Mr. Houston, residing at Village Creek, having strolled into the woods, a short distance from her father's residence, she was unexpectedly seized and immediately gagged by a negro, who made great efforts to violate her person. She is said to be much injured, the negro having beat and bruised her considerably by striking her in the face and otherwise abusing her. On the alarm being given, he was pursued by a number of gentlemen and overtaken in Caney Settlement, where he had taken refuge in the school-house, but finding himself closely pressed, he endeavored to make his escape, when several guns were discharged at him, two loads taking effect in his body, which so disabled him that he was soon apprehended. The father of the young lady he endeavored to violate was sent for, and after hearing his statement, and deliberating upon the matter, *the citizens unanimously proposed hanging the villain, which was immediately done.*

THE NEW MEXICAN REPRESENTATIVE TO CONGRESS.—The last advices from New Mexico brought intelligence of the election of William S. Messervey, as a Representative to Congress, by a majority of 500 over Hugh N. Smith. The Salem Register says, "Mr. Messervey is a son of Capt. Wm. Messervey, of Salem. He removed from Salem to St. Louis, where he resided for several years; then engaged in the trade to Santa Fé and Chihuahua; was established in Chihuahua when the war broke out; was taken prisoner by the Mexicans; released by Doniphan's expedition; accompanied that command to Gen. Taylor's line of operations; made a visit to Salem, and returned to Santa Fé after the peace was established. He is a young man of ability, and capable of doing credit to the new State, should he be allowed to take his seat."

SUMMARY.

In New York, one day last week, Thaddeus Rufus Rathbun was arrested by officer Crossett of the Lower Police Court, on complaint of Dr. Francis Bacon, who charges that the accused assaulted him in the Astor House. This Rathbun is the individual who, about a year since, attempted to kill his mother at Rathbun's Hotel, by cutting her throat with a razor. He was at the time in a deranged state of mind, caused by excessive dissipation, and was placed at the Lunatic Asylum on Blackwell's Island, where he remained eight months.

J. F. Maubant, T. Bronson, M. Miller, and J. DeLisle, went on board the steamer St. Francis, at Cincinnati, bound for Arkansas. Having robbed a fellow passenger, Milton Chamberlain, of Cincinnati, of $1,600, they left at Shawneetown, Ill., leaving a carpet bag behind them. This bag was subsequently found to be on fire, and exploded. It had seven canisters of powder in it, only one of which went off; the others were thrown overboard by the engineer. Three persons only were burned by the powder. It is supposed that the villains intended to destroy the boat.

The Buffalo Courier says: We were informed yesterday, by M. C. Story, Esq., who is now doing some of the heaviest, if not the heaviest work on the Erie Railroad, that the entire balance of the line, from Corning to Dunkirk, will be finished and in complete running order on the first day of May, 1851. Mr. Story's contract covers the most formidable work to be done. It is 12 miles in length. He is now working one thousand men daily, and is about to put on five hundred more.

A train of cars, with over 300 passengers, left Atlanta, Ga., on the 14th ult., and when within a few miles of Oglethorpe it detached a bar of iron, or "snake head" from the track, which passed through the cars, throwing two of them off the track, and killing or mortally wounding three persons, beside seriously injuring some five or six others.

Rev. C. C. Royce was drowned in Seneca Lake, near Eddytown, a few days since. He was in a small boat with two ladies, when the boat capsized. Being a good swimmer, he secured the ladies to the boat, and started to swim for assistance. He was drowned before reaching the shore. The ladies were taken off by a skiff.

The Directors of the Hudson River Railroad have concluded the contracts for that important work, and the whole line from Poughkeepsie to Greenbush, opposite Albany, will soon swarm with laborers. It is the confident expectation of the Directors that the road will be finished and in running order by the 1st of November, 1851.

A telegraphic dispatch from Cleveland, Ohio, says that Gen. Hinton, the principal agent of the Ohio Stage Company, was, on the 29th of August, arrested on suspicion of having been engaged in the extensive mail robberies which have occurred in Ohio for the last few years. He was left under guard at the Weddell House, but succeeded in making his escape in the night, and has not since been heard of.

We learn from the Chicago Tribune, that an epidemic, very much resembling cholera, has made its appearance in Milwaukee. On Friday there were forty-seven deaths, and on Saturday sixty-two, making one hundred and nine in two days. The disease is not called cholera, but dysentery and bloody-flux. It is confined mostly to the German population.

A new and very important periodical is about to be commenced at Washington, called the U. S. Postal Guide, to be conducted by Hon. Peter G. Washington, late Auditor of the Post-office. It is designed to convey needed information to those connected with our sixteen thousand post-offices, and to the public generally, of the laws, orders, decisions of courts, &c. Charles M. Willard, Esq., is the associate editor. Published monthly, at $1 a year.

In Perry, Me., Fanny, aged five years, daughter of Amos A. Gardner, was burned to death by her clothes taking fire. She ran to her father, who was making hay in the field, and, setting it on fire, he barely escaped death by the flames. Fanny still fled, and her mother, who had risen from a sick bed, pursued her until the poor child sunk down dead.

A young woman about eighteen years of age, daughter of Michael Barry, of Boston, undertook to hasten the kindling of a fire in the stove by pouring camphene on the lighted chips, and before she could turn away, the flames burst up and came in contact with her dress, burning her so badly that she died in the course of three hours.

Three-cent pieces have been issued from the Mint at Philadelphia. On one side are the words "United States of America," within which is a circular wreath inclosing the numerical "III." On the reverse side is the Liberty Cap, inscribed with the word "Liberty," and surrounded with rays. Underneath are the figures "1850."

The usual commencement exercises at Middlebury College were attended Wednesday morning, August 21. A class of nine were graduated. Some eight or ten were admitted to the degree of A. M. The degree of D. D. was conferred on Rev. G. C. Beckwith, and Rev. Lyman Gilbert, of Mass., and the degree of L L. D. on Rev. Albert Barnes, of Philadelphia.

A dispatch dated Baltimore, Aug. 27, says that the Southern presses do not generally relish the Fugitive Slave Bill, as it has passed the Senate, and regard it as intended to seduce Virginia, Maryland, and Kentucky from the common cause of the South. The papers appear unanimous in asserting that no law can be effectual to recover runaway slaves.

At Louisville, on the 28th of August, a fatal affair occurred at a house of ill-fame, where a man named Figg shot Lizzie Schermerhorn, and then shot himself with the same pistol. He died soon afterward, and the woman was not expected to live.

Sunday before last, several rowdies belonging to Baltimore, proceeded to Laurel Factory and attacked the church there during divine service. They broke the windows of the church, and committed other acts of violence, when the congregation arrested five of the rioters, but all of them subsequently escaped but one, who is in jail.

Wednesday of last week was the Anniversary of the Battle of Long Island, one of the most disastrous that happened to the American arms during the War of the Revolution. Washington lost more than a thousand men; Major Gen. Sullivan, and Brig. Gens. Lord Stirling and Woodhull were among the prisoners.

A public meeting has been called in Buffalo to devise means for the protection of Emigrants from foreign countries from those gross impositions which are daily practiced upon them, by coöperating with the American Emigrant Friend's Society of the city of Philadelphia.

Brig Washington, Capt. Newton, arrived from Cardenas, whence she sailed on the 14th ult. Capt. N. says that Lopez was expected there daily with another invading force. There was great excitement among the people in consequence, and extensive preparations were being made to repel the new expedition.

On Saturday, Rev. Mr. Pullen, of Frankfort, Me., left home for Oldtown, on an exchange of pulpit. He was unwell, and after arriving at Oldtown cut both his legs and wrists and each side of his throat. He was not expected to recover, although alive at the last accounts.

The late storm did immense damage at Halifax, N. C. Buildings and fences were blown down, and crops prostrated in every direction. On Mr. Crowell's farm several houses were blown down, injuring a number of negroes. His cotton was torn up by the roots. The Railroad bridge over Quankey Creek, 70 feet high and 150 long, was blown down by the violence of the gale.

In New York, one evening last week, there was a great Land Reform meeting at Tammany Hall, which was addressed by Hon. Isaac P. Walker, Horace Greeley, Michael Walsh, T. E. Tomlinson, G. H. Evans, W. V. Barr, and Wm. Weitling.

The corner-stone of a new Medical College was laid in New York last week. Rev. Dr. Cox, of Brooklyn, was one of the principal actors, and delivered an address on the occasion.

It is confidently expected by the Directors of the Watertown and Rome Road that that Road will be in running order this season as far north as Williamstown, and, if possible, Piermont Manor.

The Utica Gazette learns from a friend rather curious in statistics, that the person who cleaned the Odd Fellows' Hall after the adjournment of the Grand Lodge, collected four pails of tobacco juice from the spittoons used by the Delegates.

A letter dated at the City of Mexico, August 13, says that the Cholera has at length disappeared from the City, after about one hundred days' duration, having swept off from 15,000 to 18,000 of its inhabitants.

Madame Avezzana, wife of Gen. Avezzana, one of the heads of the Provisional Government of Italy, fell from a window in New York, last week, and received a fatal injury.

The forwarding house of Messrs. J. V. Livingston & Co., Utica, failed on the 28th. Their liabilities exceed $50,000.

A child four months old, lying in its mother's arms, was killed by lightning in Groton, and the mother was not injured.

Elizabeth R., aged 10 years, only daughter of Rev. Gorham D. Abbott, was so severely injured a few days since, at Long Branch, N. J., by a kick from a horse, that she died.

THE NEW-YORK STATE AGRICULTURAL FAIR opens at Albany on *Wednesday* of this week, but that day is devoted to critical scrutiny of the animals and products exhibited by the Judges, Exhibitors and Members of the State Society. On Thursday morning the Fair will be opened to the public generally, at a charge of one shilling, and remain open through that and the following days.

JOHN INMAN, late Editor of the Commercial Advertiser, died at his residence in New York on Friday last. He was about 47 years old, a native of Utica, and a brother of Henry Inman, the painter, lately deceased. He had been connected with the Press of our City since 1830, and with the Commercial since 1834, until last March, when failing health compelled his retirement.

Last Sabbath, William Smith, a resident of New-York, was killed on board the sloop Leeds of Troy, on her trip up the river, by the fall of the gaff. He lived about an hour after the accident.

On the same day, Hugh McCarty of Breakneck, was drowned about 10 A. M. in attempting to board a sloop in the river. His body has not been recovered.

A new Post Office has just been established at the place generally known as Blanchard's Corners, under the title of East Hounsfield post office, and NELSON JONES, Esq., appointed Post Master.

The School of Sisters of Notre Dame at Chilicothe, Ohio, was mobbed, and the inmates driven out. The mob was immediately suppressed and some of the participators arrested.

GUTTA PERCHA FLOORS (for stables especially) and Telegraphic Insulators, are the newest applications of the all-elastic material that we have seen.

The "Landmark," a paper issued by the friends of the present location of Madison University, calls upon the friends of that University to assist in furnishing an endowment of $60,000, of which $19,000 has been subscribed at Hamilton.

The Directors of the Bain Telegraph Line, between this city and Boston, have made a reduction in their tariff of prices. Dispatches will hereafter be transmitted on their wires at the rate of two cents a word.

A terrific tornado occurred at Welden, Ga., on Saturday night, August 24th. Whole fields of corn were swept away and trees torn up. A number of Mr. Connell's slaves were injured, their cabins having been blown down while they were asleep.

On Friday last, Albert H. Francis, a brakeman on the Utica and Syracuse railroad, had both of his legs and one arm cut off by being run over by the train at Syracuse. He lived about 15 minutes after the accident.

On the same day, near Ithaca, a man named Richard Jones, a painter, in jumping on a gravel car, fell backwards, and the car ran over him, killing him instantly.

The St. John (New Brunswick) Chronicle says:—Unequivocal signs of the potato blight have appeared in various places in this vicinity, and in some instances with more destructive virulence than at any former period.

The marriage of King Frederick VII. of Denmark with a fascinating dress-maker, named Lola Rasmusser, is fully confirmed by the German papers. The marriage took place on the 7th of August, the ceremonies of the occasion being performed by the venerable Bishop Mynster.

Dr. Julius Minding, a German physician, in Duane st., New York, committed suicide the other day, by taking prussic acid. The immediate cause of the act seemed to have been depression of mind and sorrow for the loss of his wife, who died some two weeks ago, added to the loss of a child in May last.

The Twentieth Exhibition of American Manufactures will be held in Philadelphia, from the 15th to the 26th of October. The exhibitions of the Franklin Institute are among the most interesting in the country.

The American Pomological Congress will meet at Cincinnati, Ohio, on the 11th, 12th, and 13th of September, the time of holding the Ohio State Fair.

Rev. Thomas W. Tobey, late missionary in China, is about to take the pastoral charge of the Baptist church in Raleigh, N. C.

The Christian Observer states that President Fillmore statedly attends the Unitarian Church in Washington.

The Havre de Grace Bank stopped payment on the 28th of August.

New York Markets—September 2, 1850.

Ashes—Pearls $6 00; Pots 6 12 a 6 19.

Flour and Meal—Flour is a shade easier; 4 69 a 4 75 for New State and Ohio; 5 12 a 5 37 for pure Genesee, old and new. Rye Flour 2 81 a 2 87. Jersey Meal 3 12.

Grain—Wheat is heavy and dull; Genesee, fair to prime, 1 09 a 1 13; red Southern 1 01. Corn, 61c. for mixed, 62c. for Western yellow. Rye 69 a 70c. Oats 41 a 44c. for Northern, 35 a 40c. for Jersey. Barley is held at 80 a 85c., without sales.

Provisions—Pork, 8 25 for prime, 10 25 for mess. Beef, 5 00 a 6 00 for prime, 7 50 a 10 00 for mess. Butter, 10 a 15c. for State. Cheese 6 a 6½c.

Wool—There was a large auction sale by H. Coggill & Co., last week, at which prices ranged from 32 to 42c., being about the same as at private sale for the last two weeks.

LETTERS.

Thomas Clark, B. G. Stillman, O. P. Hull, B. Birdsals, S. P. Stillman, D. P. Rogers, I. D. Titsworth, Z. Campbell, A. D. Titsworth, Jonathan F. Randolph, Jeptha F. Randolph.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Jonath. F. Randolph, N. Salem, Va.	$2 00	to vol. 7	No. 52
Wm. F. Randolph, "	2 00	" 7	" 52
Jesse F. Randolph, "	2 00	" 7	" 52
Lodowick H. Davis, "	2 00	" 7	" 40
Richard Ford, "	2 00	" 8	" 6
Jeptha F. Randolph, New Milton, Va.	2 00	" 7	" 52
Joseph Jeffrey, West Union,	2 00	" 7	" 52
John D. Bee, "	1 00	" 7	" 6
Bassett & Crandall, Unadilla Forks,	2 00	" 7	" 52
Betsey Crumb, DeRuyter,	2 00	" 7	" 52
R. S. Meekins, New York,	1 00	" 7	" 26

BENEDICT W. ROGERS, Treasurer.

☞ Subscribers for the Sabbath Recorder who have not yet paid for the seventh volume, are reminded that it is nearly one quarter completed, and that the money ought to be immediately forwarded. Those in arrears for vol. 6, are requested to send the pay for vols. 6 and 7 at once. If you live in the vicinity of a local agent, hand the money to him and he will transmit it. If not, enclose it in a letter, and send directly to us by mail, at our risk. The Agent of the Publishing Society expects to attend the Anniversaries in Alfred, and hopes that all persons in that region who are indebted to the establishment, will avail themselves of the opportunity to pay up.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

A. D. Titsworth, New Brunswick, for Chapel,	$50 00
Church in New York, Monthly Concert Coll.	116 22
Wm. H. Black, London, one sovereign,	4 84
Church in Persia,	5 00
Western Association, by D. R. Stillman, Treas.	33 00
Albert B. Crandall, Portville,	1 00

		H. M.	F. M.
D. Rogers, 2d, Waterford, Ct.		1 00	2 50
Sarah R. Rogers,	"	1 00	2 50
T. S. Rogers,	"	1 00	3 00
Hancy H. Rogers,	"	1 00	2 50
B. F. Rogers,	"	1 00	2 00
L. T. Rogers, 2d,	"	1 00	3 00
L. C. Rogers,	"	50	1 00
O. Maxson, Jr.	"	50	1 00
Ursula Maxson,	"	50	1 00
E. B. Champlin,	"		50
L. T. Rogers,	"	1 00	2 50
Susan H. Rogers,	"	50	2 00
I. K. Rogers,	"	50	1 05
A Friend,	"		20
E. Crandall,	"		50
G. C. Stillman,	"	1 00	3 00
E. Brooks,	"	50	50
C. Steward,	"		50
A. Lester,	"		1 00
A. Utter,	"		2 0

A. D. TITSWORTH, Treasurer.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

To Albany by Railroad and Steamboat.

PASSENGERS are now taken from New York to Poughkeepsie by the Hudson River Railroad, and thence to Albany by the steamers South America and Joseph Belknap, twice a day, leaving New York at 7 and 8½ o'clock A. M. and 4½ o'clock P. M. Time, about 8 hours.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M.A.

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THE AMERICAN ADVERTISER,

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Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold, and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, ALBANY, August 15, 1850.
To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phenix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 20, 1850.
I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State. THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment.

Sept5—te

Miscellaneous.

Chaplin and Torrey.

By a Correspondent of the New York Tribune.

I stole an hour the other morning to pay a visit to Wm. L. Chaplin, now in jail, on the charge of aiding the escape of slaves. Mr. Chaplin having been nominated for the Presidency, and being the first candidate in the field, is now a public character, and should be properly introduced to the public. Whether he reaches the White House or the Penitentiary, whether in the opinion of mankind he deserves apothesis or purgatory, William L. Chaplin is a gentleman and a scholar. Were it possible that he should be elected to the highest post of honor in the gift of the country, the easy self-possession, the bland and open manner with which he receives visitors in the national lock-up at Washington, would grace the saloons of the Presidential mansion. Mr. Chaplin is a graceful, easy, and somewhat pungent writer, devoting his talents and his energy to what he considers to be the interests of humanity In that capacity I have known him for several years, our personal acquaintance being very slight. It was not, therefore, until I saw him in jail that I studied the liniaments of his countenance with interest, and endeavored to make an estimate of his character. I will vouch for the fact that there is not a man in America whose face beams with a more genuine radiance of benevolence, whose whole demeanor exhibits more of that absolute *repose* so much vaunted in the highest circles of society as the *ne plus ultra* of good breeding, and whose phrenological developments indicate, at the same time, so clear a capacity for perception, coupled with good scanning faculties. He is, I should judge, eminently qualified to make friends—to enlist the sympathies of all those by whom he is surrounded. Indeed, that fact is already obvious in the state of feeling around the jail, and in the community here, so far as the character of Mr. Chaplin is at all known. There is, so far as I can discover, no hostility toward him. About the harshest thing that is said, is that he was prompted by mistaken benevolence. Even his captors speak well of him, while the officials, from the Marshal down to the turnkeys, have apparently a friendly interest in and in some cases almost a veneration for the man and his misfortunes.

It so happens, that I was employed as counsel in the case of Rev. Charles T. Torrey, who, you may recollect, died in prison some four years ago in Maryland, confined there for this same offense against slaveholding laws. I visited Mr. Torrey in the Baltimore jail, assisted him in his several attempts to obtain admittance to bail, and felt the atmosphere by which he was surrounded. It was in a great measure one of bitter, unrelenting malignity, exasperated by the defiant spirit of the captive. He employed his leisure in jail in instructing a dozen slaves confined along with him in the ways and means of elopement, and nearly all of them escaped within a few weeks after they left the prison. He denounced the cruelties which he saw practiced around him with indignation. He was the regular Rob Roy McGregor of dare-devil philanthropy, and was hated with a corresponding cordiality. The time will come when Charles T. Torrey will figure in romance, and even the literal story of his numerous forays over the border would be highly romantic. I think no man ever lived who possessed a more desperate courage. A touch of his character will be perceived in the following circumstance:—Hon. Reverdy Johnson was engaged as the leading counsel in his case, and at the very first interview Torrey informed him that he had had the pleasure of helping off one of his slaves, to which Mr. Johnson good naturedly replied, that he (the slave) was a good-for-nothing fellow, and the last he had, so that he thought he was rather under obligations.

I have mentioned Mr. Torrey to contrast the sentiments entertained toward him four years ago in Baltimore and those entertained now in Washington towards Mr. Chaplin for a similar offense. It is in part the result of the difference in the character of the men to which I have alluded.

The Fugitive Slave Convention.

Address of the Fugitives to their Brethren.

AFFLICTED AND BELOVED BRETHREN,—The meeting which sends you this letter is a meeting of Runaway Slaves. We thought it well that they who have suffered as you now suffer, and drank of that cup of bitterness from which you now drink, should come together to make a communication to you. The chief object of this letter is to tell you how we find ourselves, and in so doing you can judge whether the prize we have attained is worth the price of the attempt to gain it. The heartless pirates who compel us to call them masters, who persuade you that those who undertake to obtain your freedom are worse off than you are at the south, are liars. Before we left them they told us that the abolitionists would take and sell us; but, on the other hand, they are the fugitives' brethren, and the only complaint is that there are so few of them—most of them are members of the American Anti-Slavery Society and of the Liberty Party. Here we get wages for our labor—we have schools for our children, and can hear and learn the Bible. Some of us take great part in civil elections, but most of the priests and churches at the North are in league with the South, and are afraid to advocate the abolition of Slavery. Including our children, we number here and in Canada about 20,000 souls; the population in the Free States are, with few exceptions, the fugitive slaves' friends. We are poor. We can do little more for your deliverance than to pray to God for it. We will furnish you with pocket compasses, and in the dark nights you can run away. We cannot furnish you with weapons—some of us are not inclined to carry arms—but if you can get them, take them, and, before you go back into bondage, use them, if you are obliged to take life. The slaveholder would not hesitate to kill you rather than not take you back into bondage. Numerous as the escapes from Slavery are, they would be still more so were it not for the masters' protection of the rights of property. You even hesitate to take the slowest of your masters' horses, but we say take the fastest. Pack up provision and clothes, and either get the key or force the lock and get his money and start. We regret to say to you, that it is not every one of the Free States in which the fugitives can find an asylum. Last year several were taken back from Pennsylvania. We would not advise you to stop in the District of John McLean, because he is a great man and your enemy; and as he is looking to the Presidency of the United States, he is the Southerner's friend; but the safest place to steer for is New York State. There are three points in your conduct when you come North to which we would call your attention:—1st, Keep clear of all Sectarian Churches that will not preach the abolition of Slavery from the pulpit. 2d, Join no political party, neither Whig, Democrat, Free Soil, nor any other. 3d, Send not your children to white schools, for there are schools for colored children. The colored men of the North turn their backs to Pro-Slavery Churches and political parties. In closing, we cannot forget you, Brethren, for we know your sufferings, and our last words to you are, to be of good cheer, and do not despair.

Address of the Convention to the Liberty Party.

BRETHREN,—You are to hold a Convention at Oswego to nominate a candidate for the Presidency, for which office there have been several persons named, Gerrit Smith, Wm. Goodell of New York, and T. Julian Lemoine. Mr. Smith declines in toto, and the others will not say they will accept. We therefore recommend the nomination of William L. Chaplin, the champion of the Abolition party, who now lies bound in chains in Washington. Can a man be found more competent? He is a father to the poor, and a friend to the fugitive slave. It will be said that he is a candidate for Lieut. Governor; but if he should be elected for both, the term of office of one expires before the commencement of the official term of the other. We recommend meetings to be called in every free State and every County, and let the name of Chaplin be heard in the morning, at noon, and in the evening, in the byways and in the pulpit, as one of freedom's martyrs. Let every voter in the Northern States, at the coming election, vote for no person for Congress who is opposed to the election of Wm. L. Chaplin. With these remarks we leave you to Divine grace.

The Peach Season.

If it were the custom in this country to count time by moons, as do the imaginative children of the East, we should insist on calling the present the moon of Peaches. The harvest of that most luscious of fruits has fairly commenced, and our streets and markets are fragrant from morning to night with the ripe, balmy odor that exhales from the piled baskets ank pyramids. The fruit department of Washington or Fulton Market, of a morning, presents as luxurious a picture as one could wish to see. There are all shades and varieties, whose juice is like liquid topaz, still warm from the sunbeams in which they have baskec, to the pale, white, spicy kind, that ripens in the shade. There are generous freestones that separate almost with a touch; "clings," persistent, and reluctant to yield their hoarded sweetness; dark red varieties, streaked with crimson veins, and many others which the palate can readily describe, but whose exquisite differences of flavor and flagrance are not so easily particularized by the pen. What subtle influence of beauty and luxury dwells in the long sandy levels of Southern Jersey, and the monotonous fields of Delaware, that they should bring forth this choicest infrutation of all delicate and volatile sensations!—this King of Fruits, who, though transplanted to our soil, still shows on his cheek the swarthy flush of the sun of his native Persia, and retains in his breath the sweetness of the Schiraz roses which there clustered about his feet? Da Vinci, we believe it was, gave his scholars a bunch of grapes to copy as the most complete lesson in color, outline, light and shadow. Could the good artist have seen what we daily see in our streets he would have given them, instead, a basket of peaches.

The quantities of this fruit brought to our market daily would seem astonishing to a stranger, and especially to a European, where the fruit is of a much inferior quality, and cultivated to a much smaller extent, than in this country. On Monday about 32,000 bushels arrived here, in seven steamboats, four of which were from Washington, N. J., two from New-Brunswick, and one from Amboy. Yesterday, some 70,000 or 80,000 baskets arrived, the greater part of which were of middling quality, and sold at from 12½ cents to 37½ cents per basket. The better qualities, which have just begun to come in, command $1 25. Farmers from New-Jersey say that the crop this year, in that State, will be larger than ever before known. Only those earliest in the market will command a price beyond the freight and cost of gathering. One farmer, named Raybauld, in the South part of New-Jersey, will require two steamers most of the time for a fortnight, to bring his crop to market. [Tribune.

Martin Van Buren.

A model presiding officer was Mr. Van Buren. The attentive manner in which he listened, or seemed to listen, to each successive speaker, no matter how dull the subject, or how stupid the orator, the placidity of his countenance, unruffled in the midst of excitement, the modest dignity of his deportment, the gentlemanly ease of his address, his well-modulated voice and sympathetic smile, extorted admiration from even an opposing Senate; while the proper firmness he displayed on all occasions, the radiness with which he met and repulsed any attack upon the privileges or dignity of the Chair, the more conspicuous in contrast with the quiet indifference with which he entertained any merely personal assault, gained him the good will of all beholders.

He had served an apprenticeship to his high office by a Senatorial career of six years, and qualified himself by the proper discharge of the duties of one position for the more responsible duties of the other. The peculiar delicacy and decorum which he had manifested during that term of service, in times of high party excitement, and in a decided minority, had won him great renown, and seemed to justify the general belief that he was intended for a larger sphere of action. Always self-controlled, he never uttered a word, direct or by inuendo, either from premeditation or in the heat of excitement, which need have wounded the feelings of a political opponent, in open or in secret session. Master of his own passions, he soon learnt to command those of other men By study of hinself, he acquired a knowledge of mankind. With a countenance always open, and though, always conceled, he invited without returning, confidence. Indeed, the character the great modern poet gives to one of his heroes will serve as an epitome, *mutatis mutandis*, of Mr. Van Buren's:

> "He was the mildest, mannered man,
> That ever scuttled ship or cut a throat;
> With such true feelings of the gentleman,
> You rarely could divine his real thought."

A New Orleans Humor.

A correspondent of the Buffalo Express writes from New Orleans as follows:—

"We had a pleasant incident on Tuesday last, which relieved for a little time the monotony of our quiet existence. Perhaps you are aware that there is in New Orleans a 'charitable' association, yclept the 'Sheet Iron Band'—that is, they are charitable indirectly. Whenever any old gentleman blessed with plethora of purse, who should be thinking of closing his earthly matters, manages to buy or coax some blooming maiden to marry him, or when some rich widow, 'fair, fat, and forty,' entices a 'nice young man' to her arms, forthwith appears a notice for the 'Band' to meet at the rendezvous. They obey the order with frolicsome alacrity, are marshaled by their chief, and at dusk take up their line of march for the residence of the happy pair, armed with tin pans, cracked kettles, tin trumpets, horns, and in fact every instrument or article capable of producing a harsh and discordant sound. Arrived at the domicil of the probably unconscious couple, their leader gives the signal and the 'concert' commences with a grand overture, composed expressly for the 'Band.' Imagine, if you can, the racket, the awful uproar, which two or three hundred men can make when they set to work with a will. It is loud enough to 'vex the drowsy ear of night' with a vengeance, and set any bride of weak nerves crazy. The 'concert' lasts until the bridegroom comes to terms, i. e. sends out a check for a handsome sum for the Orphan Asylum. Something of this kind we had on Tuesday evening. An old bachelor of forty-five had married a youthful maiden; the 'Band' was called together and had already taken up the line of march, when an envoy from the frightened bridegroom met the head of the column, bearing a check for $250. This was satisfactory; the Band gave three cheers for the happiness of the wedded pair, and the order was given 'to the right about—march.' Since the formation of the 'Sheet Iron Band,' they have actually extorted $45,000 as donations to the different charitable institutions of the city."

The Emperor of Hayti.

His color is the dingiest coal-black; but he has not the thick lips and other characteristics that usually accompany this complexion. He is an uncommonly fine rider, and on horseback appears easy and graceful. When dismounted, he has quite a dignified and gentlemanly bearing. I had seen him often on horseback, and had judged that he was nearly or quite six feet high, and that his weight was about two hundred. But as I stood within a few feet of him when he dismounted at church, I was surprised to see him two or three inches shorter, and several pounds lighter than I had supposed. Before, I had always seen him as he was riding rapidly through the city, bowing and dispensing his smiles to the crowds he was passing; and I had been perplexed to reconcile his face, which appeared amiable and benignant, with what I knew of his character; but the nearer and longer view afforded by this occasion, relieved me of this difficulty, for I could see in the face before me an index of the merciless, blood-thirsty heart, that subsequent statements will too clearly demonstrate that he carries. He was dressed, as he has always been when I have seen him, far more richly than I have ever seen any of our military officers dressed. He wore the common crescent-shaped military cap, with rich plumes, and heavy golden trimmings. His coat was blue broadcloth, with standing collar. The entire front of his coat, the collar, the seams of the sleeves, and the back, the edges of the skirts, &c., were overlaid with heavy golden trimmings. Besides this, various figures were wrought in gold upon the back and other parts of the coat, so that comparatively little of the cloth was visible.

But a part of his vest could be seen, as his coat was buttoned with one button near his neck; but all that did appear showed nothing but gold. His pantaloons were white, trimmed on each side of the seams with gold lace. He was not however in full dress, as he had on common boots, instead of a pair most richly trimmed with velvet and gold, which he sometimes wears.

From the fact, as I suppose, that the services of the day were for the dead, the Empress and other court ladies were dressed in black, so that there was but little chance for extravagant display. Many of them, however, had on quite rich jewelry, and as a general thing there was more of grace and dignity of manner among them than most persons will be apt to suppose. [Independ't.

Quakers in England.

After passing the Toleration Act, tithes and church rates still exposed the Quakers to the persecutions of the clergy, who were inclined to show no mercy. The number prosecuted on these grounds from 1600 to 1736, were 1180; of whom 302 were imprisoned, and 9 died in prison. The list of these cases exhibited many instances of clerical rapacity and hard-heartedness, as—W. Francis, confined nineteen months for a groat; Adam Lawrence and Elizabeth Vokin, between six and seven years for nine shillings for both of them; A. Anderson and son, eleven months for one penny; Thos. Kipling, two years for marraige fees; Israel Fell, four years for ona shilling; Daniel Abraham, nearly three years for twenty pence: John Constantine, five years, for the tithe of a little garden; James Binin, aged 91, blind and deaf, several months for tithes; Elizabeth Hughes, widow with six children, sixteen months tithes, pretended to be due from her mother; Robert Grimes, for fifteen shillings, about a year, till he died; Joseph Smith and Thomas Bird, for a church rate, eight years and four months; Boswell Middleton, for two pounds, five years; and again, four months after his liberation, two years more for tithes. [Howitt.

"If you wish to appear agreeable in society," says Talleyrand, "you must consent to be taught many things which you know already."

SIGNIFICANT SUGGESTIONS.—A correspondent of the Christian Chronicle blames the Baptists of Virginia for not giving proper support to their college at Richmond. He supposes they out-number all the other denominations in the State, and their "wealth is immense." The institution is said to be well located at the capital, where it has no rival. "And yet the college is languishing in a pitiful manner," and has only three graduates. He says:—

"Methodists, Presbyterians, and Episcopalians, are alive to the importance of education. Their colleges abound, and their high schools are springing up everywhere. *They* stand by *them*, keep their claims '*continually* before the people,' and often convince *Baptists* that they are better than ours. Consequently the children of *our* brethren swell the number of Pedobaptist institutions, and very naturally, not unfrequently, of Pedobaptist churches. I am introduced to an Episcopalian lady, cultivated, wealthy, influential, zealous, and am told she is the daughter of a Baptist brother. How, then, I inquire, happened it that she is an Episcopalian? O, she was educated by Mrs. So-and-so, or in such a seminary! Here is a Presbyterian gentleman of distinguished ability and usefulness. He is the son of Baptist parents! Well, is it not strange that he was not better instructed? Not at all. He was educated in a Presbyterian college!"

DOMESTIC TROUBLES OF A KING.—The last steamer from Europe brinys news that the King of Denmark, Fredrick VII., has married a dress-maker. This prince has been married twice before to princesses, and has separated from them, not being able to live in harmony, a difficulty in which he has not always been thought innocent. His first wife was his cousin Wilhelmina, whom he married in 1828, when he was Crown Prince. After living with her several years, they quarreled so that his father banished him from Copenhagen; in 1837 they were divorced, and the year after she married another man. The Crown Prince waited three years before following her example. His second wife was the princess Caroline of Mecklenburg Shcelitz. From her he was separated in 1846, their marriage being about five years duration. Divorce seems to be quite common in the princely families of Denmark. It remains to be seen whither the King will be a better husband to his new wife than to his former ones. [Tribune.

WORK IF YOU WOULD RISE.—Richard Burke being found in a revery, shortly after an extraordinary display of powers in the House of Commons by his brother Edmund, and questioned by Mr. Malone as to the cause, replied, "I have been wondering how Ned has contrived to monopolize all the talents of the family; but then, again, I remember, *when we were at play, he was at work*." The force of the anecdote is increased by the fact, that Richard Burke was considered not inferior, in natural talents, to his brother. Yet the one rose to greatness while the other died comparatively obscure. Don't trust to your genius, young man, if you would rise; but work! work! work!

A LARGE HOUSE.—There is a building in process of erection, in Cherry-st., N. Y., 240 feet deep, with 35 feet front, intended for cheap tenants, which will probably contain more families than any other one concern in the city. A partition wall runs through the center, thus making the entire width of each tenement—outside of walls—17½ feet, which is divided into two rooms and a half. The length of each separate dwelling, walls included, is 20 feet, making 24 residences on a floor. The building is to be a six-story one, which gives *one hundred and forty-four distinct residences under one roof.*

COCOANUT SUGAR.—A new mode of obtaining sugar has been recently discovered in Ceylon. It is obtained by cutting off the stem of the cocoanut flower, attaching a vessel to it, and evaporating the liquid thus obtained, which is said to flow from the tree in quantities almost incredible. The sugar thus obtained is described as equal in quality to that furnished by the sugar cane—and the milk or sap of the cocoa tree can be obtained in almost any quantities. But how many years a tree that is tapped in this way will exist, is not stated.

SERVING "UNCLE SAM."—A correspondent of the N. Y. Tribune says that an account has been presented to the Treasury Department at Washington, on the part of Wm. Burns, late Clerk of the District Court of the United States for the Southern District of Mississippi, for upward of $4,400. This account is made up of a per diem allowance for attending upon Court. Of this attendance, 662 days, at $5 a day, is charged for keeping open the Bankrupt Court by direction of the Judge; and a report which this same Clerk had made to the Secretary of State under a resolution of Congress, and published by direction of the House of Representatives, shows that, during that 662 days for which Mr. Burns wishes $3,310, *there were but three cases of Bankruptcy pending in the Court of which he was a Clerk.*

SIR ISAAC NEWTON AND HALLEY.—Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences for Christianity, he found reason to change his opinions. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy or other parts of the mathematics, because that is a subject which you have studied and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing of the matter." This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he: "Hume owned to a clergymen in the bishopric of Durham, that he never read the New Testament with attention."

Census Items.

PLATTSBURG, N. Y. has a population of 5,590 The number in 1845 was 6,095, since which the town of Schuyler Falls has been erected out of the old town of Plattsburg, and has about 2,000 inhabitants, showing an increase of about 1,500 in the old town.

NASHUA, N. H., has 5,820 inhabitants; NASHVILLE (across the Saukegan) has 3,122; the two (old Nashua) 8,942; increase in ten years 2,880. The oldest inhabitant is Hezekiah Hamblet—94.

CONNECTICUT.—Bridgeport, 7,558; in 1840, 570; increase, 2,988, or 63 per cent. Number of dwellings, 1,103; families 1,461. The population of Derby is 3,824—including Seymour, which was set off in May last, 5,557; Birmingham, 1,250; Ansonia, 1,017.

NEW YORK.—The city of Oswego has a population of 12,199, against 6,818 in 1845, and 4,658 in 1840. Syracuse, about 22,000. The first Ward, (formerly the village of Salina,) 4,514. Chatham, Columbia Co. 3,840; Claverick, 3,213; Stockport, 1,655. Pittsford, Monroe Co. 2,064; gain since 1845, 214.

Buffalo has a population of 50,000; in 1840, 29,000. [illegible]keepsie, 11,080; in 1845, 9,079. Alexandria, Jefferson Co. 3,175. Henderson, Jefferson Co. 2,240—in 1840, 2,480.

WISCONSIN.—population of Beloit, 2,700. Of Wanwatosa, 2,082. Of Wheatland, 1,193. Oshkash has a population of 1,392. A large increase in all the towns since the last numbering.

INDIANA.—Indianopolis, 8,034—increase since August, 1849, 1,530.

ABDUCTION OF A SLAVE.—We learn that information has been received here by Mr. Ro. C. Stannard, that a valuable maid servant of his, named Jane, who was in attendance upon Mrs. Stannard and child at Newport, R. I., has deserted her mistress, and thrown herself upon the tender mercies of those immaculate philanthropists, (God save the mark!)—the Abolitionists. Having been reared in the family of Mrs. S. and ever received the kindest treatment, they felt but little hesitation in taking her with them on their Northern tour; but they have found out that the confidence they reposed in her was misplaced, and that she prefers freedom—the freedom to die of starvation and want—to a life of nominal bondage in which she was surrounded with comfort and plenty.

[Richmond Republic.

[Stupid ingrates those niggers. Shocking creatures those Adolitionists. Funny folks, those Virginians.]

A CASE OF LONGEVITY.—John Vanhooser living in the county of Jefferson, Tenn., is in the 122d year of his age. Until recently, the Knoxville (Tenn.) Register tells us, he was in the habit of walking to and from that town on calls of business, a distance of five or six miles, without experiencing fatigue. He is a German by birth, emigrated to this country about one hundred years since. He was in several of the most important battles of our Revolution. He voted for Gen. Washington for President of the United States, and bossts that he never failed at any election for President, from that time to the present, to vote. Recently one of his daughters, a lass of eighty years of age, paid him a visit, and found the old gentleman in his usual health. We doubt if another such case of longevity can be found in the United States.

Variety.

Rebecca Smith, of the town of Henderson, Jefferson Co. N. Y. relict of Ahira Smith, deceased, has spooled and quilled the yarn for 1,000 yards of cloth, and knit 60 pairs of stockings, within the last ten months, beside attending to her household duties, usually making her own and two other beds daily, and all this at the age of 90 years in February next.

The longest passenger train upon the records of the Boston Railroad was brought into Boston from Worcester, by three locomotives. It consisted of forty-six long cars and carried between 2,700 and 2,800 persons —load enough, certainly. They all came to Boston to see a show and were themselves a greater show than they came to see.

Among the laws passed by the Legislature of New-Hampshire at its last session, we find one for submitting to the people at the next annual election, the question—whether it is expedient for the Legislature to enact a law to exempt the homestead of families from attachment and levy, or sale on execution, to the amount of five hundred dollars.

The following is a list of some few leading articles received from the West during the past week by the Albany and Schenectady Railroad:—6,177 boxes cheese—401,472 lb; 906 packages butter—81,556 lb; 251 rolls and boxes leather; 139 boxes domestic cotton and woollen goods; 188 bales wool; 219 boxes Congress water; 1,249 doz. brooms; 15 car loads of cattle; 13 do. of hogs; 11 do. of sheep.

A new nectarine has been recently introduced into England from Syria, called the Stanwick nectarine, which is recommended in almost extravagant terms. It is pronounced "in excellence, as far beyond all other nectarines as a green gage plum is beyond all other plums."

Coffee, which has now come so generally into use, originally came from Arabia, where it has been known from time immemorial, but was brought into use in England in the year 1653.

A London paper says that by breaking off the top of the letter *h* a very tempting advertisement to invest in certain Railroad stock was entitled "Purchase of Railroad Snares."

The first saw-mill was erected near London, in the year sixteen hundred and thirty-three; but afterwards demolished, that it might not deprive the laboring poor of employment!

A man passes for what he is worth. Very idle is all curiosity concerning other people's estimate of us, and all fear of remaining unknown is not less so.

The Frontier Guardian denies that the Mormons are about to build a temple at Salt Lake and adorn the same extravagantly with gold.

Earth is so kind, that just tickle her with a hoe, and she laughs with a harvest.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue 4 pp.

No. 9 The Fourth Commandment, False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

TERMS—$2 00 PER ANNUM, IN ADVANCE.

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NEW YORK, FIFTH-DAY, SEPTEMBER 12, 1850.

WHOLE NO. 325.

The Sabbath Recorder.

FOREIGN MISSION.

The following extracts from a letter of Bro. Wardner, dated Jan. 7th, of the present year, will be read with interest. The suggestions in reference to setting apart missionaries to their work by solemn fasting and prayer are deserving of the most serious consideration. Such exercises would be a fit accompaniment, not only of the designation of missionaries, but of the ordination of all ministers of the gospel.

Allow me to suggest an idea which has weighed heavily upon my mind during the last three years. I notice in the Acts of the Apostles, that whenever persons were set apart to any calling of more than ordinary importance, and especially to that of a missionary, their designation was accompanied with fasting, prayer, and the laying on of hands. I believe it is generally admitted, that the Apostles, in all important religious movements, were prompted by the Holy Spirit; and therefore their acts have been recorded for our instruction and imitation. Surely, the Holy Spirit would never descend to things which are unworthy of our notice. And if the holy Apostles regarded such undertakings of such importance that they deemed it befitting them thus to humble themselves before God in meek reliance upon His almighty arm, how much more would it become Christians at the present day? If my understanding of this matter is correct, it seems to me that a very important duty was omitted in the designation of your first missionaries to the heathen. It seems to me that that day should have been spent in fasting and prayer by the denomination, beseeching the God of missions for His interposing hand. I have ever since felt remorse because I allowed delicacy to deter me from expressing my feelings upon that subject. You may consider these remarks as intrusive; but as I learn that others are ere long to be set apart to the same work, I thought it a fit opportunity to relieve my mind of this burthen.

You will probably learn, before this reaches you, that Bro. Carpenter's cook has been baptized, and that we have enjoyed one communion season conducted in Chinese; both of which occasions were deeply interesting and solemn. Since his baptism, Le-Chong manifests more boldness and decision, and the evidences of a work of grace in his heart grow brighter. I conversed with my teacher last summer concerning baptism, who expressed a wish to defer it till the coming year. I took considerable pains to enlighten his mind concerning that duty, and the danger of delay. He afterwards made up his mind to go forward, and the day was set; but on the day preceding, he was called home in consequence of the sickness of his child; and taking this as an indication of Providence that he had done wrong in changing his purpose, he again determined to postpone it till the time he had previously fixed upon. He still gives increasing evidence of being a renewed man, and I hope the time is not far distant when I shall enjoy the privilege of leading him into the baptismal waters. My cook, of whom I wrote last May, has left, before which he gave sad evidence that he had not properly counted the cost. I still have occasional interviews with the cripple, of whose case I then made mention. My fears concerning him have in a measure been verified. His chief desire seems to be for the loaves and fishes. He has made considerable advancement in knowledge, and by the grace of God it may be blessed to his salvation. The sister of Bro. C.'s deceased teacher still manifests considerable interest, and says to keep the Sabbath. The school in which Mrs. W. was engaged last spring has not been revived again.

We continue our chapel exercises twice each week. This seems like doing small business; yet it is about as well as we can do in the way of preaching in our present location. We made an effort last summer to keep up a daily exercise, but soon found that we should have to preach without hearers if we continued. For several months afterward our congregations were less than before. Had we a preaching place on a public street, we might gather a congregation at any time. But it is difficult to enlist the minds of even a few to lay aside their business every day to listen to doctrines so much in opposition to their views and practice. For the last two or three months our congregations have been gradually increasing, and there is a marked improvement in their behaviour, during the time of worship.

The last Chinese Repository contains a short history of the different missions in Shanghai, and the one preceding gives an account of the dreadful ravages of the cholera in Bangkok. But as I learn that some members of your body take that periodical, I will refrain from making extracts.

Active measures have been taken by the English, under the sanction of the Chinese authorities, during the last season, for the suppression of piracy on this coast. The result has been, that between 200 and 300 vessels have been captured, with but little loss to the victors.

The recent news that has reached us concerning the accession of Gerrit Smith, Esq., and Rev. Mr. and Mrs. Morton to the list of God's witnesses to His down-trodden and despised truth, has caused our hearts to leap for joy. Most heartily would we extend to them the hand of sympathy and brotherly affection. It seems that the Lord is preparing the way for a mighty overturn in regard to that subject. The strong-holds of Popery seem rapidly to be giving away; and may the Lord hasten the work in righteousness, before the prints of the cloven foot become permanently enstamped upon his sacred word.

In my last letter to you, I mentioned that in the Chinese version of the Scriptures, 1st Cor. 16: 1, 2, has been translated to read, "On the first day of every week, let each one of you lay by as God hath prospered him," &c. The Greek *eauto* is omitted, which makes a very different passage of it from that written by St. Paul. But, thank the Lord, the measure of this world's iniquity will be filled up by and by, and man's devices will come to nought, and then will God be worshiped in spirit and in TRUTH.

On the 24th of last month, a meeting of the missionaries was held, to take into consideration the propriety of appointing a Committee to translate the Old Testament, as the translation of the New will probably be completed in May or June next. A majority were in favor of appointing a committee to proceed to that work immediately after the other is completed. This measure we, in connection with several others, opposed, for the following reason, viz: That as this committee must necessarily be composed mostly of those engaged in the present version of the New Testament, therefore an opportunity should be given for their constituents to judge whether their work has been properly performed, before committing to them another so important work, inasmuch as it was previously voted, that this committee should be the final judges of the version. The question is to go before the missionaries of the other stations before it can be finally settled.

In regard to the terms to represent God, and the ordinance of baptism, arrangements have been made so that any one wishing to publish can insert such terms as may best suit his views. There is now no copy of the New Testament that any one can conscientiously put into the hands of a Chinaman who does not favor the use of Shangte to represent God, and washing ceremony to represent baptism. This lack we feel most deeply. As soon as possible, we hope to be furnished with means to print Testaments. Could means be provided in season, we might unite with the Baptists, and thus render the expense much less. I think they would assent to a version that we could use. They will probably publish soon after the above-named version is completed.

On the 2d of this month, a meeting of all the missionaries in Shanghai (except those of the London Society) was held, when petitions were drawn up to present before the British and Foreign Bible Society, the American Bible Society, and the American and Foreign Bible Society, soliciting funds to publish Testaments, in which Shin shall be used to represent the Deity. These petitions were signed by all present except one. They are now to be sent to the other five stations for signatures, and then forwarded.

Yesterday Bro. C. and myself attended the dedication of the chapel belonging to the American Episcopalians, just finished, and situated in the heart of the city. It was an interesting season. The congregation nearly filled the house, numbering a thousand or more. The house erected by the Church of England missionaries, situated within the city walls, was opened last Sixth-day. When will the Seventh-day Baptists have a chapel, where such congregations can be secured?

The past year has been an eventful one in China, as well as elsewhere. During the year, twenty missionaries have been removed from the different stations along this coast. Thus the laborers in this harvest have been diminished. This may have been permitted to show men the folly of relying too much upon human effort.

Though sickness and death have prevailed on every hand, yet God has delivered us from their ravages, and we are permitted once more to wish you a happy New Year. Our prayer to God is, that you may be guided in all your deliberations by his unerring Spirit, that success may attend all your laudable efforts for the promotion of truth, and that the year upon which we have now entered may be marked by a more bountiful outpouring of His Holy Spirit, both in heathen and Christian lands, than any of its predecessors.

"O DEATH, WHERE IS THY STING?"

"The business of a Christian," said Dr. Watts, during his last confinement, "is to learn the will of God as well as to do it. If I were in health, I could only be doing that, and that I may now do. The best thing in obedience is a regard to the will of God; and the way to get that, is to get our inclinations and aversions as much mortified as we can." Mr. Parker noted the following expressions as they fell from his lips: "I should be waiting to see what God will do with me. It is good to [illegible], as Mr. Baxter, 'What, when, and where God pleases.' If God should raise me up again, I may finish some more of my papers, or if God can make use of me to save a soul, and that will be worth living for. If God has no more service for me to do, through grace, I am ready. It is a great mercy to me that I have no manner of fear or dread of death; I could, if God please, lay my head back and die without terror, this afternoon or night. My chief supports are from my views of eternal things, and the interest I have in them. I trust all my sins are pardoned through the blood of Christ. I have no fear of dying; it would be my greatest comfort to lie down and sleep, and wake no more."

For the Sabbath Recorder.

SABBATH SCHOOLS—THEIR UTILITY—No. 3.

Various are the means that have been blessed in the conversion of the thousands who compose the visible church. They have all aimed at this one thing—*to teach* the way of life. God has access to the heart through the medium of the intellect. An uneducated Christian, we have never seen, neither do we expect to see. If we must be taught before we are Christians, the mode of instruction should be adapted directly to our individual circumstances. The minister preaches from the pulpit the truth of God. Probably the doctrine he advances may not be understood by many of the children who are capable of knowing and doing the will of God. It is not customary for such to ask the minister for an explanation, but in the Sabbath School all this can and should be done to their perfect understanding. Let the teacher require of his class to tell him the text of the last sermon they have heard, and as much of the sermon as they can remember; and may we not suppose that seed thus cultivated would spring up and grow?

The Sabbath School Teacher can have access to multitudes who are out of the reach of the minister. If a minister preaches three sermons a week, he will need at least half the week for study, or else he will do injustice to his calling. Ministers must attend to their duties to their own families, visit the sick, the dejected, and the inquiring, bury the dead, attend properly to the benevolent affairs of the Church, and many other calls that need not be mentioned; and we see at once, that the minister cannot frequently visit and personally instruct all the children of his congregation, and it should not be required of him. Many are probably better adapted to this work than the minister. Although he should labor to become "all things to all men," yet he is so accustomed to deal with the great truths of God, that it may be difficult for him to become as a child, and use those simple metaphors that they can appreciate and understand. And if he could, often the diffidence of the child, arising from the thought of his being a minister, would forbid it.

The Sabbath School Teachers may be messengers of salvation to those under their charge. Though their work may progress silently and unobserved, and they may not receive wordly distinctions and honors, be assured that if they are faithful, they are doing a great work; they are laying a foundation upon which to build in future days. They are inclining those little immortals committed to their charge in the path that leads to heaven. They are sowing seed that they should water with their tears, and watch while they pray for its abundant increase.

A few days since, in company with my wife and several friends, I went on a visit to some old acquaintances living on Staten Island. There being no regular ferry on that part of the island, our crossing was attended with some inconvenience. We engaged a waterman (whose vessel had gone ashore there during the late storm, and to float which they were digging a canal,) to take his small boat and carry us to the opposite shore, where our friends lived. As we drew near the shore, we saw boys and females very busily engaged on the green fronting the house, it being a gradual slope of some distance from the house to the water's edge, studded with very ancient and gigantic willows, apple trees, and other shrubbery. They were fixing seats, hanging ropes upon the limbs of the trees for swings, washing and cleaning the boats, erecting awnings under which they were to spread some large tables, &c. And all this was for the accommodation of a Sunday School, that was to meet there in the afternoon for a pic-nic. About two o'clock the company began to assemble. Their enjoyment was soon discoverable from their activity. Some climbed the large willow trees, there being seats made in them and steps to ascend; some took to the swings, some to the boats, some were running from place to place, while some sat quietly upon the seats, apparently satisfied in seeing others happy. This was truly a pleasant sight—the beautiful green grass, the shady grove, the broad river, or Staten Island Sound, with the steamboats and other water craft of all descriptions constantly passing; the beautiful villages in sight with their rich verdant landscape; the happy group of children with their Superintendent, Pastor, and Teachers, all were engaged to make each other happy. Truly, it was a pleasing sight. I almost wished myself a boy again, and I could not forego the pleasure of joining with them in their innocent sports. The children were then invited to the awning, where arrangements were made for a rich repast—bread, butter, cheese, cakes, melons, and nuts. After the children had eaten, then those who were older were served. The provisions had been sent in by the friends, and there was enough for all. During the afternoon a young man made his appearance among us, who was introduced to the company as a mute, now engaged as a Teacher in the Deaf and Dumb Asylum in New York. There being but few who could talk with him, of necessity his society was restricted, but he engaged in various sports to amuse the children. I was requested to address the company, and this young man was to follow me in talking by signs. Thinking that he would most interest them, and as it was getting late, I chose that he should proceed, and I would occupy what time remained. He commenced and gave an account of Christ's stilling the tempest, as recorded in the fourth chapter of Mark, which he did so correctly and intelligently that all who were familiar with the facts recorded could understand it. His mother acted as his interpreter. He then gave us an illustration of the passions, such as admiration, veneration, fear, reverence, anger, jealousy, suspicion, hatred, love, joy, vanity, pride, &c. Afterward he illustrated the seasons—spring, summer, autumn, winter—and it was truly entertaining and instructive, both to the aged and the young. I then spoke a few moments upon the necessity of a wise improvement of advantages. Finally, the company began to disperse, bidding each other a hearty good night. We were glad to be thus providentially permitted to enjoy this rich treat—a time never to be forgotten by us—and we left it more and more impressed with the importance of Sabbath School instruction.

W. B. GILLETT.

NEW MARKET, N. J., Sept. 1, 1850.

THE DEATH OF AN INFANT.

How peacefully they rest,
  Cross folded there,
  Upon his little breast,
Those tiny hands, that ne'er were still before,
But ever sported with his mother's hair,
Or the plain cross that on her breast she wore!
Her heart no more will beat,
  To feel the touch of that soft palm;
That ever seemed a new surprise,
Sending glad thoughts up to her eyes,
  To bless him with their holy calm;
Sweet thoughts, that left her eyes as sweet.
  How quiet are the hands
  That wove those pleasant bands!
But that they do not rise and sink,
With his calm breathing, I should think
  That he were dropped asleep;
  Alas! too deep, too deep
    Is this his slumber!
    Time scarce can number
The years ere he will wake again.

* * * * *

He did but float a little way
  Adown the stream of time,
With dreary eyes, watching the ripples play,
  Listening their fairy chime!
    His slender sail
    Ne'er felt the gale;
He did but float a little way,
  And putting to the shore,
While yet 't was early day,
Went calmly on his way,
  To dwell with us no more:
No jarring did he feel,
No grating on his vessel's keel!
A strip of silver sand
Mingled the waters with the land,
  Where he was seen no more:
  O, stern word, never more!

Full short his journey was; no dust
  Of earth unto his sandals clave;
The weary weight that old men must,
  He bore not to the grave;
He seemed a cherub who had lost his way,
And wandered hither; so his stay
  With us was short, and 't was most meet
That he should be no delver in earth's clod,
  Nor need to pause and cleanse his feet,
To stand before his God.

MR. FINNEY IN ENGLAND.

The British Banner, of July 24, gives highly encouraging accounts of the results of Mr. Finney's preaching in the Tabernacle Moorfield, London. He continues to preach five times a week, and never complains of fatigue, even in the hottest weather. And "while he never tires himself, it is the same with his hearers—they never tire." Less informed people, Dr. C. says, who hear him only once or twice, sometimes doubt whether he is sound in the faith. "But," he adds,—

"Those who hear him, as we have heard him, for three months, will be at perfect ease upon that point, being fully satisfied of his perfect soundness in all respects, although he does not preach all points in every sermon, and does not always base his addresses on gospel considerations to the extent that is customary in England. There is one striking peculiarity which often exposes him to the charge of heresy, but which, we think, constitutes his most remarkable excellence: in speaking to the multitude, he always addresses them, not as unfortunate, but as criminal; ever pressing upon them the doctrine, that nothing prevents them from repenting and believing but their pride and love of sin; and he never calls on men to do anything other than repent and believe—nothing to obtain faith and repentance. Under his preaching no man could ever have been led to conclude that there was no sin in unbelief—none in impenitence. The result is, a remarkable cogency in his appeals. The Atonement—the love of the Father—the abundance of mercy—these points are exhibited in all their fullness, and men are summoned to an immediate surrender. But it could never be gathered by the sinner, from his addresses, that any power is necessary either to dispose or to enable him to receive the truth. Mr. Finney addresses him as if no such help or power was either needed or provided; and in this we must contend that he pursues the true Apostolic path, from which much preaching of modern times has grievously deviated. But, when Mr. Finney comes to address Christians, and to speak of the operations of the Spirit, he pours himself forth in strains to which an Apostle would have listened with approbation.

"Up to this present time, notwithstanding the effect of summer upon metropolitan audiences, his congregations are at all times as crowded as ever; and the effect during the last two or three weeks seems to be greatly increased. It was never our lot to be present on an occasion of more overwhelming solemnity than that which characterized the services of the Tabernacle last Lord's-day evening. The house seemed full of the Divine presence. At the close of the lengthened service, we do not think that less than a thousand people left the Tabernacle—while the church remained behind for prayer—to go to the British Institution in the capacity of 'inquirers,' to be more especially addressed."

MOUNTAINOUS PORTION OF KENTUCKY.

A sad picture of the moral and religious destitution of the mountainous region of Kentucky, is given by a writer in the Banner of Peace. The writer, who has labored two years as a colporteur in the district which he describes, says, that in no place in any of these counties is there regular preaching oftener than once a month, and in some neighborhoods not oftener than once in two or three years. The principal denominations are Baptists, Methodists, Reformers, and New Lights. The writer knew of only two Presbyterian families in all these counties. The Methodist ministers are the most intelligent and zealous, but are too few in number to be able to supply many places with preaching even on the week days once a month. A large majority of the Baptist ministers and members are "anti-mission" in sentiment, opposing benevolent institutions, and equally opposed to giving their ministers any pecuniary support and to their making any preparation for the pulpit. Some of these ministers are very illiterate, being hardly able to read, and many wholly unable to write. As might be expected, the standard of piety is low, church discipline is greatly neglected, and general indifference exists on the subject of religion.

In one county only two persons were in the regular habit of maintaining family worship; and in others both minister and members habitually neglect and some even oppose it. In all these counties the writer knew of only two or three places where prayer-meetings are statedly held, and in some large churches not a single member ever prays in public. In some neighborhoods many kinds of labor, hunting, fishing, and visiting are common employments upon the Sunday, and many professors of religion think it not wrong to chop their fire-wood, or start on a journey, or go visiting on that day. In one county containing 5,337 children of school age, not a single district school was taught, and that too when the county was entitled to draw $3,133 from a State school fund! Gross intemperance, as might be expected, and all forms of immorality, are exceedingly prevalent.

[Watchman and Reflector.

THE METHODIST MISSION IN OREGON.

Letters have been received at the Mission Rooms of the Methodist Episcopal Church from the Rev. Mr. Roberts, superintendent of the missions of that Church in Oregon, which communicate intelligence of considerable interest. The communication from Mr. Roberts extends from the 1st to the 11th of June. He says that he had then received no letters from the United States for seven months and a half. Mrs. Roberts was seriously indisposed, having received some injury by a fall from a horse. Mr. Roberts reports that laborers are becoming more scarce and wages higher every day. He can procure no one to do the necessary work around the mission premises, and sees no prospect of relief in that particular. The Rev. Mr. Parish, a missionary of the Methodist Episcopal Church, having received the appointment of Indian sub-agent, had left his ministerial charge to assume the duties of the office. Mr. Roberts describes the appearance of the country in June as exceedingly beautiful, and traveling as quite good. The mail from Oregon city was received at Salem, where his letter is dated, regularly every week, and a steamer was daily expected. Referring more directly to the religious condition of the country, and the affairs of the mission under his care in Oregon, Mr. Roberts speaks of a camp-meeting recently held as a time "of great interest and profit," and adds that four others are about to be held. He mentions, also, the pleasant Christian union that exists among the evangelical clergymen, ministers of the Protestant Episcopal Church preaching at the camp-meeting and taking active part in the devotional exercises. The Oregon Institute is efficiently and successfully conducted by Rev. Mr. Doane and wife, but an assistant teacher is greatly needed. A District School has been erected, but no teacher can be obtained at less than $125 per month. More laborers from the United States are needed to occupy the field rapidly opening to the mission.

Rev. Mr. Owen's letter includes from the 1st to the 8th of July, and relates exclusively to his mission work. He had heard that the Board were about to send six additional ministers, and recommends the division of the mission field into two districts, each embracing nine circuits. The principal difficulty under which the mission labors is the want of houses of worship, and residences for the missionaries. Should any additional help reach him in August, he would make an exploring tour of the whole field embraced in the proposed enlargemet of the mission, and expected to take up collections for the parent society. Mr. Owen asks earnestly for school teachers. A clergyman, Rev. James Rogers, a graduate of the Wesleyan University, teaches a school of more than thirty scholars, by which he realizes a profit of more than two hundred dollars per month. It is in contemplation to found a University, the Board here having resolved upon sending out a competent teacher; also to establish a book concern, embracing the issue of a weekly periodical. Mr. Owen speaks confidently, also, of the ability of the mission Church in California themselves to support any ministers of the right sort whom the Board may send out. His words are—"You need not give yourselves any uneasiness about their support."

[Com. Advertiser.

A LONDON PICKPOCKET.

The first meeting of the Shoreditch Bible Association was held in the church, which was very much crowded. Some weeks afterwards the collectors called on a widow, who kept a grocery shop, for her subscription, which she had always paid cheerfully. As they were going away, she said:

"Gentlemen, I have got a young man, a lodger, who is always poring over the Bible; I dare say he would subscribe."

The collectors were introduced to him to solicit his subscription.

He answered, "I certainly will," and gave them a guinea, and desired them to put down his name as a subscriber of sixpence a week.

The gentlemen were astonished, and hesitated at taking so much, and wished to return a part.

He answered, "No, I owe my all to the Shoreditch Bible Association."

About a month afterward the committee wished to increase its number. The young man was proposed and accepted. But when the matter was mentioned to him, he warmly replied,

"No, gentlemen, you must pardon me, I am not worthy to form a part of your committee. If you want more money, I will gladly give it; but to act on your committee I cannot."

They in vain pressed the matter, and wished to know his reason.

About [illegible] requested his landlady to desire the gentlemen to wait upon him when they called, (he had regularly paid his subscription through the medium of his landlady,) as he wanted to speak to them; which they did.

"Now, gentlemen," said he, "my lips are unsealed; I take my departure for America this week. Here are five guineas. I will now tell you my short history. Two years ago I was one of the most profligate young men in the city of London. I was a common pickpocket. At your anniversary, seeing your church crowded, I, with several of my companions in iniquity, entered, in order to pursue our sinful practices. From the crowded state of the church, we were separated. I got into the middle aisle, just in front of the speaker. The first words I caught were, 'Thou shalt not steal!' My attention was fixed; my conscience was touched; the tears began to flow. In vain did my companions make their signals to commence our operations. As soon as the meeting closed, I hurried away, threw myself into the first coach I found, drove to my lodgings in the west end of the town, paid my rent, took away all my things, and came into this part of the city, in order to hide myself from my companions; and providentially found this house. I immediately inquired for a Bible, and for the first time in my life began to read it. I found the convictions of the evil of my conduct increased, and I hope I have now found peace and rest in believing on the Savior whom the Bible reveals."

QUESTIONS FOR LIQUOR DEALERS.

BY PRESIDENT WAYLAND.

1st. Can it be right for me to derive my living from that which is spreading disease, poverty, and premature death through my neighborhood? How would it be in any similar case? Would it be right for me to derive my living from selling poison, or from propagating plague and leprosy around me?

2d. Can it be right for me to derive my living from that which is debasing the minds and ruining the souls of my neighbors? How would it be in any other case? Would it be right for me to derive my living from the sale of a drug which produced misery or madness; which excited the passions and brutalized the mind, and ruined the souls of my fellow men?

3d. Can it be right for me to derive my living from that which destroys forever the happiness of the domestic circle—which is filling the land with women and children in a condition far more deplorable than that of widows and orphans?

4th. Can it be right for me to derive my living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated against society?

5th. Can it be right for me to derive my living from that which accomplishes all these at once, and which it does without ceasing?

6th. Do you say that you do not know that the liquor which you are selling will produce these results? Do you not know that nine hundred and ninety-nine gallons produce these effects for one which is used innocently? I ask then,

7th. Would it be right for me to sell poison on the ground that there was one chance in a thousand that the purchaser would not die of it?

8th. Do you say that you are not responsible for the acts of your neighbors? Is this clearly so? Is not he who furnishes a murderer with a weapon considered an accomplice?

If these things be so—and they are so, who can dispute?—I ask you, my respected fellow-citizens, what is to be done? Let me ask, is not this trade altogether wrong? Why then should we not altogether abandon it? If any man think otherwise, and choose to continue it, I have but one word to say: My brother, when you order a cargo of intoxicating drinks, think how much misery you are importing into the community. As you store it up, think how many curses you may be heaping together against yourself. As you roll it out of your warehouse, think how many families each cask will ruin. Let your thoughts then revert to your own fireside, wife, and your little ones, then look up to Him who judgeth righteously, and ask yourself, my brother, IS IT RIGHT?

The Sabbath Recorder.

New York, September 12, 1850.

DESTINY OF THE WICKED.

Paul speaks of a class of persons "whose end is destruction." If that be their *end*, certainly there is no other state upon which they can enter afterwards. How much is implied in the term *destruction*, we need not now stop to inquire. It is sufficient for our present purpose to know, that that is the *final* condition of those whom he characterizes as "the enemies of the cross of Christ;" from which it is clear, that he did not teach the final holiness and happiness of all mankind.

As briefly as possible, we propose to consider the final destiny of the wicked.

I. Our first proposition is, *that the wicked will certainly be punished.* This needs no other proof than the fact that they have violated the divine law. It cannot be supposed that they have violated the law, and yet that no penalty lies against them; for law, without penalty, is not law—it is only advice. But the Scriptures clearly teach that God has given a law, to which he holds men accountable. The transgression of this law is sin, (1 John 3: 4); and all have sinned, (Rom. 3: 23).

II. *They are not punished to the extent of their crimes in this life.*

1. It is impossible that they should be. A rational creature is justly held responsible for the *consequences* of his actions; and it is certain that the consequences of a life of sin extend far beyond the earthly career of him who leads it. He exerts an influence in forming the characters of those who live after him; and they, in turn, of those who live after them. Generations may pass, before the consequences of a course of wickedness cease. An infidel, such as Paine, or Voltaire, or Hume, not only does all the mischief he can while he lives, but he writes a book, full of blasphemies, and breathing out malignity against Christ. This book lives to corrupt the world, after the author of it is dead. It continues its corrupting influence, generation after generation; perhaps to the end of time. Was the infidel author punished for this while he lived? If so, he was punished in *advance*—he was punished before his sins were finished. (See Jas. 1: 15.) In that case, he was punished more heavily than he could feel to be just. But God, before he punishes, will first "*convince* all the ungodly of all their ungodly deeds which they have ungodly committed." Jude 15. No one shall find cause to say that the punishment is unjust, but "every mouth shall be stopped." Every one shall feel the justice of what he suffers.

2. It would be inconsistent with the nature of the gospel dispensation. Those who maintain that men are punished for their sins in this life, overlook an important distinction between law and gospel. According to the strictness of law, man is brought to trial for his crimes without delay. "IN THE DAY thou eatest thereof, thou shalt surely die." But according to the gospel, "sentence against an evil work is not executed speedily." The effect of the mediation of Christ is to modify the administration of divine government, so as to stay the execution of punishment for a season. Space is put between the transgression and the punishment, and that space is the sinner's season of probation. It is astonishing what looseness of views on this point obtains among those who argue that men suffer in this life the full desert of their crimes.

By way of objection to this view, it is sometimes pretended, that the doctrine of prompt and immediate punishment is of much more salutary tendency than the doctrine of punishment in the future life. It is argued, that upon the supposition that space is allowed for repentance, upon condition of which full forgiveness is granted, the sinner feels encouraged to go on in his wickedness. Whatever force there is in this objection, those who are so ready to urge it may be reminded, that it was seen by the Preacher some three thousand years ago. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." Eccles. 8: 11. We have no doubt, that at the great winding up of affairs, it will be found, that thousands of thousands have made this abuse of divine goodness. And if men were to be excited to obedience simply by the fear of punishment, we should say, at once, that the objection constituted a solid argument against the truth of our doctrine. But it is the power of the gospel—faith working by love—rather than the fear of punishment, which moves men to obedience. Besides, it must be admitted by every candid mind, we think, that the force of this objection lies, not so much in the tardiness with which punishment is executed against the sinner, as in the uncertainty, in his mind, that it will be executed at all. He vainly imagines, that because it is so long delayed, it will be averted altogether. And if the gospel gave no assurance sufficient to dispel such an illusion, we should yield the argument without hesitation. We should admit, that it would be better to deal with sinners promptly, according to the strictness of law, than to put them on probation according to the gospel. But, fortunately for our argument, the gospel gives this very assurance. The resurrection of Christ from the dead is proof positive that punishment will at last be inflicted, though it be long delayed. See Acts 17: 31.

3. Facts show, that in this life the righteous are often made to suffer more than the wicked. The 73d Psalm is an instructive lesson on this point. From it we learn, that God's people are an afflicted people: "waters of a full cup are wrung out to them." The are "plagued all the day long, and chastened every morning." And so seldom are their seasons of relief from sorrow, that they sometimes are almost ready to think that God has forgotten to govern the world. "They say, How doth God know? and is there knowledge in the Most High?" They are almost ready to think that it is "in vain that they have cleansed their hearts, and washed their hands in innocency."

What, on the other hand, is the condition of those who "speak wickedly concerning oppression, and set their mouth against the heavens?" They are on the very height of prosperity. "There are no bands in their death, but their strength is firm; they are not in trouble as other men; their eyes stand out with fatness; they have more than heart could wish." It is only in "their END," that the difference between them and the righteous becomes signally manifest. Their *end*, the Apostle says, is *destruction*. The Psalmist says so too. "Thou castest them down into destruction. How are they brought into desolation, as in a moment! They are utterly consumed with terrors."

The truth of what the Psalmist teaches is confirmed by the whole history of mankind. The righteous, in many cases, lead lives of suffering; the wicked flourish and spread themselves like the green bay-tree. They have their portion in this life. It is of no use to attempt to neutralize the force of this argument, by saying that we do not know how much the wicked may suffer in their own consciences, or how many secret troubles they have that the world knows nothing about. The word of inspiration declares expressly, that "they are not in trouble as other men."

4. To say, as some do, that every man suffers the full penalty of his sins in this life, and that there is no possibility of escape, is to flatly contradict the word of God. The Psalmist, identifying himself with the people of the Most High, says, "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." Ps. 103: 10. They were punished or chastised, it is true, but not to the extent which their transgressions deserved. They did not suffer the full penalty, because *forgiving mercy* interposed to prevent it, as the succeeding verse shows. "For as the heavens are high above the earth, so great is his mercy towards them that fear him." The marking of iniquities, and the exercise of forgiveness, cannot go together. Ps. 130: 3. 4. When forgiveness is exercised, full punishment for sin is not inflicted. "Mercy rejoiceth against judgment."

Our conclusion is, that the punishment of the wicked will be hereafter. But we shall resume the subject in a future number.

BRITISH CORRESPONDENCE—No. 12.

The Sunday Postal Delivery—Sunday Steamers—Prize Essay on Sunday Sanctification—The Wesleyan Conference—Mr. Gorham—Church Convocations, &c.

GLASGOW, August 23d, 1850.

The Sunday Postal Delivery has not yet been resumed, although this may be expected immediately. The first reactionary wave from the agitation of the question has already broken upon our city. The Commissioners to whom the Government Inquiry was entrusted, suggested that where the letter-carriers had not formerly been employed on Sunday, the old practice of delivery at the post-office window should be continued—which, of course, can only be to such as choose to call or send. This has hitherto been the Glasgow method. This week, however, one of the city daily newspapers has thrown out a hint that this is the proper time for considering whether it would not be better to have the delivery on Sunday by the carriers as on other days, avoiding the unseemly scenes which often take place among the crowds collected at the post-office, and affording greater security against fraud. On the following day, a correspondent urged the adoption of the new plan; and although nothing more has yet been done in the matter, it is not improbable that ere long the innovation will be made—thus tending to assimilate Sunday to the other "working days."

At the Annual Meeting of Proprietors of the London, Leith, Edinburgh, and Glasgow Shipping Co., held this week, a question was put as to the result of an inquiry agreed to at a former meeting, as to whether sailing on Sunday between Leith and London could not be discontinued. The answer given was, that "every inquiry that had been made went to show that *it was impossible to avoid Sunday sailing;* and that, if this Company gave it up, others would just take its place, and the practice be as general as ever." One of the proprietors said, however, they had the satisfaction of knowing, that they had offered to the rival Company "to have alternate sailings on Sunday," which had been rejected. There is little doubt that their gains would be materially affected were they to abandon this traffic; but their love of Mammon, more than their love of supposed duty, constitutes the only *impossibility* alluded to. The same reason operates in cases less open. The river steamers do not sail on Sunday on the Clyde, although those plying to Liverpool, Dublin, Belfast, &c., make their arrangements so as to *arrive* on that day. It has, however, just been stated, that the hands belonging even to the river boats are employed on Sunday in cleaning, overhauling, and repairing, in the ports where they lie; and that, although the use of the hammer is avoided, this occasions more labor to the men in effecting their purpose in a less noisy manner. Thus it is that there is sometimes much *seeming* respect for the traditional holiday, when there is no reality.

A correspondent to one of the London papers, dating from Basle, says that the Sunday question is occupying more attention in Germany than it did. In December, 1847, an intimation was extensively made, that two prizes, one of 150 ducats, and the other of 100 ducats, would be given for the best Essay on Sunday Sanctification. The returns have been made, and the prizes are awarded—the first to Pastor Oschwald, of Murthalen, in the canton of Zurich, Switzerland; and the second to the Rev. Dr. Liebetrut, of Wittbrietzen, in the province of Brandenburg, Prussia. The Essyists are classed, 25 "pastors and ministers;" 3 "candidates of theology;" 1 schoolmaster; 3 workmen; and 3 others, who are not named nor designated. Of the Essays, "*several were opposed to the principles of the programme,*" and others were set aside for other reasons; so that, "only ten manuscripts were worthy of closer consideration."

The Wesleyan Conference, which was met in London, has finished its session, having throughout maintained a bold front towards the dissatisfied of the Methodist body. Some other denominations allow as little reference to the Word of God, when views inconsistent with their "standards" are broached among them; but the Methodists, in their reverence or idolatry of Wesley, are more ready to avow, or at least to make evident, even to themselves, their calling this man "master," than most others in the present day. His writings fairly supplant the Scriptures, appeal being made to them as the only standard, unless where his will is supposed to be farther embodied in the "Rules" of Conference. The late President, in a speech which he made relative to the divisions now rending their churches, gave expression more to the awe with which he contemplated a meeting with the spirit of Wesley than the account which as a steward he has to give to Wesley's Lord. While the Conference were in session, an *opposition* Assembly was also in deliberation in London. It consisted of representatives delegated by the disaffected members throughout the land. They complain much of the tyranny of Conference, but we do not perceive that spirit of entire surrender to the "Lord of All" exclusively, which we desiderate. They, however, suggest a means of rendering more pliant those who lord it over God's heritage, which, if adopted, will doubtless be efficacious in effecting their object. They call to their members, "Stop the supplies."

Even when intimating *the induction* of Mr. Gorham, we were doubtful whether that would be the end of "the Great Gorham Case." Had the Bishop of Exeter been an ordinary person, it might have been presumed that when he sent in the Letters of Institution into the Arches Court, he thereby succumbed to the powers through whom he receives his wealth. But he is no ordinary man; and it will not be according to his will if Mr. Gorham have either peace or pleasure in the diocese of Exeter. True to his well-known character, the Bishop, having failed in all the courts, and having done his best to excommunicate the Archbishop of Canterbury, has just addressed a long letter to the church wardens of the parish of Bampford-Speke. He tells them that their new pastor is unsound in the faith—that he examined him, and found him heretical, but that he had no power to keep him out of their fold—that he would have done so notwithstanding of the decisions of the Courts, had not the Archbishop shielded him—but that what they, the church wardens, have now to do, is to watch carefully for the utterance of heresy, should Mr. Gorham be so bold, after what he has suffered, as to preach it, and to note carefully his words, that he, the Bishop, may depose him.

The resolutions of the clergy double-meeting in London, on being presented to the Bishop of London, he expressed his great desire that the Church in Convocation should have the sole power of deciding questions of doctrine, but that until she obtain this, each Bishop must decide in his own diocese. It has often been suggested, to such as the Bishop, that by renouncing the connection with the State, and the emoluments which she derives from it, the Church may any day obtain the power the Bishop thus desiderates—at least over her own adherents. But this is not the thing desired. The High Church or Popish party aim at keeping all the power they have, and getting more. The Bishop of London has been conspicuous in this effort. In the Parliament just prorogued, he introduced into the House of Lords a Bill for taking out of the hands of the Privy Council the power which they exercised in Mr. Gorham's favor. He strove hard to get a new Court of Appeal for the decision of questions of heresy; but a salutary dread of the old ecclesiastical scenes of despotism and cruelty defeated the attempt, although in the Lords the Bishop had 51 voting with him for the third reading, against the majority of 84 by whom the Bill was cast out.

The weather has been less favorable for the past week than formerly, but a considerable portion of the English harvest, and a portion of the Scotch also, has been cut. The *grain* crops are stated to be good; but of the *potato*, accounts are unfavorable. Although these accounts are contradictory, there seems to be no room to doubt that the Lord has again extensively blighted the crop over all the land. It is believed that four times as many were planted this year as last in Ireland. While, therefore, the loss may be great in that unhappy land, there may still be left much food for the people.

J. A. BEGG.

DEATH OF MR. JUDSON.

The death of Rev. Adoniram Judson, the widely-known and eminently-devoted missionary, is announced as having taken place on the 12th of April, on board a French barque, bound to the Isle of Bourbon, in which he had taken passage for the benefit of his health. His remains were committed to the deep in the evening following his death. In December last, Mr. Judson's health began to fail. In January he went down from Maulmain to Mergui by steamer, and returned apparently better. He soon failed again, however, and resorted to Amherst, where he spent a month without receiving much benefit. About the last of March his muscular strength gave way, and he was completely prostrated. A long sea voyage was then thought by the physicians to be his only hope; and accordingly he took passage for the Isle of Bourbon, accompanied by Rev. Mr. Ranney, whom the mission had appointed for that purpose. He was carried on board the barque in a litter, on the 4th of April, and got out to sea on the 8th. The sea-breeze seemed to revive him, and he directed Mr. Ranney to write to Mrs. Judson, "that he had a strong belief it was the will of God to restore him again to health." Four days afterward, however, he died, and was buried in the sea.

Dr. Judson was the son of Rev. Adoniram Judson, a Congregational clergyman in Plymouth county, Mass. He received his collegiate education at Brown University, with the original intention of pursuing the profession of the law; but experiencing a great change in his religious views soon after graduating, he entered the Theological Seminary at Andover. During his residence at this institution, a profound interest in Foreign Missions was awakened among the students, which resulted in his determination to devote his life to the missionary service. Leaving his native land, among the first Missionaries sent forth by the American Board, in company with Samuel Nevill, Luther Rice, and Samuel Nott, he arrived in Calcutta in 1812. In consequence of studies during the voyage, he was led to change his opinions on the subject of baptism, and a short time after his landing received immersion from the hands of one of the English missionaries in Calcutta. His sermon on that occasion, which produced a deep impression on the religious world, is a master-piece of logical argument, Scriptural research, and grave eloquence. After connecting himself with the Baptist denomination, he selected the Burman Empire as the seat of his future labors—at which post he has remained, with brief intervals of relaxation, for nearly forty years. His efforts and sufferings in the prosecution of his mission are well known. He was a man of high and resolute courage, of remarkable self-reliance, of more than common mental ability, and of devotion to the performance of his duty, almost without a parallel in modern times.

LIBERTY OF THE PRESS IN GEORGIA.

A beautiful illustration of the liberty enjoyed by the press in Georgia, has just been furnished. It seems that a paper called the "Georgia Citizen," published at Macon, recently contained a letter from a correspondent at Atlanta, in which was an allusion considered offensive by the slaveholders of the place, who immediately got up a meeting, and appointed a committee to wait on the editor, Dr. L. F. W. Andrews, to *demand* the name of the author of the letter in question, and to *require* the discontinuance of the paper. Mr. Andrews gave the author's name, and discontinued the paper for the time being, although he did not agree to its permanent discontinuance. We copy the offensive paragraph, that our readers may see how sensitive and fearful of the light these Southerners are.

ATLANTA, Aug. 21, 1850.—Among the numerous buildings that are now in process of erection in this city, is one of brick, in full view of, and scarcely a stone's throw from the Atlanta Hotel, which is designed as a depot for the safe keeping and sale of negroes. Two thirds of our people who know the purpose for which it is intended are opposed to its completion, but as yet I have heard of no steps being taken to prevent it. On Sabbath last, however, the heavy rain with which we were visited, washed away nearly one-third of the eastern wall—thus showing (to the minds of omen believers at least) that Providence disapproves the unhallowed purpose for which the building is designed. For my own part, I am free to say I should rejoice to see it razed to the ground as often as its owner rebuilds it."

BAPTISTS IN OREGON.—Interesting letters have recently been received from David T. Lenox, said to be the first Baptist who emigrated to Oregon. It appears that a convention has lately been holden there for the purpose of forming an Education Society and establishing an institution of learning. There is a great demand in the country for books. Money is abundant, and "infidelity stalks about at noonday." Mr. Lenox says:—

"I emigrated to this country in 1843, passing innumerable hordes of Indians, making my way over rivers and mountains, being preserved in a wonderful manner, making the first wagon road to the falls from the United States, and when crossing the Cascade range of mountains we found ourselves situated in the Wallamette Valley, one of the loveliest places on earth. Here I found the Jesuits in lively operation. At Oregon City they have a large nunnery, also a school taught by the priests; also another nunnery farther up the Wallamette. This calls not only upon Baptists, but upon the Protestant world, to awake and pour into this land the true light of the gospel. There are now seven Baptist churches in Oregon, containing one hundred and thirty members. The "Wallamette River Baptist Association" was constituted in June, 1848, with five churches. Since that time, two other churches have been constituted. There are also two Anti-Mission Baptist churches."

ANNUAL MEETING OF CHURCHES.—The annual convocation of the Seventh-day Baptist Churches in Rhode Island and Connecticut was held on Sabbath and First-day, Aug. 31 and Sept. 1. The congregations were large, and I think a strong desire for a revival pervaded the minds of those present. Four sermons were preached, from the following texts: Hosea, 10: 12—"*It is time to seek the Lord.*" Hosea 14: 1—"*O Israel, return to the Lord thy God, for thou hast fallen by thine Iniquity.*" John 15: 5, 6—"*I am the vine, ye are the branches,*" &c. Isaiah 43: 10—"*Ye are my witnesses.*" Many such meetings are rendered comparatively useless by the want of some definite plan upon which to conduct them. In this case, had a request been extended to the ministers to spend a week in visiting from house to house, and preaching in the evening, no doubt great good would have resulted. May there yet be a pentecostal season for these churches.

S. S. G.

THE SANDOWAY MISSION.—The success of Mr. Abbott's labors among the Karens has been truly apostolic. The last number of the Macedonian condenses a late communication received from him, and gives some highly interesting facts. The number of churches connected with the mission at Sandoway is forty.

"Besides these, there is a large number of congregations, having some baptized Christians, who meet for worship regularly, but are not organized, and have no settled pastors. During the last year, 544 were baptized, eight were excommunicated, and 20 died, making a net increase of 216. But these figures do not convey a just idea of the progress of truth. Connected with all the congregations in Burmah Proper, there are very many candidates for baptism, some of a most interesting character, who are waiting for ordained pastors to administer the rite. The churches have exceeded expectation in their liberality, although they are very poor, and those in Burmah Proper are oppressed in a degree beyond what we can conceive. Eight native preachers are supported entirely by their churches, having, in a noble spirit of Christian self-denial, *voluntarily* declined further aid from the mission. Besides these, including five itinerants, there are thirty-seven aided by the mission, receiving on an average twenty rupees each."

MORMONISM CONFRONTED.—The "Latter-day Saints" have lately made themselves conspicuous at Boulogne, France, in the exhibition of their fooleries and blasphemies. Several of the promoters of this imposture issued their placards for a lecture, and called on different persons with whom they left their tracts. Three evangelical ministers—Rev. Mr. Cleave, Episcopalian, Rev. Mr. Cater, Baptist, and Rev. Mr. Robinson, Independent—challenged them to a public disputation. They accepted the challenge. Two chairmen were appointed, one for each side, to keep order, and an umpire to act in case the two did not agree. The disputation was kept up for three nights. There were four points of discussion; 1st, Joe Smith's religious pretensions; 2d, the book of Mormon as a divine revelation; 3d, the mission of its promoters; and, 4th, the validity of the mission of those who impugn the tenets of the Mormonites. The correspondent of the London Patriot, who furnishes the particulars of this debate, states that a more thorough exposure of a most wicked imposture has seldom been given. To test the Mormon system, which is founded partly on Mark xvi. 17—"These signs shall follow them that believe; they shall speak with new tongues," &c.—a paper was shown one of the disputants with the Lord's Prayer written on it in three languages. On being requested to say which of the three was the Greek, he pointed out the Japanese!

MISSIONS IN AFRICA.—At a meeting held in the Missionary Rooms, New York, on the first Monday of Sept., Mr. Walker, of the Gaboon station, West Africa, was present, and made some interesting statements. He represents one of the greatest obstacles to the advancement of the missionary enterprise there as arising from the jealousy of the tribe, who count it a great matter to have seen a white man, and especially to have one reside among them, and are consequently unwilling to have others see as much as themselves, preferring to enjoy the honor exclusively. A large tribe from the interior is now rapidly approaching the coast, and threatens to supplant to a great extent the present objects of Missionary labor. They are vigorous, muscular, and of larger stature. Numbers of them are seen at Mr. Walker's late station, seventy miles inland. One young African lad, having determined to learn to read, made such progress as to master the English language, and read with a considerable degree of fluency, in the course of two or three weeks. Mr. W. says the young negro is "no more apt to learn than the children of American parents, but just as much so." The slave trade, according to Mr. W., has almost entirely ceased.

DEPOPULATION OF THE SANDWICH ISLANDS.—At a recent meeting in New York, Mr. Parris, missionary from the Sandwich Islands, communicated intelligence of much interest touching the melancholy process of depopulation that is everywhere apparent in those islands. He says the custom of recruiting the crews of vessels attached to the mercantile marine with natives of the Sandwich islands, would of itself ultimately effect a great reduction of their population; but disease is by far the most potent agency tending to the same result. The most destructive of the diseases are the measles and the whooping cough, introduced by foreigners. Behind these, however, is the influence of disease which had its origin before the introduction of the marriage relation, and which aggravates all others with a deadly intensity. Mr. P. says its presence is almost universal. Scarcely one can be found who is free from it, and it is transmitted from parents to children. It pervades the physical constitution of the natives.

A BLOW TO HINDOOISM.—A letter from Mr. Hume, dated at Bombay, May 22d, says that the new law promulgated by the English Governor, which stipulates that a change of religious opinion shall not involve a loss of caste, has produced the greatest excitement among the Brahmins, and that a powerful though unavailing effort will doubtless be made to effect its repeal. The Hindoos regard it as the heaviest blow struck at their religion. The following is the law referred to:—

"So much of any law or usage now in force within the territories subject to the East India Company as inflicts on any person forfeiture of rights or property, or may be used in any way to impair or affect any right of inheritance by reason of his or her renouncing or having been excluded from the communion of any religion as being deprived of caste, shall cease to be enforced law in the camps of the E. I. Co. and in the camps established by royal charter in the said territories."

THE ERIE RAILROAD.—The Hornellsville Extension of the Erie Railroad is open, making the line from Piermont 320 miles long. It is said that the Erie Road has never failed to open its Extensions on the day promised—a remarkable instance of promptness in the history of railroad building. The business of the Road for August has been very favorable, the freight business having largely revived. The receipts will probably reach $130,000. The Hornellsville Extentension will add largely to the September traffic. In relation to this Road, a Buffalo paper says:—

"All travelers who have passed over this Road concur in the opinion, that in the perfection of its construction, and luxury and elegance of its cars, and the skill and promptitude of its management, it has no equal in this State, and no superior in the Union. The track being six feet wide, greater safety and comfort are secured, and the regularity and swiftness with which the trains are run are in the highest degree satisfactory. Arrangements are made by which through tickets to New York can be had at the office of the Erie Road in Buffalo."

STORM AND FRESHET.—The severe rain storm of Monday, Sept. 2d, caused a freshet on most of the rivers in Pennsylvania and New Jersey, more disastrous perhaps than has ever before been experienced. Bridges, aqueducts, houses, crops, and live-stock, were swept away in many places. The damage to property was immense, and is estimated by millions. A large number of lives were also lost; 16, it is said, at Schall's Forge, above Port Clinton; 14 at Jones's Forge; and several between Mount Carbon and Schuylkill Haven. In the vicinity of Philadelphia, a party consisting of Mr. and Mrs. Edmund P. Gatchell, and another gentleman and his wife, on their return from a visit to the country, missed their way while driving over the inundated roads, and were precipitated into a gully, where three of the party were drowned, namely, the two ladies and Mr. Gatchell.

STATISTICS OF BENEVOLENCE.—We see it stated, that from 1810 to 1848 inclusive, twenty-five millions six hundred and sixty-eight thousand five hundred and fifty-seven dollars have been contributed in the United States for Bible, Missionary, and other Evangelical objects of benevolence; and of this sum $5,547,090 have been contributed to the American Board of Commissioners for Foreign Missions. The receipts of the American religious benevolent societies for 1849-50, amount to a total of $1,212,233. The receipts of the British religious benevolent societies in the same time amounted to $3,226,035. The London list, however, embraces many societies not included in the American enumeration.

THE PEACE CONGRESS.—An English paper says that the bulk of the English members of this Congress arrived at Calais on Monday night, on their way to Frankfort. They were 420 in number, and these, added to those who have preceded them, will bring the deputation up to 500 or above. The American deputation will amount to from 50 to 70. Among the Frenchmen who have already set out are, MM. Emile de Girardin, and De Cormenin, one of the Councillors of State. The train, consisting of 24 carriages, specially engaged, started for Frankfort on Tuesday morning.

STATE AGRICULTURAL FAIR.—The Fair of the New York State Agricultural Society, held at Albany last week, was very numerously attended. Last year the receipts were about $8,000; this year they are said to be about $12,000. Over 60,000 single tickets were sold, and between 20,000 and 30,000 season tickets.

THE NORTH BRITISH REVIEW for August is a very good number of that always readable and instructive quarterly. Its table of contents embraces the following articles:—"The Scottish Universities," "Pendennis—the Literary Profession," "The English Language," "Messrs. Stephenson and Fairbairn's Tabular Bridges," "The Liberties of the Gallican Church," "Wordsworth," "The Method of the Divine Government," "In Memoriam," "Trial of Prof. John W. Webster," "Christianity in India." Published by Leonard Scott & Co., 79 Fulton-st., N. Y.

THE NEW YORK REFORMER is the title of a temperance and general newspaper just started at Watertown, N. Y., by L. Ingalls, A. H. Burdick, and L. M. Stowell. It is industriously edited, neatly printed, and well worth the subscription price.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Sept. 2.

The Senate spent most of the day in debating the Bounty Land Bill. Nothing new was said or done in relation to it.

HOUSE OF REPRESENTATIVES.

An ineffectual attempt was made to get in a resolution requesting the President to communicate the result of R. R. Gurley's mission to the Republic of Liberia.

The Texas Boundary Bill was made the special order for every day at 12 o'clock till disposed of. The House adjourned at 2 o'clock, without having done anything.

IN SENATE. THIRD-DAY, Sept. 3.

The Bounty Land Bill was taken up, amended in several particulars, and laid over.

The bill to create the office of Surveyor-General of the Public Lands in California and grant lands to settlers, was considered. Various amendments were disposed of and the bill was finally laid over.

Mr. Clay's Bill to abolish the Slave Trade in the District of Columbia was taken up. Mr. Clay briefly explained and advocated the Bill. Its object was to abolish the foreign Slave Trade in the District—the bringing of Slaves and placing them in dépôts, not for the purpose of sale in the District, but for sale and shipment to Southern States. The bill did not propose to interfere in the least degree with the sale of Slaves by one inhabitant of the District to another, nor to prevent such inhabitant going out of the District to purchase Slaves for his own use in the District. It was, in fact, a simple revival of the law of Maryland upon this subject, as that law existed at the time of the cession of a portion of her territory for the seat of Government. It was simply to exclude a traffic in the District, which had no connection whatever with that District—its only effect upon which was, to bring upon it the odium which attaches to that trade, which has been condemned and denounced so often and so justly.

Several amendments to the bill were offered, and one, giving the authorities of the District the power to enforce the authority conferred on them by the bill, was adopted, and the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The Texas Boundary Bill was discussed by Mr. Daniel of North Carolina, who wished to amend the bill so as to abolish all laws which prohibit slavery in the territories. This, with an alteration of the Constitution, putting it out of the power of even three-fourths of the States to affect the institution of slavery in the States without their consent, would satisfy him.

Mr. McDowell followed, and denounced the Wilmot Proviso as nothing less than a deliberate proposition for disunion.

IN SENATE. FOURTH DAY, Sept. 4.

Mr. Clay's Bill to abolish the Slave Trade in the District of Columbia, was postponed.

Mr. Dickinson, from the Finance Committee, reported the General Post Office Appropriation bill. A motion to strike out the appropriation for mail services under the Bremen Steam Company's contract, was rejected, and the bill was ordered to be engrossed.

A bill to provide for a weekly mail by steamers from New Orleans to Vera Cruz and Tampico was taken up, amended and ordered to be engrossed.

HOUSE OF REPRESENTATIVES.

Mr. Richardson, from the Select Committee to inquire into certain alledged transactions of Thomas Ewing while Secretary of the Interior, presented a voluminous report and sundry resolutions condemning the payment of certain claims by the Secretary. A minority report was presented by Mr. Vinton.

The Texas Boundary bill was taken up. Mr. Clingman's amendment to Mr. Boyd's, proposing to organize Southern California under the name of Colorado, was lost—69 to 130. Mr. Boyd's amendment, providing a Territorial Government for New Mexico, was disagreed to—Yeas 98, Nays 106. Further proceedings were had, amid much confusion and several ineffectual motions to adjourn, when the House refused to order the bill to be read a third time—Yeas 80, Nays 126. Mr. Boyd moved to reconsider the vote, but gave way to an adjournment.

IN SENATE. FIFTH-DAY, Sept. 5.

The Senate adopted a Resolution calling for the report of the Commissioner to China. The engrossment of the Post Office Appropriation bill was reconsidered, and the bill was amended and passed. The bill to establish a line of mail steamers between New Orleans and Vera Cruz, was also passed. The Report of the Committee on Indian Affairs, for the payment of certain moneys to the Cherokee Nation, was concurred in.

HOUSE OF REPRESENTATIVES.

The House took up the Texas Boundary bill, and reconsidered the vote by which it had refused to order the bill to a third reading. The vote by which Mr. Boyd's amendment, providing a Territorial Government for New Mexico, had been rejected, was reconsidered. An excited debate and much confusion followed. Finally Mr. Toombs obtained the floor and proposed an additional section to the amendment of Mr. Boyd, to establish a Territorial Government for New Mexico, adding that "no citizen of the United States shall be deprived of his life, liberty or property, except by the judgment of his peers and the laws of the land, and that the Constitution of the United States and such statutes thereof as may not be locally unapplicable to the common law, as it existed with the British Colonies of America until the Fourth of July, 1776, shall be the exclusive law of said Territory on the subject of African Slavery until altered by the proper authorities." Sundry motions and amendments were offered and rejected, amid great excitement and uproar, when the question recurred on Mr. Toombs' amendment. A division was ordered, and the first part of Mr. T.'s proposition, that "no citizen of the United States shall be deprived of liberty or property in said Territory, except by the judgment of his peers and the laws of the land," was adopted, and the second part was rejected. After more confusion, unsuccessful motions to adjourn, &c., the question was taken on Mr. Boyd's amendment as amended by the first part of Mr. Toombs' proposition, and it was adopted—Yeas 106, Noes 99. The question was then taken on ordering the bill as amended, to a third reading, and lost by 8 majority—Yeas 99, Nays 107.

IN SENATE. SIXTH-DAY, Sept. 6.

After the consideration of routine business, the Bounty Land Bill was taken up. Mr. Seward submitted an amendment, which was adopted, extending the benefits of the bill to Marines. Mr. Walker moved an amendment providing that these bounty land warrants shall not be assignable in any case whatever. After considerable debate, without coming to a vote, the bill was laid over, and after action upon several private bills, the Senate adjourned to Second-day.

HOUSE OF REPRESENTATIVES.

The Texas Boundary Bill came up again, on a motion to reconsider; and after a number of votes upon technical questions, the vote on its passage was taken, in the midst of much confusion, and carried—Ayes 107, Noes 97. This bill extends Texas up to the parallel of 36° 30', across the three degrees of longitude next west of the Indian Territory, thence running down to the 32d parallel and following it to the Rio Grande del Norte. It gives Texas Ten Millions of Dollars for her territorial claims waived. It organizes New Mexico without the Wilmot Proviso, and without any consideration for waiving it. It *does not* admit California into the Union, either with her Constitutional boundaries or otherwise.

SABBATH, Sept. 7.

The House of Representatives did a hard day's work on Sabbath. The California Admission Bill and the Utah Territorial Organization bill were both passed through all stages, just as they came from the Senate, and now only await the President's signature to render them laws of the land. California passed by the decisive vote of 150 to 57, and Utah by 97 to 85. A motion to affix the Wilmot Proviso to the latter was defeated by 78 to 69. By the provisions of these Bills, all the Territory acquired by the United States from Mexico lying westward of New Mexico as aforesaid, and East of California, is organized into another Territory under the appellation of Utah. (This Territory includes the Salt Lake region, or Great Central Basin of our Continent, in which the Mormons have set up their Ebenezer.) California is admitted into the Union as a State, with her chosen Boundaries and her Free Constitution; so that her two Senators and two Members already chosen may take their seats forthwith. The Territories of New Mexico and Utah are to be admitted into the Union as States, with or without Slavery as their People shall decide.

Three Days Later from Europe.

By the steamship Hibernia, from Liverpool, European news three days later has been received.

The Gorham dispute still rages. The power of the Crown to interfere in things spiritual, is now boldly disputed.

The crops in Ireland are said to be abundant, and the potato blight, it is believed, will be less general than was anticipated.

The Catholic Clergy of Ireland have commenced holding a National Synod, which is the first since the time of the Reformation.

An iron roof, 400 feet long and 100 wide, fell at one of the London Railway stations. Fortunately only one person was killed.

France looks stormy. The President has been turned out of a ball-room at Briançon; the room had to be cleared at the point of the bayonet.

The Holsteiners have dislodged the Danish out-posts at Kropp, and their whole army has left Rensburg and advanced in the direction of the Danish position.

Affairs in Germany are becoming more and more complicated. Several heavy failures are reported at Hamburg.

Mr. Circuit, a farmer at East Ham, has at the present time upwards of 600 people—men, boys, and women—employed in pulling, carting, and peeling onions for pickling, and they will be thus engaged for two months. He pays wages to the amount of £200 weekly, and the cost of each acre of onions averages £200.

On Sunday, Wombwell's rhinoceros died at Paisley, after a week's illness. It cost £1,000, but the carcase will be purchased for the Edinburgh Museum.

The cholera has been making some fearful ravages in Brunswick, since the month of June. According to official reports, as many as 800 persons have died.

All churchyards in London are to be closed forever on the 1st of July, 1851, when burials are to take place in the suburban cemeteries.

At the late sale of the King of Holland's pictures, two portraits by Vandyke were purchased by the Marquis of Hertford for £5,800.

A vessel arrived at London from New York has brought the large number of 112 cases of shoes, of American manufacture, as a portion of her cargo.

Some of the growers of strawberries for the London market, have as many as 25 acres of land planted with the fruit.

The number of cigars consumed in Austria, in 1841, was 9,700,000; and in 1849 no less than 59,000,000.

Several bales of carpets have arrived in London from China, being the production of that empire.

Twelve Days Later from California.

The steamship Empire City, from Chagres, with twelve days later news from California, arrived at New York on Fifth-day last, September 5.

The steamship Panama arrived at Panama from San Francisco on the evening of August 21st, bringing $2,300,000 in gold dust, and about 240 passengers. The Panama left Acapulco Aug 16; on the 17th the Cholera broke out among the passengers with sudden and most terrible violence. The following are the names of some of those who died before reaching Panama:—John McLanchy, of Plymouth Co. Ohio, aged 34 years; Norman Comerie, of Johnstown, N. Y., aged 24 years; Joseph Dale, of Philadelphia, (late of Lima); G. W. Sutton, of Madison Co. N. Y., aged 35; Joseph Ridgley, of Baltimore, aged 27; Capt. Ashby, of Mystic, Conn.; Capt. J. P. Manchester, of Martha's Vineyard; Capt. Robinson, of Buffalo, and about 40 others, whose names were not ascertained.

The news from the mines is good; the yields of gold are daily increasing as the waters recede. Extensive dams and trenches have been made in several parts for the purpose of turning the streams. An anticipation, shared in by most of the miners, is that when the waters suside there will be found an abundance of dust.

Since the sailing of the last steamer, the condition of the overland emigration has taken strong hold of public attention. The immense crowd who are coming to California by the route of the plains is beyond the capacity of that region to sustain their teams, and toward the latter end of the journey, when within about 300 miles of the Pacific side, about the sink of Mary's River, the teams have given out, and there will be an utter inability on the part of thousands to pass the Sierra Nevada, unless assisted from the California side, which is to be done.

Another great object of public interest has been the great number of murders and assassinations which have lately taken place in the San Joaquin mines, most of which have been traced to the foreigners of Spanish descent, and but one opinion is expressed, viz: that they *shall* and *must* quit the country, or abide, perhaps, extreme consequences. Meetings have been held to that effect, and some of the first citizens of the country are appointed to see the undertaking carried into effect.

A settlement has been formed at the eastern side of the Sierra Nevada, in the upper end of Carson Valley, by the Mormons, and from its agricultural capacities is likely to flourish, although the gold on that side has not been found in great abundance. A permanent settlement there will be of great importance to future emigration overland.

Runaway Slaves.

There was a tolerably pretty race in some of our streets yesterday morning, says the Washington Republic, between two handcuffed negroes and sundry other folks, the history of which we will relate.

Two negro men, belonging to Hon. Mr. Colcock, of South Carolina, whom he had brought from his home to wait upon himself and family in this city, made their escape from him two or three months ago; and, after diligent search, were found, a few weeks since, where they had been secreted by the servants of R. S. Coxe, Esq., in the manner described at that time. They were then placed in the jail for safe-keeping, where Mr. Colcock and a young gentleman (his nephew, we believe, who was about to depart for the South) took them from the custody of the jailor and started toward the southern mailboat. Two hacks were employed for the purpose, in the first of which the gentlemen rode, and in the other the negroes, who were handcuffed together. On the Avenue, near Ninth-st., the hack stopped, and Mr. Colcock and his friend went into a store to purchase another pair of handcuffs, for the securing their charge: the hack in which the negroes rode taking position outside of the other. This looked like a chance for escape, and the door of the hack was soon open, and the negroes gone! In a moment the alarm was given, but never did darkies scamper so swiftly! The two gentlemen pursued, the hue and cry was raised, and everybody joined in the race, though few new why. The handcuffs were not observed, and it was wondered by many how close the contest was! At length the younger of the principal pursuers was gaining close upon the fugitives, when one of them lifted a stone or brickbat, and would have leveled him to the earth, had not some other person done the like for him at that moment. In an instant the brace of darkies were surrounded, and what appeared strange was the coincidence of several slavedealers being among the crowd assembled. One of these, with true tact, made some remarks about getting rid of trouble, but Mr. Colcock replied emphatically, that $5,000 would not buy either of them. They were forthwith returned to the jail, to wait a more auspicious starting. On their arrival here one of the officers spoke to them of the folly of their efforts, when the fellow who had attempted to throw the stone remarked: "I have but once to die, and I'd sooner take the chance for it now than go home." What is strange is, that during all this fellow's life, prior to his present adventurous career, he was one of the most timid and amiable servants that ever lived. We understand they were both approved family servants, and great reliance was placed upon their fidelity.

About the time of the absconding of these slaves, two females of like character eloped, neither of whom has been regained. It is said that one of them, who was a very bright color, departed in the cars as a white lady, through the aid of a veil, and probably in charge of a white escort.

MAIL ROBBERY IN OHIO.—Gen. O. Hinton, a man hitherto considered a respectable character, and Agent for the "Ohio Stage Company," has been arrested at Cleveland on a charge of robbing the mails of some $17,000. The mode of his operations, according to the Plain Dealer, is as follows: He has been in the habit of traveling to and fro in the stages, professing always to be on business for the Company, and consequently a privileged character among the mail bags. He was suspected some time since, as several robberies took place when he was known to be on board. With an eye on him, the word was "passed along the line," and decoy packages, with money marked, were put into the mail on purpose to be stolen out. Whenever it was known that the General was about to travel, he was sure to be accompanied with one of these packages in the mail. If it passed on to its destination unmolested, its wrapper was changed and sent in another direction. At last the bait took. He was arrested in Cincinnati, and large quantities of the marked money contained in these packages found on his person. He was examined and bound over under a ten thousand dollar bond. He escaped from his keeper, however, and was still at large on the 29th. A reward of $1000 is offered for his recapture.

The United States have had *six* Presidents in little more than *nine* years. Counting from the 1st March, 1841, at which time Van Buren was President, there have been Van Buren, Harrison, Tyler, Polk, Taylor and Fillmore. The youngest of these Presidents at the time of his inauguration was Mr. Polk, who was then 49 years and 4 months, old and the next youngest Mr. Fillmore, who is at present 50 years and 6 months old.

JENNY LIND'S APARTMENTS.—Some of the daily papers publish column after column of matter relating to even the most unimportant movements of the Swedish Nightingale. One of them gives the following account of her rooms at the Irving House:—

"Her suite of rooms, consisting of a parlor, a drawing room, a dining room, and two bedrooms, were fitted up in magnificent style for her arrival, the furniture and paintings in them being valued at $7,000. In her drawing room, the furniture is all of the finest carved solid rosewood, covered with yellow and gold satin damask, the curtains of the same material, with fine real thread lace underneath. The tables of rosewood, marble, and Papier Mache richly inlaid with pearl. One of Boardman & Gray's Dolce Campana pianos is also in the apartment. Her chamber is no less gorgeously finished, the bedstead being covered with a canopy of the finest lace, and the coverlid of the most splendid purple satin, beautifully embroidered, and with a lace border."

EDUCATIONAL FUND IN WISCONSIN.—A correspondent of the N. Y. Tribune, who was recently at Janesville, Wisconsin, says:

"At this town I saw the Treasurer and Secretary of State, who, with the Attorney General, are the Commissioners of the University and Common School Lands, and who are now disposing of the lands at auction and by private entry, for the benefit of that fund. It is the crowning act of this young and vigorous State, that she has appropriated one section, or 640 acres, in every town in the State, for the purposes of education. These lands cannot be sold for less than the appraisal, which will range from $1 to $20 per acre. When all these lands are sold a most princely income will be realized, probably larger than any of the States of this Union. The lands are sold on a credit of ten years with 10 per cent. down and annual interest; and the amount so raised is immediately loaned in the County from which it is received. More than 1,200 acres were sold in Rock County, in three days, at an average of about $5 per acre."

BROWN UNIVERSITY.—The Providence Journal is informed by the Committee of the Corporation, that the proposed changes in the modes of instruction in Brown University will be made immediately; and that the system indicated in the report to the Corporation, will go into effect at the commencement of the ensuing collegiate year.

SUMMARY.

The Washington correspondent of the Philadelphia Bulletin says he has reliable information that the Governor of Texas, before convening the Texas Legislature, corresponded with the Executives of certain Southern States, soliciting aid against the General Government, and that it was secretly guarantied by the Governors of South Carolina, Mississippi, Georgia, and Florida. Those of Virginia, Alabama, Louisiana, and other States, refused, by letter, to countenance the project.

The Rochester Advertiser says that Romanta Hart, of Brighton, in Monroe county, raised from three acres one hundred and eighty-one bushels of wheat, by measure, being sixty and one-third bushels to the acre. The wheat was of a superior quality, and would probably overrun the usual weight—60 lbs. to the bushel. Brighton places old Monroe at the head in raising wheat.

Governor Hubbard, of Maine, has appointed three Commissioners for the purpose of establishing a reform school or house of correction. They are authorized to select a site, to obtain plans and estimates, and to make contracts for the necessary buildings. They are also directed and empowered to prepare a law for the establishment of the institution, and to devise a system for its government.

We understand that as one of the Central New Jersey Railroad trains was crossing the track of the New Jersey Railroad at Elizabethtown, the train of the latter came in contact with the former, crushing the hindmost car to pieces. Fortunately it did not contain a single passenger.

Havana was visited by a hurricane on the 22d of August; it blew with great violence, and did a great deal of damage to the shipping. All the vessels of war dragged their anchors about the harbor; many beautiful trees were injured, and the banana and plantain trees were almost all destroyed.

Mr. Edmund Lafayette of France, came passenger by the Atlantic, and has since attended the State Agricultural Fair at Albany. He is a grandson of General La Fayette and of the Count de Tracy. He, his brother Oscar, and his father George Washington La Fayette, were all at the same time Republican Members of the Chamber of Deputies.

Ferdinand Lasteyrie, who also came passenger in the Atlantic, is at present a Member of the National Assembly. He is accompanied by his wife, an accomplished American lady, niece of Gov. Seabrook of South Carolina, one of the most distinguished families in the South.

Capt. Williams, of the schr. Celerity, of New York, was recently arrested at Richmond, Va., for concealing slaves on board his vessel, was examined and remanded for trial in King William County. The impression is that he unwittingly involved himself.

On Friday night, Aug. 31st, a terrific gale sprang up on Lake Michigan, which continued during Saturday, causing great damage to shipping, &c. The gale was accompanied by heavy rain, nearly flooding the whole country of northern Illinois and Wisconsin.

The Ocala (Fla.) Argus of Aug. 10, says that a white boy was recently stolen by the Indians from the lower part of that country. The lad had been sent for a branding iron. The horse which he rode returned that night with the boy's suspenders braided in his mane. Investigation proved the vicinity of Indians. The Argus says that much excitement prevails. Families are again breaking up.

A writer in the Watertown Journal, [Jeff. Co., N. Y.] notices the ravages of a worm which is destroying all the Black Ash timber in that country. They spin as much web as to envelop the whole tree like a net, and they have already consumed every leaf of this kind of timber.

JENNY LIND'S FIRST CONCERT in America is fixed for the evening of Sept. 11, at Castle Garden, New York. The tickets for it were sold at auction on the previous Sabbath. The first ticket brought $225; the second $25; and so down to $5. 1,400 tickets were disposed of at an average of about $6,50.

The packet ship Star of the West, Capt. A. B. Lowber, arrived at Liverpool in 16 days. When three days out she was only 160 miles from New-York, consequently nearly the whole distance was accomplished in *thirteen* days.

E. Collier, the Cashier of the Havre de Grace Bank, has been committed to Belair Prison. The President, and all the Maryland Directors, are under arrest. The assets are not worth $5, with $90,000 liabilities.

There is a little baby out West, whose arm at the elbow can be encircled by a lady's ring. It is three months old, and weighs 1 2 3 pounds.

It is stated that the wheat crop of the United States, this year, will be the largest ever harvested. The effect of the abundance is already felt in the decline of flour.

Bishop Bascomb is considered dangerously ill, there being doubts entertained by his physicians whether he can possibly recover.

The two-hundred dollar prize offered by P. T. Barnum for the best song to be sung by Mdlle. Jenny Lind as a greeting to America, has been awarded to Bayard Taylor.

One night last week there was a fire in the hat store of W. H. Beebe & Co., Broadway, N. Y., which did damage to the amount of some $15,000.

New York Markets—September 9, 1850.

Ashes—Pots $6 19 a 6 25; Pearls 6 00.

Flour and Meal—The market for Flour is easy, although fresh State and the low grades are in good demand; new State and Western sells at 4 44 a 4 69½; pure Genesee 5 00 a 5 12. Rye Flour 2 87 a 2 94. Jersey Meal 3 10.

Grain—Wheat is in fair request at 90 a 1 00 for Ohio, 1 10 for Genesee. Rye 71 a 72c. Oats 41 a 44c. for Northern, 35 a 40c. for Jersey. A lot of new Barley refused 95c., held at 1 00.

Provisions—Pork, 8 12 a 8 25 for prime, 10 12 a 10 25 for mess. Beef, 5 00 a 5 50 for prime, 7 50 a 10 00 for mess. Butter 9 a 12c. for Ohio, 9 a 15½c. for State. Cheese 4 a 6½c.

Hay—Is 50 a 56c., which is a little better.

Feathers—22 a 32c. for inferior and good.

Wool—Not active. A lot of mixed Illinois brought 36c. No. 1 country pulled is selling at 40 a 41c.

MARRIED.

In Petersburg, N. Y., July 27th, by Eld. Jas. Summerbell, Mr. SYLVESTER SLOW, of New Lebanon, to Mrs. OLIVE RHODES, of Berlin.

In Petersburg, on the 31st of Aug., by Eld. Jas. Summerbell, Mr. JAMES F. GREENMAN to Miss ELLEN SATTERLEE, both of Berlin.

Aug. 20th, by Eld. Samuel Davison, Mr. JOSHUA WHEELER, of Farmington, Ill., to Miss MARIA REYNOLDS, late of England.

In Plainfield, N. Y., Sept. 3d, by Eld. W. B. Maxson, Mr. D. DELOS WELLS, of DeRuyter, to Miss ARMINDA BEVIN, of Plainfield.

DIED.

August 8th, Mrs. BETSEY COON, consort of Aaron Coon, of Petersburg, Rensselaer Co., N. Y. Sister Coon was, we trust, in life and death, *a Christian*. Among us she was a steady light—a light which only ceased to shine here, when the lamp of life expired, to appear with a more effulgent brightness in that promised rest where sickness and old age are unknown. She had been many years in feeble health, and for the last few years she has been entirely deprived of the privilege of assembling with the disciples of her Master in the sanctuary. In her death the church and the cause of truth have lost a friend. She endured her sickness with fortitude and patience, until, in her 68th year, she fell asleep in Christ. Sister Coon was a native of Westerly, R. I., and in early life settled in this country, and joined the Church at Berlin. Afterward, when the Church at Petersburg was organized, she removed her membership to that Church, from which she is now removed in hope of a membership in the church in heaven. May we meet her there. J. S.

In Alfred, N. Y., July 14, 1850, of a lingering illness, ABIGAIL SHAW, daughter of Phineas K. and Malissa Shaw, in the 13th year of her age. She gave evidence to her friends of having been born again, and of resignation to the will of God.

In Alfred, July 26th, JANE E., daughter of David S. and Sarah Monroe, aged 4 months and 9 days.

In Alfred, August 10th, of dysentery, HANNAH HALL, wife of Bennajah Hall, in the 43d year of her age. She had for a number of years been a member of the 2d Seventh-day Baptist Church of Alfred, and died in a state of reconciliation to the will of God.

In Alfred, August 31st, at the residence of her brother, Bennajah Hall, Miss EUNICE HALL, in the 60th year of her age. She was formerly a member of the Seventh-day Baptist Church in Berlin, but of late a member of the 2d Seventh-day Baptist Church in Alfred. The day before she died, she said that she did not wish to recover, but rejoiced in the hope of eternal life beyond the grave.

In Alfred, August 21st, JULIA ALIDA, daughter of Paul M. and Mary Ann Vincent, aged 18 months and 1 day.

In Wirt, Allegany Co., N. Y., on the 19th of August, GUILFORD DUDLEY, only and very promising son of Alanson and Mary L. Kenyon, aged 5 years, 8 months, 17 days. Also, on the 21st of August, HELEN A. KENYON, daughter of the above-named, aged 1 year, 1 month, 19 days. "They were beautiful and very lovely in their lives, and in their deaths were not divided."

In Hopkinton, R. I., Aug. 28th, ELIZABETH MARIA, infant daughter of Josiah W. and Tacy Langworthy.

At Corning, Steuben Co., N. Y., August 28th, ZERVIAH L., youngest daughter of I. P. Lewis, of Sangerfield, and wife of Joseph S. Mabbett, in the 29th year of her age.

At the Columbia School, Arkansas, Aug. 11th, of congestive fever, GEORGE HENRY MAXSON, aged three years and twenty-nine days; also, near the same place, at the house of Mr. J. M. Craig, of the same disorder, SARAH LAVANTIA MAXSON, aged five years, eight months, and five days; only children of Geo. P. and Mercia M. Maxson.

In Leonardsville, N. Y., on the 4th inst., SAMUEL ADELBERT, son of Samuel and Almira Brand, aged eight months and six days.

LETTERS.

Wm. M. Fahnestock, J. W. Morton, H. Densmore, L. M. Cottrell, W. B. Maxson, G. P. Maxson, G. H. Babcock, S. S. Griswold, I. C. Sibley, A. B. Burdick, O. Snowberger, S. P. Stillman, J. M. Allen, H. W. Stillman, C. Potter, H. G. Hawley, J. Spencer, C. D. Langworthy (C. S. is right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

H. W. Benjamin,	Alfred,	$2 00	to vol. 6	No. 52
John Langworthy,	"	2 00	" 7	" 52
Nathan Lanphear,	"	2 00	" 7	" 52
Elijah Lewis,	"	2 00	" 7	" 52
J. B. Langworthy,	"	2 00	" 7	" 52
F. Hamilton,	"	2 00	" 7	" 52
Silas Stillman,	"	2 00	" 7	" 52
P. C. Stillman,	"	2 00	" 7	" 52
Thomas Williams,	"	2 00	" 7	" 52
D. S. Monroe,	"	2 00	" 8	" 10
Rial Wescot,	"	2 00	" 8	" 10
J. R. Shaw,	"	2 00	" 8	" 10
Cath. Sisson,	Leonardsville,	2 00	" 7	" 52
M. & E. Hawley,	Broadalbin,	2 00	" 7	" 52
Job Spencer,	Corning,	3 00	" 7	" 52
Roswell Clark,	Adams Center,	2 00	" 8	" 12
Joseph Hull,	Adams,	2 00	" 7	" 52
B. P. Bentley,	Westerly, R. I.	2 00	" 7	" 52
Geo. C. Lanphear,	"	2 00	" 7	" 52
E. D. Barker,	"	2 00	" 7	" 52
S. A. Champlin,	"	2 00	" 7	" 52
J. D. Langworthy,	"	2 00	" 7	" 52
J. Wheeler,	Farmington, Ill.	2 00	" 7	" 52
Erastus Clark,	Indian Creek, Mich.	1 00	" 7	" 36

BENEDICT W. ROGERS, Treasurer.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

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Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

Littell's Living Age—No. 330—12 1-2 Cents.

CONTENTS:

1. Madame de Pompadour.—Fraser's Mag.
2. The Shadow.—Ladies' Companion.
3. Scenes in Emigrant Vessels.—Morning Chron.
4. The Heirs of Gauntry, Chaps. 2, 3.—Fraser's Mag.
5. The Prelude, or Growth of a Poet's Mind.—Exam.
6. The Imprisoned Lady.—Ladies' Companion.
7. Maurice Tiernay, Chaps. 9, 10.—Dublin University Magazine.
8. The Battle of Idstedt.—Examiner.
9. Royal Allowances.—Spectator.

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Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, ALBANY, August 15, 1850. To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment. Sept5—te

Miscellaneous.

Three Celebrated Women.

Grace Greenwood writes from Washington to the Philadelphia Post:—

"I have met here three most remarkable and distinguished women—Miss Dix, Miss Bremer, and Mademoiselle Jagello, the heroine of Hungary. Of these, knowing you would like to hear, I will say all that I may with propriety, and in the space and brief time that remains to me to-day.

"Dorothea Dix, that good genius, that ministering angel to the criminal and maniac, the outcast of earth and the stricken of God—is, as you would suppose, a woman of most noble and prepossessing appearance. She is fair and slight, and looks but ill adapted physically for the life of self-sacrifice, endurance, and almost superhuman exertion to which she has consecrated herself. But her eye, though calm and mild and full of soft persuasion, also reveals the strength of a great soul—the wondrous magnetic power of a deep inward life. She has a gentle, even-toned voice, and her manners are simple and winning, yet dignified and womanly.

"Frederika Bremer is the most natural and individual character I have ever known. She is like no one in the wide world, I believe. There is in her nature all the charming varieties we find in the admirable women of her novels, and her transparent manner, her frank, earnest, and lively conversation reveal all to you when you come to know her. I think I never saw so warm and large, so sensitive and sympathetic a heart as hers. Phrenologists say that her head shows a remarkable development of benevolence and of all the kindly and affectionate organs. A most harmonious working together of heart, brain, and soul, does her life of goodness, power, beauty, and *usefulness* present.

"Apollonia Jagello is a striking but a fascinating and apparently a very loveable woman. She is quite handsome, and though not of commanding hight, with a symmetrical figure. She has much vivacity, and a certain childlike naturalness of manner altogether charming. But the mold of her fine lips indicates great firmness, and the fire of freedom and indomitable courage lightens out of her full dark eye."

Last Hours of Randolph.

In the spring of 1833, it was very evident to Randolph's friends that his days were numbered. Indeed, he had himself given up nearly all hopes of recovery, and yet he still talked of another voyage to England; but when he reached Philadelphia his strength completely failed him, and he sent for the late Dr. Parish, a physician in whom he had implicit confidence, and who was also his personal friend.

The Dr., finding him grow weaker and weaker, and not wishing to have the whole responsibility of attending him himself, suggested the propriety of calling in another physician. To this Mr. Randolph objected, saying:

"In a multitude of counsellors there is not *always* wisdom, but *sometimes* confusion; and, sir, the patient may die while the doctors are looking at each other."

In the course of the morning, Dr. Parish requested Randolph to permit him to go away for an hour or two, to visit some of his other patients. Randolph objected, and turning to his faithful man John, he said:

"John, do not let the Dr. leave me; I cannot spare him."

After a short time he added: "John, did you understand me?"

John replied, "Oh yes, master; I have locked the door and put the key in my pocket."

This prompt attention to his orders brought forth a smile of approbation, especially when Dr. Parish very good-humoredly and kindly seated himself at the bed-side, and made no further effort to get away.

Some time later in the day, Randolph turned towards the doctor, and said:

"I wish you to remember, sir, that I confirm all that I have done in emancipating my slaves, for whom I have made provision."

Dr. Parish expressed sincere gratification at hearing his declaration, but expressed a wish to call in some other witness, who might afterwards share with him the responsibility of making it public after his decease. Randolph then assured him that he had already mentioned it to others. The next day, however, in the presence of another gentleman, he again said:

"I confirm all that I have done respecting the freedom of my slaves, and making provision for them," adding emphatically, "and especially for this man!" laying his hand on the shoulder of his faithful John.

Finding himself growing weaker, and believing his end to be approaching, he called to John and desired him to bring his father's broach or shirt-pin, and place it in the bosom of his shirt, which was done, and evidently gave him pleasure. During the morning, he said to Dr. Parish:

"I am afraid, sir, you don't understand exactly about my slaves?"

The Dr. replied, that he believed he understood him fully.

"No sir," said Randolph, "you do not quite comprehend the case; for, according to our Virginia laws, you must not leave me until I die, or my declaration may lose its force, as you could not prove that I had not subsequently made a counter declaration."

Whilst the doctor was reading for Randolph, the word '*impetus*' occurred. Dr. Parish pronounced it 'im*pe*tus,' laying the accent on the second syllable. Randolph, weak and dying as he was, immediately interrupted him with—

"Wrong, doctor; *im*petus if you please."

Shortly afterwards, while reading a chapter in the Bible, he read the word 'omni*po*tent;' accenting on the third syllable, Randolph exclaimed:

"Wrong again, doctor; 'om*ni*potent' is the word."

Randolph lay very quiet for some time, and then repeated the word 'remorse!' with great emphasis. Turning to Dr. Parish, he added solemnly:

"Bring me a dictionary, doctor; *you* do not understand the word; *you* cannot comprehend its full meaning."

There was no dictionary in the room, and he then requested Dr. Parish to write it down on paper. No paper being at hand, the doctor asked him if he should write the word on his (Randolph's) old cards, which lay on a table, to which he replied:

"Nothing more proper, sir."

When this was done, Randolph looked at it, and after a pause desired his man John to draw a line —— under the word. When this was finished, Dr. Parish not knowing what he meant, or what Randolph wished to be done with it, asked him if he should put the card in his pocket; to which he simply assented, without any further directions.

After Dr. Parish had finished reading the Bible to him, he said:

"I have looked to the Lord Jesus for mercy, and have hope, sir."

Next day he gradually grew weaker and weaker, until death at length released him from his sufferings.

Thus died John Randolph of Roanoke, and it may truly be said that Virginia lost in him one of her most faithful children and brightest ornaments. That he had his faults and his failings, his best friends will admit, but they who knew the nature of his physical sufferings, were ever willing to cast the mantle of charity over those weaknesses of human nature. No matter what difference of opinion there may be as to the erratic nature of his political course, there can be none as to his extraordinary talents. Friends and foes alike bear witness to the charms of his eloquence and the potency of his satire. In conversational powers he was surpassed by none, and rarely equalled by any of his cotemporaries. He had a memory of adamant, and a classical taste for the beauties of English literature. Quotations were at his command and almost invariably aptly applied.

Those who have heard his fascinating eloquence in the Senate or in the parlor, can never forget him.

Singular Vegetable Phenomenon.

The Knoxville (Tennesee) Register gives the following account of a singular and perhaps important vegetable phenomenon:

"About this time last year the cane upon several islands in the rivers of East Tennesee was discovered to be producing small grains, which very much resembled rye, both as to size and shape. It grew in heads, and was covered with chaff, like that of wheat. The production was then considered remarkable, and so unusual that not even 'the oldest inhabitant' had ever seen any thing of the kind. The conjectures respecting the cause of the appearance of this unusual grain were very numerous—many persons (and some of them skilled in botanic learning,) supposed that the cane had by some means been inoculated with wheat.

"This year we are told that the cane throughout East Tennesee is bearing, in almost incredible quantities, the same grain. At some places it would not be difficult to collect as much as twenty-five or thirty bushels per acre. Some persons owning cane lands have already gathered large quantities of the grain, which they find makes a flour equal in appearance to that of wheat, and equally as palatable when cooked in the form of cakes, &c. Hogs and fowl eat the grain as it falls from the cane, with the same greediness that they devour any other small grain. Another remarkable feature about the matter is, that so soon as the grain begins to mature the cane begins to die, and the indications now are that all the cane in East Tennesee will die out this season.

"It has been suggested to us that the farmers, by collecting this seed, might sow it upon their wood-lands, and thus have excellent cane pastures for their stock, as their can be little doubt but that the grain will germinate, especially in moist lands."

Education in the several States.

[Reports at the recent National Educational Convention.]

Louisiana has but recently organized a system of Common Schools. For a long time the efforts of the State were directed to the supporting of Colleges, of which three have been founded, but after the expenditure of much money and trouble, all the colleges have in a great degree failed. The first effort to establish Common Schools was made in New Orleans in 1841. Means were devised for their support, and in the Second Municipality of that city, in that year, there were 75 scholars in the schools. In the same Municipality now there are 3,000 scholars in the schools. In the First Municipality Schools there are now 1,300 scholars. Throughout the State, the example set by New Orleans has been productive of much good. The State, by its Constitution, adopted in 1845, provided for the establishment of a system of Common Schools, and directed the establishment of a University in New Orleans, to be supported by the State. Public Schools have been commenced throughout the State, and the Superintendent is actively engaged in thoroughly organizing them.

Massachusetts.—This State compels every town and city in her borders to educate its children. The State has no Superintendents, but has local Committees, and a Board of Education, the latter of which elect a Secretary, with a salary of $2,000 per annum, who exercises a supervisory care over the system. A poll is levied for its support, and officers are appointed whose duty it is to go from town to town and awaken an interest in education. Three Normal Schools are in existence there. The American Institute of Instruction, which receives an annual appropriation of $100 from the State, was established twenty-one years ago in Boston, and has published twenty-one volumes of its transactions. It is composed of the friends of Education throughout the Union. There is also a State Teachers' Association, to which the State gives yearly $150, and also $50 to the County Associations of Teachers.

Michigan.—During the past year much progress has been made, and much interest awakened by the Convention which met in Philadelphia last year. Education has been very much advanced in Michigan by the labors of that body. A building for a Normal School is in course of erection. There are about 50,000 children in the State who do not go to school.

New Hampshire.—The Schools in this State are entirely free, being supported by taxation on property. The office of State Superintendent has been abolished, and ten County Superintendents substituted.

New Jersey.—The School law of this State allows the towns and districts to appropriate a very restricted amount for the support of Schools. This amount is insufficient in many districts, some of which have petitioned the Legislature and received special charters, allowing them to appropriate a larger amount. In Burlington there is a Free School containing 300 scholars, which is supported by the revenue arising from an island in the Delaware River, left for that purpose 100 years ago.

New York.—Schools are not entirely free in this State, but great efforts have been made to have them so. The principle has once been endorsed by the people of the State, but has been referred to them again for a formal vote. Conventions have been held on the subject, and a deep interest is excited.

Land Monopoly.

BY REV. DR. L. BEECHER.

Hitherto the majority of mankind, who have tilled the earth, have been slaves or tenants. The soil has been owned by kings, and the military chieftains and nobles, and by them rented to landlords, and by these to still smaller dealers, and by these again it is divided and sub-divided, until the majority, who have paid the rent, sustained by the sweat of their brow, not only their own families, but three or four degrees of society above them; while they themselves have been crushed beneath the weight, and lived on the borders of starvation; the sickness of a week, and often of a single day, rendering them paupers.

The same monopoly of the soil has sent another large class of the community into manufacturing establishments, to work out their days in ignorance and hopeless poverty; and another to the army and navy, where honor and wealth await the few, and ignorance and an early grave the many.

The consequence of excluding such numbers from the position of healthful cultivators of the soil, has been ignorance, reckless indifference, turbulence and crime. Tortured by their oppressions and unrestrained by moral principle, they have been prepared for desperate deeds. Such a state of society cannot be made happy; the evil is radical, and can only be remedied by giving a new direction to the physical, moral and intellectual energies of men. We might as well band with iron the trees of the forest, and expect their expansion, or throw upon them in stinted measure the light and rain of heaven, and expect their luxuriant growth, as to cramp the mind by unequal institutions, and expect the development of its resources, in a happy state of society. Room for action must be afforded, and light must be poured upon the understanding, and motive pressed upon the heart. But, to accomplish this, the earth must be owned by those who till it.

This will give activity to industry, vigor to the body, tone to the mind, and by the attendant blessings of heaven religion to the heart. From agriculture, stimulated by personal rights, will result commerce, science, arts, liberty and independence.

The attraction of gravity is the great principle of motion in the maternal world, and the possession of the earth in fee simple by the cultivator, is the great principle of action in the moral world. Nearly all the political evils which have afflicted mankind have resulted from the unrighteous monopoly of the earth; and the predicted renovation can never be accomplished, until this monopoly shall have passed away, and the earth is extensively tilled by the independent owners of the soil.

Cure for a Foundered Horse.

Some three years since, I had the misfortune to founder a valuable horse. It was a corn founder of the worst kind—so much so that he could not take a step. Having had but little experience in horse flesh, I called on some neighbors, and they pronounced him incurable, and advised me to knock him in the head, as the speediest cure. I could not bear the thought of giving up so valuable and faithful an animal, and as a last resource, I applied to my "Book Farming." In an old number of the American Farmer, I found the following recipe for foundered horses, and although my faith was weak, I immediately applied the remedy with entire success:

"Have a tub of water, as near boiling hot as possible, and commence bathing his legs, beginning at the fetlock and going upwards. Care must be taken to begin at the fetlock and go up, for if the hot water is applied above it the hair will be taken off. When the leg which is foundered has been well bathed, wrap it in woolen blankets, and tie the blanket on carefully, and then saturate the blanket with hot water, beginning at the bottom and going up. Repeat the hot water once in two hours, until the swelling begins to go down. Give the horse a purge of sage tea, molasses and melted lard, say a pint of each; and should it be a bad case, bleed him in the neck."

As mine was a bad one, I followed all directions implicitly, notwithstanding the oft repeated assertions of the man that applied the water, that the hair would all be taken off. I had the satisfaction to see my horse speedily recover, and in a few days be ready for service again. This invaluable remedy, I might have never given to the public, had not the same horse again been foundered and again been cured by the same simple remedy.

Last Sunday morning I went into the stable, and found my horse foundered in his hind legs. He was in great pain, refused his food, and could scarcely move. I immediately drenched him with sage tea, molasses and lard, and applied the blankets and hot water; kept the blankets on all day Sunday, occasionally wetting them with hot water. Monday the horse was in fine order, with a good appetite, and at work in the harness. But for the American Farmer I should have lost my horse.

Butternut Sugar.

Knowing that our common butternut tree yields, upon being wounded, a considerable amount of sap, I was led to make a trial of it to ascertain whether a sufficient amount of saccharine matter was afforded to make it an object worthy of the farmer's notice. I accordingly tapped several trees that stood in an open field, from each of which I procured about four gallons of sap, which on being evaporated, yielded five ounces to the gallon of grained sugar. This sugar had a peculiar honey-like flavor, and would make better molesses than any other kind with which I am acquainted. It was observed that as it evaporated, it had a tendency to form into flakes of transparent jelley, which would render it necessary to be strained and clarified while it was very dilute.

This sugar does not partake of the medicinal properties of bark. It will be seen that the sap of the butternut yields about twice the amount of sugar that is afforded by the sugar maple, and the quality would be by most persons considered superior. In making sweet-meats and preserves, it would be by most housewives preferred to any other sugar. The experiment was undertaken too late to ascertain the amount of sap which one tree will yield; but I think it would be quite equal to that of the maple, of the same size, and growing in the same soil and situation.

The saccharine properties of the sap of this tree are common to the whole tribe of walnut, although they must differ considerably in the relative amounts in each species.

[American Agriculturist.

A Spy of the Revolution.

In the year 1776, when Gov. George Clinton resided in Albany, there came a stranger to his house, one cold winter's morning, soon after the family had breakfasted. He was welcomed by the household, and hospitably entertained. A breakfast was ordered, and the Governor, with his wife and daughter, who were sitting before the fire, employed in knitting, entered into conversation with him about the affairs of the country, which naturally led to the inquiry, what was his occupation? The caution and hesitancy with which the stranger replied, aroused the keen-sighted Clinton. He communicated his suspicion to his wife and daughter, who closely watched his every word and action. Unconscious of this, but finding that he had fallen among enemies, the stranger was seen to take something from his pocket and swallow it. Madam Clinton, with the ready tact of a woman of those troublesome times, went quietly into the kitchen, ordered hot coffee to be immediately prepared, and added to it a strong dose of tartar emetic. The stranger, delighted with the smoking beverage, partook freely of it, and Madam Clinton soon had the satisfaction of seeing it produce the desired effect. True to scripture, "out of his own *mouth* he was condemned;" a silver bullet appeared, which, upon examination, was unscrewed, and found to contain an important dispatch to Burgoyne. The spy was tried, convicted, and executed. The bullet is still preserved in the family.

An Ojibbeway Missionary.

During the sitting of the House of Commons on Saturday, a stranger was observed below the bar, to whom several members paid marked attention. On inquiry, we were informed it was the Rev. George Copway, otherwise Kah-ge-ga Gah Bowh, an American chieftain, who has visited England on his way to attend the Peace Congress at Frankfort. Twelve years ago he was the chief of a tribe of Ojibbeways, and a hunter in the woods; but having visited Illinois during the year 1838 and 1839, he was educated at the expense of some benevolent persons, and baptized, when he returned to his nation, determined to labor for the elevation of the Indian people. Having devised a scheme with that object, he is now seeking the means of carrying it out, and hopes to raise funds in Europe for the purpose. His project is, that the Indians of the northwest, consisting of about 100,000 souls, shall be granted for ever about 150 square miles of territory, between the falls of St. Anthony and the west of Minnesota, and by giving them a permanent settlement in this land, induce them to become farmers, and learn the arts of peace and civilization; and it is understood the American government is favorable to the scheme. He is a person of a commanding presence, and speaks the English language fluently. During his stay at Liverpool, at which port he arrived in the Niagara, two meetings were held, at which he detailed his plan, but what success is to attend the pecuniary part of it on this side of the Atlantic has not yet been determined.

Important Invention.

A new machine for extracting the juice from the sugar cane, an English invention, has been tried in the West Indies with entire success. The greatest amount of juice which the planters have been able to extract from one hundred pounds of cane, has never been over fifty-five pounds. One hundred pounds of cane, which had been cut for a month, was put into this machine, and in the short space of thirty-six seconds, seventy-eight pounds of the juice was produced. While the new mode of pressure extracts so completely the juice of the interior of the cane, its knots and rind are left completely untouched, which is an important advantage, as it is there the green wax and other objectionable matter is contained, and it is there that the old roller machine unfortunately pressed—a difficulty insurmountable in the roller system, yet effectually obviated by this new process.

The new machine consists of a square iron box, containing rollers, which are put in motion by steam. By the universal application of this invention, the sugar crops of the West Indies would be made one-third larger than now.

To Guard the Lungs while Threshing.

The following may be depended upon as a perfectly safe and convenient mode of guarding the lungs while threshing, as I have tested it for several years and never knew it to fail: Take a piece of fine sponge, about two inches thick in the center, so that it will fit the nose and the mouth, leaving it about three fourths of an inch thick over the end of the nose and mouth; moisten it well, and squeeze it out, so as to prevent its dripping; fasten on a string to the outer edge of the sponge, on each side of the face, and tie it back of the head, and one can work in a perfect smother for hours, I might say days, without any of those disagreeable sensations that are always experienced without such precaution. This will not obstruct the breath one tenth part so much as a piece of gauze will when drawn over the face. I would rather give one dollar per day for a sponge than to tend a threshing machine without it.

[American Agriculturist.

Death from the Bite of a Rat.—The London Times reports a case of death from the poison of the bite of a rat. John Williams, a clerk, having been present at a stable where a number of rats had been caught took one of them by the tail, whereupon it turned and bit him in the thumb. The wound bled very much, but it appeared trivial, and no danger was apprehended from it. On the second day following, the thumb and arm began to swell, and became much inflamed. Surgical aid was called, and such remedies were administered as the case seemed to require without affording relief, and on the next day the patient died.

Carrier Pigeons.—We hear from France of astonishing results obtained with carrier pigeons, by the Societies which in Belgium devote themselves to the production of this bird in perfection. They are trained so as to traverse the whole of France from one end to the other in less than a day. Recently a number were sent to Pampeluna in Spain to be let loose and return by flight to Brussels. On the 10th ult. the Pigeon-raising Society, called the Vissible of Brussels, let fly 63 pigeons from Lyons at 5 A. M. Prizes were given to the owners of the birds which should quickest reach Brussels. The first prize was won by Mr. J. Vanaelen, whose pigeon arrived 31 minutes past 2 o' clock P. M.; the second prize was won by a pigeon which came at 39 minutes past 2; the third at 20 minutes before 3. The distance from Lyons to Brussels by railroad is about 600 miles, which the first pigeon flew over in 7½ hours.

An Engineering Feat.—A Clever Engineering Feat has been performed at Thornes, Eng. A large chimney at Messrs. Mellin and Craven's dye-works had got out of the perpendicular, the top overhanging the base four or five feet, and the whole mass threatening to fall. Mr. Green, an engineer of Wakefield, undertook to remedy the defect. He cut out about four fifths of one course of bricks near the bottom, filling the cavity with a mixture of new lime and earth. The last brick was taken out during a heavy gale of wind. "As was expected, during the last operation the chimney began to move slowly, but still perceptibly; the new lime and earth gradually yielded to the immense pressure, and were removed, so that in three hours the open space of nearly four inches, and gone over at the top more than four feet to a perpendicular position."

A Family Poisoned by eating Mushrooms.—The family of Mr. Clute, living in he town of Castile, Wyoming County, N. Y., was poisoned some time since from eating mushrooms. They were gathered late in the afternoon, and after being cooked in the usual way, Mrs Clute and five of the children ate moderate quantities for supper. About 3 o'clock at night one of the children commenced vomiting, and within four hours all who had eaten were attacked with vomiting, which was speedily followed by purging. Medical assistance soon after was procured, but three children died from the effects, one in two days, another in three days, and the third in seven days after partaking of the mushroom. The rest of the family were in a critical condition for several days, but finally recovered.

The Pig and the Mocking Bird.—Mr. Gosse, in his History of the Birds of Jamaica, gives an amusing account of the mocking bird. The hogs are, it seems, the creatures that give him the most annoyance. They are ordinarily fed upon inferior oranges, the fruit being shaken down to them in the evening; hence thay acquire the habit of resorting to the orange tree to wait for the lucky windfall. The mocking bird feeling nettled at the intrusion, flies down and begins pecking away at the hog with all its might. Piggy, not understanding the matter, but pleased with the titillation, gently lies down and turns up his broad side to enjoy it. The poor bird gets into an agony of distress, pecks again, but increases the enjoyment of the luxurious intruder, and is at last compelled to give up in despair.

An Unfortunate Family.—Within the last twelve months, says the Cleveland Plaindealer, the family of Ex-Senator Norvell of Michigan has been nearly blotted out. The first calamity was the sudden disappearance of Mrs. Miller, (an only daughter, we believe,) under circumstances the most painful. Next the sudden death of Mr. Norvell on his return from a protracted search for his daughter. A few days since his son died at Saratoga. A short but sad history of a family which a few months ago saw nought in the future but the brightest promises of hope. It has been pretty satisfactorely ascertained that Mrs. Miller went to Europe instead of over the Falls.

Profligate Bees.—The most curious instance of a change of instinct is mentioned by Darwin. They bees carried over to Barbadoes and the Western Islands, ceased to lay up honey after the first year. The found the weather so fine, and the materials for honey so plentiful, that they quitted their grave, prudent, and mercantile character, became exceedingly profligate and debauched, ate up their capiial, resolved to work no more, and amused themselves by flying about the sugar-house, and stinging the negroes.

Saltpetre.—It is well known that saltpetre has the valuable property of removing the taint of turnip from butter, and a small quantity put into the churn with the cream renders the butter sweet and pleasant. In one case the butter from one cow was made twice a week; and to this quantity about a teaspoonful of saltpetre was added, and the butter-milk given to the pigs. It was observed that the pigs, (about two months old,) after drinking the butter-milk, were very uncomfortable, and, as little notice was taken of the affair, they got over it as best they might. However, it was not so the next day of churning; for both pigs were taken violently ill, vomiting and purging; and when all hopes of saving their lives were gone, they were put out of pain by killing.

[Farmer's Herald.

Monument to Silas Wright.—The capstone of the monument to Silas Wright, late Governor of New-York, was laid at Weybridge, Vt., the birth place of Gov. W., on the 27th ult. The stone was laid by Maj. Gen. John Wool, who delivered a glowing eulogy before a large concourse of people, narrating the principal events in the life of the deceased statesman. Ex-President Van Buren made some appropriate remarks on the occasion. Francis P. Blair, Mrs. Wright, and other friends, were present. The monument is constructed out of grey marble of Vermont, and is the work of J. W. Jewitt. It has no other ornament but a profile of the deaceased, with his simple name below in raised letters.

[Tribune.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

OUR FOREIGN MISSION.

Letters from our missionaries in China, dated as late as the 9th of May last, have been received, from which we proceed to make such extracts as we judge will be interesting to their friends and the friends of the mission. The following is from Bro. Wardner:—

We should be glad to cheer your hearts again with the news of conversions to Christianity; but we have no positive evidence that there have been any during the past year, farther than that another sister of Bro. Carpenter's deceased teacher (from accounts given by the family, and her own acknowledgement,) has commenced keeping the Sabbath. Those whom we believe to have passed from death to life, seem to be growing in grace, and in hope that they may eventually attain the statue of men in Christ Jesus. Their apparent steadfastness gives us much cause for rejoicing, and encourages us to hope that many more may taste the riches of God's love; for we believe He will suffer no souls to be lost that can in justice be saved. The sacrifice He has made to render salvation possible, was quite too precious to allow the thought, that He can look lightly upon any effort purposely put forth, or treat with indifference the feeblest petitions offered for that end.

My letter on this occasion must be chiefly made up of extracts from my journal.

Jan. 19. Met with missionaries to concert measures for getting the Scriptures printed, in which *Shin* shall be used for the appellative name of God. The difference of opinion among missionaries in regard to the name to be employed to represent God, is likely to prove a great detriment to their success. The Chinese say, we are regarded as worshiping different gods, and in regard to some who have several times changed the name, they are inquiring, *Why it is that they change their gods so often?*

One of our neighbors called with a niece of her's, (about 14 years of age,) whom she wished to sell to me for 16 dollars, because (she said) her friends were too poor to support her. I endeavored to show her the iniquity of making chattels of her fellow-beings, and to devise for her a better expedient. A short time after, I preached to a full house from the words, "*Love thy neighbor as thyself,*" and dwelt at considerable length upon this point. This practice is not uncommon in China. I am told, that opium smokers frequently, after their funds are expended, sell their wives and children in order to gratify their appetites, and then beg in the streets, spending what they get for this drug, till they actually starve to death. The consumption of opium seems to be on the increase, as is shown by the increased quantity brought to this port.

23d. Sent copies of Mr. Morton's Circular to all the missionaries in Shanghai; having previously sent to those at Hong Kong and Canton, and subsequently to those at Ningpo.

29th. Received letters from home informing us that a mission to Hayti is determined upon, which caused us to clasp our hands for joy.

Feb 2d. In conversation with a missionary, allusion being made to the occurrence of last fall, he remarked that before seeing the books (from which those extracts sent you were taken) he, and others of his mission, had no idea how much cause we had for complaint in regard to what missionaries had done.

6th. Learned by a missionary, that the Catholics have given their Chinese converts a dispensation allowing them to labor on Sundays, as on other days, and yet without sin. Why should not all who receive the Sunday Sabbath at their hands, avail themselves of this accommodating dispensation? Those who have power to make a day holy, have power also to make it common.

15th. Met three beggars on the city wall, having a child, whom they earnestly begged me to accept; for, they said, he must starve, unless I did. I expressed my sympathy for the child, but told them that my circumstances would not allow me to take him. Giving the father what few cash I had, he turned away with a sad countenance to think his little son was doomed to such a fate.

18th. Fell in company with a Chinaman on the wall, whose attention I called to some coffins near by, and entered into the following conversation:—

Ques.—Where are the souls of those dead men?

Ans.—If they lived wicked lives, they are now in hell.

Q—Is there any living man without sin?

A—All Shanghai men are sinners.

Q—If they are sinners, is there any way by which they can escape hell?

A—None.

I then related the story of the cross, telling him, there was one way by which men might escape the penalty of sin, and obtain everlasting life.

25th. Received a call from a Chinese teacher. After conversing a while about the Bible and its doctrine, allusion was made to the works of Confucius, which I was reading, when he, with a very self complacent air, recommended that those who came to teach the doctrine of the Bible to the Chinese, should make themselves familiar with the doctrines of Confucius, and teach them to their own countrymen; for, he said, it was a doctrine that must endure to all ages—nations would cease to be, before they would come to naught. I replied, that Confucius had taught many good things, but his teachings were all confined to the things of this life. But the Bible not only taught us these things, but told us also of a future world, and the way of everlasting life, which Confucius did not profess to know any thing about; to which he gave a Chinaman's assent and made no reply.

March 4th. Learned that people in the country by reason of the famine, are tearing down their houses, and selling the materials to buy food.

7th. Met, by invitation, the translating committee, and made a few suggestions concerning a version of the Ten Commandments, which they had been preparing with the view of getting one that all could use, and thus securing unanimity; but found them unyielding upon those points upon which we suggested amendments, viz:—

1st. The retention in the second commandment of the term *nyur seang*, which the Chinese generally (whom we have consulted) say, includes only graven and molten images.

2d. The retention in the third commandment of an expression representing the breach of it as an unpardonable sin.

3d. In the fourth commandment, instead of using the imperative form of expression, "Remember the Sabbath-day," saying simply, "The Sabbath-day is a holy day." Also the omission of the definite article in speaking of the seventh day, and the omission of the pronoun "thou" in the enumeration of those who were to observe it.

4th. The omission of the word neighbor in the ninth commandment.

None of the missionaries have adopted this version, that I know of, except those of the London Society, who were the principal framers of it.

As a specimen of Chinese duplicity, I will relate the following circumstance:—On Sabbath morning, the 16th, in the time of our prayer meeting in Chinese, the cripple of whom I have formerly written, came in, and after meeting attempted to introduce to me a matter of business. I told him, that it was not my practice to transact worldly business on the Sabbath, and turned the conversation upon the subject of religion. He, as usual, made loud pretensions to discipleship. After a little, I asked him if he kept the Sabbath. "O yes," said he, "I never labor on that day." *Ques.*—Why, then did you come to transact business with me to-day? *Ans.*—I was not aware that to-day was the Sabbath. *Q*—If you do not know when the Sabbath occurs, how can you observe it? *A*—I used to know when it occurred, but when I went home last fall, into the country, I forgot it. But, said I God commands you to *remember* the Sabbath, and you ought not to have been so careless. You have not only forgotten the Sabbath, but have desecrated time which you are commanded to keep holy, and you have also told me a falsehood in trying to cover your sin. These things are all known to Him before whom you must soon stand in judgment; and unless you repent there is no hope for you. He promised that he would not be guilty of the like again, and that he would attend our meetings.

On the 18th he called again to inform me, as he said, that a Chinaman from the country was trying to sell his wife to a foreign merchant, and to know what could be done [illegible] it. After disposing of that matter, I catechised him awhile, and having reminded [illegible] of his promise, he left. The next Sabbath (23d) he came again, in company with three others; and, to assure me that he had kept the days of the week carefully, said, in a very exulting air, that it was sixth day. After setting him right, I commenced conversation on another subject, and after a little, asked if he had been at work that day. "O no," said he, "to-day is the Sabbath; I don't work on the Sabbath." I then reminded him of his calling it sixth day, and asked an explanation. But he immediately repeated the first and second commandments, and went on to explain them to his associates with a skill well becoming a seen-sang. I waited till he got through, and then repeated my question, which he answered by repeating the fifth commandment, accompanying it with an elaborate explanation; and was going on with the others in the same way, when I requested him to wait till we disposed of the first question. Finding that he could no longer evade me, he listened to what I had to say, but evinced no little disquietude of feeling, for I endeavored, in a mild way, to convince him that his lion-skin did not cover his ears.

Such is a specimen of Chinese character in the aggregate, though many are more shrewd in concealing their hypocrisy. Hence you see that no small degree of wisdom and prudence are necessary to labor successfully among them. We can but repeat our request, that fervent prayer be offered continually to the great Husbandman, that He will send the early and latter rains, and cause the seed that is now being sown to bring forth a bountiful harvest.

24th. Visited the burying ground connected with the *Zong-zen-daung* (hall of universal benevolence,) just opposite to us, where I counted 1120 fresh graves, which have been made, probably, within six or eight months; including only those who die friendless, and are buried at the expense of that corporation.

26th. Met at Mr. Milne's to elect delegates for translating the Old Testament.

Order of the Meeting.

First—Organized ourselves into a body styled "The Shanghai Station of Protestant Missionaries."

Second—Resolved that the committee about to be appointed shall transmit copies of each book to the several stations for examination, to be returned within six months with such suggestions as may be thought proper, which shall then be submitted to the general committee for final decision.

Third—Resolved, that three delegates be appointed at this station; who, after balloting, proved to be Dr. Medhurst, Dr. Boone, and Mr. Shuck.

Fourth—Resolved, that the translation be made in a plain, simple style, which can be read and understood by men of moderate capacity.

30th. Proclaimed the gospel to several who called during the day, and in the evening preached to a full house.

April 2d. Beggars amounting to several thousands, chiefly from abroad, were assembled in the common parade ground south of the city, where each grown person received 180 cash, and each child 90, from the authorities, and were required to return to their own homes. They had flocked in from all quarters, to such an extent as to be very troublesome to merchants and shop-keepers.

9th. Went with Mrs. W. and child on the city wall, where a congregation drawn by curiosity were soon assembled. To introduce conversation I pointed to a temple not far off, and asked to what deity it was devoted.

Ans.—To the god of the river.

Ques.—Are there any images in it?

A—Yes.

Q—Of what use are they?

A—To burn incense to, and worship.

Q—Have they power to preserve life, and to confer favors?

A—Yes.

Q—Do they possess souls?

A—Yes.

Q—What proof have you?

A—They bear the likeness of men.

Q—Has my cane any soul?

A—No! (with a laugh.)

Q—Suppose I take my knife, and carve out the likeness of a man on it, would it have a soul then?

(A laugh, with a shaking of the head.)

Q—If you think my cane with the likeness of a man on it has no soul, what evidence have you that those images have?

No reply.

The question was repeated.

A—You cannot understand my explanation, if I give it.

I told him, if he had any to give, I could understand it. While he was hesitating, another who stood by said, that if people believed those images had souls, they had souls.

Then, said I, suppose I believe that my cane has a soul, will it therefore have one? Has man the power to create souls?

He laughed, and made no reply.

But, continued I, where is your proof that those images have souls, any more than my cane? You never see them move, nor hear them speak, nor see them show any signs of consciousness. They have the organs of sight, hearing, speech and motion [represented upon them,] but they are nothing but wood or earth. Man possesses a soul, and it is by reason of this that he is endowed with those powers, as is evident from the fact that as soon as the body is left without a soul, it has no more power or consciousness. The God who created all things, whom alone men ought to worship, is very different from those idols. He sees, and knows all that we do, say, or think; and it was by Him that all things came into existence. The gods of the Chinese are many; the true God is but one, the Father of us all. As a child is bound to honor and obey his earthly father, so we are bound to honor and obey our heavenly Father. I then went on to show the many proofs of His greatness and mercy, and the means He has provided for man's salvation, and the condition upon which it is offered, &c. But some, seeming not to relish my remarks very well, attempted to turn the subject (an art in which they frequently show much skill) by pointing to some coffins near by, and asking how the outside people buried their dead. I answered the question, and then went on to explain the doctrine of the resurrection. It was a strange idea to them; some looked serious, and others laughed. When I had held them as long as I thought profitable, I distributed a few cash among some who looked needy, and left.

12th. Saw the body of a beggar lying in the street, which had been clothed in blue, and a pile of ghost money was burning at its feet preparatory to its burial. The next day, a China woman called, to whom I related the circumstance, and asked why they burnt the ghost money on such occasions. She said, that as men while living were obliged to use money to procure the necessaries of life, so it was with them after death. I asked her, if people while living secured food and clothes for the benefit of their souls, or their bodies. *Ans.*—For their bodies. *Ques.*—Then when these bodies die and decay, what farther use is there for such things? If the soul needs none of these things during life, how can it after death? She acknowledged that the practice was a foolish one, and I then endeavored to show her, that the soul needed a different kind of sustenance, which our heavenly Father has graciously provided; and that He has pointed out the way by which it can be obtained. Examples like the foregoing illustrate the real character and condition of the people of this nation.

18th. Learn that the new Emperor has forbidden the use of opium among his subjects; but it is very doubtful whether this law will be heeded.

[From the Christian Parlor Magazine.]

OUR ROBIN.

BY REV. GEORGE DUFFIELD, JR.

Every morn upon our pear tree,
On the very topmost limb,
Comes, at early dawn, a red-breast—
Carols he a glorious hymn!

Far and wide around it soundeth
Till he thinks its echoes clear,
Not alone the distant village,
But the rising sun can hear!

Through the crevice of the casement
All his merry tricks I spy—
Ceremony like a curtain,
Drawn up to the very sky!

Silent through the day he goeth,
Filled with many a petty care;
On a tree, amid the clover,
He is almost everywhere.

Evening comes, and when the sunset
Lightens up the gorgeous West,
Joyous notes again he poureth,
Like a singer of the blest.

Not ashamed of such a teacher,
When I hear him, oft I say,
Lord, for such a heart to praise thee,
Every night and every day!

He that kills my merry robin,
(God forgivie him for his sin,)
Kills a member of my housihold,
And my door ne'er enters in.

THE SECRET OF HOWARD'S BENEVOLENCE.

Howard's reflections while on a trip to Italy for his health show the secret of his perseverance in the great mission to which he devoted his life:—

Turin, Nov. 30, 1769.—My return without seeing the southern part of Italy, was on much deliberation,—as I feared a misimprovement of a talent spent for mere curiosity, at the loss of many Sabbaths, and as many donations must be suspended for my pleasure—which would have been, as I hope, contrary to the general conduct of my life; and which, on a retrospective view on a death-bed, would cause pain, as unbecoming a disciple of Christ—whose mind should be formed in my soul. These thoughts, with distance from my dear boy, determines me to check my curiosity and be on the return. Oh! why should vanity and folly—pictures and baubles—or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will be consumed, engross the thoughts of a candidate for an everlasting kingdom! * * Look forward, my soul! How low, how mean, how little is everything but what has a view to that glorious world of light, life, and love!

Hague, Sunday evening, Feb. 11, 1770—I would record the goodness of God to the unworthiest of his creatures. For some days past I have been in an habitual serious frame—relenting for my sin and folly—solemnly surrendering myself and babe to Him—and begging the conduct of his Holy Spirit. I hope for a more tender conscience, by greater fear of offending God—a temper more abstracted from this world—more resigned, to death or life—a thirsting for union and communion with God. O the wonders of redeeming love! Some faint hope have even I—through redeeming mercy—that the full atoning sacrifice shall ere long be made. O shout! my soul—grace, grace! free, sovereign, rich and unbounded grace. Not I, not I, an ill-deserving, hell-deserving creature—but where sin abounds I trust grace superabounds—even I have still some hope—what joy in that hope!—that nothing shall separate my soul from the love of God in Christ. My soul! as such a frame is thy delight, pray frequently and fervently to the Father of Spirits to bless his Word and thy retired moments to thy serious conduct in life. My soul! let not the interests of a moment engross thy thoughts, or be preferred to thine eternal interests. Look forward to that glory which will be revealed to those who are faithful unto death.

PREACHING POLITICS.

The following extract is from a sermon which was preached in the State of Maine, in reference to the Mexican War. The principles which are avowed and the spirit that is exhibited, are in evident accordance with the example of the apostles, when an attempt was made to awaken the cry of *Political Preaching* as an apology for the destruction of their liberty:—

"Some think," said the preacher, "that this matter of the war ought not to be touched in the pulpit. I do not agree with them. I think that the question of wars and fighting *was a question of Christian morality some time previous to its becoming a question of American politics.* My right to it is prior to that of the politician, and I shall not waive my right. Must the pulpit abandon one of its legitimate subjects, because you choose to carry it to the polls? Why, one of these days some Administration, by accident or design, for policy or by a blunder, may take ground that the Christian Religion ought to be suppressed.

"Instantly a great party—which ever party happens to be in power—will carry the question to the polls—so strong is the instinct of every party allegiance; and then, forsooth, the pulpit must be silent because it is a political question! *My* pulpit will not be silent on moral questions, then or now—as long as I have the faculty of moral discrimination. I speak against the war to-day because I set to myself the task of pleading the cause of the *poor*, who will have to bear the burden ultimately."

The Forsaken of God.—Men often mourn that they have been abandoned by the Holy Spirit. But their grief indicates that they have not been thus abandoned. Those who are really forsaken of Him, are usually indifferent to their loss. They are reckless and giddy, and know not until the flood comes. The unconcerned transgressor has reason to tremble, lest he be given up of God. The convicted, desponding, inquiring sinner has a sign in his very fears, that the Divine Spirit is still operating on his heart. Let this disconsolate transgressor relapse into security, and his reason for painful apprehension returns. It is a proverb, "they who weep over errors are not formed for crime." Therfore there is danger in proportion to the feeling of security. Where there is the most alarm, there is the least occasion for it. [Congregationalist.

From the Boston Christian Times.

SKETCH OF REV. WILLIAM JAY.

Few men stand more prominenently before the world than this distinguished preacher. Perhaps of no man have more sketches been presented, both in his own and other countries. Within a few months past, more than one able sketch was given to the readers of *The Christian Times*, while it bore the title of *The Christian Alliance*, from the pen of an English correspondent. Our present object is simply to give, as supplementaly to those papers, a few anecdotes of this excellent man, tending to the illustration of his character. It will be remembered that our friend is now about eighty, and that he has occupied the same pulpit not less than sixty years.

A few years since, Mr. Jay was invited to preach before the Baptist Missionary Society in London, with several of the founders of which he was well acquainted. The sermon was a fine illustration of piety and of fraternal love. He beautifully sketched the origin of the missionary spirit, and the difficulties it had to encounter. He stated that he himself, then a comparative youth, had some doubts as to whether the time was come for the evangelization of the earth, and at length he determined to call and converse on the subject with the venerable John Newton. The aged apostolic clergymen received his young brother with ardent affection. and requested him to detail the peculiar difficulties which oppressed his mind. Mr. Jay did this at considerable length, especially insisting on the manifold obstacles which idolatry and human depravity in all their various forms presented to the extension of the Gospel. When he had ceased, the venerable clergyman slowly laid down his pipe, and gathering up his form to an erect posture, and looking his junior brother full in the face, said in a most emphatic tone, "My brother, I have never doubted the power of God to convert the heathen world since he converted *me!*" "Never from that period," said the preacher, "have I had a doubt on the subject. Facts, too, have proved the fulfillment of Divine prophecies, and have gone so far to accomplish the Divine oath."

In a sermon at Surrey Chapel, London, a few years since, Mr. Jay illustrated his views of bigotry among the different branches of the household of faith, by the following fact: "Some time ago a countryman said to me, 'I was exceedingly terrified, sir, this morning; I was going down a lonely place, and I thought I saw at a distance a large monster; it seemed in motion, but I could not discern the form of it. I did not like to turn back, yet my heart beat; and the more I looked, the more I feared; but as we approached each other, I saw it was only a man; and who do you think, sir, it was?' 'I know not.' 'Oh! it was my brother John?' Ah, said I to myself, passing away from him, as he added that it was early in the morning and very foggy,—ah, how often in a lonely place, and in a foggy atmoshpere, has brother John been taken for a foe! Only approach nearer to each other and see clearer, and you will find in numberless instances, what you have dreaded as a monster was a brother—*and your own brother.*"

Many of our readers have heard of the notorious William Huntington, a London minister of Antinomian views, whose hand, like that of Ishmael, was against every man and every man's hand against him. In one of his annual visits to London Mr. Jay fell into the company of one of Huntington's hearers, who was exceedingly anxious to obtain his opinion of his pastor. Mr. Jay evaded the question again and again, well knowing that whatever he said would be carried to Huntington, and furnish an opportunity for pulpit abuse. At length, being most uncomfortably pressed for an opinion, and finding it impossible to shake off the inquirer, he said, "Well sir, I remember some time since, reading in an old book, 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;' now, sir, if Mr. Huntingdon has these fruits, he is a very good man."

Mr. Jay can be kindly severe in administering reproof. Some years ago, a minister of his own denomination, settled in a distant watering-place, had a burning desire to become a doctor of divinity. He at length succeeded in obtaining from a worthless Continental University the coveted honors for about £15, or little more than $70. His vanity led him forthwith to take a tour through the land to receive the congratulations of his friends; and coming to Bath he called on Jay. The servant, who answered his knock at the door, took his name to Mr. Jay in his study—"The Rev. Dr. C——." "Dr. C., Mary," placing his fingers in his hair, "I do not know any such man;—well, tell *Doctor* C. to come in." The new doctor was ushered into the study, Jay looking most earnestly at him as he entered, "Ah C., and *Doctor* C. too! Well, now, sit down, and tell me what this affair cost you." "Cost! Mr. Jay, cost." "Yes, to be sure, how could *you* get it without?" A part of the truth had now to be told, and Mr. Jay closed by saying, "Ah, C., why did you not tell me that you wanted a title? Why, now, there are two or three diplomas lying on the shelf there, and had I known you might had one of them freely, and your fifteen pounds would have added somewhat to the comforts of your family." Poor Dr. C. to the day of his death felt the severity of the reproof.

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Mr. Jay often manifests wit as well as wisdom, and, though, "aged," still enjoys a joke. A few years ago, when the Irving mania raged in England, Mr. Jay was one morning called out of his study to visit a stranger, who called himself an "angel of the church." The man wore a dismal countenance, rusty-black pantaloons, vest and coat, and a somewhat soiled white cravat. The divine received the "angel" with great courtesy, and inquired his business. "I am an Angel of the Church," said the man. "Of what Church?" inquired Mr. Jay. "Of the Irvingite church at Bristol," was the reply. "Indeed, sir, will you kindly take off your coat," said the venerable minister. This was immediately done, and Mr. Jay began very quietly and carefully to examine his shoulder-bones, and to feel around them. "What are you looking for?" inquired the angel. "I was looking for your wings," replied his friend. The poor man as soon as possible made his escape. A pleasant fact is told of Mr. Jay, in connection with the late celebrated Andrew Fuller. They were once riding together late on a summer's evening when their attention was arrested by the appearance and screeching of an owl. Fuller, who seldom indulged in pleasantry, for once was jocose, and asked, "What bird is that; is it a Jay?" "No," replied his friend, "it's *Fuller* in the head, *Fuller* in the body, and *Fuller* all over." Fuller smiled, but had nothing further to say.

We will here give another illustration of his wit which we heard from his own lips more than thirty years ago. He delivered in London a valuable missionary sermon on the value of life, which he was requested to print. The printer sent him the first proof for correction, which, of course, contained the text, in which a most singular mistake occurred. Said text was from the first chapter of Job: "Skin for skin, yea, all that a man hath will he give for his life." The printer's blunder consisted in substituting a *w* for the *l* in the last word, which of course presented a very different sense from the original text. "Was it not strange, sir," said he to us, that the man could have made such a mistake in so short a text? I wonder that I happened to read it." "Yes, sir, it was a curious blunder, but of course you corrected it?" "Oh, dear, no sir; I simply underscored the word "wife," and wrote in the margin, "N. B. This depends upon circumstances." B.

THE DROWNING CHILD.

A family, the father, mother, and three children, the youngest between two and three years old, had been making a visit, and were returning to the city of New York by one of the Williamsburg ferry boats, toward evening, on the fourth of July. They were evidently in humble life, and had a rare treat in the pleasure of a holiday, dressed in their best, and flushed with the enjoyment of health.

They were sitting in the stern of the boat, and near the railing; the younger children playing near the parents, frolicksome as kittens. It was a picture pleasing to look on, and it made one's heart glad and grateful to see a group so joyful in each other, and evidently as blest among themselves as if they had been born to wealth.

It was a very pleasant day, and a pleasant hour of the day. A few minutes more would bring them home, and the children, tired with the day's play, would be asleep. Suddenly the youngest, frolicking on the floor rolled under the railing, and in an instant was overboard. Many were looking on, but it was so sudden and unexpected, that no one could arrest it. A shout was raised for the boat to be stopped, but before that could be done the father leaped over into the deep, and struck out manfully in search of his drowning child. The mother had shrieked with agony as her child had gone, and now that her husband was also overboard, her anguish was terrible to behold. A lady strove to console her; gathered the other children about her, and bade her trust in God and hope for the best. The father proved to be a noble swimmer, but the water was so agitated by the motion of the boat that he could see nothing of his child, and for some minutes he beat about to no purpose. Small boats put out from the shore, and one of them picked him up when he was nearly exhausted, and he was brought to the steamer and lifted on board. Here was a fresh scene of distress, when the father and mother met again. He had returned from the watery grave himself; but their child, their pet lamb, was lost. As he was raised on deck, the mother cried, "The child, the child, where is it?" He looked at her, and with a thoughtfulness and beauty not to be expected in such a moment, answered gently, "*Mary, God has it.*"

The boat still lingered, and the passengers were straining their eyes into the distance, hoping that one of the boats might yet rescue the child. It had now been half an hour in the water. Presently a shout went up, and the word was passed along that the child was found. It was picked up by one of the many in search, and a solitary oarsman rowed on with his precious charge. As he came alongside, the hardy old tar, with a tenderness of feeling that did him honor, covered the face of the child. He could not bear to shock the parents with the sudden sight of their dead child! Yes, it was dead. It was taken on board, and the gentle lady who had sought to comfort the mother in her anguish, took the little one and opened its dress and laid her hand on its heart, but it was still. All the means that could be applied were of no avail to restore the spirit that had fled.

What a change was here! The boat reached its wharf, and the family, a mourning, wretched family, went off with their dead child to their dreary home. The papers, the next morning, mentioned, under the head of accidents, that a child was drowned from one of the ferry boats yesterday; but how little of the sorrow of that disaster is told in such a line! How much sorrow there is in this world, that we know nothing of! [Presbyterian.

The Sabbath Recorder.

New York, September 19, 1850.

OUR ANNIVERSARIES.

We have just returned from our Anniversaries at Alfred. The occasion was most refreshing, and we think we are not mistaken in saying that the Lord was with us. No doubt it will long be remembered by the numerous friends who were in attendance from different parts of the denomination. Of one thing we must take notice, and that is, that from the very first the congregation was good. The people of the place, instead of leaving us almost alone till Sabbath-day, and in the mean time attending to their usual business, as has too often been the case at our Anniversaries, turned out and filled the house from the beginning. This was right. We thank them for it, and we are confident that, whatever inconvenience they subjected themselves to in order to accomplish it, they were more than recompensed by the pleasure which the meetings afforded them. We hope that, next year, the people of Brookfield will do as well. By the way, if there was always some extra effort made by the pastor of the church where the Anniversaries are held, to induce the people to turn out, by informing them, a while beforehand, of the nature and objects of the several meetings, and assuring them of the exceedingly interesting character of the Reports that were to be read, and the addresses to be made, we should not be left with such slim audiences as we have sometimes been. We can assure our people, that the Annual Report of the Missionary Board is usually more interesting than any sermon. So also of the Report of the Board of Directors of the Tract Society. The facts which these Reports embody are, many of them, of an interesting and soul-stirring character, and the reading of them brings tears from many eyes. We trust that our brethren and sisters will not, hereafter, be so slow to learn, that the proceedings of our Societies are something more than dry business transactions, in which none can feel any interest except those who manage them. But to the meetings.

The Seventh-day Baptist Missionary Society.

On Fifth-day, the 12th inst., the Missionary Society convened in the meeting-house of the 1st Church in Alfred. The attendance of delegates was unusually large. About forty went up by the Erie Railroad, besides those who were there from all other directions.

The opening discourse, by Bro. W. B. Maxson, from Matt. 6: 10, was excellent and well-timed. We took no notes, and our memory does not enable us to give anything like an abstract of it; but we think it must have left a salutary impression upon the hearers.

The Treasurer's Report, which was read soon after the opening of the meeting for business, shows that there was a balance in the Treasury, at the last Anniversary, of $455 18, which, with $1594 07 received since, makes $2049 25 placed at the disposal of the Board during the year for general missionary purposes. The expenses of the mission in China and in the western part of our own country have been $1355 46. There has been received on the subscriptions to build a Chapel in Shanghai $1530, of which $978 66 has been forwarded to our missionary brethren for the purpose of enabling them to purchase a suitable site. There is now a balance in the Treasury for general missionary purposes of $693 79; for the Chapel $551 34.

The Annual Report of the Executive Board was a document of greater length than any which has been presented on former occasions, and occupied more than an hour in reading. Of its merits as a composition it may not become us to speak particularly. It will be published soon, and every one will have the opportunity of perusing it. It embraced a notice of our missionary operations in the great West, and quite a full history of the doings of our missionaries in China during the past year, showing that God has smiled on our efforts, and that we have abundant encouragement to go forward.

On the motion to adopt and print the Report, spirited addresses were made by several of the brethren. Bro. Griswold, of Mystic, Conn., said that he had never, in the most vigorous exercise of his faith, expected to hear a report so full of encouragement as that which had been read; and he called attention to numerous facts connected with the mission, and alluded to in the report, to show what occasion there was for gratitude to God. Bro. A. B. Burdick wanted the report printed, that he might read it to the people of his charge, and that it might be perused by every member of the denomination; and he gave his reasons for believing, that it would have a most powerful effect in arousing the people to a sense of their duty, and encouraging them faithfully to discharge it. James R. Irish wished the congregation to understand, that in voting for the adoption of the report, they virtually pledged themselves to carry out the plans it proposed—to enlarge operations in China, where so many evidences of God's presence have been given—to meet the claims of the Western field, teeming with its vast and rapidly increasing population of those ignorant of the way of salvation through Jesus Christ—to go into the missionary field personally in case it shall appear that our services are needed, or to give to the work our sons and our daughters if their labors are needed. Eli S. Bailey alluded with much feeling to the fact that the lives of the missionaries and members of the Board had all been preserved, and he endeavored to impress the minds of those present with the idea that God had done this for his mercy and his truth's sake, rather than for any worth in us, and that the circumstance ought to make us grateful, humble, and ready to devote ourelves more earnestly to the good work.

Eld. Wm. M. Jones, from Hayti, remarked upon his own peculiar position, and the deep satisfaction it had given him to be present and listen to the reading of the report. For nearly five years he had been engaged in labors for the benefit of Hayti. About two years ago he established himself at Port-de-Paix, some sixty miles from any other missionary station; and six months ago he was looking forward to the present anniversary with hope that one of its results would be the early sailing of a missionary to be his coadjutor. But he had been recalled. In Hayti, ignorance and depravity of the worst kind, and even cannibalism, prevail; the people are therefore in perishing need of religious instruction and influence. But in that country, notwithstanding the liberality of its Constitution, the Government has of late taken ground hostile to Protestant missions. The notion seems to prevail, that all foreigners, and Protestant mission aries, are opposed to the Government; and already the missionaries have been instructed to confine their labors to the cities, and not go into the country. It is true that no missionaries have yet been driven from Hayti; but if things go on for a while to come as they have for some time past, that result is to be feared. He was unable to say what was the duty of the Seventh-day Baptist Denomination respecting Hayti, but he could not recommend them to occupy that field at present. Mr. Jones then spoke of his pain at leaving Hayti, a place where he had suffered much, but where he had seen much to encourage him. It was evident from the manner in which he spoke, that Mr. Jones had lost none of his interest in the missionary work, although at present called away from it.

After prayer by Eld. A. A. F. Randolph, the report was adopted and ordered printed.

The following resolution was presented by Thomas B. Brown, and adopted, after remarks by the mover and by Eli S. Bailey:—

Resolved, That the churches of our denomination be requested to observe Frst-day, the 3d of November next, as a day of humiliation, fasting and prayer, that the blessing of God may attend our missionary operations.

The following resolutions were also adopted:—

Resolved, That it is desirable to have the Annual Report of the Executive Board read publicly to the different churches of the denomination as early as practicable.

Resolved, That in the death of Bro. Maxson Green, and his wife Sister Lydia Green, two of the life members of this Society, we feel that we have lost two valuable fellow-laborers in our enterprise, and that we are by this providence called to renewed prayer that their mantle may fall upon many that yet remain.

The delegates appointed at the last Anniversary of this Society to attend the annual meeting of the Baptist Free Mission Society, having reported that they did not attend, it was resolved that W. B. Maxson and J. R. Irish be our delegates to attend the next meeting of that Society, and also that any ministering brother who may attend be authorized to represent this Society.

After the election of officers, and the transaction of some other routine business, the Society adjourned, to meet again with the 1st Church in Brookfield on Fifth-day preceding the second Sabbath in Sept. 1851.

The American Sabbath Tract Society.

The Seventh Annual Meeting of the American Sabbath Tract Society was held at Alfred, on Sixth-day, Sept. 13.

After the usual religious exercises of prayer and singing, the Constitution was read, and Committees were appointed to nominate Officers and audit the Treasurer's Account.

The Report of the Treasurer was then presented and read. It shows an increase in the receipts of the Society, although they have not reached the sum proposed at the last Anniversary, There was in hand at that time $72 40; there has been received since $667 94; making the available funds of the Society during the year $740 33. The expenses have been $665 57, leaving a balance of $174 77 in the Treasury.

The Annual Report of the Executive Board was read by the Corresponding Secretary. It states that Eld. Eli S. Bailey has served the Society more than half the year as traveling agent and lecturer, during which time he has visited nearly all of our churches in New York, New Jersey, Pennsylvania, Rhode Island, and Connecticut, preaching for them, explaining to them the plans of the Board, and receiving their contributions. A letter, stating the results of his agency, and the conclusions to which his observation has led him, is embodied in this report. Eld. Bailey has also aided in getting up, and has attended, two Sabbath Conventions—one at Peterboro and one at Berlin, N. Y.; the Resolutions and Address adopted at these Conventions, form a part of the report. Eld. J. W. Morton, late a missionary to Hayti from the Reformed Presbyterian Church of the United States, has also served the Society as a lecturer, and the report embraces extracts from his journal. The report concludes with a statement of what has been done in the way of distributing tracts gratuitously, publishing new tracts, &c.

Bro. ALFRED B. BURDICK, of R. I., moved the adoption of the Report, and said that he wished it adopted for several reasons. In the first place, there had been evinced by the denomination, during the past year, a very considerable increase of liberality towards the enterprise—an encouraging fact which ought to be spread before the people. In the second place, the Traveling Agent's letter, which was embodied in the Report, was a document every one ought to read. And in the third place, he wished every body to be put in possession of the resolutions adopted by the Sabbath Conventions at Peterboro and Berlin, which the Report had embodied in permanent form. Especially did he wish every body to read the Address of the Peterboro Convention to the Christian Public, which he regarded as one of the most modest and pungent appeals in behalf of the Bible Sabbath he had ever seen, ably refuting the stale arguments which are perpetually adduced for a human tradition. He considered, too, that the Report showed that there was ample opportunity for labor, and that tracts were eagerly called for, and extensively read. He related an interesting incident of his scattering a parcel of Sabbath tracts in the cars of the Camden and Amboy Railroad, as he was traveling from New York to Philadelphia last spring, showing the eagerness of people to obtain them, and the animated discussions to which they gave rise.

Bro. JAMES H. COCHRAN, of Berlin, N. Y., followed Bro. B. with some interesting remarks, of which our notes are too meagre to make any report.

Bro. ELI S. BAILEY did not rise to address the Society from any pride of opinion. All he wished was, that the truth might prevail. The Report embodied his letter as Traveling Agent, in which he had given his views as to the utility of auxiliary societies. He thought that he had possessed the means of knowing as much on this point as any other man. He did not approve of the formation of auxiliary societies. There had been quite a number formed, and most of them had gone down. An important object which he had aimed at was to impress upon the churches the importance of entering into such measures as would promote most effectually the interests of the cause. It was not merely to collect funds. He considered the business of soliciting funds, for the most part, a thankless business, though, for himself, he had generally been met with great kindness. Where he had not been favored with the opportunity of addressing the churches, he had labored with the pastors and principal or leading men, and generally with good success. He thought that where the churches had failed to do their duty, it would be found that the fault lay with the pastors or leading brethren, not with the people. As for agencies for the collection of funds, as a general thing, he was opposed to them. He could collect in his own church more than any agent.

Bro. WM. M. JONES addressed the Society. He felt that we were engaged in a solemn business. We were called to consider a subject that separates us from all the rest of the Christian world. Our peculiarity made us a spectacle to angels and men, and it was a solemn thought. Nevertheless, it was God's institution we were called to keep and defend. The Sabbath was God's own sanctified day. At the close of creation God rested on the seventh day, and put the seal of his own approbation upon it; so that notwithstanding men have sought out many inventions, they have not been able to efface this institution from the word of God, and from the consciences of men. Those of us who have been brought over from other denominations, feel that a great work has been done for us—that a mighty change has been wrought in us. We feel as if we had experienced a new conversion. It has brought us into closer fellowship with the God of truth, and we have more tender feelings than we had. We feel more tenderly towards our old brethren than formerly. We feel anxious for their illumination and conversion to this truth. And what means shall we employ for their conversion, if not the dissemination of tracts? We feel anxious for our Baptist brethren. In becoming Seventh-day Baptists, we have not abandoned the great Baptist principle, that the Bible alone is to be our guide in all matters of faith and practice. We have only reduced that rule more rigidly to practice. When in Hayti, he could feel the pulse of a part of the Baptist denomination, just how it beat. What course would be best to take with the great mass, he was not exactly prepared to say. He knew that some of them only wanted the truth to be brought to bear upon them a little more powerfully; they were already on the fence. Some of them made most encouraging admissions. Bro. J. then alluded to the case of Bro. J. W. Morton, and showed how much good tracts had done for him. Bro. M. had made a regular onset upon Bro. J. to win him back to the observance of the first day of the week, honestly supposing that he had been entangled in a very great error. The controversy was sharp and strong, and at the close of the interview, Bro. M. seemed more determined. Bro. J. said he left tracts with Bro. M., but went home with a heavy heart to pour out his soul before God. The next Sixth-day, Bro. M. came to him with different feelings, and wanted more tracts. He was furnished, and you all know the result. Had I been left to argue the point with him, single handed and alone, said Mr. Jones, I know not how it would have turned out. But I gave him tracts to peruse by himself; among them Bro. Davison's account of his own conversion; and we all know what a powerful charm experience is to break up the feelings of the heart. Bro. J. J. then briefly related his own experience, dating the commencement of it back some years ago, when he attended a missionary meeting in Philadelphia, in Sansom-St. Baptist Church. Some one (he knew not who) had taken the pains to scatter tracts in all the pews of the house. Among them was the Address to the Baptists by the Seventh-day Baptist General Conference. He read that Address, and it shook him tremendously. He went back to his field of labor in the interior of Pennsylvania; he studied and thought upon the subject; and though for a time his interest in the investigation suffered some abatement, the result was at length what you see. He exhorted the brethren to keep on hand constantly a good supply of tracts; to keep them in their houses, to carry them in their pockets, and to hand them out whenever occasion offered. We have now tracts, not only in the English, but in the German, French, and Chinese languages, thus bringing our sentiments within the reading of 500 millions of people. We ought to furnish our missionaries in China with abundant means for printing and circulating tracts. Think of the wretched, bungling work made there by other missionaries in their translations. Let us gird ourselves for more vigorous action. Nevertheless, he did not believe in going about this without prayer. We have to do with a God who lives; and He can make the influence of tracts be felt, long after the living teacher is laid in the dust. The time may come when we shall have Seventh-day Baptist Churches in the West Indies and in the East Indies. Bro. J. referred to the manner in which the attention of the Germans had been turned to the question of baptism. He hoped that there might be a beginning made by us among them, and in France. After many other pungent and stirring remarks, he closed by exhorting to faithfulness.

Bro. J. H. Cochran presented the following resolution:—

Resolved, That the success which has thus far attended the efforts of the American Sabbath Tract Society justifies and demands a larger expenditure of time and money in the way of Sabbath Lectureing and tract distributing.

Bro. C. said that he most heartily coincided with the sentiment of the resolution, for his own experience was a full confirmation of it. He remembered the time when his attention was first turned to the Sabbath question, and with what avidity he searched for information. The Sabbath Tract Society was not then in vigorous operation. When his mind had become excited, he went to New York in search of books bearing on the subject. He read everything he could get hold of, but found nothing to satisfy him. He found that with the advocates of Sunday it was the same old song, over and over. Acts 20: 7, 1 Cor. 16: 2, and Rev. 1: 10, were all the texts that they could bring—texts which contain not the remotest allusion to the Sabbath. At length he broke his mind to his pastor, who, instead of giving him any light, advised him to *let the subject alone!* Some years afterward, he called on that same pastor, and the conversation turned upon the Sabbath question. "Bro. Cochran," said he, "do you remember the advice I gave you when your mind was under exercise about that question? I told you to let it alone. I have tried that subject myself, and the only way for me to get along with it was *to let it alone!*" But these little tracts, said Bro. C., do not let the subject alone. They keep continually in the way, and whenever one sets his eyes upon one of them, he is obliged to think on the subject. It is impossible to station a preacher by every person who has convictions on the subject, but these little tracts will do the work. They present truth in a way that we cannot. We sometimes show too much warmth, and arouse prejudices that forestall investigation. Not so these tracts. They are silent, but powerful appeals. Ministers had often told him, that it made them feel indignant to see our publications scattered among their people.

Bro. J. R. IRISH, of DeRuyter, submitted the following resolution:—

Resolved, That this Society, encouraged by the result of an expression of their wants at their last session, now agree to raise $1000 the ensuing year, for the support of colporteurs and the distribution of tracts and other publications, and that we authorize the Board to make their arrangements on the faith of this promise.

He wished the resolution to pass, not that he would encourage the idea of going on regardless of an overruling Providence, but in reference to that Providence. If we cannot do all that we would, let us do what we can. Let us do as David did in reference to building the temple; let us at least lay by the stuff. Other remarks of an interesting character were made by Bro. I.

The following resolution was offered by Bro. E. S. BAILEY:—

Resolved, That while this Society asks of the friends of the Sabbath larger contributions in money to carry forward the tract enterprise, it also, and with even greater earnestness, asks their prayers that the blessings of God may attend the efforts of the Society.

He said that he most heartily responded to the sentiment of the resolution. There was a very prevalent sentiment in the community, that money was the principal thing—a sentiment which he could by no means endorse. Money was necessary, it was true, but without the blessing of God that money was good for nothing. Our blessed Saviour said, "Without me ye can do nothing." He would forever despair of success in any enterprise, unless fervent prayer should go up for the divine blessing. Still he had no fellowship for the man who would withhold the means, under pretense of relying on prayer. God has joined the two together, and let not man put them asunder. Where was the people, who relied upon God, and pressed their case urgently at the throne of grace, who failed to obtain a blessing?

Bro. W. B. MAXSON seconded the resolution. He regarded the community laboring under convictions upon this subject as somewhat like man when first formed. There was the body of a man, the form of a man, but he yet needed the breath of life. It was better to have a man without a spirit, than a perfect nonentity, provided we believe in a God who can breathe into him the spirit of life. We need nothing better than these tracts, and the Spirit of God to make them living souls. He feared that our 'fugitives' from the Sabbath never had the spirit of life breathed into them, otherwise they could no more leave the Sabbath than a wife could leave her husband. When he could come to the conclusion, that prayer had no influence in bringing down the blessing of God, he must be an infidel.

Seventh-day Baptist Publishing Society.

The Seventh-day Baptist Publishing Society held its First Anniversary at Alfred on First-day, Sept. 15th. The President, Lucius Crandall, being absent, the chair was taken by John A. Langworthy, one of the Vice Presidents.

After prayer by Bro. A. B. Burdick, and the appointment of a Committee to nominate officers, the Treasurer's Report was read; from which it appears, that the receipts of the Society, for memberships, the Sabbath Recorder, &c., during the year ending June 13, 1850, were $4112 63; the expenses for the same period were $4075 38; leaving a small balance in the Treasury.

The Annual Report of the Board of Managers was read by the Corresponding Secretary. The Report commences with a brief statement of the early efforts to promote the publication interests of the Seventh-day Baptist Denomination,—a statement which is made for the double purpose of placing on record interesting historical matter, and showing the necessity of such an organization as the Publishing Society. It appears that in 1819 an effort was made to get up a publishing establishment by subscriptions of $25 each from able brethren in the different churches. This proving unsuccessful, the denominational Missionary Society, some two years afterward, commenced publishing the Seventh-day Baptist Missionary Magazine, which was issued quarterly for four years and then discontinued for want of support. Five years later the Protestant Sentinel was started—it was published four years at Homer, two years at Schenectady, two years at De Ruyter, and then discontinued in consequence of inadequate support. The Seventh-day Baptist Register, the next paper in order, was started at De Ruyter in March, 1840, and continued four years. Then came the Sabbath Recorder, with the history of which our readers are all familiar. This statement is followed by a complete history of the origin and organization of the Seventh-day Baptist Publishing Society, the transactions of the Board of Managers, the plan of future operations, &c. In addition to providing for the continuance and improvement of the Sabbath Recorder, the Board have made arrangements for the preparation and publication of a History of the Seventh-day Baptist Denomination, and have also taken the incipient steps to secure a series of Sabbath School Books and a Sabbath School Paper. But we can not, in the brief space and time now at our command, attempt a full synopsis of the Report. It will soon be printed, when any who desire to examine it will have an opportunity.

The reading of the report was followed by interesting remarks upon a series of resolutions introduced for the consideration of the Society. We regret that our notes are not sufficiently full to enable us to report the remarks of the several speakers. Upon the resolution to adopt the Report, S. S. Griswold, Wm. B. Maxson, and Wm. M. Jones, spoke with a good deal of feeling, and in a manner deeply interesting to the audience. The resolution in relation to the Sabbath Recorder was spoken upon by Alfred B. Burdick, James H. Cochran, and Walter B. Gillett, who urged the claims of the paper, and set forth the advantages which would result to the denomination from placing it in every family. Wm. B. Maxson and W. B. Gillett, upon the resolution approving the plan of the Board to issue a history of the Seventh-day Baptist Denomination, made some valuable and timely suggestions. The final resolution, relative to Sabbath Schools, furnished a text for a short but effective sermon, on the influence of early religious education, by Thomas E. Babcock. We give the resolutions:—

1st. *Resolved*, That the Annual Report be adopted, and printed under the direction of the Board.

2d. *Resolved*, That the Sabbath Recorder, as published under the direction of the Board of Managers of this Society, is well adapted to meet the wants of the Seventh-day Baptist Denomination, and that we recommend the Board to make an effort to place the paper in every family connected with the denomination

3d. *Resolved*, That the plan of the Board, as set forth in their Annual Report, to publish a complete history of the Seventh-day Baptist Denomination, meets our hearty approval, and has our fervent prayers for its success.

4th. *Resolved*, That the growing interest among us in Sabbath Schools and Bible Classes, is a cheering sign of the times; and that we approve, and recommend to the favorable consideration of the brethren and churches, the proposition of the Board to publish a series of books and a periodical for the benefit of such schools and classes.

BRITISH CORRESPONDENCE—No. 13.

GLASGOW, August 30th, 18[illegible]

The Sunday postal delivery is to be immediately resumed. The Postmaster-General's order on the subject directs that the arrangements which were in force in the beginning of the year, shall again be operative until farther orders, but intimates that minor changes may be called for.

I have just observed, that "a motion made in the Legislative Council of Canada, on the 23d July, in favor of shutting the Post-office on Sunday, was rejected without a division."

At the meeting of the shareholders of the Edinburgh and Glasgow Railway, held here this week, Sunday trains were again discussed. Mr. Cox, who moved for the resumption of these trains, intimated that those with whom he acted had failed in being prepared to issue proxies, and the motion was again negatived by a majority of 40 against 18. Two noticeable circumstances suggest themselves on this occasion: It was intimated that a Mr. Meadows has been received into the direction, who, at the meeting, avowed that he regarded Sunday trains as desirable. Mr. Blackburn, the Chairman, also, has abandoned all pretense to being guided by the Word of God, in using his influence for preventing these trains; and, when Mr. Cox intimated that he did not design renewing notice to his motion in the meantime, trusting that the Directors themselves would see it right to allow trains, Mr. Blackburn said this statement would be received with satisfaction; and that it might be believed the Directors "will drift with the taste of public opinion. If public opinion sets one way, we will not go the other." This is not merely the abandonment of high ground on the question, but it is the adoption of ground that is extremely low. It has no reference to the revealed will of God as a guide to men. Yet the perversion of revelation, on the other side, is most grievous. One of the Sunday advocates, Mr. Blackadder, said "it was on the fourth commandment, as contained in the Word of God, that he had always founded the advocacy of this cause;" and the Rev. Mr. Gibson, one of the Glasgow ministers, of the Free Church, said he would like if those in favor of Sunday trains "would let him know what was their opinion of the fourth commandment." It is really difficult, notwithstanding of the flourish, to believe that these men suppose that Sunday trains are prohibited by the fourth commandment. Whether done in ignorance or in despite, it is not only awful perversion, but much fitted to promote that infidelity the prevalence and increase of which are at other times deplored. A large excursion train ran on Sunday week from London to Salisbury and back, at very low fares. It is only by the increase of Sunday desecration, reducing it to the level of other of "the six working days," that Christians will be induced to consider and obey the will of the Lord in the matter.

Louis Phillippe, ex-king of the French, died this week, under the protection of the English Court. Although shorn of regal dignity, he has lived to the goodly age of 77 years. He has occupied much of the leisure of his exile in committing to writing the events of a chequered life; and when forewarned by medical advisers that death was approaching, he dictated to his wife the conclusion of the Memoir, which had been suspended from illness four months before. If published, some interest must attach to his life. Yet how rare, and how difficult to attain, is a true Memoir! How few will be found willing to give even what they know of the influencing motives of their actions—and without this we have not the real life of a man. But if those who best know—and even they often know but very imperfectly—the springs of action, are induced to withhold them, what will the most intimate acquaintance be able to do for supplying this? The events in the history of France, since they ceased to have a king, go far to convince us that it could be no easy task for a king to keep them in due order.

Her Majesty, the Queen of these realms, has again made her way to Scotland, and is this day in Holyrood, the ancient palace of Scottish Kings. She, however, designs no present stay in Edinburgh, being but on her way once more to her highland home in the north, the naked grandeur of which she seems to love. On her way from London, yesterday, however, she formally opened an immense railway viaduct at Berwick, over the Tweed, naming it "The Royal Border Bridge." Her husband, Prince Albert, is to lay the foundation stone of the National Gallery of Art in Edinburgh, intended to be an ornamental building, in a conspicuous part of that city—the mound that connects the new and old towns.

The Submarine Telegraph between France and Great Britain has this week been so far completed as to indicate success. The wire having been wound upon a wheel of large diameter, and suspended between the paddles of a steamer, the vessel started at a rate of between three and four miles an hour, the wire being carefully payed out as it progressed—weights being attached every quarter of a mile, to bear it down to the bottom. Starting from Dover, it is carried directly across to Cape Grinez, twelve miles south-west from Calais, these being the points of nearest approach. It was completed across in one day; and complimentary messages between the countries passed from land to land so soon as the steamer reached the French shore—as, indeed, messages were sent back to the starting point, during the whole course of the boat's progress. The telegraph used is stated to be that of House's invention, the same as in operation between New York and Philadelphia. May it not yet be that, instantaneously, while the impression is being brought off in New York, the Recorder shall "stop the press" to announce some God-glo[illegible]ing message concerning the sanctification o[illegible] Sabbath!

After a severe storm, which has shaken not a little of the ripe grain, the weather has again become favorable for harvest operations, which are being generally proceeded with throughout the country. Although there are complaints from various districts, there seems, on the whole, to be an average crop. The fears for the potato, however, extend, as case after case shows that tubers that appeared to be perfectly sound have in a day changed so as to be worth very little. The blight in this crop is, to a greater or less extent, over the whole kingdom. In Ireland, both on account of the extent planted, and the potato being so much the food of the poor there, the loss will be most severely felt. A paragraph has gone the rounds of the papers, though perhaps a fabrication, of a woman having been burnt in the field, in Galway, Ireland, while weeding potatoes, in a very unwonted way. Aged 33, and in perfect health, it is stated that, being at work, she felt a blast of burning air come over her, which threw her back. She felt as if snuff had entered her nostrils, and her hands and face were severely burned, as if they had been held over the flame of a strong fire. The stalks of the potatoes where she worked were burned to cinder, and the tubers made soft and black. Fears were said to be entertained that the parts of the woman's body which were affected by the blast will mortify. Rumors are often raised which have very little foundation; but, it is also true, that when common things fail to arrest men's attention, and when they refuse to see or to consider the more ordinary operations of Jehovah's hand, he has recourse to less common manifestations of his displeasure. In many forms we have, over the earth generally, intimations that the Lord is displeased. But instead of understanding his purpose, ingenuity is set to work to account for everything without reference to his will. But his hand must and shall be seen.

J. A. BEGG.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Sept. 9.

The Senate concurred in the Texas and New Mexico bill from the House, listened to a long speech from Mr. Houston about the personal difficulty between him and Mr. Wallace, and agreed to adjourn on the 30th inst. The President of the Senate signed the California and Utah bills, and the Texas and New Mexico bill, and they were sent to the President of the United States for his signature. A Message was received from the President of the United States to the Senate :—

"In compliance with the request of the Hon. Manual Alvarez, Acting-Governor, &c., I have the honor to transmit to the Senate herewith, a copy of the Constitution recently adopted by the inhabitants of New Mexico, together with a digest of the votes for or against it. Congress having just passed a a bill providing a Territorial Government for New Mexico, I do not deem it advisable to submit any recommendation on the subject of a State Government.

MILLARD FILLMORE.

Washington, Sept. 9, 1850.

The Message was laid upon the table, and the Senate, after Executive Session, adjourned.

HOUSE OF REPRESENTATIVES.

The House agreed to adjourn on the 30th. A letter was read from Gen. James Wilson, of N. H., resigning his seat, as he is going to California. The bill supplying deficiencies in the pay and mileage of Members was amended so as to pay the Senators and Representatives from California, and appropriating $50,000 more to buy books with for new members.

IN SENATE. THIRD-DAY, Sept. 10.

The California Senators being admitted to their seats, drew lots to decide their respective terms of office ; Mr. Fremont drew the short term, expiring March 4, 1851, and Mr. Gwinn the long one, expiring March 4, 1856. Mr. Fremont gave notice of sundry bills relating to California ; and on his motion, the Post Office Committee were instructed to inquire as to the opening of various Post Offices and routes in the new State. The State Constitution of New Mexico was ordered to be printed. Mr. Chase gave notice of a bill applying the Wilmot Proviso to the territories. The Bounty Land Bill was then taken up, and Mr. Walker's amendment for the prevention of speculation was rejected by the Senate by a vote of 15 ayes and 31 nays. The bill to abolish the Slave Trade in the District of Columbia was taken up, and several amendments from Southern gentlemen rejected. Mr. Seward then moved to amend the bill by providing not for the abolition of the Slave Trade but of Slavery itself, and appropriating $200,000 to indemnify the owners, the bill to be approved by a majority of the inhabitants of the District at a special election to be held within six months of its passage or else to be void. This brought up the chivalry. Messrs. Mangum and Dawson saw in this reasonable and harmless proposition the destruction of the Union, and the awful and insatiable ambition of the Senator from New York. No decision was arrived at before the adjournment.

HOUSE OF REPRESENTATIVES.

In the House the morning hour was spent upon the charges against Mr. Ewing for misconduct while Secretary of the Interior. The rest of the day was spent in debating the admission of the Representatives from California, without coming to a decision.

IN SENATE. FOURTH DAY, Sept. 11.

In the Senate, Mr. Fremont introduced a bill extending the laws and judiciary system of the United States over California, and appointing a Surveyor of Public lands to reside there, and keep the peace between the whites and the Indians. A bill was passed amending the act allowing a drawback on foreign goods taken to Chihuahua, Santa Fé, and the British provinces. A bill was also passed, appropriating money for the support of certain liberated slaves in Liberia. Mr. Seward withdrew his amendment to the bill abolishing the slave trade in the District of Columbia, and the original measure coming up, Mr. Clay made a speech in its favor. Mr. Seward then made a speech concerning his amendment to the bill. Messrs. Butler and Foote next spoke. Mr. Dickinson also made a speech. Mr. Winthrop replied [illegible] some strictures on his own course made [illegible] Mr. Seward, and said that though he [illegible] Winthrop) was not in favor of the Bill [illegible] stood, there was a chance of getting [illegible] the amendments already adopted, and [illegible]ing the original bill, and this possibil[illegible] amendment of Mr. Seward would de[illegible] The debate was continued by Messrs. Foote, Ewing, Hale and Winthrop. Mr. W. provoked a storm by bringing up the South Carolina law against colored seamen. Messrs. Butler and Downs replied to him, the latter with great violence, and at last an adjournment took place without any action having been taken.

HOUSE OF REPRESENTATIVES.

In the House the California Representatives were admitted and took their seats. The Pennsylvania contested election case was decided in favor of Robbins, the occupant of the seat. The case of Secretary Ewing was then discussed till the adjournment.

IN SENATE. FIFTH-DAY, Sept. 12.

In the Senate the memorial of the Legislature of New Mexico, asking admission into the Union as a State, was introduced ; a motion was made to refer it to the Territorial Committee, which was laid on the table by a vote of 27 to 15. The Slave Trade bill was then debated by Messrs. Clay, Soulé, Berrien, Winthrop and Douglas. The question was then taken on Mr. Seward's amendment, and it was lost by 5 to 45. Mr. Clay then made an appeal for the rejection of the amendments made in Committee, but before action was taken the bill was laid aside and the House bill supplying deficiencies in the pay and mileage of members was taken up. Mr. Benton moved to amend it by a provision requiring the mileage of the California and Oregon members to be reckoned by the shortest traveled route overland. Mr. Gwinn tried hard to get the whole distance by the Isthmus allowed as the route, but in vain ; the amendment was adopted and the bill was passed, after which the Senate went into Executive Session till the adjournment.

HOUSE OF REPRESENTATIVES.

The House talked a little about the Ewing case, and then took up the Fugitive Slave bill and passed it, after a considerable struggle, by a vote of 109 to 75. The House soon after adjourned.

IN SENATE. SIXTH-DAY, Sept. 13.

Soon after the reading of the Journal, the action of the House of Representatives in relation to the death of Henry Nes was announced. Mr. Sturgeon submitted a few remarks upon the life and character of the deceased—when the usual resolutions of condolence were adopted, and the Senate adjourned at a quarter before 12 o'clock.

HOUSE OF REPRESENTATIVES.

Mr. Stevens, of Pa., announced the death of Dr. Nes, of that State, late member of the House, who expired at his residence, in York, Pa., on the 10th inst. He passed an eulogium on the deceased. He also submitted a resolution expressing the deep sensibility of the House on the announcement of the event. The members will wear crape on the left arm for thirty days, as a further mark of respect. The House then adjourned.

IN SENATE. SABBATH, Aug 10.

Mr. Bell reported a bill to preserve peace with the Indian tribes in California, which, after amendment so as to fix the annual salaries of three Indian Agents at $3,000, was passed. Mr. Davis, of Miss., from Military Committe, reported a bill to provide pensions for widows of deceased officers and soldiers not hitherto provided for. The President laid before the Senate Rev. Mr. Gurley's report on Liberia, communicated by the Secretary of State. Messrs. Gwinn and Fremont introduced a number of bills for the benefit of California, relating to the Public Land, the Gold Mines and Placers, Survey of Coast, a Light House system, Donation and Preëmption Rights, and Settlement of Land Claims. After the consideration of the morning business, the bill for the suppression of the Slave Trade in the District of Columbia was taken up, on motion of Mr. Clay. Various amendments were offered and rejected. After debating the bill for some time the Senate adjourned.

HOUSE OF REPRESENTATIVES.

The House resumed the consideration of the Report of the Richardson Committee, in regard to the affairs of the Department of the Interior. Mr. Richardson closed the debate in condemnation of Mr. Ewing's allowance of certain claims. Mr. Bayly from the Committee of Ways and Means, reported back the bill appropriating the support of the Post-Office Department. The Senate's amendments were concurred in. He also reported back the bills for the erection of custom-houses in Bangor, Cincinnati, and St. Louis, which were referred to the Committee of the Whole on the State of the Union. After discussing the tariff question, without coming to any decision, the House adjourned.

Later from Europe.

From the files brought by the Asia, we make the following extracts :—

Ex-King Louis Phillippe died on Monday morning, the 26th of August, at Claremont, in the 77th year of his age. The King had been made aware of his approaching dissolution early on the preceding day, in the presence of the Queen, and receiving with calmness the melancholy information thus first broken to him, prepared for the final arrangements which he wished to make.

Accounts from Toulon, of the 25th, state that some most reprehensible scenes have taken place in the Municipal Council of that town on the subject of the electoral lists.

The President, in his progress on his tour through France, seems to be received, at the various cities, with great coolness.

The *Moniteur du Soir* announces, in a correspondence from Strasbourg, dated the 20th, the detection of a plot against the President's life. The chief conspirators came from Nancy. One came from the far south. Several arrests have taken place in consequence. A Socialist had denounced the plot to the police.

Intelligence from Copenhagen confirms the belief that the Danes regard an attack upon Rendsburg as hopeless. They are making preparations for wintering in Schleswig.

The Peace Congress assembled and commenced business at Frankfort, on Thursday, Aug. 22, in the Paulskirche. The majority of the members were Englishmen and Americans. There were, however, many French and German representatives present. Dr. [illegible]up, of Darmstadt, was elected President. [illegible] chief speakers during the day were [illegible] J. Burnet of Camberwell, M. Emile Gi[illegible]in, M. Bonnet, (pastor of the French Protestant Church at Frankfort,) and Mr. Cobden, M. P. It is worthy of remark that General Haynau, who commanded the Austrian troops in the Hungarian war, and who has frequently been denounced by Mr. Cobden as "the butcher Haynau," was present during a part of the sitting. On Friday, the Congress was addressed by Mr. Hindley, M. P., M. Girardin, Dr. Ruller, an American, Mr. Geo. Dawson of Birmingham, and Mr. Cobden. The sittings were resumed on Saturday, and, in the evening of that day, the proceedings of the Congress finally closed. The meeting was addressed by an Ojibbeway Chief, by two Germans, Drs. Bodensee and Weill, Mr. Edward Miall of London, Elihu Burritt the learned blacksmith, and Mr. Chipple an American. Resolutions were agreed to condemnatory of the practice of war, in favor of deciding international disputes by arbitration, urging the necessity of national disarmament, disapproving of loans for defraying war expenses, declaring the principle of non-intervention and the sole right of every state to regulate its own affairs, and recommending the convocation of a Congress of representatives of various States, with a view to the formation of a code of international law.

When the resolutions on the list had been carried, a supplementary one against duelling was passed. This third annual session of the Congress was terminated by a vote of thanks to the municipal authorities of Frankfort for the kind reception they had given to the peace-makers. The meeting next year is to be held in London.

The Austrian Government has invited the Princes of Germany to instruct their Plenipotentiaries to meet at Frankfort on the 1st of September for the purpose of reconstituting the old Federal Diet.

Accounts from Rome represent its financial situation as deplorable; the Papal Government has neither money nor credit, and is on the verge of bankruptcy.

A fearful act of military violence has been perpetrated at Peath. On the 18th, which was the birthday of the Emperor, the Austrian national anthem was given by the orchestra of the city. Many civilians who were present expressed their disapprobation by hissing. Twenty-eight were seized and conveyed to the barracks of the gendarmeie, where seventeen of them, after a summary trial, were found guilty and sentenced to be beaten with sticks by the soldiery. A few, who were declared by the surgeons too weak to undergo this terrible punishment, were sentenced to be beaten with more slender rods.

We learn from Madrid that the Government had ordered the frigates Villa de Bilboa and Ferrolano and the brig Ligero, which were to form part of the Manilla squadron, to hold themselves in readiness to sail for the Havana, where they are to remain until further orders. Two vessels of the Mediterranean division, the corvette Nenus and the brig Scipio, are likewise to proceed to Cuba. The *Comercio*, of Cadiz, states that the Minister of Marine had purchased four steamers of five hundred horse power each for the purpose of establishing a regular communication between Spain and the West Indies. One of them is to be delivered in the course of next month, and the three others before the close of the year.

From Ireland, the news is gloomy in the extreme. The potatoes are being cut off by the old disease, and the wheat crop has been so much injured by a severe storm that it will not afford more than two-thirds yield. The various emigrant ports are crowded by the tenantry and farmers fleeing the country as if from a plague.

THE POTATO ROT AT THE EAST.—The Boston Journal is informed by a gentleman who has recently returned from a journey through several counties in New Hampshire, that the potato rot has made its appearance, and is committing serious ravages. In some situations the tubers are badly rotted, while in others no signs of the disease have as yet appeared. Much excitement and apprehension exist among the farmers in consequence of this calamity. We hear complaints of the rot from several towns in Massachusetts. The Old Colony Reporter says :—

"It is confined principally to one or two varieties, the Chenangoes, and the pink-eyes, or calicoes, are nearly all which have yet, to our knowledge, been affected. The former has, ever since the first appearance of the rot, some years since, been the most affected, and we should think it advisable to relinquish its culture, at least for the present."

The Newburyport Herald states that the rot in that vicinity appears to be far worse than in any previous year. A great portion of the crop is found to be rotten already in the hills, and if it is not soon arrested, the crop threatens to be entirely cut off. We learn that in Norfolk County the potatoes are generally diseased, and the crop will be much reduced.

The Providence Journal says: "We regret to learn that this disease has suddenly appeared in this quarter. A few days ago the potato looked finely. But now, we hear of their decay in all directions, and many fields which promised a large yield, will not be worth digging.

GEN. HINTON, THE MAIL ROBBER—HOW IT WAS DONE.—The Cleveland Herald says, that when Gen. Hinton bolted from his keepers, his first care was to make them safe by turning the key upon them. He then left the Weddell House without stopping to pay his bill, and took his course up Center-st. Having gained the grade of the Pittsburgh Railroad, he followed it a short distance, but soon concluded it safer to make a short *detour* therefrom. He regained it, however, near the city limits, and at day-break brought up in a thicket near Newburgh. Here he skulked among the bushes all day, and at night resumed his nocturnal ramble. For 48 hours he subsisted on green corn and a piece of salt fish that he stealthily obtained. Finally, fatigued and footsore, he approached the habitation of man, obtained breakfast, bought a horse, and boldly pursued his journey. At Wellsville he voluntarily surrendered to the tavern-keeper. He gives it as his opinion that he could have escaped across the river, and by taking to the mountainous regions of Virginia, and plying his trade of carpenter and joiner, have defied pursuit. He also says that it was at no time his intention to escape for a longer time than he could procure his witnesses and make ready to establish his innocence. This point is open for discussion.

COMMENCEMENT AT BOWDOIN COLLEGE.—The annual commencement of this institution took place on the 4th inst. The Oration before the Literary Societies was given on the 3d by Rev. M. V. Butler of Wells River, Vt., the Poem by Charles H. Upton of Washington City. The graduating class numbered thirty. The Honorary Degree of LL.D. was conferred by the Board of Trustees and Overseers upon John S. Tenney of Norridgewock; also the degree of D.D. upon Rev. Leonard Willington and Rev. Thomas M. Smith, and the Honorary Degree of M. D. upon John M. Berry, and Honorary Degree of A. M. upon Hon. Hugh J. Anderson, Wooster Parker and Noah Woods. The Phi Beta Kappa Oration was delivered on Thursday, the 5th, by Dr. Sprague of Albany, with a Poem by Edward P. Weston of Gorham. The subject of the Oration was Intellectual Influence.

DISASTERS ON LAKE MICHIGAN.—The Chicago Journal furnishes the following complete list of disasters to shipping on Lake Michigan during the late gale :—

Schrs. Kingman, ashore near Michigan City; Cleopatra, do do; J. McKay, do do; Warren, do do ; N. C. Walton, do Calumet; Thornton, do do ; Mint, do do; Calcutta, do head of the lake ; Watson, do Chicago ; Ann, do Kenosha ; J. F. Porter, do Racine ; C. Howard, sunk, do ; J. C. Spencer, ashore, East Shore ; brigs Flora, do Chicago ; Helfenstein, do head of the lake ; Mohegan, do near Racine ; bark Churubusco, ashore, Milwaukie ; schr. Wyoming damaged $700 ; brig Ellen Parker, do $1000 ; schrs. Palmetto, do $400 ; G. G. Drew, do $250 ; steamer Canada, do considerably.

AN EDITOR TURNED INVENTOR.—The N. Y. State Fair Hourly Bulletin says: S. H. Mix, Editor of the Schoharie Patriot, has a large Plank Road car upon the grounds, with an improvement on the ordinary wheel center, termed the "Oscillating Roller Axle." The improvement consists in the eye of the wheel being removed from the dead center and thrown out towards the rim or tire, increasing the power by doubling the lever. It is also an anti-friction combination, very ingeniously devised, and attracts great attention by its novelty and plausibility. The car is built for two horse draught, and is intended to maintain and carry an immense load.

CHINESE FUNERAL.—A San Francisco paper says :—A Chinese funeral took place yesterday. The Chinaman died at the Chinese Restaurant of Macoa & Woosung. The funeral was large, there being over one hundred and fifty Chinamen in the procession, each wearing a piece of white crape. A large number of persons visited the burying ground to witness the ceremonies, which were as follows : They lowered the coffin as we do; they then thew the white bandage worn on their arms, into the grave ; then matches and the wax candles, and a bottle of wine. Before covering the coffin, each person bowed his head to the earth and uttered some few words not by us understood. Then each threw a handful of dirt on the coffin, and passed round liquors, wine and segars, &c. of which they invited each American to partake, and the grave was then filled up.

A WORK OF THE LORD.—A correspondent of the Independent, writing from East Smithfield, Bradford Co., Pa., says :—

"God in his mercy appeared for this place the last winter. Meetings were held quite frequently for several weeks, and all denominations of Christians seemed to be refreshed. As a result, the Baptist church received between sixty and seventy members ; the Cambellite Baptist about twenty, and our little church had an addition of eighteen. It was solemn to see the old man, with thin, gray locks ; the middle-aged heads of families—fathers and mothers ; youths just beginning the active part of life ; and the child, hardly twelve years of age, standing together and taking the vows of God upon them, engaging to be children of the Lord, and walk together under the watch-care of the church. This could not have been the work of man —it was the Lord's doing, and may He have all the glory."

SUMMARY.

The schooner Canton, arrived at Gloucester, Mass., 13th inst., reports taking from a raft, on the 9th, 35 miles north-west of Cape Sable, four men, who report that they were a part of the crew of the bark Messenger, from St. John, N. B., for Liverpool, which vessel was capsized in a squall the previous day, and that ten of the crew, including officers, were drowned. One man was saved on two planks and a piece of board, and the other three on a raft made of nine pieces of plank. They remained clinging to their raft 21 hours before they were rescued.

A dispatch from Washington says :—"Information has been received here, from Charleston, S. C., stating that the people in that city are furious at the passage of the Territorial Bills. Upon receipt of the news, a public demonstration was got up, and the flag of the Union was trodden under foot. Meetings have been called in a number of districts of that State, to take action upon the present state of affairs."

A Mr. Young was killed on Wednesday night on the Troy and Whitehall Railroad, near Ballston ; he, with two others, was on a hand car, ahead of the locomotive, but being unable to keep away from it, his companions jumped and saved themselves, while he remained on, and was run over and shockingly mangled. He was in the employ of the road.

A Convention will be held at Worcester, Mass., on the 23d and 24th of October next, (agreeably to appointment of a preliminary meeting held at Boston, on the 30th of May last,) to consider the question of "Woman's Rights, Duties, and Relations."

The Montreal Courier says, We learn by a private letter from Exeter that the Bishop of that diocese is about to institute a prosecution against Mr. Gorham for heresy, and that if he fail in that he will resign his bishopric.

Robert Wickliff, Jr., late U. S. Chargé d'Affairs to Sardinia, died at his father's residence in Lexington, Ky., on Thursday evening, 20th ult., after an illness of several weeks, aged about 35 years.

Gen. John D. Whiteside, a distinguished citizen of the State of Illinois—having held the offices of Member of the Legislature, State Treasurer, Fund Commissioner, and member of the last Convention to revise the Constitution—died on the 3d inst., at his residence in Monroe County, Ill.

A fire broke out in the stables of the city Hotel at Tiffin, Ohio, on the 7th inst., which destroyed several buildings. Loss about $4,500. Sands' Circus Company lost eleven fine horses and thirty-five sets of harness, valued at $2,000.

Benjamin Balcom, William Calhoun, and Henry Monasseth, were sentenced, at Litchfield, Conn., on Thursday last, to be hanged on the second Friday in July next, for the murder of Barnice White, in Colebrook, Ct., in March last.

The Centennial Celebration at New Ipswich, N. H., passed off on Wednesday with much satisfaction to all concerned. A letter was received from Samuel Appleton, offering a munificent donation of $5,000 to the New Ipswich Academy.

The friends of temperance in Connecticut are called to assemble in State Convention at Hartford, on the 2d and 3d days of October, to consider the prepriety of making a struggle for a prohibitory law at the next State election.

The Allegany County Advocate of Sept 6th says, the potato disease seems to prevail quite extensively in that quarter. The prospect now is that there will be a short crop of that useful esculent.

George Keating, Esq., President of the late Editorial Convention, has given notice for the re-assembling of that Convention, in Baltimore, on the 22d of October.

The West Sand Lake (Rensselaer Co.) Mass Meeting, appointed the Equal Rights State Convention, at Albany, on the 9th of October, apportioning the Delegates as follows: Albany and Rensselaer, six each ; Delaware and Columbia, four each, and two each from Otsego, Scaoharie, Sullivan, Ulster, Schenectady, Montgomery, Oneid, and Greene.

A thief was arrested in Boston on Friday last, who has since been recognized as La Fayette Burns, for whom a warrant is out for a highway robbery at the Kingston, N. H., muster some time since, a man having been knocked down and robbed of his watch. His associate in the robbery is now in the State Prison.

We learn by a dispatch from Detroit, that the steamer J. D. Morton picked up a man from the spar of a vessel, on Lake Michigan. The vessel was capsized in a gale a week ago, since which time he has been drifting about the lake. For the want of food, he had eaten his fingers off. He is still alive.

A mad dog in Bridgeport, entered a lady's school. The teacher hrd presence of mind enough to pour a pitcher of water upon it, which threw it into convulsions, and gave time for the escape of herself and the children.

T. S. Arthur, Philadelphia, has established the Home Gazette, at $2 a year, to which he will chiefly confine his own literary labors, with a few contributors. His Domestic Tale on Temperance and other topics, cannot fail to give interest, and make the paper useful.

A man named Potter, a mason, 50 years old, belonging to Topsfield, Mass., and his son, aged 8, while crossing Ipswich marshes, on Friday, gunning, sunk to their necks in mud and bog, and there stuck fast until the tide came up and drowned them.

Rev. A. H. Rose, a clergyman of the Church of England in Canada, committed suicide at Toronto, a few days since, by cutting his throat with a razor. Intemperance was the cause of the act.

The amount received for tolls on all the New York State Canals during the 3d week in Aug. is $108,459 87 ; for the same period in 1849, 88,437 92. Increase in 1850, $19,021 95.

The Courier states that "San Francisco probably has a population of 100 Chinese, and this population is the most orderly, industrious, and prudent, of any class in our city."

MARRIED.

In Charlestown, R. I., Sept. 10, 1850, by Eld. Henry Clarke, Mr. AMOS L. BURDICK, of Hopkinton, R. I., to Miss FRANCES TAYLOR, of Charlestown.

In Lincklaen, N. Y., on the 8th inst., by Corydon Burdick, Esq., Mr. RUSSEL W. BURDICK, of Lincklaen, to Miss ELIZABETH CHURCH, of Otsego.

In Scio, N. Y., June 26th, by Eld. Rouse Babcock, Mr. WILLIAM BENJAMIN, of Alfred, to Miss LOUISA YOUNGS, of Amity.

In Scio, July 6th, by Eld. Rouse Babcock, Mr. JOEL C. WITTER, of Scio, to Miss BETSEY L. KENT, of Rowlette, Potter Co., Pa.

DIED.

In Lincklaen, N. Y., August 18th, of dysentery, AZUBAH, wife of Wm. Davis, and daughter of the late Jabez Campbell, aged 36 years.

In Lincklaen, N. Y., August 24th, WM. E. BURDICK, aged 37 years. His disease was dysentery, and he died in hope of a blessed immortality beyond the grave. August 27th, of dysentery, EMELINE S., daughter of W. E. and Sally M. Burdick, aged 13 years. She experienced religion on her death-bed, and died happy in the Lord. On the 28th of August, of the same disease, ESTHER L., daughter of W. E. and Sally M. Burdick, aged 2 years. On the 9th of September, BENJAMIN, son of W. E. and Sally M. Burdick, aged 12 years.

In Alfred, N. Y., on the 9th inst., of dysentery SYLVANUS, son of Benjamin, Jr., and Louisa Green, aged 10 month and 9 days. Also, on the 14th inst., of the same disease, LUCRETIA, daughter of the above, in the 8th year of her age.

In Plainfield, N. J., Sept. 6th, of dysentery, MARY W., daughter of Alexander and Elizabeth A. Dunham, aged 7 years and 10 months.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Westerly & Hopkinton, R. I.—Rebecca Langworthy, Wm. H. Dawley, Alauson Crandall, Caleb W. Church, Chapman Matterson, Samuel Crandall, Jr., Clark Saunders, Joseph Potter, Paul Babcock, Lester Crandall, Silas Maxson, Benjamin F. Burdick, Henry Clark, Joseph Spicer, $2 each to end of vol. 7. John D. Burdick $2 to end of vol. 6. Nathan B. Palmer $1 to vol. 7, No. 26.

Alfred—B. W. Millard, David Rose, S. R. Smith, John Woolworth, Maxson Stillman, Asa Burdick, Rowland A. Thomas, Alfred Lewis, Geo. W. Allen, Elisha Potter, Luke Maxson, Maxson Stillman, Jr., David Stillman, George Maxson, Isaac Fenner, Samuel Lanphear, Silas Stillman, Ezra Potter, Jeremiah Place, William H. Green, Amos Burdick, 2d, Ezekiel R. Saunders, Luke Green, Susan Langworthy, and Daniel Potter, $2 each to end vol. 7. Wm. S. Burdick, Erastus A. Green, and Benjamin F. Potter, $4 each to end vol 7. Riley F. Burdick $2 to end vol. 8. Henry Sheldon $1 to vol. 7, No. 26. Mathew Potter, $3 47 to end vol. 5. Silas Palmiter $2 to vol. 8, No. 13. Paul C. Witter $3 to vol. 7, No. 26. N. V. Hull, W. C. Kenyon, $2 each to end vol. 6.

Geo. Potter, Little Genesee,	$4 00	to vol. 7	No. 52
Palermo Lackey, "	4 00	" 7	" 52
E. R. Crandall, "	2 00	" 7	" 52
Joseph Boss,	2 00	" 7	" 52
Josiah Witter, Almond,	2 00	" 7	" 52
Pardon Cottrell, "	4 00	" 7	" 52
Thomas Lewis, "	2 00	" 7	" 52
David R. Potter, "	3 00	" 7	" 26
Lee Brown, Independence,	2 00	" 7	" 26
Asa C. Burdick, "	2 00	" 7	" 52
Henry Crandall, "	2 00	" 6	" 52
Isaiah W. Green, "	2 00	" 7	" 52
Wm. B. Clark, Andover,	2 00	" 7	" 52
Henry P. Green, West Genesee,	2 00	" 7	" 52
Ethan Rogers, Preston,	2 00	" 7	" 52
Russell Maxson, "	2 00	" 7	" 52
Silas G. Baldwin, Scio,	2 00	" 7	" 52
Dr. B. Babcock, Friendship,	1 00	" 6	" 52
Matt. Stillman, Nile,	2 00	" 6	" 52
M. Wells, Jr., DeRuyter,	2 00	" 7	" 52
Jared Stillman, "	2 00	" 7	" 52
Ezekiel G. Potter, Scott,	2 00	" 7	" 52
Reilay Potter, Berlin,	2 00	" 7	" 52
D. G. Smith,	1 00	" 7	" 52
B. F. Langworthy, Stonington, Ct.	2 00	" 7	" 52
H. Wilcox, Shannock Mills, R.I.	6 00	" 7	" 26
Franklin Barber, Mystic, Ct.	4 00	" 7	" 52
Thomas Edwards, "	2 00	" 7	" 52
P. L. Berry, New London, Ct.	2 00	" 7	" 52
Geo. C. Stillman, "	2 00	" 7	" 52
C. O. Stillman, "	4 00	" 7	" 52
M. Bradley, Millport, Pa.	2 25	" 5	" 52
T. Reynolds, Coudersport, Pa.	5 00	" 5	" 52
Wm. McDougall, Oswage, Pa.	2 00	" 7	" 40
Lewis A. Davis, Milldale, O.	5 00	" 8	" 26
Chas. Clark, Berlin, Wis.	2 00	" 7	" 52
A. A. F. Randolph, Cussewago,	2 00	" 7	" 52

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Fund of said Society:—

Peleg L. Berry, New London, Ct,	$5 00
Eli S. Bailey, Brookfield,	5 00
John Langworthy, Alfred,	5 00
Ira B. Crandall, "	5 00
David R. Stillman, "	5 00
Josiah Witter, Almond,	5 00
R. W. Utter, Friendship,	2 50

BENEDICT W. ROGERS, Treasurer.

South-Western Association.

THE next session of the Seventh-day Baptist South-Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter.

WM. F. RANDOLPH, Secretary.

Watchmakers.

A YOUNG man who understands the business thoroughly, has a small capital, and observes the *Sabbath*, can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 35, Bridgeton, Cumberland Co. N. J.

sep.19 4t

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

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The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

AGENTS WANTED to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, ALBANY, August 15, 1850. To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment.

Sept5—[illegible]

Miscellaneous.

Expenses of the Press.

Few of our readers can form any idea of the expenses incident to a well conducted journal. The cost of a daily journal, edited with ability in its various departments is immense, and the improvements introduced within a few years into religious journalism have greatly enhanced its expensiveness. The following summary of the outlay of the London Times, which we take from a correspondent of the Tribune, is both interesting and instructive, and will give some insight into the magnitude of the operations of the daily press.

Mr. F. K. Hunt, himself, we believe, a prominent journalist of London, who has lately published an interesting book on the History of Newspapers, furnishes some statistics as to the number of persons employed and the expenses of a Morning Paper—which, by the way, is everywhere a more costly and laborious thing than an Evening Paper. Mr. Hunt's estimate is briefly as follows: A chief editor, paid 18 guineas a week; sub-editor, 12 guineas; second sub-editor, 10 guineas; foreign sub-editor, 8 guineas; writers (about 4 guineas a day,) £25; sixteen parliamentary reporters, (one at 7 guineas and the others at 5 guineas per week,) £87, 7s.

Each paper of any pretensions must have an establisement at Paris. The head of this who bears the title of Correspondent, is paid 10 guineas a week; a reporter 3 guineas; office expenses and cost of Paris papers, 5 guineas; the agent at Boulogne, who transmits the despatches, has 1 guinea, and the expense of postage is also considerable. A Madrid correspondent is also required at 4 guineas; one at Rome, 4 guineas; Naples or Turin, 3 guineas; Vienna, 3 guineas; Lisbon, 3 guineas; Berlin, 5 guineas; the correspondents at Malta, Alexandria, Athens, Constantinople, Hamburg, China, Singapore, New York, Halifax, Jamaica, and other places where news is to be expected, are paid according to the importance of their posts; the *Time's* correspondent in New York was, we believe formerly paid £100 per annum for two letters per month. Then there must be a correspondent at every important sea-port in the Kingdom, whose duty it is to forward any news arising there with all possible promptness. A large part of the paper is occupied by reports of doings in the Courts, and the corps of reporters required for this purpose is large and costly. There are nine Courts, in which as many regular reporters are employed at 3 guineas a week, with occasional extra help when work presses; two courts whose reporters have 2 guineas each; four at 1 guinea; seven circuit courts which together cost about £6 a week. There are fourteen police courts which together cost £10 a week, while other penny-a-line reporting costs about £10. Public meetings also have to be reported either by members of the paper's Parliamentary corps, or by reporters specially engaged. A scientific man is also employed to correct the reports of medical evidence and judicial investigations, where chemistry, botany or physiology are involved. The city editor has 7 guineas a week for his daily money articles, two market reporters have each 1 guinea, and seven other markets are reported at a less rate. The salaries paid for the theatrical, musical, and other articles on art, are not given by Mr. Hunt; they are probably comparatively small. The news of the turf is also reported; court intelligence is found in the Court Circular; there must also be a subscription to the Stock Exchange Lists, to Lloyd's and the Jerusalem Coffee House; Hansard's Debates, Acts of Parliament, Votes of the House, and other parliamentary papers, the *Coal Market List*, the *Packet List* and the *London Gazette* must also be subscribed for. A great number of foreign, colonial and provincial papers must also be had, either by exchange or subscription, amounting say to 150 a day. These are read and their news made up by the sub-editors. The paper must also have friends who will bring in news from the various government offices. The news at the clubs, especially the Reform and the Carlton must also be had.

The expense of sending reporters and correspondents to the places whence they are to forward news, and of getting their despatches is also heavy, sometimes a special railway engine being employed. Railway parcels of this sort cost from £5 to £7 a week. The overland mail costs some £4,000 a year, but by sharing among four papers, it is reduced to £20 a week each. The electric telegraph is expensive; but though the charges are high, it is not so costly as in America for the reason that it is less used. The expenses of the printing and publication offices also make a serious item.

The printing employs some sixty persons; a "printer" or foreman, weekly wages £5 to £7; assistants £3 10s. to £4; maker-up of advertisements £3 10s., to £4; three proof readers £3 each, with three assistants (boys) at £1 to £1 10s.; forty-five or fifty compositors £2 10s. to £3. There are also eight or ten "grass" hands or as they are called in this country "subs," who take the places of regular compositors when they are absent. The foreman also employs five or six men after the composition is closed, to help put the paper to press; these men earn from £3 10s. to £4. In the machine rooms are employed a machinist and assistant machinist, a chief engineer and assistant, sixteen men and boys to feed the machine and take out the papers, and one man to wet down the sheets. The publisher is paid 5 guineas a week and has an assistant and four or five errand boys. There are also a secretary, cashier and accountant; three advertisement clerks, a night porter, a day porter and errand boy. The aggregate weekly expenses Mr. Hunt sets down thus:—

Editing, writing, and reporting a double daily paper during the session of parliament	£200
Foreign and local correspondence,	100
Printing, machining, publishing, and general expenses of double paper, with occasional second and third editions, and an evening edition three days a week,	200
Total,	£500

A New Island.—The Lake Superior Journal notices a strange phenomenon which was seen at Two Heat River, 70 miles above the Sault, on the 18th ult. A slight agitation of the water of Lake Superior was noticed, and very soon the land rose out of the water, forming an island of about 240 feet in circumference, and some six feet high. The beach also rose some 12 feet, looking like a hillock of sand. The water was only about five feet deep where the island was formed, and a boat had just passed over it. A few rods from the beach a depression of ground took place at the same time of the upheaving of the island. No noise took place.

Reminiscence of Daniel Webster.

The clerk of the Court of Common Pleas for the county of Hillsborough, New Hampshire, resigned his office in January, 1805. Mr. Webster's father was one of the judges of this court; and his colleagues from regard for him, tendered his son the vacant clerkship. It was what Judge Webster had long desired. The office was worth $1,500 per annum, which was in those days, and in that neighborhood, a competency; or rather absolute wealth. Mr. Webster himself considered it a great prize, and was eager to accept it. He weighed the question in his mind. On the one side he saw immediate comfort; on the other, at the best, a doubtful struggle. By its acceptance, he made sure his own good condition, and what was nearer to his heart, that of his family. By its refusal he condemned both himself and them to an uncertain, and probably harrassing future. Whatever aspirations he might have cherished of professional distinction, he was willing cheerfully to relinquish, to promote the immediate welfare of those he held most dear.

But Mr. Gore peromptorily and vehemently interposed his dissent. He urged every argument against the purpose. He exposed its absurdity and its consequence. He appealed to the ambition of his pupil; once a clerk, he said, he always would be a clerk—there would be no step upward. He attacked him, too, on the side of his family affection; telling him that he would be far more able to gratify his friends from his professional labors than in the clerkship. "Go on," he said, "and finish your studies; you are poor enough, but there are greater evils than poverty; live on no man's favor; what bread you do eat, let it be the bread of independence, pursue your profession; make yourself useful to your friends, and a little formidable to your eaemies, and you have nothing to fear."

Diverted from his design by arguments like these, it still remained to Mr. Webster to acquaint his father with his determination, and satisfy him of its propriety. He felt this would be no easy task, as his father had set his heart upon the office; but he determined to go home immediately, and give him in full the reasons for his conduct.

It was mid winter, and he looked around for a country sleigh—for stage-coaches at that time were things unknown in the center of New Hampshire—and finding one that had come down to market, he took passage therein, and in two or three days was set down at his father's door. (The same journey is now made in four hours by steam.) It was evening when he arrived. I have heard him tell the story of the interview. His father was sitting before the fire, and received him with manifest joy. He looked feebler than he had ever appeared, but his countenance lighted up on seeing his *clerk* stand before him in good health and spirits. He lost no time in alluding to the great appointment—said how spontaneous it had been made—how kindly the chief justice proposed it, with what unanimity all assented, &c. During this speech, it can be well imagined how embarrassed Mr. Webster felt, compelled, as he thought, from a conviction of duty, to disappoint his father's sanguine expectations. Nevertheless, he commanded his countenance and his voice so as to reply in a sufficiently assured manner. He spoke gaily about the office; expressed his great obligation to their honors, and his intention to write them a most respectful letter; if he should have consented to record anybody's judgments, he should have been proud to have recorded their honors', &c., &c. He proceeded in this strain, till his father exhibited signs of amazement, it having occurred to him, finally, that his son might all the while be serious—"Do you intend to decline this office?" he said at length. "Most certainly," replied his son, "I cannot think of doing otherwise. I mean to use my tongue in the courts, not my pen; to be an actor, not a register of other men's actions."

For a moment Judge Webster appeared angry. He rocked his chair slightly, a flash went over his eye, softened by age, but even then black as jet, but it disappeared immediately, and his countenance regained its usual serenity. Parental love and partiality could not after all but have been gratified with the son's devotion to an honorable and distinguished profession, and seeming confidence of success in it. "Well, my son," said Judge Webster, finally, "Your mother always said that you would come to something or nothing, she was not sure which. I think you are now about settling that doubt for her." The judge never afterward spoke to his son on the subject.

American Tea

The tea grown here turns out far more highly and deliciously flavored than that imported, being in all respects like that drank by the wealthy in China, the grand differeuce between the American grown and the imported, being in the loss of flavor occasioned by the sea voyage. Latitude thirty-four north, in Alabama, Georgia, and North Carolina proves better suited for the cultivation of the plant then any other region. Dr. Davis of South Carolina, who originated the experiment, is already realizing handsomely by the sale of his young trees, which are eagerly bought up at any price by Southern agriculturalists.

There are persons yet living who can recollect when the Cotton plnt was only seen in flower-pots in which it was cultivated on account of its lovely blossom; one of the prettiest flowers in the calender of Horticulture. Observing men in the South who know the history of the cotton raising business of this country are generally of opinion that tea growing is about to become quite as important to us, in even less time than it has taken us to become the greatest cotton producing country in the world. The character of soil and climate adapted to the growth of the tea plant, are not such as to make it interfere at all with the production of cotton; tea lands and cotton lands—those which produce these plants best, being as different in all their attributes as they well can be.

Standard for Saxony Sheep.

BY THOMAS REED.

Perfection should be the aim of all; and as the Saxony sheep have been brought to the highest state of perfection, as producers of extra fine wool, it is my desire to make the description so plain that a young wool-grower, who observes these rules, in buying or selecting for breeding, will soon have a good flock.

First comes the description of a pure blood Saxon buck. He should be of a medium size, (and I consider a medium sized buck to be 3 feet 9 inches from the nose to the root of the tail,) around the body 3 feet 2; around the flank 3 feet 6; from the breast to the hip 2 feet 6; in height 2 feet 3; he should be a little longer than a Merino, and uot so heavily built. The back almost straight; broad over the kidneys; body round; the neck starting almost level with the tops of the shoulders; tapering and becoming round towards the head. The head small and neatly set on; no loose skin on the upper part of the neck, or a very little; the hoofs short and pointed; well quartered, strong, active and spirited; his eye bright; pleasant countenance and tame; the skin smooth and healthy looking. When walking with his side next to you, he should look finished and gay. He should look and feel woolly, not stiff or hard, but soft. The same rules should be observed in selecting ewes, only they are a size smaller.

The next comes the description of his wool: Fine wool on his forehead; wool on his crown, fine, short; downy looking wool on his cheeks; the under part of the neck as fine as possible, and crimped. The wool on the body to be as even as possible all over, and should be crimped 24 to 28 crimps to the inch; the crimps should run plain and evenly across the sample, and up to the top, resembling crape. It should be fine, soft, thick set or compact on the sheep; should be so that it will stand strait out, showing small strands or divisions on the surface of the fleece; the belly well covered with fine wool; the hip wool soft and crimped. The wool should be a clear white or cream color; moderately yolkey, and the surface ef the fleece a little dark. There is a very good kind of wool, that is very fine and close, in which you cannot trace the crimps—you must decide by the smallness of fibre. The fleece when shorn, its felting properties should keep it united; when spread, resembling a spider's web; it should be soft and easy rolled; the length of wool after it is washed and shorn, is from 1½ to 2 inches.

When a young wool grower goes to select he should keep the above described sheep or some other model sheep before his mind; it would help him, to have precisely one-fourth of an inch marked on his thumb nail, to lay the sample on and count, and if they count six or seven crimps in that space they are very good. You should cut the samples with scissors, for pulling them injures the wool and the sheep both.

When the wool is well crimped it is superb. Sheep that are soaked and washed under a waterfall until the wool is pure and clean, will average 2½ lbs. per head—if washed in the old way, they will average 3 lbs. You can have your sheep exquisitely fine, or fine and heavy fleeced, just as you select them to breed from. Then why not breed an American sheep equal to any in the world, or one that will suit our notions?

Remember, "like begets like." Be careful to guard against the following faults:—Coarse, hairy faces; coarse hairs or uncrimped wool on the under part of the neck; stringy on the top of the shoulders; bareness of the belly; coarse hip wool; and coarse hairs on the inside of the thighs; the skin pale or covered with spots; slab-sided, poor on reasonable keeping; sunk, in the neck; a little coarse; low on the side.

In conclusion, try to have your sheep with as many of the good marks as possible, and very few of the bad ones. Annually select, fatten, and sell faulty sheep to the butcher. By so doing, you will have the profit and pleasure of having a fine and beautiful flock.

The Potato Transplanted.

The public are indebted to Mr. E. H. Derby, of Salem, for some interesting experiments in the cultivation of this valuable esculent. His first experiment was to plant potatoes in hot-bed on the 1st of April, from which he took plants twelve inches in height on the 24th of the same month. These plants, like those of the lettuce or cabbage, he set out in drills, about nine inches apart, and from them obtained potatoes for the use of his family on the 24th of June. The potatoes from which these plants were taken, were as fair at the time of the separation, as when put in the ground; and this circumstance appears to have suggested to him the inquiry, whether several sets of plants might not be obtained from the same seed.

He tried a second experiment, and obtained four different sets of vines from the same potatoes, the first May 7th, the second May 21st, the third June 5th, and the fourth June 30th; and from each he raised a crop; from the last in October. He thinks that as many as six different crops may be obtained in this way from the same potatoes in one season. He separates the plants from the parent stock as soon as they are sufficiently rooted it the soil to derive their support from thence.

We have heard of raising the potato by planting the eyes; and this gentleman reports a very fine crop raised in this manner; also another raised from the sprouts. But we believe that his method of raising them from plants, transferred from the hot-bed to the well-prepared soil, posesses great advantages where early new potatoes are desired, and when potatoes are scarce and high. It is worthy of the consideration of cultivators.

Cow-Milking Machine.—A correspondent of the N. Y. Tribune in his notice of the Agricultural Fair at Albany, says:—Another invention of very great use, and little or no damage, is a simple contrivance for milking cows. The milking of his cows has been to the dairyman the branch of his business which cost him most time, labor and embarrassment. This contrivance gets rid of all the labor, and spares nine-tenths of the time. It consists of a little India-rubber bag through the bottom of which passes a small silver tube about two inches long; part of this is inside the bag and part outside. The bag is turned up on the cow's teat, and the top of the tube introduced to the milk passage. The mouth of the bag gently presses the teat, and by means of a small piston a vacuum is effected in the tube, the milk consequently rushes out and flows on in four uninterrupted streams, until the cow is milked dry, which occupies, it is said, no more then four or five minutes. It is one of the most simple and singular contrivances. The owner exhibited a great many certificates attesting not alone its utility but its safety to the animal."

Rain and Heat in the United States.

The last Patent Office report contains meteorological tables and statistics, by which we learn the mean annual depth of rain at various places in the United States, as well as the mean annual temperature. The greatest depth of rain falls at Fort Monroe, Virginia, where it is 52.53 inches, the least at the St. Louis Arsenal, Missouri, where it is 24.12 inches, or less than half. At Fort Hamilton, New York, the depth is 45.71, and at West Point, 48.70. As a general rule, the least rain falls in the Western States, and the most on the Atlantic seacoast, and the eastern side of mountain ranges. At New Orleans, however, and other points near the Gulf of Mexico, the fall is heavy; it being 51.85 at New Orleans. The fall at Boston and Baltimore is about equal, being 39.23 at the former place, and 39.90 at the latter. Through Michigan and Missouri it ranges at about 30.00, but, as we go more south it rises, and in Arkansas averages 35.00. At Fort Constitution, in New Hampshire, the depth is 28.85, the lowest on the Atlantic sea-board. At Key West, Florida, the fall is comparatively slight also, being but 31.39. At Charleston, South Carolina, it is 33.89; at Washington, D. C., 34.62; and from that place it steadily increases as it goes north, till it reaches West Point, where it begins to decline.

The mean annual of the cities of the United States exhibites somewhat different results. The most southern ports, of course, are the hottest; the sea-ports, in the same latitude, are cooler than inland towns. The hottest city appears to be Jackson, Mississippi, where the average temperature is 65.64. of Fahrenheit; the coolest is the little town of Penn Yan, in New-York, which is 45.46. The tables do not include Texas, however, in the South or Maine, New Hampshire, or Vermont, in the North. Cambridge, Massachusetts, is a comparatively cool town, the average temparature being 47.48; whilst that of Philadelphia is 52.57. New Haven, Connecticut, is 49.00; Newark, New Jersey, 50.89; Louisville, Kentucky, 53.08; and Fort Madison, Iowa, 49.62. These, be it remembered, are the average temperatures. Some of the towns mentioned above as comperatively hot, have summers unusually cool for their location; while others, with a low average temparature, are excessively sultry in July and August.

An Arab Entertainment.

A large wooden bowl, some two feet in diameter, and full of boiled rice, was placed in the middle of the street; a crowd of Arabs immediately squatted round, all plunging in their hands at once, and licking their fingers with monstrous delight. The mess vanished rapidly, every one who passed was invited to partake, and some good-natured fellows seized an old blind man and threw him grinning with delight over the heads of those who surrounded tho basin, in order that he might get a handful; women were stopped, and, as they could not eat at once on account of their veils, had their hands filled; one soon contrived to swallow her portion, and I saw her go away wiping her fingers against the wall; children, while on the shoulders of others came for their portion. All this was the work of about three minutes, when the crowd began to disperse. One man, however, probably a late comer, snatched up the bowl, under pretence of washing it from a water-skin, on a camel, hard by, and began to scrape it round and round, and lick his fingers wtth delight. Presently a couple of women joined him, and they squatted down round it, poured more water in, swilled the sides, and washed down the remaining grains of rice which they scooped up and devoured. When these had done, yet another hungry one appeared, and seizing the bowl, rubbed it as if he wanted to melt the sides, poured in a little water, rubbed again, and succeeded in producing a pale fluid. Then he took up the enormous vessel in his two hands, and seemed to enjoy the draught extremely. I afterwards learned that this was a gift to the poor on the occasion either of a marriage, a circumcision, or a death.—[Two Years in a Levantine Family.

Breaking Rocks with Fire.—I believe it is not generally known that large boulders may be easily broken with fire. I have broken many that were on my land in the following manner:—If the rock is embedded in the earth, remove the earth around it and with a large lever raise one side of it a little, and put small stones underneath, so that when it cracks, it will separate of itself. Then, make a narrow fire across it, and in a short time it will crack, so that, with an iron bar and a small iron wedge or two, it may easily be separated. If scales start on it before it cracks, they must be removed, which can be done with a pair of tongs. If it does not break readily, build the fire across in another direction. In this manner, a man will break a dozen large boulders in a day.

First Towns in America.—The National Era relates the following curious facts, which will be news to some of our readers:—"It will seem curious, to those who are not aware of the fact, that the first towns built by Europeans, upon the American continent, were St. Augustine, in East Florida, and Santa Fe, the capital of New Mexico. The river Gila was explored before the Mississippi was known, and gold was sought in California long ere the first white man had endeavored to find a home on the shores of New England. There are, doubtless, trees standing within the fallen buildings of ancient Panama, that had commenced to grow when the sites of Boston and New York were covered with the primeval wilderness.

A Self-Acting Saw-Mill.—The St. Louis Republican gives an account of a saw mill constructed on a new and singular principle. The inventor is Mr. Amos Jackson of Potowatamic county, Iowa. The mill derives its power from the weight of the log to be sawed. The ways on which the carriage travels are fixed on bearings that enter into the frame, the opposite ends are provided with large segments of a cog-wheel working into a series of cog-wheels and pinions; thus when the log is pushed forward to the saw, its weight is brought to act with great force through the segments of a shaft, having several intermediate gearings to increase the speed sufficiently for driving the crank shaft. The price of these mills is said to be light compared with others, and they can be attached to wheels for traveling through the country.

A Curious Case.—A letter dated at Mansfield, August 10th, says: While Mr. Simeon W. Cummings, of this town, was laboring in the field a few days ago, he felt something hard pass from the inside of his nose into his mouth, which he immediately spit out, and upon examination it proved to be a brass button, about half an inch in diameter. His parents and others well recollect the time when he got it up his nose; it was in the month of August, 1833, he then being only four years old. From that time forward it caused him no tronble until last winter, when he had a fall which jarred his head considerably, and, as he thinks, partly dislodged the button and was the ultimate cause of its finding its way out, after being a tenant of his nose for about seventeen years. The button is covered with a kind of bony substance which gives it a rough, ragged appearance. It has been carefully preserved and can be examined by any that feel disposed to doubt the correctness of the above statement.

General Washington's Spectacles.—We were not a little surprised, a day or two since, says the Detroit Advertiser, to learn that the spectacles worn by Gen. Washington throughout the Revolutionary war, are now in possession of an aged and highly respectable lady in this city, by the name of Marsh. One of her relatives, long since dead, received them in exchange from the hand of Washington himself, for a pair furnished at the time, and they have since come into the possession of the lady referred to by regular descent. They are of heavy silver frame with very large round glasses, and apparently constructed after the style we have been accustomed to see in the books upon the nose of Red Riding Hood's grandmother. The worthy owner of them prefers their use to that of any other, no matter how extravagant or costly may be their finish, and we do not wonder at it.

An Itdia Rubber Flute.—We yesterday inspected says the N. Y. Tribune, a new application of the thousand uses of India Rubber—nothing less than an eight-keyed flute of the most elegant finish and tone. It was made by Mr. Badger, 181 Broadway, expressly for Mr. Goodyear, the well-known India-rubber manufacturer. The material of which the flute is composed, has been chemically prepared, and takes as fine a polish as tortoise-shell, which it strongly resembles. A musical friend of ours, having tested its tone pronounces it fully equal to those made of wood and ivory, while it is more durable and cannot be cracked or in any way effected by the weather. Mr. Badger's next production will be a Bœhm flute of the richest mechanism, which he indends to exhibit at the next Fair of the American Institute.

Plowing in Corn for Manure.—When sown broadcast, even if it has reached a hight of six or eight feet, this is easily done by attaching one end of an ox chain to the clevis of the plow, and the other to the beam where the coulter intercepts it, throwing the bight or double part of the chain, into the furrow at the right. As this is dragged along the stocks will be thrown down and covered by the furrow. To finish up the work, and cover any straggling leaves or tops, attach a light halter chain to the standard of the plow, with a three-pound weight at the dragging end, which throw into the furrow. This will effectually cover up all the crop left unburied by the plow. [N. Y. Farmer.

Variety.

The invention of the piano-forte is ascribed to a German, named Schroder, who lived at the beginning of the last century; but it was first introduced into England in 1766, by Zumpe, by whom it was greatly improved. Within the present century, this instrument has received many useful and valuable improvements, so that it may be now fairly regarded as, next to the organ, the noblest and most elegant instrument in the whole compass of musical practice.

It is estimated that there are now in the United States 10,000 daguerreotypists, a[illegible] 5,000 persons indirectly connected with the art. The amount of materials annually co[illegible]sumed in their operations, is valued at [illegible] millions of dollars. Mr. Brady, a New Y[illegible] operator, has nearly or quite perfected [illegible] art of daguerreotyping on ivory.

Billy Larkins, who is what might be denominated a "spreeing character," once shook hands with Gen. Jackson. "And," says Billy, "I gub him a piece of advice at the time; says I, 'now, General, we've elected you, I hope you'll take good care of the Coestitution!' Says he, 'I'll try; and I hope you'll take care of *yours!*'"

Among the memoirs recorded at a recent meeting of the Paris Academy of Sciences, was one on a method of rendering birds auxiliary in the direction of balloons. If some æronaut could contrive to harness and drive a condor, he might, at least soar systematically over the Andes and Cordilleras, if not traverse the ocean in magnicant style.

Mr. Malcom W. Mearis, one of the assistants of the Marshal in taking the census of Baltimore, had the curiosity, while going through the second ward, to ascertain as near as possible, the number of cats and dogs in the ward. He reports that there are 2,063 cats and 803 dogs.

Punch illustrates the difference between the words *make* and *construct* in this wise: "Omnibuses are generally *constructed* to hold fifteen, but somehow they are *made* to hold eighteen, and on wet nights, frequently more than that."

Professor Mulder, who has thoroughly investigated the potato, solemnly denounces it as an article of food, and says it is the "cause of the moral and physical degradation of the nations that use it."

The Bangor (Me.) Jeffersonian says, that there is a crab-apple tree in a garden in that city, which has on one side of it apples nearly full grown, and full blossoms on the opposite branches of the same tree.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
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No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 327.

The Sabbath Recorder.

OUR FOREIGN MISSION.

Farther Extracts from Bro. Wardner's Journal.

April 18th. Saw a tract published by a brother missionary, consisting of the Ten Commandments and a Calendar, headed, "The fixed periods of the Sabbath-day, which is Sunday," and accompanied by no explanation.

19th. Saw a Calendar published by another missionary for 1850, headed in the same way, and accompanied by a translation of the fourth commandment, without comment.

22d. Sent the following note to the author of the tract noticed above.

My Dear Brother:—

A few days since, I chanced to meet with a tract, said to have been published by yourself, containing the Ten Commandments, accompanied by a Calendar, the caption of which (if my memory serves me) was something like the following: "The fixed periods of the Sabbath-day, which is Sunday." Now it is evident, that every Chinaman would understand by this statement, that Sunday is the day enjoined in the Fourth Commandment just preceding. Therefore allow me simply to inquire, whether you intended to give such an impression, or was it done inadvertently?

Yours very truly, N. Wardner.

23d. Saw a notice for a school put up by another missionary, containing several appointments to be met during the week, and some on the *le-pa-nyi*, which is the Sabbath-day. Towards night, received the following reply to my note.

My Dear Brother:—

I intend the Chinese to understand, that the portions of time pointed out in my calendar appended to my tract, are in perfect accordance with the spirit of the fourth commandment. And now permit me to say, as you know very well the points of difference between yourselves and us, that in my humble opinion it is not at all becoming in you to take other missionaries to task for what they publish and teach. You are at liberty to teach the contrary, if you please; but you have no right to catechise us upon our tracts, as if we were responsible to you for our conduct. To our own Master we stand or fall. If you can persuade the Chinese, that you are right, and we are wrong, you are welcome to do so. It is the great business of us all to preach Jesus and Him crucified to this people, and not to contend with each other on disputed points of doctrine. We could spend our whole time in quarreling with our brethren on predestination, perseverance, baptism, &c., but we did not come here for that purpose. We have more important work, and more of it than we shall ever be able to do. There are enough subjects upon which we agree, without contending about those on which we differ. Assuring you that this frank expression is prompted by no ill feeling,

I am yours very sincerely, * *

On receiving this reply, I immediately called on him, and told him that I was prompted by no desire for controversy in making my inquiries; but as he had taught in his tract what was opposed to his avowed sentiment, and what I supposed he knew was not true as a matter of fact, I felt it my duty to go directly to him with it, thinking that perhaps he might give some explanation that would remove the necessity of supposing that he meant to deceive; for I wished, if possible, to avoid such a conviction. That I had done by him as I wished him to do by me, if ever I should teach any thing [illegible] he thought was untrue, and especia[illegible] seemed to contradict my avowed se[illegible] That I considered that no one cou[illegible] greater reflection upon my religio[illegible] ter, than to treat me as if he thou[illegible] of no use to admonish me when [illegible] that no appeal to truth could have [illegible] ence upon my mind; for it would be equivalent to saying, that he regarded me as a dishonest man. We are commanded not to suffer sin upon our neighbor by neglecting reproof. That if we have aught against our brother, we ought to go and tell him his fault. We then entered into the following conversation:—

I had supposed that you held to the doctrine of a change of the Sabbath from the seventh to the first day of the week.

Ans. That is my sentiment, and I am in the habit of preaching it in my chapel. But I did not think best to mention any thing about it in my tract.

Reply. If the day has been changed, then Sunday is not the seventh day mentioned in the fourth commandment, is it?

Ans. No; I do not hold that it is *the* seventh of that commandment, but that it is *a* seventh day, and may be observed consistently with the spirit of that commandment, which, I consider, only binds us to observe a seventh portion of time, and which was the idea I wished to impress upon the minds of the Chinese.

Reply. If that were your object, and is your real sentiment, why did you not say a seventh portion of time, instead of insisting upon a definite day?

Ans. Because I consider it important that some particular day be observed, and it is more convenient to set apart the one that is most generally observed throughout the Christian world.

Reply. The convenience of observing one day above another has nothing to do with the question whether or not the first day is the seventh. You have taught that Sunday is the seventh day of the fourth commandment; and the question is, whether that be a fact, and whether you intended to give that impression; for you very well know, that every Chinaman would understand you to mean so.

Ans. I know they would naturally draw that inference, but it is not my object really to impress that idea upon them; neither did I think best to give them any explanation about it either way, for I do not consider it a matter of any particular importance.

Reply. If you did not intend to teach such doctrine, and do not believe it to be true, as you acknowledge, then you ought to correct it, and make your statement true.

Ans. I have no disposition to make any alteration in my tract. I believe that the spirit of the Sabbath can be observed by keeping the first day, as well as by keeping the seventh.

Reply. I supposed that you held to that sentiment, but that does not prove that two distinct days are one and the same day. The question is not, whether the spirit of the Sabbath can be observed by keeping the first day, but whether the first day is the seventh. I was the more surprised at seeing your tract, from the fact that but a few months ago there was so much sensitiveness manifested by the missionaries of this place, because they had been charged with confounding these two days in the same way; a charge, the justice of which was acknowledged, and several of the leading missionaries acknowledged, in a public document, that it was very blameworthy carelessness. But as to keeping the spirit of God's law independent of the letter, I consider it a very untenable position. I hold that no one can will to do what God's word unqualifiedly forbids, without violating the spirit of that prohibition. For, if such can be the case, then men may murder, steal, commit adultery, and violate every precept of the Decalogue, and still not be guilty of any sin. The sanctification of the seventh day is all that the Sabbath institution consists of, as we learn from Gen. 2: 3. And whoever deliberately secularizes that day, violates both the letter and spirit of the institution, neither of which is done by secularizing any other day of the week. Suppose a Chinaman should hear you preach, that the Sabbath has been changed from the seventh day to Sunday, and then read in your tract that Sunday is the seventh day, how would he reconcile those two statements? Or, in case your tract and Dr. Boone's Catechism, in which a change is advocated, should both fall into the hands of the same individual, would he not regard you as contradicting each other?

Ans. I think he would reconcile my statement with the idea of a change.

Reply. But how could he understand your statement to admit of a change, unless you change to Monday, since you say, distinctly, that Sunday is the seventh day?

Ans. Well, I do not consider it a matter of sufficient importance to contend about. The Baptists are in the habit of teaching that immersion is the only mode of baptism. But I, knowing their sentiment, do not think it proper for me to take them to task for it.

Reply. The two cases are not analogous. The Baptists teach what they profess to believe on that subject; but you have published what you acknowledge you do not believe. Suppose I should publish and circulate a tract, teaching that the Bible allows the worship of images, contrary to my known sentiment; would you consider it improper, or a violation of Christian duty, for you to request an explanation, and exhort me to correct that error? I look upon your case in a similar light; and with my views of Christian duty, I could not consistently withhold. I consider it as much my duty to admonish a Christian brother, when I see him err, as to admonish these Chinese in regard to their errors.

Ans. Well, you can have the satisfaction of knowing that you have discharged your duty to me.

And thus it ended. Our conversation was conducted in perfect good humor, so far as I know, and we parted with the same feeling. Notwithstanding, I returned home with a sad heart, to think that these poor heathen must be taught to treat God's Word with such lightness; and that a missionary brother, who came professing to teach the truth, the whole truth, and nothing but the truth, should thus publish what he acknowledged was not true, and still refuse to correct it. Suppose that, when this brother attempts to admonish the Chinese in regard to their idolatry, they should imitate his example—and we have no reason to expect heathens to be more humble than Christians—and say to him, "As you very well know the points of difference between yourselves and us, in our humble opinion, it is not at all becoming in you to take us to task for what we practice and teach. You are at liberty to teach the contrary, if you wish, but you have no right to catechise us in such matters, as though we were accountable to you for our conduct. To our own Master we stand or fall. If you can persuade the people of other countries to believe that you are right, and we are wrong, you are welcome to do so. There are points enough upon which we agree, without quarreling about those upon which we differ." Would he, because of this, feel that he had wrongfully intruded himself upon them, and that it was his duty to retire from the field? Idolatry is as much the profession of their religious faith, as the keeping of Sunday is his; yet, I presume, he never thought of its being unbecoming in him to ask them why they practice it. If, because a man has professed faith in Christ, it is unbecoming to ask an explanation of his profession and practice, to whom does that injunction apply, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." The injunction to answer, implies the right to ask.

Thus it appears that there are some who are determined, at all hazards, to teach the Chinese that Sunday is the identical Sabbath of the fourth commandment. These men are bountifully supplied with means, and are zealously prosecuting their work. Brethren, what shall be done?

Bro. Carpenter has lately got a few calendars struck off on sheets, and I am assisting my teacher in preparing a small tract on the Sabbath, to be considered as his, of which I hope to get a few copies struck off soon. But the state of our funds will not admit of our doing much in that line, at present; and it is running quite a risk to do any thing. But we feel that something must be done.

As our congregations have been better than usual for the last few months, we have increased the number of our exercises.

Since my letter was commenced, we have been made to rejoice anew in regard to the family of Bro. C.'s deceased teacher.

As regards the advantage of schools, allow me to state, that the American Episcopalians have received sixteen converts into church fellowship, chiefly within the past year, and nearly all are members of their school.

Since writing the above, I have seen other calendars stuck up in the city, stating that the *le-pa-nyi* is the *ur-se-nyi*; and some of them accompanied with the fourth commandment.

We are all enjoying good health at present, and are looking forward with anxious hope to the time when we shall be joined by others of our brethren as laborers in this great field.

For the Sabbath Recorder.

THE HUDSON RIVER.

If you are to take a trip up the Hudson, be sure and take it in the day time; a clear moonlight night would be fine, if you could afford to keep awake. The spring time, "when all nature looks gay," as the poet would say, would be a good season; summer and fall would not be bad. You can step on board of a steamboat, or the cars of the Hudson River Railroad, just as you please. For variety's sake, we took the cars. It was a sultry summer morning. The city atmosphere was oppressive. A thin sheet of cirrus skirted the western sky. Thick fleeces of cumulus, or cloud of day, rolled lazily along the south. It was delightful, on such a morning, to snuff the cool highland breeze, as we darted along the eastern banks of the placid Hudson. The Palisades, or precipices of trap rock, are about the first thing to attract attention. They commence at Fort Lee—the fort to which General Washington retreated when compelled to leave New York Island. From this place up to Piermont, the eastern terminus of the New York and Erie Railroad, they present an almost penpendicular wall of rock, rising abruptly from the water's edge to the height of four or five hundred feet.

In the trip along d, several dark passages in life present themselves in the form of tunnels through projecting crags and rocky spurs. With them, there come creeping over us shades of the past, awakening images of scenes that are cherished in perpetual remembrance by a grateful and prosperous people. The imagination instinctively runs back two hundred and forty-one years, to the time when Henry Hudson, sailing up this river, named by him the Great River of the Mountains, in his "Half Moon," with a boat ahead to sound, found the shore lined with Indian wigwams, instead of splendid country seats, thriving villages, and teeming cities. Instead of the arts and comforts of civilization, he found a people clothed in the "skins of elks and foxes"—a people who "slept in the open air, some on mats of straw sewed together, and some on the leaves of trees." There is, however, one remarkable similarity between the two people. The ancient dwellers in this land trafficked in "wild tobacco, which was strong tasted and good to chew;" and the present inhabitants use a weed which they fancy possesses the same notable qualities.

Yonkers, Dobbs' Ferry, Tarrytown or Greenbush, places first passed on the eastern side, are all renowned in revolutionary story. The latter is the spot where Major Andre was arrested, on his return from West Point, by the inflexible patriots, John Paulding, Isaac Van Wart, and David Williams. Stony Point, Forts Montgomery and Clinton, Peekskill, New Windsor, Newburg, Kingston, and other places scattered along the banks of this river, have connected with them many spirit-stirring reminiscences of the "times that tried men's souls."

Booming cannon announced our approach to West Point, fifty-one miles from New York. From works erected here during the revolutionary struggle, under the direction of French engineers, it became a post of great importance to the Americans, and was much coveted by the British. The treasonable maneuvers of Arnold had for their first object the surrender of this place. It is now the site of the noted Military Academy, established here in 1802, under the patronage of the General Government. The site is a craggy hill, projecting to the middle of the river, compressing it into a narrow channel, across which a chain was stretched, in the time of the war, to prevent vessels from passing. The hill rises from the river in terraces. The first and second are narrow; the third, at the height of 188 feet, spreads out into a plain, about a mile in circumference. On this plain, approachable from the north, are situated the buildings and works. The scenery around seems ill adapted to the object of the school—that of training men to butcher each other scientifically. It is such as to inspire love, reverence, and devotion, instead of hatred, malice, and revenge. It is in the nineteenth century, at such a place as this, that our nation, professing to take the lead of the whole world in political and moral matters, is training up young men, who are to maintain her honor, and secure her peace with all nations, by prowling about, manifesting all the characteristics of a surly mastiff just ready for fight. If the nation should get into a broil, by their or any other instrumentality, and they become successful in "conquering a peace," they are immediately hoisted to posts of honor in national affairs. What a course, leading to fame, is here marked out for the young men of our nation! What a highway to national glory is here cast up!

After arranging affairs and composing yourself on exchanging the cars at Poughkeepsie for a regular "floating palace" of the North River order, you will, very naturally, cast a look back to take a parting view of the disappearing Highlands. Then turn your eye to the north, and there meets your gaze the "shadowy surface" of the Catskills, looming up in the distance like some sullen thunder-cloud, that is soon to drench the earth. You instinctively draw your coat closer about you, and look around to see if every thing is ready for a storm. A similar impression comes over you whenever your eye rests upon it after wandering to other objects; but each time it turns out to be the mountain sketched "in dark relief upon the glowing sky." It stands in grandeur, calm, majestic, solemn, with clouds kissing its highest peaks. As you approach nearer, you discover a white speck, perched like an aerie far up in the sides of the mountain. This is the Mountain House, at the "Pine Orchard," where the fashionable, and lovers of nature, "do congregate;" for it has become a "resort." How fresh and cool the breezes are that come rushing down from the mountain! Thin clouds float over our heads, while down in the south the sky gleams with heat.

What a place for moralizing, contemplating! Is it surprising that all true lovers of nature have found much to admire along the Hudson? Yet just look around you. Some of your fellow-passengers are laboring under a regular attack of *ennui*;—some are engaged in insipid conversation;—while many a novel-reader is intently poring over the fancied "love and murder" of some crack-brained hero or heroine, indifferent to the grandeur around. The tendency of novel-reading to make its votaries perfectly callous to all impressions of realities, however beautiful or grand, is sufficient of itself to stamp it with the opprobrium which has so justly been attached to it. Now and then, with a somberish gleam of half-conscious intelligence, they look up, seemingly desirous to say something. You are in doubt, however, whether, if expressed, it would be, "How delightful!" or, "John, how long is it to *dinner?*" All doubts are quickly removed, for the "euphonic clang" of the gong, summoning to dinner, sends an electric thrill through their whole frame, inspiring them with new life and animation. Suppose we too follow the general impulse, and step down into the "Eating Saloon." The sun-light faintly streams in through stained glass. This light, softened and increased by candles and lamps, casts a mellow richness over everything—even what you are about to eat. Take your seat at one of the tables ranged in rows on either side of the saloon. Now then, don't let's be so countryish as to have to be told what to eat, or how to get it. Just look at the "bill of fare," where what is to be had is all honestly written out and priced. Here you find—(now don't stand about definition of terms)—soups—macaroni, vermicelli, &c., one shilling a plate; fish—salmon, &c., two shillings; ice-cream, one shilling, &c. Now, just make your selection, inform the waiter of your decision, and your wants will be very soon supplied, and you can go to work. After having leisurely disposed of what you called for, be sure and make friends with that man seated high upon a "throne of state," to see if some well-filled miscreant does not escape without rendering a just and true account. In approaching him, you will be attended by a very obsequious waiter, not to supply your wants, but to see if you are wanting in truthfulness, or distinctness of recollection in regard to what has transpired at table; if so, to put you in mind of things but dimly remembered. Having made everything straight, you will begin to look for Albany, the place of destination, and soon you will be alongside of her wharves, to be beset by cab-men and hotel runners, and to experience that excitement ever attendant on an entrance to a strange city. A.

SONG OF DEATH.

Shrink not, O Human Spirit,
The Everlasting Arm is strong to save!
Look up, look up, frail Nature, put thy trust
In Him who went down mourning to the dust,
And overcame the grave!
Quickly goes down the sun;
Life's work is almost done;
Fruitless endeavor, hope deferred, and strife!
One little struggle more,
One pang, and then is o'er
All the long, mournful weariness of life.
Kind friends, 't is almost past;
Come now and look your last!
Sweet children, gather near,
And his last blessing hear,
See how he loved you who departeth now!
And with thy trembling step and pallid brow,
O, most beloved one,
Whose breast he leaned upon,
Come, faithful unto death,
Receive his parting breath,
The fluttering spirit panteth to be free,
Hold him not back who speeds to victory!
—The bonds are riven, the struggling soul is free!

Hail, hail, enfranchised spirit!
Thou that the wine-press of the field hast trod!
On, blest Immortal, on, through boundless space,
And stand with thy Redeemer face to face;
And stand before thy God!
Life's weary work is o'er,
Thou art of earth no more:
No more art trameled by the oppressive clay,
But tread'st with winged ease
The high acclivities
Of truths sublime, up Heaven's crystalline way.
Here no bootless quest;
The city's name is Rest;
Here shall no fear appal;
Here love is all in all;
Here shalt thou win thy ardent soul's desire;
Here clothe thee in thy beautiful attire.
Lift, lift thy wond'ring eyes!
Yonder is paradise,
And this fair, shining band,
Are spirits of thy land!
And these that throng to meet thee are thy kin,
Who have awaited thee, redeemed from sin!
—The city's gates unfold—enter, oh! enter in!
[Household Words.

LAST HOURS OF MR. JUDSON.

The Baptist Missionary Magazine gives full particulars of the death of Mr. Judson, which occurred at sea, April 12, 1850. It seems that after he went on board, the vessel was delayed, so that instead of getting to sea in twenty-four hours, they were five days in reaching Amherst, and it was six days before the pilot left them. How much was thus lost it is impossible to conjecture.

The delay permitted Mrs. Judson (who would gladly have accompanied her husband, though at the risk of her life, if he had consented,) and Mr. Stillson and Mrs. Stevens, to visit him repeatedly, and administer to his comfort. He bore the fatigue of embarkation well, and on Thursday took more refreshment than for several days previous. This gave hope of a favorable change, but on Friday he was not as well, and his two Burman assistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmain. They were confident he was near his end, and could not endure the thought of his curial in the ocean; they wanted his grave to be made where they and other disciples could look upon it. But any attempt to do this would have proved fatal, and there was no choice but to fulfill the original purpose, Mr. Stillson reminding the affectionate disciples of the death and unknown burial place of Moses.

On Saturday he was perceptibly weaker. Such was his pain that he said he would willingly die if he could. On Sunday, being more calm and free from pain, he conversed more freely and at length than he had been able to, describing somewhat minutely the causes of his pain. He said that no one could conceive the intensity of his sufferings. Death would have been a glad relief. The idea of death caused no peculiar emotion of ether fear or transport. His mind was so affected by suffering that he could not think or even pray. Nay, he could not think of his wife and family. He had bitter sorrow in parting with them at first; but in Mrs. Judson's subsequent visits, speech had been almost denied him, and when they parted, the day before, perhaps for the last time on earth, it was without a word, and almost without a thought, so entirely had pain absorbed every faculty. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The natives are frightened when they see this. They regard it as a sure sign of approaching death, but I do not; I have talked with the doctor about this, and have myself remarked at different times the swelling and subsiding. I still feel that there is so much life in me that I shall recover.

On Monday, the 6th, at half past three o'clock, P. M., the pilot, with the two assistants above named, and Moung Shay Moung, of the Amherst church, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. J. his opinion of himself, "*he went out to sea with a strong feeling that he should recover.*" But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday morning, the Tenasserim coast being yet visible, they enjoyed a fresh and invigorating breeze, but a violent thunder-storm came on, followed by a calm. For a short time Dr. J. suffered less pain, but a hiccough increased upon him. He said, "This hiccough is killing me; can you think of anything to do for it?" He afterwards slept considerably, and took some slight refreshment, but in the afternoon a new symptom appeared, which continued to the last—frequent vomiting, and an inability to retain anything upon his stomach.

During the night and the next day the weather was exceedingly hot. Dr. Judson refused all nourishment and inclined to sleep, probably on account of the laudanum and ether administered. He said he should weary them but little longer. The captain gave several prescriptions without effect, on which he said, "It was of little consequence. I do not wish any one to think I died because all was not done that could be done for me. Medicine is of no use. The disease will take its course." While suffering the acute pain, which invariably preceded vomiting, he said, "Oh that I could die at once, and go immediately into paradise, where there is no pain."

In the evening of Wednesday, as Mr. Ranney was sitting by his bed-side, he said, "I am glad you are here, I do not feel so abandoned. You are my only kindred now—the only one on board that loves Christ, I mean, and it is a great comfort to have one near me who loves Christ." "I hope," said Mr. R., "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "*It is all right there.* I believe he gives me just so much pain and suffering as is necessary to fit me to die—to make me submissive to his will." He spoke of the invigorating influence of the wind, and expressed a fear that they would lose it during the night, which proved true. After midnight there was a dead calm, and a very oppressive atmosphere. At two o'clock his breathing became very difficult, but after vomiting he breathed more freely.

On Thursday morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and death-like. His stomach rejected all refreshment. At ten and twelve o'clock he took some ether, which he said did him good. After vomiting, with the suffering that preceded it, he said, 'Oh, how few there are who suffer such great torment—who die so hard!" During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony—sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said the fever had returned. His extremities were cold, his head hot—it was the fever of death. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. About noon he showed some aberration of mind, but it was only transient. At three o'clock he said in Burmese to Poonapah, a native servant, "It is done, I am going." Shortly after he made a sign with his hand downward, which was not understood; drawing Mr. Ranney's ear closer to his mouth, he said, convulsively, "Brother Ranney, will you bury me? bury me?—quick! quick!" These words were prompted perhaps by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress," and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe. A gentle pressure of the hand, growing more and more feeble as life waned, showed the peacefulness of the spirit about to take its homeward flight."

It was first determined to keep the body for burial on Saturday, but they were admonished of the necessity of immediate preparations. A strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock P. M., the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep—in lat. 13 deg. north, lon. 93 east, nine days after their embarkation at Maulmain, and scarcely three days out of sight of the mountains of Burmah.

TRUTH TESTED BY TIME.

The following passage of a letter from Dr. Layard, is worthy of a place by itself, that it may attract the attention which its importance demands:—

"In a religious point of view, there is no doubt that much important information may be expected from a careful investigation of the monuments of Assyria. During my labors, without being able to devote much thought or attention to the subject, I have been continually struck with the curious illustrations of little understood passages in the Bible, which these records afford. In a historical and archæological point of view, I know nothing more interesting and more promising than the examination of the ruins of Assyria. One of the vastest empires that ever existed—the power of whose king extended, at one period, over the greater part of Assyria—whose advance in civilization and knowledge is the theme of ancient historians—disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name, behind. Even the names of its kings are not satisfactorily known, and out of the various dynastic lists preserved, we are unable to select one worthy of credit. As to their deeds, we have been in the most profound darkness; and were it not for the record of their strength and greatness which we find in the Scriptures, we should scarcely credit the few traditions which the Greeks have preserved to us. After the lapse of two thousand five hundred years, a mere chance has thrown their history in our way, and we have now their deeds chronicled in writing and in sculpture."

What a Pastor may do with his Pen.—It has often filled us with surprise, that so few of the strong men of the pulpit employ their pens for the press. A pastor sometimes spends weeks in elaborating thought for a sermon which is delivered to a congregation of a few hundreds, and is then thrown into the barrel of old manuscripts. The same thought condensed, and put into a popular form for a newspaper, might reach and influence hundreds of thousands; and with as much hope of its making abiding and saving impressions, perhaps, as when uttered from the pulpit. One of our contributors, who is a veteran pastor, some time since formed the wise purpose of devoting one day of the week to the press; and he has become one of the most widely known and useful of the practical essayists of the world.

The Sabbath Recorder.

New York, September 26, 1850.

DESTINY OF THE WICKED.

We have shown that the wicked must necessarily suffer punishment, from the fact that they have transgressed the divine law, it being absurd to suppose a law without a penalty. We have also seen, that they are not punished in this life according to the extent of their crimes.

III. Our third proposition is, that *the penalty of the law is not satisfied by the death of the body.*

The Scriptures clearly teach, that there are *degrees* in punishment. Every one receives "according to that he hath done." God "will render to every man according to his deeds." The disobedient is beaten with few or many stripes, according to the aggravation of his offense. (See 2 Cor. 5: 10. Rom. 2: 6. Luke 12: 47, 48. Compare also Matt. 10: 15.) But if the death of the body is the proper punishment of sin, where are the degrees? An infant, who has committed no *actual* transgression, is, in that case, punished as much as the hoary-headed sinner. The adult sinner *might*, however, go out of the world under circumstances of greater suffering. He *might* have a longer season of sickness; he *might* suffer more acute pains. Yet this is not always the fact. Sometimes the infant's death is preceded by greater bodily suffering than that of the most hardened offender. So far, therefore, as the death of the body indicates the wrath of God against sin, it would seem that He is sometimes more angry with the infant than with those who have grown old in iniquity—a supposition, which cannot for a moment be admitted. It is true, death is represented as passing upon all men because of sin, (Rom. 5: 12,); and it is evident, from the context, that the Apostle is speaking of *bodily* death. But as it is contrary to other places in Scripture, and to all known perfections of God, to suppose that He punishes the less guilty with the same severity as He does those who are more so, we must construe the passage so as not to render such a supposition necessary. No doubt the Apostle alludes to infants, when he speaks of "them that had not sinned after the similitude of Adam's transgression," over whom "death reigned nevertheless." But the scope of his argument shows, that the sin for which death passed upon them was not *their own actual transgression*, but the sin of Adam *imputed* to them.

IV. If the penalty of the law is not satisfied by the sufferings of this life, nor by the death of the body, *it remains to be inflicted after death.*

What saith the Scripture on this point? "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27. But will this judgment take place *immediately* after death? The Scriptures clearly speak of some particular day or period of judgment for the whole of mankind. Acts 17: 31. It must, therefore, be after death has finished its work upon the human race. To suppose that every individual is judged *immediately* after he passes out of this world, would conflict with what we have already shown concerning the responsibility of man for the *consequences* or *results* of his actions. Voltaire's sins were not finished when he died the death of the body. Neither were Paine's, nor Hume's, nor Bolingbroke's Their writings still remain to corrupt mankind. Indeed, every body's influence is felt more or less after his death. How then could he be punished *immediately* after death, unless he were punished *in advance*, and before he could, by a clear view of all the consequences flowing from his wickedness, feel his punishment to be just? It is true, God does not need to wait to know what kind of, or how much, punishment would be due to the sinner. His omniscience is sufficient to foresee all the consequences that will flow from a man's acts; and were nothing more necessary than that *God* should see the justice of the punishment, it might be inflicted as soon as man finishes his career on earth. But it is necessary that the *sinner himself* should feel the justice of his punishment.

V. If the punishment due to sin cannot be inflicted till death shall have finished its work upon the human race, *it will, of course, not be inflicted till after the resurrection.*

Here we have a passage of Scripture just to the point. "All that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." John 5: 29. This must refer to the literal resurrection which shall take place at the coming of the Lord. On any other interpretation, the term "graves" must refer to the moral condition of those who hear his voice; and if so, the resurrection spoken of must be a moral resurrection. But what moral resurrection can be enjoyed by those who do good? Have they not received the moral resurrection already? Can they do good at all, till they are quickened and raised to newness of life? (Matt. 7: 18.) And in what sense is the state of damnation, to which they that have done evil come, a *resurrection*? It is, if anything, a deeper state of death. It is a lower descent into the grave of sin. It follows, that the text points out the final reward of those who have spent this life in the fear of God, and the final doom of those who spent their earthly probation in rejection of God and his Son Jesus Christ.

We shall resume the subject.

EDUCATIONAL CONSULTATION AT ALFRED.

Agreeable to a Call published in the Sabbath Recorder, the Educational Committee appointed at the last session of the General Conference, and the Committees appointed by the several Associations, held a meeting at Alfred, N. Y., during the recent anniversary season, to consult about the object of their appointment and the best mode of attaining it. A good deal of time, in the early stage of the meeting, was taken up in considering the relation of the several Committees to each other. When that was disposed of, the question of the desirableness and practicability of *immediately* establishing a College and Theological Seminary, was brought under discussion. It seemed to be agreed, that the thing was desirable, but that there were reasons to doubt its practicability. Finally, a resolution was passed, "that in order to the *ultimate* accomplishment of the educational purposes expressed by the last General Conference, the joint Committees of the Conference and the Associations recommend the calling of a mass meeting, which shall be advised to proceed *at once* to prepare a Constitution for an Education Society, whose duty it shall be to form a *temporary* Theological Class in view of our immediate wants, and to take the necessary steps to give it efficiency." The Committees then adjourned.

The Mass Meeting above proposed was called to order by Eld. Eli. S. Bailey. Thos. B. Stillman was chosen Chairman, and Wm. C. Kenyon, Secretary. A Committee—consisting of T. B. Brown, W. C. Kenyon, N. V. Hull, J. R. Irish, J. H. Cochran, W. B. Maxson, and T. B. Stillman—was appointed to draft a Constitution for an Education Society. At a subsequent meeting, this Committee made their report, when the following Constitution was adopted, and the officers provided for in it were appointed.

Constitution.

ART. 1. This body shall be known by the name of the Seventh-day Baptist Education Society; and its object shall be to promote the interests of Education in the Denomination.

ART. 2. Any person contributing one dollar annually to the funds of the Society, shall be a member. Societies, churches, or Associations, may become auxiliaries by contributing to the funds, and shall be entitled to one vote for every five dollars contributed. Each subscriber of twenty-five dollars, which may be met by two payments, shall be a member for life.

ART. 3. The Officers of this Society shall be elected annually, and shall consist of a President, one or more Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and two Directors for each Association of churches in the Denomination, who together shall constitute an Executive Board for the transaction of business, and shall have power to fill any vacancies which may occur in their own body. Five members of the Board shall constitute a quorum.

ART. 4. It shall be the duty of the President to preside at the meetings of the Society; in his absence one of the Vice Presidents shall preside. The Corresponding Secretary shall conduct the correspondence of the Society, and, under the direction of the Board, prepare their Annual Report. The Recording Secretary shall keep a faithful record of the proceedings of the Society and of the Board, and deliver them to his successor in office. The Treasurer shall take charge of the funds, keep a faithful account of all receipts and expenditures, report annually, pay all orders of the Board, hold his books open to the examination of the Board, and transmit to his successor in office all funds in his possession. The Board shall transact such business as may be necessary to secure the designs of the Society.

ART. 5. This Society shall hold its Annual Meeting at such time and place as shall have been agreed upon at a previous meeting.

ART. 6. The Board shall hold stated meetings as often as once in three months, and special meetings as occasion may require, at the call of any two of its members through the Recording Secretary.

ART. 7. This Constitution may be amended at any regular meeting of the Society, by a vote of three-fourths of the members present.

Officers.

President—THOS. B. STILLMAN, New York.

Vice Presidents.

WM. B. MAXSON, LUCIUS CRANDALL,
NATHAN V. HULL, TRUMAN SAUNDERS.

Cor. Sec.—THOMAS B. BROWN, New York.
Rec. Sec.—GEO. B. UTTER, New York.
Treas.—DAVID DUNN, New Market, N. J.

Directors.

A. B. Burdick, S. S. Griswold, } Eastern Association.
Eli S. Bailey, Jas. R. Irish, } Central Asssociation.
James Bailey, W. C. Kenyon, } Western Association.
O. P. Hull, D. C. Babcock } N. W. Association.
W.F.Randolph, Eli Forsythe, } S. W. Association.

WM. L. CHAPLIN.—This victim of slaveholding cruelty and injustice, was last week bailed at Washington for $6,000, and immediately proceeded, under an escort of officers, with his lawyers and friends, to Rockville, Md. There a great excitement existed, and the magistrates were so unreasonable in their demands, that Mr. Chaplin's counsel concluded to withdraw his application for release on bail, and he was fully committed, on charge of "assault with intent to kill." It is said that the evidence against Mr. Chaplin is very contradictory, and there is little chance of convicting him, if anything like a fair trial is awarded. But he is in the hands of persons educated in a slave-holding community, and it is difficult to say what the result will be.

EXTRACTS FROM A LETTER OF W. H. BLACK.

The following extracts from a letter of Rev. Wm. H. Black, Pastor of the Mill Yard Church, London, to Bro. Thomas B. Stillman, of New York, were read before the Board of the American Sabbath Tract Society, at their meeting in July, and are now furnished us with permission to print in the Recorder.

On the 4th of 5th month, I received from your brother William a list of old books on the Sabbath, which are in your possession, and of such as you chiefly want. My own collection, now deposited in the vestry at Mill Yard, and forming part of a perpetual library which I am founding there, is amply furnished with books on every side of the Sabbath question. It then contained copies of all that you possess, excepting Brabourne's, dated 1632, (of which the only other copy that I know is in the Bodleian Library,) "Edward Stennett's Tracts," and the first American edition of Carlow. I have also all that you are desirous of collecting, excepting Dr. Bound's Second Book, Brabourne's various publications, and F. Bampfield's folio tracts. My catalogue comprehends exact notices of about three hundred publications on the Sabbath, with references to all known copies of the several articles, except those which are most common; the greater part of the references being made to my own collection. The catalogue is, however, far from being complete, as there are names yet standing in it, to which, after twelve years' research, I am unable to attach more than a reference to the authors by whom they are mentioned. In this unfinished state, I am unwilling to have it copied; but I hope, at some future day, to print it, or at least that portion of it which relates to works in favor of the seventh-day Sabbath, which are more numerous than you are aware, and some of them are more interesting than any you have yet seen; for example, Tillam, 1657, containing a notice of our congregation, visited by the Jews soon after their restoration by Cromwell; also, an admirable "Discourse of the Sabbath," by my predecessors, Henry Soursby and Mehetable Smith, 1683; also, Mr. Speaker Thomas Bampfield's own copy of both his own tracts, and those published against him, with his own manuscript notes. We have also two volumes of Cornthwaite's publications, with those of his adversaries, which belonged to himself. I have three copies of Martin Luther's book on the Sabbath, (1538, quarto, black letter,) one of which is intended for you. I have also most of the publications of that valiant champion of the truth Edward Elwall; all of which relate more or less to the Seventh-day Sabbath; but, alas, I am unable yet to trace a copy of his separate publication on that subject, which is mentioned by his biographers. His bones have rested with us at Mill Yard more than a century.

Last Sabbath evening, when we went home from our summer lodgings on the Forest, in Essex, I had the happinesss of finding on the table a book which was sent to me from a bookseller, which, if I had possessed five years ago, would have enabled me to answer your letter of 30th of 11th month, 1845, better than I have yet done. It is a thin quarto, the contents being the same as those of the volume described in your letter, but in a different order:—(1.) E. Stennett's "Royal Law contended for," the second edition, corrected and amended; whereunto is added, "A faithful Testimony against the Teachers of Circumcision and the Legal Ceremonies, who are lately gone into Germany: London, printed in the year 1667." (2.) His tract entitled "The Seventh-day is the Sabbath of the Lord," 1664. The whole is perfect, except that a part of the last leaf in the volume has been torn off. It now appears, that the copy from which you reprinted Stennett's Royal Law is, as I supposed, the second edition, and that the Testimony is not a separate tract, without a title page, but a kind of supplement to it.

I am sorry to inform you that, although a great part of my Scriptural Calendar for 1850 was set up in type before the end of last year, the bad state of my eyes has prevented me from completing it. You have, no doubt, perceived, that *I make the Sabbath question a part of Chronological Science;* and in this point of view many have acknowledged that we are right. By setting men's judgments right, even apart from religious considerations, no small help to the progress of truth may be expected. I am desirous of promoting the study of Chronology, for this among other reasons; and have collected at Mill Yard a Chronological Library, which affords valuable supplements to the works published separately and expressly on the subject of the Sabbath.

I learn from your brother, that you are exceedingly interested in the biography of Sabbath-keepers; so am I, and I have been collecting, for twelve years past, every thing that can be learned about those in England, for the purpose of compiling a work on the lives and writings of English Sabbath-keeping Christians.

We are thankful to you and your friends for the various publications which, from time to time, you have sent to me; and, as we are desirous of having more, especially of our dear brother Davison's valuable tract, (No. 10 of your series, not forgetting a few copies of it in German and French,) I shall pay £1 on account of the Tract Society to your brother William, and the like sum for the Mission.

I forbear saying anything at present about the state of things at Mill Yard, your brother having been received in communion with us, and being in frequent correspondence with you. I only add a suggestion made by my scribe, who earnestly presses for the reprinting of an article in a recent number of the Recorder, headed "Delaying Obedience." She says that if you do not make it one of your small tracts, she shall be obliged to reprint it at her own expense. Two small tracts recently printed by me shall be sent in our first packet.

I have this day returned to business. Last First-day I baptized five persons at Cranbrook, in Kent. My two months have been pleasantly and not uselessly passed; my health and eyes are better. Salute the brethren in my name, and believe me to be,

My dear brother, yours most faithfully,
W. H. BLACK.

MILL YARD, London, 5th of 7th mo., 1850.

JENNY LIND'S SINGING.

To the Editors of the Sabbath Recorder:—

Soon after leaving you, on Tuesday evening, I found myself wending my way to *Castle Garden*, to hear the far-famed "*Queen of Song*," JENNY LIND.

I occupied one of the very best seats in the house—was within twenty feet of Jenny all the while—and had an excellent opportunity to hear her lisping of every word, observe the movement of every muscle, and analyze the philosophy of her voice. I have read many *scientific critiques* on her singing—technical descriptions of her musical powers—but I have not seen one which has given a satisfactory explanation of the peculiarity of her voice and execution. I find that there is a universal difficulty in approximating to an estimate of her merits. The most general impression, on first hearing her, is disappointment. Every one appears to look for something totally *sui generis*—a species of singing altogether *unique*—never heard before—a kind of newly-invented musical instrument, the like no one has ever approached; and when they hear the music that others have sung before, they find nothing very remarkable—nothing but what they found others fully competent to, if not superior on the whole. I have not heard Madame Bishop sing *in public*, but from a *private practicing* I listened to, I do not think Jenny has, by any means, so sweet a voice as hers—certainly does not infuse the deep pathos of many public singers; but her excellence consists in her *soft low cadences*, and her *thrilling chirpings*. You are surprised at the clearness and softness of her low tones, and then are startled, amazed, by the instantaneous transition to her *caroling chirpings* in the highest notes of the gammut—unlike anything but a bird. A perfect thrill runs through every fibre of the frame—you find yourself raised from your seat, asking yourself: *What is it? What is coming next?* The whole assembly is electrified, and all come, spontaneously, to the one conclusion—It has never been done after this fashion before—it cannot be done by any one but *Jenny Lind!*

This is the great peculiarity and the great charm of her singing. It is *Ventriloquism harmonized!* That will convey to you a better idea of her singing than any description I can give you. All her *low cadences*, and all her *high thrilling strains*, are accomplished by that *art*. She ought not to sing English, French, or Italian music, but restrict herself to *Tyrolesean airs* entirely. If she were to confine herself to that style, no one could compete or compare with her. Her "Echo Song" is one of her happiest efforts, as it gives her, in *echoing her own notes*, one of the finest opportunities to exercise her *ventriloquist powers*.

Besides, there is another attraction about Jenny Lind. It is her graceful simplicity and lady-like demeanor. In every action before assembled thousands, her bearing is like the most accomplished lady in a private parlor. She does not appear to be before you to *exhibit herself*, but as if she had come into the presence of the brilliant audience, to greet *intimate friends*, and to hear something pleasing *from them*. No person can behold her without experiencing a going-out of heart, involuntarily, to her; and if she does not sing an Italian song with the warmth of a Garcia (Malibran,) or a ballad with the sweetness of Madame Bishop, yet she runs into the *finale* a cadence of her own, which throws a new charm, completely, into it, and makes you acknowledge, that *Jenny has done it*. It is Jenny!—and Jenny is the charm, if the song has not been sung so well as others may have done it. These *ad libitum* embellishments, which she introduces into most of her pieces, inspire the interest in her songs, and stamp her superiority. But, to understand her fully, you must *see* her as well as *hear* her; for if it is not a piece in which her *ventriloquist* powers can be exercised, it is necessary to *see* her, and that supplies the rest. Not her *beauty*, for there is not enough of that to atone for what others may accomplish equally well, or perhaps better; but Jenny's sweet, lady-like deportment, wins on you so much, that when you *see* her, you are so much *hers* that you are *not your own.*

This is my *reading* of Jenny Lind—the "*Swedish Nightingale;*" not an inappropriate title; but if I were called upon to designate her by a term expressive or characteristic of her powers, I should style her the *Warbling Ventriloquist!*—a *reading* based on an impartial, a *common sense* analysis. She is, certainly, a phenomenon—a riddle, I was almost going to say—which puzzles all who hear her; for, however much the audience is delighted, there is still, in the great majority, an evident sense of disappointment. The secret of this disappointment is, that her singing *does not excite the feelings*. It startles the *intellect*, but leaves the *feelings* untouched—her voice is not sufficiently mellifluous and pathethic to stir the inner lute strings. The grandeur of vivid lightning excites our *admiration*, but it does not *touch the heart*. So with Jenny's singing. The mass of mankind are influenced by their *feelings*—moved by tender touches. However hardened, still they may be reached by appeals to their gentler nature—by the kindlier woings struck on nature's harp. Jenny does not make the slightest attempt of the kind. Indeed there is no such thing as *stage-trick*, *clap-trap*, or *acting*, about her; but while her singing does not affect the feelings, as *we desire* and *expect* it to do, her lovely character and sweet bearing open wide the portals of the heart, and there she sits enthroned on our affections, *nolens volens.*

That is the source of the enthusiasm on beholding her performances, if *performances* they can be called. In a word, you cannot *see* and *hear* Jenny Lind without being enraptured. She is "nothin' else" than *Jenny Lind!* And when you *see* her and *hear* her, you will find a world of meaning in that name. Maugre the performance, you cannot help applauding her; which applause she receives so gracefully—so *beautifully*—that after the most prolonged bursts of ecstacy, you do not feel satisfied that you have given her her full deserts.

While awaiting the hour for the commencement of the *Concert*, and almost overwhelmed by an oppressive sense of the imposing scene before you—the immense assembly of persons within those spacious walls—not less than *seven thousand* (I should judge more) of human beings in one congregated mass—a sea of heads, piled upon each other, up to the dome—I mentally exclaimed: *How potent is Song*, that can interest, night after night, such multitudes—sway such incongruous thousands! And then the wish entered my heart, that one possessed of such powers, would sing the *Songs of Salvation*, and draw such thoughtless, wayard throngs to the foot of the Cross! But after hearing her, I found, electrifying as her tones are, they would not *echo* the *groans of Calvary*, they would not pierce the side nor the heart of sinners, to make them forget what manner of persons they have been in times past, and to live the life of the righteous in time to come. In the transformation of the heart, there would have to be a transformation of the style in Jenny's singing, or it would fall dead upon the devotions of those whose lips have been touched with coals from off the altar. As a legitimate curiosity to hear a *musical phenomenon*, and particularly when associated with a being of so much benevolence as to give away *ten thousand dollars at one time* to charitable purposes—one whose whole life has been marked by acts of kindness and goodness—it is almost irresistible; you cannot withstand going to hear Jenny Lind. But *once* is *enough* to gratify the *curiosity* of those who delight in the solemn sounds of the sanctuary, and whose souls are only wafted heavenward by the *Songs of Zion.*

Yours, W. M. F.

BORDENTOWN, Sept. 20, 1850.

JENNY LIND'S CONCERTS AND BENEFACTIONS.

Jenny Lind has given six concerts at Castle Garden in New York, which have been attended by audiences ranging from six to eight thousand, and the proceeds of which have been from twenty to thirty thousand dollars each. Of the general character of these concerts, and especially of Miss Lind's style of singing, the above article of our correspondent "W. M. F.," gives a very full and correct account. Of the use which Miss Lind will make of the money which is now flowing so freely into her hands, she has already given an earnest. Her part of the proceeds of the first concert, amounting to ten thousand dollars, she made over at once to the various charities of the city of New York—to the Fire Department Fund $3000, to the Musical Fund Society $2000, and $500 each to the Home for the Friendless, the Society for the Relief of Indigent Females, the Dramatic Fund Association, the Home for Colored and Aged Persons, the Lying-in Asylum for Destitute Females, the N. Y. Orphan Asylum, the Protestant Hall Orphan Asylum, the Roman Catholic Half-Orphan Asylum, and the Old Ladies' Asylum. It is also stated, upon good authority, that Miss Lind is cherishing the most noble plans for future usefulness—that she [illegible]signs to devote the avails of her servic[illegible] America to the establishment of [illegible] for the Christian Education of poor child[illegible] in her own country, and to take the ge[illegible] management of the institution herself. [illegible] who consider the chaste and refining [illegible]ter of the amusement furnished at the Lind Concerts, and the praiseworthy [illegible] which is to be made of no [illegible]nsiderable portion of their proceeds, will be slow to complain of the expenditure which they involve.

AN OLD CHURCH AND PERMANENT MINISTRY.—The Independent says that "Rev. Mr. Wines has received and accepted a unanimous and cordial invitation to become pastor of the Presbyterian church at East Hampton, L. I., the scene of Dr. Beecher's earliest labors. It is a remarkable fact, that there never has been any other church in the place; and until within two years the temporalities of the church have been managed by the trustees of the town, as representing one and the same people throughout. The church was founded in 1649. The first three pastors labored for a period of 152 years; Dr. Beecher was the fourth, and was installed in 1799.

THE DEAD OF 1850.—Already a large number of persons of note have passed away since 1850 commenced, of whom the following are a part:—

John C. Calhoun, S. Margaret Fuller, Sargeant S. Prentiss, Sir Robt. Peel, Mathew L. Davis, William Wordsworth, Gen. Zachary Taylor, President Soyer, Com. Jones, Augustus Neander, Adam Ramage, Heinrich Zchokke, Emperor of China, Adam Ochlenschlaeger, Duke of Cambridge, D. M. Moir, Louis Phillippe, Berzelius, Franklin H. Elmore, Lord Godolphin, Daniel P. King, Sir Francis Jeffrey, Jacob Hays, Nicholas Lenau, Brig. Gen. Mason, M. Balzac, J. Newland Maffit, Rev. Adoniram Judson.

LITERARY HONOR DECLINED.—Several years ago, Union College conferred the degree of D. D. on Rev. Albert Barnes of Philadelphia—an honor which he promptly declined, on the ground that he doubted the propriety of such distinctions among ministers of the gospel. At the recent commencement of Middlebury College, the honorary degree of LL. D. was conferred on Mr. Barnes, and this also he respectfully declines for the same reason. The rejection of these titles has conferred on him more honor than the wearing of them ever could.

REVIVAL INTELLIGENCE.—The Religious Herald says that on the first Sunday in this month, twenty-five persons were received into the First Congregational Church in Milford, Conn., under the pastoral care of Rev. Jonathan Brace—the fruits of a late precious work of revival among that people. We see it stated, also, that among the Methodists on Leon Circuit, Florida, one hundred whites and a large number of colored persons have been added to the church. It is supposed that, at the next annual conference in that State, the largest increase will be reported ever known within its bounds.

PAPAL AND ROMISH DOINGS.—The Pope has "with great joy" granted the prayer of the Bishop and Clergy of Rimini, that they may be permitted, as a public and striking mark of their eminent piety and gratitude, to ornament with a crown of gold the image of the "Mother of Mercies, which has become celebrated within the last two months throughout the whole country by the miraculous movement of its eyes to the great advantage of the faithful." The Roman Post Office has recommended the rigorous exclusion of such foreign newspapers as express opinions unfavorable to the Papal Court or any of the corrupt branches of the administration.

DICTIONARIES IN THE SCHOOLS OF MASSACHUSETTS.—The Springfield Republican says that the Act of the Legislature, giving a copy of Webster's quarto or Worcester's octavo Dictionary, to each School District, which will provide a suitable place for keeping it, took effect the first of August. During that month *five hundred and twenty* copies of Webster were ordered by the Districts, and *eighteen* copies of Worcester. Randolph is the only town that has taken Worcester exclusively, and out of *fifty-four* towns and cities, *forty-nine*, including *Boston* and *Cambridge*, take Webster. The sales of Webster, through the booksellers, have been much larger the present year than any previous time—showing that the more extensively the work is known, the more highly it is appreciated.

"HATH A JEW FEELINGS?"—It is said that not long ago a deputation waited on Sir Moses Montefiore to ask his assistance in their efforts to build a church. "You know my religious opinions," replied the excellent Jew; "I cannot give you money to build a church—there are five hundred guineas for you to do what you like with."

FAIR OF THE AMERICAN INSTITUTE.—The Twenty-third Annual Fair of the American Institute will open to the public at Castle Garden on the 1st proximo. It is believed that this Exhibition will far surpass those of previous years, not only in the number of articles offered, but in important and useful improvements in the Machanic Arts. The applications commenced at an uncommonly early period, and have continued with little diminution to the present day. The Fair will continue for three weeks—commencing Tuesday, Oct. 1. The preceding Monday will be appropriated for arranging the contributions. Vegetables, fruits and flowers, for the Horticultural Department, must be entered before noon of that day. The usual Opening Address will be delivered on Tuesday evening. On Wednesday the steam-engine with moving machinery will be in oper[illegible]ion, and continue until the close of the Fair. [illegible]e Anniversary Address will be delivered [illegible]e Broadway Tabernacle on the evening [illegible]Vednesday, 9th. The Plowing and Spad[illegible]Matches, Regattas, Fireworks, etc. will [illegible] in regular rotation, and add materially [illegible] interest of the occasion. The Cattle [illegible] is reserved for the fourth, fifth and [illegible]ays of the last week.

Ammin Bey, the Turkish Envoy, visited the Senate at Washington last week, and in the course of the day of his visit an appropriation of $10,000 was inserted in the bill under consideration, to defray the personal expenses of the Envoy during his residence and travels in the United States—a mark of respect towards the Sovereign of Turkey, and to the motives which prompted this mission.

The Ohio Cultivator says that Mr. J. C. Davis, near Milford, 16 miles from Cincinnati, has a peach orchard of 100 acres, containing 14,000 trees, of 30 or 40 varieties, and expects his sales this year to reach 15,000 bushels. The trees were carried from New Jersey three years ago, and are healthy and thriving.

Mr. Price, a black man of great intlligence, and member of the Jamaica House of Assembly, has been appointed a magistrate. In consequence of this appointment, the Hon. W. D. Turner, custos of St Catharine, has resigned his commission.

Rev. ASA MAHAN has resigned the Presidency of Oberlin (Ohio) College. It is understood that he will accept the Presidency of the National University, a new Institution being established near Cleveland, Ohio.

The Roman Catholic convent at New-Iberia, La. was totally destroyed by fire on the 27th ult. It had just been prepared for the reception of pupils.

The sum necessary for carrying out the project of a Seaman's Home in New-Bedford, has been obtained.

Mr. Stephenson, the engineer, has been offered and declined the honor of knighthood.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Sept. 16.

Mr. Dickinson, from the Finance Committee, reported the Civil and Diplomatic Appropriation Bill, with various amendments, and the bill was made the special order for Fourth-day next.

Mr. Fremont introduced a bill for the settlement of Private Land Claims in California.

Mr. Pratt introduced a bill to prevent the enticing of slaves from their masters.

The bill to preserve peace with the Indian tribes in California, was passed.

The bill to suppress the Slave Trade in the District of Columbia, was read a third time. The question being stated upon its passage. Mr. Benton addressed the Senate. He was replied to by Messrs. Clay, Foot, and Dickinson; after which the bill passed by a vote of 33 to 19.

The Bounty Land Bill was then taken up A pending amendment, making provision for the satisfaction of Virginia Revolution Bounty Land Warrants, was debated and rejected. An amendment, extending the benefits of the bill to the Navy and Marines who served on the Coast of Florida during the Seminole War, and in the Gulf during the War with Mexico, after a long debate, was agreed to.

HOUSE OF REPRESENTATIVES.

A bill was passed, after pretty warm opposition from "the chivalry," that the proper officers of the Government, in adjudicating claims for half-pay to Revolutionary Officers of Virginia, under the third section of the act of '32, shall in no case allow commutation and interest, in lieu of half-pay.

A good deal of time was spent, to no great profit, in discussing the printing question. The subject was finally referred to a select committee.

Mr. Stevens, of Pa., gave notice of his intention to introduce a bill to alter the existing revenue laws, and to encourage American labor; a bill to abolish slavery in Utah; a bill to repeal as much of the acts establishing territorial governments in New Mexico and Utah as recognizes slavery in said territories, and pledges the nation to admit new slave States into the Union; and a bill to repeal the Fugitive Slave law recently passed.

IN SENATE. THIRD-DAY, Sept. 17.

The Senate spent the day on the bill making donations of land to actual settlers, which was ordered to a third reading.

HOUSE OF REPRESENTATIVES.

The House passed the Senate bill granting swamp lands to certain States to be reclaimed; the bill granting alternate sections of land to the Alton and Springfield and the Mobile and Chicago railroads; and the Senate bill for suppressing the Slave Trade in the District of Columbia; the latter by a vote of 124 to 47.

IN SENATE. FOURTH DAY, Sept. 18.

Mr. Chase asked leave to introduce his bill for the prohibition of slavery in the territories. Mr. Clay hoped leave would not be [illegible]n; the agitation was at an end, and [illegible] not be renewed. Mr. Cass coincided, [illegible] Chase withdrew his request. Where[illegible]r. Pratt moved to take up his bill, [illegible]g it a penal offense, in the District of [illegible]a, to entice slaves from their masters. Mr. Hale reiterated Mr. Clay's remarks to Mr. Chase, against agitation! Mr. Chase said that if this bill passed, he should renew his bill. Mr. Baldwin moved an amendment, repealing so much of the old laws of Maryland, as established slavery in the District.

HOUSE OF REPRESENTATIVES.

The House decided, virtually, that Mr. Babitt, the delegate from Utah, should not be admitted to a seat, because elected before the passage of the law creating that Territory.

The bill providing for the payment of another installment ($3,250,000) of the Indemnity to Mexico, was passed by 128 to 36.

IN SENATE. FIFTH-DAY, Sept. 10.

Afte r an ineffectual attempt to get up the bill to prevent the enticing or assisting of slaves to escape in the District of Columbia, the bill creating the office of Surveyor-General in Oregon, and making donations [illegible] land to actual settlers thereon, was rea[illegible] third time and passed.

The General Appropriation Bill was ta[illegible] up, and several amendments adopted, am[illegible] which was one appropriating $500,000 [illegible] Custom House at San Francisco, a[illegible] other appropriating $50,000 for a [illegible] Hospital at the same place.

HOUSE OF REPRESENTATIVES.

The whole day was spent upon the Navy Appropriation Bill. In the course of the discussion, it was stated that in a time of profound peace the bill appropriates within a fraction of nine and a half millions of dollars for the Navy. One of the speakers proposed to save two millions and three quarters by retrenching the number of seamen and midshipmen, providing a retired list for infirm officers, and the consequent reduction of provisions.

IN SENATE. SIXTH-DAY, Sept. 20.

The Senate passed the bill to establish certain Post Roads; also the bill to extend the Laws and Judiciary System of the United States to California. The bill to create Collection Districts in California, was amended and ordered to be engrossed for a third reading.

HOUSE OF REPRESENTATIVES.

The House occupied the session in talking about the Navy Appropriation bill in Committee of the Whole. Mr. Kaufman offered an amendment incorporating thirteen officers of the late Texan Navy into the Navy of the United States, which was discussed and rejected.

IN SENATE. SABBATH, Sept. 21.

The bills relating to California were made the special order for Third-day next.

The Civil and Diplomatic Appropriation Bill was taken up. The amendment making an appropriation for the proposed experiment in regard to reservoirs on the the Ohio river, was agreed to after considerable discussion, as were several other amendments. The proviso, that the mileage of Members of Congress shall be computed by the mail route, and also the proviso that no member east of the Rocky Mountains shall receive more than one thousand dollars, or any west more than two thousand, was stricken out.

HOUSE OF REPRESENTATIVES.

The House spent most of the day on the Navy Appropriation Bill, during the discussion of which the propriety of abolishing flogging in the Navy was much talked of. The entire abolition of the punishment was refused, but it was decided that it should only be administered when ordered by court martial, and even then not until twenty-four hours after the rendition of the sentence. The spirit ration is to be abolished, and a commutation fee of five cents per day to be paid the sailor instead thereof.

Fifteen Days Later from California.

By the Steamship Philadelphia, which arrived at New York on the evening of Sept. 20, we have fifteen days later news from California. The Philadelphia had on board about a million of dollars in gold dust, which was brought to Panama by the Columbia and Carolina. The advices are very favorable, in regard to commercial affairs. Trade was settling on a permanent basis, and the accounts from the mines were more satisfactory than for months past. The waters had subsided, and the wet diggings were very profitable. Many of the dams had proved highly successful. The failure of Mr. Barton of Sacramento for over a million of dollars had created some sensation, although not unexpected; and he shows assets to the amount of $2,000,000.

But the most important news by this arrival relates to a riot and bloodshed at Sacramento City. A gentleman who came from Sacramento City by the Senator, on the 14th of August—the day before the steamers sailed from San Francisco—gives the following account of the affair, in a letter to the editor of the Pacific News:—

"A terrible excitement pervades the City of Sacramento. The Senator delayed her departure for San Francisco to gather particulars. The issue is one between the squatters and settlers and the citizen holders of property under the Sutter titles—and a bloody issue it promises to be. Several persons are already killed and wounded on both sides.

"The history and result of the affair, thus far, is briefly this: Large tracts of ground, covering the city and vicinity of Sacramento, are held by grants from Captain Sutter, who claims under his New Helvetia Spanish grant. The settlers hold, that Capt. Sutter's grant does not cover this territory; that it belongs to the Government. They have moved on and erected buildings; a suit for forcible entry and detainer is brought against them; decided for the plaintiffs, a writ of restitution issued; the officer attempts to execute it; is met by a body of armed squatters, who resist him; this occurred on Saturday, 10th; prior to this date an appeal to the County Court had been made by the attorneys for the settlers, Judge Willis presiding, and the right of appeal denied. Exasperation of course was the effect upon the party seeking redress from the higher Court. Meetings were held and resolutions were passed to resist the law. Nothing was done by legal process from Saturday until yesterday, (Tuesday,) when some six or eight persons were arrested for rebellion or resisting the officers and the process of the Court on Saturday, and two in default of bail, incarcerated in the prison brig.

"To-day a body of settlers repaired to the brig to release their two companions, where they met Sheriff McKinney, Mayor Bigelow, and a posse, who drove them from the ground, but no force was used until the settlers had retreated as far east from the rtver, up J street, as the corner of Fourth, near the Crescent City Hotel, when they were overtaken and turned at bay with pistols and guns. Forty or fifty shots were fired between the parties, and in the period of five minutes Mayor Bigelow was shot from his horse, through the body, arm, and in the face; not expected to live. The leader of the settlers, Mahloney, was also shot dead. The horses of both leaders were pierced with balls. Assessor Woodland, an auctioneer, was also killed while supporting the officers. Mr. Harper, Assistant P. M., was shot in the left hand and right shoulder, and others of the same side were wounded. Another man of the settlers was killed—shot through the body. A little girl was wounded while passing along [illegible] the shots flew in all directions around [illegible] cornor of J and Fourth, and the blood of [illegible] wounded streamed upon the side walks [illegible]hey were carried along. One man lead[illegible] a mule along the street was shot through [illegible]ead; from the top the ball passed down[illegible] through the neck.

[illegible] greatest excitemant still prevaded the [illegible]hen the boat shoved off. From six to [illegible] hundred settlers had assembled at the corner of [illegible]d Ninth sts. resolved to fire upon any [illegible]o approached them. The city is declared under martial law, and every citizen required to enroll his name at the City Hotel.

W. W. CHAPMAN.

THE TOURNAMENT AT VIRGINIA SPRINGS.—The fashionable season of the South closed with a grand tournament, *a la Eglintoun*, at the Fauquier White Sulphur Springs, Va. There were the Knights of Ivanhoe, Marmion, Lochinvar, and others with equally romantic names, on richly caparisioned horses, each willing to maintain at all hazards and against all competitors, the right of his lady to be proclaimed the Queen of love and beauty. After the contest the Knight Lochinvar, (Mr. R. A. of Virginia,) was declared to be the victor. He was accordingly crowned with a wreath of laurel and flowers, which he at once presented to Miss H. of Richmond, who was by that act acknowledged to be the Queen of Love and Beauty. She was then surrounded by her maids of honor, and presided over the festivities during the rest of the day and at the ball in the evening, which concluded the ceremonies, according to the laws regulating jousts and tourney in the olden time.

Dr Fox was killed by Dr. Randall, in Mercer county, Ky., on the 18th ult. Fox was sitting in a room of Randall's house, at a late hour of the night, in company with Randall's step-daughter. The latter remarked that it was time to retire, and said the would leave. Fox objected, blew out the light, and caught the lady in his arms; the lady screamed, Randall came in, knocked Fox down, and afterward, in a struggle, cut his throat, causing almost immediate death.

European News.

The steamship Canada, which arrived at Halifax on the 16th inst., brought news from Europe one week later, which was published in New York just nine days after leaving London.

The prominent occurrence noticed by this arrival is the mobbing of the Austrian butcher, Haynau, at the celebrated malt liquor establishment of Barclay, Perkins & Co. It seems that he arrived at London on Monday, and on Wednesday, having previously received a letter of introduction from Baron Rothschild, in which the Baron styles Haynau his particular friend, he went to visit the brewery of Messrs. Barclay, Perkins & Co. Haynau was accompanied by his aid-de-camp and interpreter. According to the regular practice of visitors, they were requested to sign their names in a book in the office, after which they crossed the yard with one of the clerks. On inspecting the visitor's book, the clerk discovered that one of the visitors was no other than Marshal Haynau, the late commander of the Austrian forces during the attack upon the unfortunate Hungarians. It became known all over the Brewery in less than two minutes, and before the Marshal and his companions had crossed the yard, nearly all the laborers and draymen ran out with brooms and dirt, shouting out, Down with the Austrian Butcher, and other epithets of an alarming nature to the Marshal. The Marshal finding how matters stood, and likely to get a warm reception from the sturdy brewers, thought prudence the better part of valor, and began to beat a retreat, but this was not so easily done. The attack was commenced by dropping a truss of straw upon his head, after which grain and missiles of every kind were freely bestowed upon him. The men next struck his hat over his eyes and hustled him from all directions; his clothes were torn off his back. The Marshal's companions were treated with equal violence. The party finally succeeded in reaching the entrance gate, but no sooner had they made their exit, than a crowd of coal heavers, who waited upon his Highness, seized upon him. He was pelted, struck with every available missile, and even dragged along by his moustache, which afforded ample facilities from its excessive length, still battling with his assailants. He ran in a frantic manner along the bank side until he came to the George Public House, where he ran up stairs and concealed himself in a small closet. The furious mob rushed in after him, threatening to do for the Austrian Butcher, but, fortunately for him, they did not succeed in discovering his retreat. Ultimately the police came to the rescue, and he was removed in a police barge to the other end of the city. This assault has been the subject of comment in nearly all the London and provincial papers, and, while the majority agree in condemning the act, still they frankly admit, that the presence of so disreputable a character in England, was a provocation great enough to excuse even a greater outrage.

The effects which the death of the ex-King of the French will have on European politics has been the theme of much discussion in English papers, and it is generally thought that the event will have the effect of arousing the latent ambition of the Duke de Joinville. The dispute now pending in the Bourbon family will, it is thought, be healed, and an effort made to place him at the head of the French Republic.

The crops in England have been nearly all harvested, and it is now confidently asserted that there will be an average crop of grain, and that the potato crop is much sounder than was anticipated.

The Submarine Telegraph, between Calais and Dover, has broken. The wire gave way through chafing on a rock, within about two hundred yards of the French shore. Arrangements are being made for relaying the wire on an improved principle.

In Ireland, the Repeal agitation has been again revived by O'Connell, but the attempt proves almost an abortion. The Irish Tenement League, for the enforcement of Tenant Rights, is beginning to attract considerable attention in both England and Ireland, and all parties are fully impressed with the necessity of placing the law of landlord and tenant on a more equitable footing than it has been.

Accounts from China state that considerable sickness prevailed at Hong Kong. The new Governor of Macao, Sendor 'Acunha, has arrived in China, together with three small ships of war and about 1,000 troops. It is rumored that he is instructed to demand the absolute cession of the Peninsula of Macao to the Portuguese. His force is, however, considered insufficient for energetic coercive measures, should his demands be refused.

Dates have been received from Alexandria to the 31st of August. Cholera continued to prevail throughout the country. At Alexandria there were about fifty deaths daily; at Cairo double the number, and throughout the Delta it exists more or less.

The Queen has appointed Commissioners for inquiring into the state, discipline, studies and revenues of the Universities of Oxford and Cambridge.

FOUR DAYS LATER.—The U. S. Mail Steamship Pacific, with four days later news from Europe, arrived on Sabbath afternoon last, having run from Liverpool to New York in ten days, four hours and three-quarters—thirteen hours quicker than the passage was ever before made. The news is not important. The butcher Haynau, whose drubbing the papers continue to discuss, has left England secretly and by night to prevent a repetition of the uncomfortable and somewhat dangerous scenes to which he has been a witness. Louis Napoleon has been attending a grand naval review in the harbor of Cherbourg. From Germany we learn that the theater of war is at present inundated, putting a stop to all movements on either side. Meanwhile a Committee of the Peace Congress, consisting of Elihu Burritt, Joseph Sturges and Mr. Richards, has gone on a mission to Keil, where the Schleswig-Holstein Parliament is soon to meet. Should they succeed in inducing the Schleswig-Holstein Government to submit the questions in dispute to the judgment of a Court of Arbitration, they intend to go to Copenhagen on a similar mission.

SUMMARY.

Brevet Major JOHN H. MILLER, of the U. S. Army, died at the residence of Dr. Porter, near Pittsburgh, Pa., on the 12th inst. Major Miller was a son-in-law to the late Hon. JOHN NORVELL, and the husband of Mrs. Miller who so mysteriously disappeared from Niagara Falls a few months ago. The family of Mr. Norvell has been sorely afflicted during the last few months, in the death of its head, a son, and a son-in-law.

A dispatch dated at Cleveland, O., Sept. 16, says: The preliminaary examination of Gen. Hinton was closed on Saturday evening. He was adjudged guilty, and bail was fixed at $15,000. The General not being able to procure bail for so large an amount, left this city yesterday by stage for Columbus, in company with Gen. Jones, U. S. Marshal, where he will await his trial in the Franklin County Jail.

The wife of Mr. Carson Bryant, a respectable citizen of Java, Genesee Co., N. Y., after cutting the throats of her two youngest children, (one three years, and the other six months old,) cut her own with a razor, and all were found soon after, side by side, and dead. No satisfactory cause for committing the fatal deed is yet known.

We learn from the Georgetown (D. C.) Advocate, that Mr. Joseph Fowler, who lately died in New-Orleans, worth an estate of a million of dollars; and which wealth now goes to his relatives, formerly resided in Georgetown. He has left three sisters living in Washington, and other connections, some of whom reside in Georgetown.

The Cholera appeared in Grant Co. (Wisconsin) on the 31st ult. with considerable virulence. In the town of Beetown, 21 persons died between Sunday morning and Tuesday afternoon....The cholera has broken out in the Lunatic Asylum at Lexington, Ky., and up to the latest accounts there had been 24 cases, of which 16 terminated fatally.

The Philadelphia Ledger of Thursday says that on Tuesday evening twenty-one trains of cars freighted with coal arrived from the mines at the Railroad Depot, Richmond, averaging about 394 tuns to the train, making a day's work of over 8,000 tuns per day, and equal to the enormous amount of over 50,000 tuns per week.

The mail carrier between Kingston and Morgan C., H. Tenn., has been arrested for committtng depredations on the mails. When arrested he acknowledged his guilt, and after a preliminary examination was committed. He is yet a youth.

Mrs. Clark Gaines has applied to the Legislature of Mississippi for a pension in consideration of the miliary services of her late husband, General Gaines. What a sad reverse for the lady who, a year or two ago, was believed to be the wealthiest woman in America.

Two boatmen, named Brown and Spearing, and six children, were drowned at Hantsport, N. S. by the sinking of a boat, which they were endeavoring to reach schooner Lark, for Portland. The mother of the children and four other persons in the boat were saved. She was on her way to meet her husband, Inkham Macomber, a laborer on a railroad near Portland.

Governor Quitman of Mississippi, has appointed a State Central Committee, consisting of twelve gentlemen, to select such articles as may be submitted by the citizens of that State as most suitable for exhibition at the great ind ustrial Convention to be held at London in May, 1851.

On the Sabbath, July 13, a large lumber raft was swamped on the Upper Mississippi River, between the Upper Rapids and Fever River, by which seven men were drowned

On the Sabbath, July 20, near Newton, Sussex Co., N. J., a son of Mr. Robert Slater, nine years old, took shelter from a storm in a barn, where he was kicked on the head by a horse, and his skull so shockingly fractured that his recovery is doubtful.

On the Sabbath, July 27, in New York, a lad who was holding the horse of a gentleman, ventured to get upon the animal's back, when, by some mismanagement, of the reins, the horse was thrown, and fell upon the lad, injuring him fatally.

Nine negroes were drowned on Saturday, July 13, in the North River, Mathews Co., Virginia. They belonged to Dr. Tabb and Messrs. Dedicifen and Singleton.

The "Kentucky Fat Boy," Andrew Brand, Died at Albany on Wednesday, after an illness of four weeks. He was a native of Calhoun, Davis Co., Ky.; was in the 16th year of his age, and weighted 537 pounds.

The President has ordered the suspension of all land sales on the entire route of the Chicago and Mobile Railroad, for 25 miles on each side of the road, and the Land Officers have been notified accordingly.

Thirty-one States form the Galaxy of the American Union. In the thirty-first Congress, the number of States is thirty-one; and in the fortith Congress the number will probably be forty.

Gov. Ramsey lately received, from the Pembinese, the well deserved complimentory present of a richly wrought *buckskin coat*.

The Catskill Recorder contains a column of matter, which the editor states, was put in type by his son, who was only seven years of age on the 4th day of March last.

The U. S. steam propeller Chesapeake, Capt POTTER, arrived at San Francisco, on the 7th of August, after a passage of one year and five days from this City.

The bodies of Caldwell and Mrs. Knapp, the parties to the late tragedy in Troy, were buried in one grave, in that city.

M. Goldstein, one of the bankers of Vienna, has just died, leaving his only daughter a fortune of 10,000,000 francs.

The robbers of the $30,000 of gold dust on the Isthmus have not yet been tracked, and probably the gold will never be recovered. One of the men concerned in the robbery is thought to be now in New York.

Charles Williams, belonging to the North American Circus Company, was killed at Fort Plain, on Sixth-day last, by being caught between a wagon and the top of a bridge.

There were a number of cases of cholera on board the Falcon, on her way from Chagres to New Orleans, from which a few of the passengers died.

It is said that Turner, the eminent painter, who is reported for the vacant chairmanship of the Royal Academy, has realized not less than £500,000 by his brush.

No less than 404 persons are about to be put upon their trial in Bavaria, accused of having taken share more or less in the armed rebellion of last year.

An equestrian statue of the Queen is about to be erected in Glasgow—the first equestrian statue of a woman in Great Britain.

Upward of 500 Chelsea Pensioners and their families have embarked this year for the Austrian colonies in order to become setlers.

Accounts from Tunis, dated Aug. 3, state that the Cholera, after carrying off about 32,000 persons, appears suddenly to have declined throughout the regency.

Henry Phinney, President of the Otsego Bank, and one of the oldest citizens of Cooperstown, after a brief illness, died on Saturday, of Cholera Morbus.

Among the passengers brought by the West India mail-packet Avon, which arrived at Southampton on Sunday, were three grisly bears from California.

The Ogdensburg Sentinel announces the sudden death of Hon GEORGE REDDING, at his residence in Washington, St. Lawrence County, on Saturday morning, 14th inst.

It is said that another Cuban invasion is on foot, but that a descent will first be made on Hayti, with a view to the over, throw of the Government of the black Emperor Faustian I-

New York Markets—September 23, 1850.

Ashes—Pots $6 12; Pearls 6 00.

Flour and Meal—Flour, 4 50 a 4 69 for good State and Western; 5 00 a 5 06 for pure Genesee. Rye Flour 3 15 a 3 25. Meal, 2 50 for common State, and 3 10 for Jersey.

Grain—Wheat, 1 10 for Canada, Genesee 1 17. Rye 72 a 73c. Barley 75 a 81c. Oats 42 a 44c.

Provisions—Pork, 8 37 for prime, 10 50 for mess. Beef, 7 25 a 9 50 for mess. Butter is rather better—9 a 12½ for Ohio, 10 a 16 for State. Cheese 5 a 6½c.

MARRIED,

In Petersburgh, on the 14th inst., by Eld. James Summerbell, Mr. ARNOLD DAVIS, Jr., to Miss LUCINDA DANFORTH, both of Berlin.

DIED,

In Hounsfield, on the 2d inst., of a protracted illness of five months, Mrs. NANCY FRINK, wife of George Frink, in the 67th year of her age.

Mrs. F. was born in Stonington, Conn., and removed with her parents to Chenango (now Madison) Co., in this State, while a child. She was united in marriage with her husband, who survives her, when 19 years of age. In 1810 they removed to Preble (now Scott,) Cortland Co., when the country was new, and were among the earliest settlers of that town. About 30 years since, she became a member of the Seventh-day Baptist Church in Scott, and continued that connection till the organization of the Church in Hounsfield, which occurred soon after the removal of the family to that town, when she became a member of that Church, and continued such until her death.

Mrs. F. was plain and unaffected in her manners, and while her piety was simple and unostentatious she possessed an enlightened mind, a sound judgment, and a benevolent heart. Amidst the discouragements and afflictions attendant on the present state, her faith relied on the promises of the gospel, and looking to a glorious future imparted strength to endure present trials. For the prosperity of the church and the honor of the Redeemer, she constantly labored and prayed. She loved all the household of faith—she lived to see all her children and the majority of her grand children members of the Church to which she was attached. Her mind during her long sickness was firmly stayed on the Rock of Ages. Occasionally she felt enraptured in view of the near approach of heavenly rest. She seemed to entertain no desire but that the will of God should be done in her case; whether she lived or died, she felt that she was the Lord's.

By this dispensation of Providence, a bereaved and aged husband, and a large circle of surviving friends, are called to mourn. The poor have lost an invaluable friend, the church an esteemed and useful member. To her the change is gain. May the living imitate her virtues, and, like her, seek in true devotion to the interests of religion, an incorruptible inheritance beyond the grave.

In Brookfield, N. Y., on the morning of the 16th inst., Eld. S. B. CRANDALL, in the 47th year of his age. This death is indeed melancholy and unlooked for. He left his house about 7 o'clock, to turn his cow into the pasture; and as he was gone a longer time than usual, his wife became alarmed, and engaged some persons to aid her in searching for him. She first discovered him, hanging in the barn by a rope, when she gave the alarm to some men near by, who took him down. Efforts were made to restore him to life, but in vain. Eld. C. had been in poor health for some time past, and had returned the Sixth-day previous from a visit to Wisconsin. His appearance since his return indicated a deranged mind, which is the only apparant cause of the unhappy termination of his life. Andrew Babcock, Esq., the Coroner, held an inquest upon the body. The jury, after hearing the testimony in the case, declared in their verdict, that the deceased hung himself, he being in a deranged state of mind. He has left a widow and two children, whose distressing bereavement commends them to the sympathy and prayers of their numerous friends.

In Hallock, Peoria Co., Ill., on the 9th of August, of intermitting fever, WM. H. MILLER, son of Charles and Mercy Miller, aged 24 years. He was a member of the Seventh-day Baptist Church in Berlin, N. Y., and died in perfect resignation to the Divine Will.

In Hartsville, Steuben Co., N. Y., August 31st, ELIZABETH ADAMS, daughter of Israel and Louis Adams, aged 20 years. The deceased had for several years been a professor of religion, and died in hopes of eternal life. She was to have been married the day on which she died, and was buried in the suit her own hands had prepared for her wedding.

At Westerly, R. I., Sept. 2d, HENRY B., aged 6 years; and Sept. 19th, ADRIAN C., aged 10 years, sons of Horace and Abby S. Edwards.

At Pawcatuck, R. I., Sept. 19th, after a short but severe illness, AMOS R. W. STILLMAN, formerly of Watson, N. Y., aged 26 years.

At Pawcatuck, Sept. 19th, ALACE A., daughter of Edwin and Eunice Church, aged 5 years.

LETTERS.

Daniel Coon, H. W. Stillman, G. H. Babcock, W. B. Maxson, J. Whitford, B. Church, H. Wheeler, Perry Stillman, Ephraim Maxson, A. C. Spicer, W. C. Whitford, Lewis A. Davis, H. Clark, Charles Spicer, H. Wilcox, A. Q. Coon, Job Tyler, D. C. Burdick, L. R. Burdick, Charles Clark, Andrew Babcock (yes,) Warren Ingalls (60c. due.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Alfred Maxson, Walworth, Wis.	$5,00	to vol. 6	No. 40
L. G. Baldwin, Milton, Wis.	2 00	" 8	" 13
James Pierce, Teotsa, Wis.	1 00	" 5	" 52
Job Tyler, Oporto, Mich.	4 00	" 7	" 52
Aaron McMillen, "	2 00	" 7	" 52
B. Church, Tallmadge, Mich.	2 00	" 7	" 52
Geo. R. Wheeler, Salem, N. J.	2 00	" 7	" 52
John T. Thurston, Westerly, R.I.	2 00	" 7	" 52
John G. Vaughn, "	2 00	" 7	" 52
Horace Edwards, "	1 00	" 7	" 40
Nathan Burch, W. Edmeston,	2 00	" 7	" 52
John Maxson, "	2 00	" 7	" 52
John S. Coon, "	2 00	" 7	" 52
David Whitford, Leonardsville,	2 00	" 7	" 13
Andrew Babcock, Brookfield,	2 00	" 7	" 52
David P. Curtis	2 00	" 7	" 52
C. M. Whitford,	2 00	" 7	" 52
Amelia Green, Berlin,	2 00	" 8	" 52
Chas. Miller, New York,	2 00	" 8	" 13

Of Green Rogers, Waterford, Ct., towards Fund, $10 00

BENEDICT W. ROGERS, Treasurer.

South-Western Association.

THE next session of the Seventh-day Baptist South Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter.

WM. F. RANDOLPH, Secretary.

Watchmakers.

A YOUNG man who understands the business thoroughly, has a small capital, and observes the *Sabbath*, can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 35, Bridgeton, Cumberland Co. N. J. sep.19 4t

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

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REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily; (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday. and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

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SAMUEL HUESTON,
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Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, ALBANY, August 15, 1850. To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George [illegible], [illegible] James Brooks. County officers to be elected for [illegible] County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, [illegible] the election, and send in their bills for advertising [illegible] same as soon as the election is over, so that they [illegible] laid before the Board of Supervisors and passed [illegible] ment. Sept[illegible]

IMPERFECT IN ORIGINAL

Miscellaneous.

Adventures of a Pearl-Diver.

During the year 1825, "The General Pearl and Coral Fishing Association of London," sent out Lieutenant Hardy, R. N., to Mexico, as their commissioner, to examine into the state of the fisheries, and their prospect of success. The fisheries he found in a very poor state; and further ascertained that the use of diving-bells for the purpose, however desirable they might be, could not be made available. He found that in many places the divers are afraid to go down for fear of the tinteros or ground sharks, and the mantas or marragos. This latter fish, he was informed, was an immense broad fish formed like a skate. They hug the divers with two large fins, and carry the poor fellows off. One was struck by a Captain Hall with a harpoon, and when taken, was found to measure twenty feet across the back! Notwithstanding these dangers, and anxious himself to ascertain the state of the oyster banks, Mr. Hardy became a diver.

"If it be difficult to learn to swim," says Mr. Hardy, "it is infinitely more so to dive. In my first attempts I could only descend about six feet, and was immediately obliged to rise again to the surface; but by degrees I got down to two or three fathoms, at which depth the pressure of the water is so great, that I can only compare it to a sharp pointed iron instrument being violently forced into the ear. My stay under water, therefore, at this depth, was extremely short; but as I had been assured that as soon as the ears should burst, as it is technically called by the divers, there would be no difficulty in descending to any depth, and wishing to become an accomplished diver, I determined to brave the excessive pain, till the bursting should, as it were, liberate me from a kind of cord which limited my range downwards, in the same way that the ropes of a balloon confine the progress of that machine upwards. Accordingly, taking a leap from the bows of the boat, full of hope and resolution, with my fingers knit over my head, the elbows straight, and keeping myself steadily in the inverse order of nature—namely, with my feet perpendicularly upwards—the impetus carried me down about four fathoms, when it became necessary to assist the descent by means of the hands and legs. But, alas! who can count upon the firmness of his resolution? The change of temperature from hot to cold is most sensibly felt. Every fathom fills the imagination with some new idea of the dangerous folly of penetrating into the silent dominions of reckless monsters, where the skulls of the dead make perpetual grimaces, and the yawning jaws of the sharks and tinteros, and the death-embrace of the manta, lie in wait for us. These impressions were augmented by the impossibility of the vision penetrating the twilight by which I was surrounded, together with the excrutiating pain I felt in my eyes and ears; in short, my mind being assailed by a thousand incomprehensible images, I ceased striking with my hands and legs; I felt myself receding from the bottom; the delightful thought of once more beholding the blue heavens above me, got the better of every other reflection; I involuntarily changed the position of my body, and in the next instant found myself once more on the surface. How did my bosom inflate with the rapid inspirations of my natural atmosphere, and a sensation of indescribable pleasure spread over every part of the body, as tho' the spirit was rejoicing at its liberation from its watery peril! In fact, it was a new sensation, which I cannot describe. I did not suffer it, however, to be of long duration. Once more I essayed, with a more fixed determination. Again I felt myself gliding through the slippery water, which, from its density, gave the idea of swimming through a thick jelly; again I experienced the same change of temperature in the water as I descended; and at the depth of six or seven fathoms I felt a sensation in my ears like that produced by the explosion of a gun; at the same moment I lost all sense of pain, and afterwards reached the bottom with a facility which I had thought unattainable. I no sooner found myself at the surface again, than I became sensible of what had happened to my ears, eyes, and mouth; I was literally bleeding from each of these, though wholly unconscious of it. But now was the greatest danger in diving, as the sharks, mantas, and tinteros have an astonishingly quick scent for blood."

In a short time our adventurous hero became a most expert diver; and after numerous submarine excursions, he ascertained that on the coast of California, the pearl oysters are not lying, as he had always previously supposed them to be, in regular beds or heaps, but that they chiefly occurred in sheltered bays, the bottoms of which were covered with large rocks; and that they were most abundant in fissures or clefts of these rocks, adhering firmly by a strong byssus, so strongly indeed that it requires no little force to tear them away. In such a coast as that, therefore, diving bells, he soon saw, could be of no use; for though they would afford a complete protection to the diver from the voracious monsters of the deep, yet the particular situation in which the oysters occurred most abundantly, would necessarily prevent the people employed in descending in diving bells from reaching them.

In diving, Mr. Hardy tells us it was usual for the person so employed to carry a short stick about nine inches long, and pointed at both ends. Armed with this an experienced diver will fight the shark in his own domain. He grasps the stick in the middle, and when attacked by the shark, he thrusts it into the monster's expanded jaws, in such a position that in attempting to seize his victim, the jaws close upon the two sharp points.

He had no adventure of this sort to boast of himself, during his diving excursions, but a native, of the name of Don Pablo Ochon, who was for many years a superintendent of the fishery, and himself an expert diver, gave him the following account of one of his watery adventures:

"The Placer de la Pierra Negada, which is near Loretto, was supposed to have quantities of very large pearl-oysters round it—a supposition which was at once confirmed by the great difficulty of finding this sunken rock. Don Pablo, however, succeeded in sounding it; and, in search of specimens of the largest and oldest shells, dived down in eleven fathoms of water. The rock is not above a hundred and fifty or two hundred yards in circumference; and our adventurer swam round and examined it in all directions, but without meeting any inducement to prolong his stay. Accordingly, being satisfied that there were no oysters, he thought of ascending to the surface of the water; but first he cast a look upwards, as all divers are obliged to do who hope to avoid the hungry jaws of a monster. If the coast is clear, they may arise without apprehension. Don Pablo, however, when he cast a hasty glance upwards, found that a tintero had taken a station three or four yards immediately above him, and most probably had been watching during the whole time that he had been down. A double-pointed stick was a useless weapon against such a tintero, as its mouth was of such enormous dimensions, that both man and stick could be swallowed together. He therefore felt himself rather nervous, as his retreat was now completely intercepted. But, under water, time is too great an object to be spent in reflection, and therefore he swam round part of the rock, hoping by this means to avoid the vigilance of his persecutor. What was his dismay, when he again looked, to find the pertinacious tintero still hovering over him as a hawk would follow a bird! He described him as having large, round, and inflamed eyes, apparently just ready to dart from the sockets with eagerness, and a mouth (at the recollection of which he still shuddered) that was continually opening and shutting, as if the monster was already, in imagination, devouring his victim, or at least, that the contemplation of prey imparted a foretaste of the gout. Two alternatives now presented themselves to the mind of Don Pablo—one, to suffer himself to be drowned; the other, to be eaten. He had already been under water so considerable a time, that he found it impossible any longer to retain his breath, and was on the point of giving himself up for lost with as much philosophy as he possessed. But what is dearer than life? The invention of man is seldom at a loss to find expedients for its preservation in cases of great extremity. On a sudden he recollected that on one side of the rock he had observed a sandy spot, and to this he swam with all imaginable speed, his attentive friend still watching his movements, and keeping a measured pace with him. As soon as reached the spot, he commenced stirring it with his pointed stick, in such a way that the fine particles rose and rendered the water perfectly turbid, so that he could not see the monster nor the monster him. Availing himself of the cloud by which himself and the tintero were enveloped, he swam very far out in a transvertical direction, and reached the surface in safety, though completely exhausted. Fortunately he rose close to one of the boats, and those who were within, seeing him in such a state, and knowing that an enemy must have been persecuting him, and that by some artifice he had saved his life, jumped overboard, as is their common practice in such cases, to frighten the creature away by splashing the water; and Don Pablo was taken into the boat more dead than alive."

The Day of Atonement.

This most important and most sacred day of the year, in the estimation of all pious Jews, occured last week. The following account of it is copied from the Asmonean, a Jewish paper published in this city:—

The origin and institution of the Day of Atonement is to be found in Leviticus xvi, 29:—"And it shall be unto you a statute for ever: in the seventh month, on the tenth day of the month, you shall afflict your souls, and do no work at all; the denizen as well as the stranger that sojourneth among you: for on that day shall ye be atoned for, to purify you: from all your sins before the Lord shall ye be purified. The first amongst your sabbaths shall this day be unto you, and ye shall afflict your souls: this is an everlasting statute, And the atonement shall be made by the priest, who has been anointed, and consecrated, to succeed his father in the priesthood, and who puts on the linen garments and the holy garments; and he shall atone for the holy sanctuary, and for the tent of the congregation, and for the altar shall he atone, and for the priests, and for all the people of the congregation: And this shall be an everlasting statute unto you, to make an atonement for all the children of Israel from all their sins once a year." And again, in Leviticus xxiii, 26:" And the Lord spake unto Moses saying, Speak unto the children of Isreal, and say, Also on the tenth day of the seventh month is the day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer a burnt offering unto the Lord. And ye shall do no work in that same day; for it is a day of atonement, to atone for you before the Lord your God. And every soul that shall not be afflicted on that same day, he shall be cut off from among his people; and every soul that does any work on that same day, that soul will I destroy from among his people. Ye shall do no manner of work: this is a stature for ever unto all your generations and throughout all your dwellings. It shall be unto you the first amongst your sabbaths, and ye shall afflict your souls; on the ninth day of the month at even: from even to even shall ye celebrate your sabbath."

While the Israelites in their own land worshiped at the altar of their temple, and in strict accordance with the rites dictated by their God through Moses his servant, the service of this day was equally solemn and splendid; it was the only day throughout the year on which even the *cohen hagodol* ("the high priest") presumed to enter the most holy sanctuary of the temple, or to pronounce the venerated and dreaded name of the Deity, which at any other time it was unlawful even for him to utter. The glories of this great day, while it was still celebrated in the place "which the Lord had chosen, here to enthrone his name," are commemorated in the service of the Synagogue. In the present article we must content ourselves with giving a concise sketch of the observances of the day now in use.

According to tradition, the Day of Atonement, even before the giving of the law, was a day of atonement and pardon. Adam did penance and was pardoned, on this day. Abraham entered into the covenant of circumcision on this day, Moses, after he had broken the first tables, ascended the mount again on the first day of Elul; so that the second forty days expired with the Day of Atonement, on which day the Lord pardoned the people, and revealed his thirteen attributes. The Jew, therefore, approaches this (to him) most important day with mingled feelings of holy awe and beatitude. The eve is allotted to solemn feasting; and at sun-set the twenty-four hours fast and continued prayers commence. These prayers chiefly consist of confessions of our sins and utter unworthiness, imploring the Divine Mercy to pardon us.

The preparations for the fast partake of that awful solemnity with which this life is quitted for a better world. It is customary in the evening for parents to bestow their benediction on their children; and the truly pious Jew pronounces this blessing with the fervor and heart-felt emphasis of his dying moments. Whosoever meet on that day, be they previously acquainted or complete strangers, salute each other with brotherly love and sincerity. If any quarrel or dispute exists between two Jews, is is obligatory on them to become reconciled, before either of them presumes to appear in the presence of his God. He that is conscious of having wronged his neighbor, is bound to offer reparation. He that is conscious of having offended or injured his neighbor, is bound to beg his pardon, and to appease him. The Talmud saith, in the treatise, *Yomah*," R. Eleazer, the son of Asaria, preached' From all your sins before God shall ye be purified. (Leviticus xvi, 30.) Your sins before God *only*. A transgression which man is guilty of toward his God, the Day of Atonement will atone: but a transgression that man is guilty of toward his neighbor, connot be atoned for, until he has appeased his neighbor. Hence it is customary even for intimate friends, who have been in daily intercourse, to solicit each other's pardon, lest even any unintentional offense remain unappeased.

The Old School Law of New York.

From the Free School Clarion.

As it is frequently asserted that "the Old School Law was good enough as it was;" that "anybody could educate his children under it;" that "it worked well enough," &c.; I propose to give a few examples of its "workings" that came under my own observation.

In the winter of 1839, an individual, (I will not call him a *man*) the owner of a large farm which was paid for, and who in the spring bought another, for which he was to pay $10,000, and had cash in hand for the first payment, $2,000, who had four children of a suitable age to attend school, whose oldest son, a young man of twenty years of age, could scarcely write his name, or read intelligibly, and had not thoroughly mastered the fundamental rules of arithmetic, said, he "could not afford to have the winter's school continue over three months, as the tuition would come high, and he should not be able to pay it." He was a trustee, and declared himself well satisfied with the teacher, saying "the school was the best they had in the district for many years." It closed in February, numbered forty-five, and the teacher received $16 per month!

I knew another individual, a man of no property, who had a family of eight or nine children, which he supported by day labor, sending six or seven of them to school, who rented a house for his family at $40 a year, and paid the tuition of such of his children as were of sufficient age to attend school, for from eight to ten months each year, until by toil and privation he had broken down his constitution and was unable to labor all the time—when the Trustees generously remitted one-half his rate bill.

In another District, upon asking an individual who had a family of six children, of the proper age to attend school, of whom but three were in attendance, why he did not send the others, he replied, "that he did not feel able to do it." I told him, that I would see that they were exempted if he would only send them. He shook his head, saying "that he could not bear, as he worked about from day to day in the neighborhood, to hear the people say, 'We have had to educate ———'s children.'" One-half of his children were sent to school the fore part of the Winter and then withdrawn, and the remainder of a suitable age occupied their places for the remainder of the term. I afterwards learned, that when he had worked hard for bread for his family, of which he stood in immediate want, he not unfrequently found it applied upon some rate-bill which happened to be in arrears!

In the winter of 1848–9, happening to enter a large school of 250 scholars where the Trustees were in the habit of remitting the tuition of such as were unable to pay it, I observed several of the scholars in tears. They were little girls of ten or twelve years of age. Upon inquiry as to the cause, with some degree of hesitation, they said that "the other children had been calling them *indigent scholars*," saying that "*their* parents had to pay their tuition for them, for their own parents were too poor to pay their tuition." With hearts almost broken with grief, and with sobs half suppressed, they looked up to me and said, "We are not to blame, *are* we, if our parents are *poor?*" Upon inquiry, I learned that it was not uncommon for those exempted to be termed, both by old and young—"Indigents;" and that same school under the present Free School System, defective as it is, has had at least THIRTY PER CENT. ADDED TO ITS NUMBERS. Names and dates can be given.

These are only a few of the many similar instances that might be detailed to show the beautiful "workings" of the Old School System—a system that should only be tolerated among a barbarous people, *in a semi-barbarous age*.

An Observer.

Genesee Co., Sept. 1, 1850.

A Young Sinbad.—The Norwich (Conn.) Courier thus narrates the narrow escape of a boy 14 or 15 years of age, named Loomis, from drowning in the Sound a few days since. The lad wished to visit New York, and for this purpose he secreted himself on board the steamer Knickerbocker, on Monday night—reached New York safely, and set out to come home by the same boat on Tuesday evening. About midnight, when the steamer was off Saybrook, the young scape-grace fell overboard in some way—in just *what* way he himself seems unable to explain. He cried for help, but nobody heard him, and the boat went on her way. He says his first impulse was, after finding himself left to his fate, to strike out for the Connecticut shore; but looking in the direction of New York, he saw, or thought he saw, a vessel of some sort in the steamboat's wake, and he concluded to "lie to" a while, till he should find what it was and whether it was likely to come within his reach. The result was that she came steadily on, nearer and nearer, till she came within hailing distance. He "spoke" the craft, which proved to be a fishing smack, and was soon picked up by her and taken into New London.

THE WILD PALM TREE.

'Mid rocks, and sands, and barrenness,
  How beautiful to see
The wild Palm in its desert dress—
  The solitary tree.

Alone, amid the silent wild,
  It rears its spreading crest;
The boundless desert's favored child,
  In constant verdure drest.

An emblem of that faith that cheers
  The pilgrim on the road,
Through life's dark vale of care and tears
  Beneath his earthly load.

For, like that faith alone it stands,
A bright oasis in the sands,
With hand-like leaves against the sky,
Pointing to Immortality.

Shipwreck, Suffering, and Endurance.

George Davis, Captain of the schooner Thornton, was taken up by the steamer Julius D. Morton, four miles out from Michigan City, floating on a spar. The Chicago Tribune gives the following account of his sufferings, as detailed by himself:—

At the time of the disaster, the schooner Thornton, in charge of Capt. Davis, assisted by two hands, was on her passage from Muskegon, freighted with lumber belonging to Mr. Parks of the former place. The vessel was driven out of her course by the violence of the storm, and, on Friday afternoon, when about six miles north east of this port, she became unmanageable and capsized, precipitating the Captain and crew into the angry flood. Fortunately a spar, which had been lying loose upon the deck, floated near them, and all three grasped it, supposing the vessel had sunk, though she afterward floated ashore.

For the next twenty-four hours, the three shipwrecked men were driven about at the mercy of the wind and waves, they knew not whither; at the end of which time, (Saturday afternoon,) the two companions of Capt. Davis, exhausted by cold, hunger, and fatigue, relinquished their hold upon the spar, nearly at the same time, and sunk to rise no more. Capt. D. supposes that at this time they were somewhere near the middle of the lake.

After the loss of his companions, Capt. Davis was driven about he knew not whither, the only incidents occurring to break the dreary monotony being the sight of two or three vessels. Only one of them came within hailing distance, and this he thinks was on Monday or Tuesday, he is not certain which. The vessel was near enough for him to read her name, and a man whom he supposes was the captain, seemed to see him in the distance, and afterwards several of the crew joined him, and looked in the same direction. Capt. D. thinks they must have seen him, but the vessel held on her course, and the hope of rescue which he had indulged a moment before, gave place to black despair.

From that time till he was picked up by the crew of the steamer Morton, between 9 and 10 A. M., on Friday, there was nothing to relieve the horrible monotony of his long, aimless voyage, except that at one time he drifted within about a mile of the eastern shore of the lake, but he was then too much exhausted, too weakened and benumbed in body and paralized in mind, to make the attempt to swim ashore.

The pangs of hunger became so pressing, toward the last, that the poor sufferer attempted to reach a dead body that floated near him, with the dreadful thought of satisfying it by eating a portion of a fellow creature, but it eluded his grasp. After this, he does not know when, he gnawed one of his hands to relieve the pain of famine, and afterward he gnawed the other in the same manner.

The Turkish Envoy.

The daily papers have said a good deal of late about Ammin Bey, the Turkish Envoy, who recently arrived at New York. The following translation of his reply to the address of the Mayor welcoming him to the City, gives the best account we have seen of the objects of his visit:—

"It has been my happiness to be appointed on the part of my Government to visit the United States of America as a Special Agent, and I now have the honor to express my most deeply felt gratitude for the kind and hospitable reception which the great city of New York has so generously offered me.

"The chief objects of my mission are to visit the principal institutions of public and private industry of this country; to examine, with a view to deriving profit and advantage from them, for my own noble Sovereign, whose benevolent heart is occupied, at all times, with the desire to advance and promote the happiness and prosperity of his own People. It will, therefore, be to me a great and peculiar satisfaction to visit the Iron Works, the Building Yards, the Manufactories of all kinds, of this city, and to inform myself, by attentive examination of the many useful inventions and improvements, which I am aware are constantly being made by the citizens of New York and of the United States generally. I am desirous, also, of making myself particularly acquainted with the Schools, and other places of public education of the city, with a view to making a Report on the same to my own Government. Allow me to repeat, honored sir, how sensibly I feel for the great kindness which has been so generously shown me, on my arrival to the New World—of which I shall ever entertain the most pleasant recollection; and I sincerely hope that my humble mission here, will have the effect of strengthening those friendly relations which have always existed between the United States and the Government of my revered Sovereign.

Calhoun's Statue and Temple.

The Mercury says that the City Council of Charleston, deeming it due to the illustrious reputation of the late Mr. Calhoun, determined to erect a temple to contain Mr. Powers' classic statue of that lamented Statesman. The temple is to be of white marble. Its form or plan is octagonal. The building will be raised upon, and entirely encompassed by, a flight of eight steps. These will ascend to a marble pavement, in the center of which the statue will be placed. In each of the eight sides of the building, will be an arched opening; and at each of the eight angles will be a pier and attached Corinthian column. These columns will be surmounted by an entablature, with modillion cornice. The frieze of the cornice will be encircled with Acanthus, and entwined with medallions, bearing the arms of the State, the City, and other appropriate insignia.

From the entablature springs a dome roof, composed of sixteen enriched marble ribs, terminating at the apex with an exquisite and highly wrought marble fineal. The panels between the ribs of the dome will consist of glass, through which light will be introduced upon the statue below. The glass panels will have two parallel faces. The exterior ones, being about an inch thick, will imitate white marble, and will be rendered semi-translucent, by a chemical process of hydrofluoric acid. The interior panels will be of white glass, with appropriately enameled figures. The frieze within the temple will be enriched with sculptured work, representing the funeral procession of Mr. Calhoun in Charleston. Gas will be so introduced as to illuminate the building at night, and so managed as to throw a very soft and imposing light around the statue.

The clear interior of the temple will be a little over twenty-two feet; and its entire hight, from the ground to the top of the fineal, forty-six feet.

On the second step, at each angle of the building, will be placed eight pedestals, supporting a like number of marble vases. In each of these will be cultivated rare plants and flowers, emblems of our constant and perrennial remembrance of our beloved statesman.

Land Monopoly in the West.—Austin C. Hewitt, who has been traveling through the North-West, writes from Beloit, Wisconsin, to the Wyoming Mirror, as follows:

"As evidence of the evil effect of Land Monopoly, I will mention one instance. On Rock Prairie Rock County, Wis., which is said to be the Queen County of the State, there are three or four contiguous square miles, owned by three or four individuals; and, for aught I know, many more, and even larger tracks of land, may be owned by as few individuals. Consequently, the land that originally cost the purchaser $1 25 per acre, now cannot be had at less than $5, or $6, or $10 per acre. Now, had the land been limited to actual settlers, in lots of 160 acres each, whole counties, that now contain not more th 25an or fifty inhabitants, would, long before this, have supported an enterprising and happy population."

Variety.

Last week Stillman, Allen & Co., of the Novelty Works, New York, cast one of the enormous bed-plates of the new steamer Humboldt, of the Havre Line. No less than 80,000 pounds of metal was used. When the vast reservoirs of molten metal were filled, and all was ready, the gates were opened and in two minutes the mold was charged. The pouring of the two rivers of glowing metal, the escape of gas and flame from the mold, the sparkling of the fluid as it rushed up from the vent holes and ran along the trench below, made up about as good a representation of the eruption of Vesuvius as one could desire.

An American from Boston is now at Newfoundland who is about applying to the local Government for permission to make a submarine examination of our coast, and to retain all property which may be raised; the parties concerned have a vessel at St. Shotts, and are provided with English divers, and with the necessary submarine apparatus and machinery for raising sunken property. Some years ago a large amount of specie was lost in the *Drake*, man of war, near St. Shotts, which we suppose has been the inducement to this enteprise.

Some admirers of the genius of Robert Fulton and its marvelous results in Perry County, Indiana, have resolved on an effort to erect a monument to his memory, at Troy, Indiana, six miles below Cannelton, on a lofty hill, near the Ohio, close to the spot where Fulton selected a tract of land for his home, whereon he and his brother established a wood-yard, and near which his brother's remains lie buried.

With a view to elevating the character of their profession, by raising the standard of its qualifications, the Steamboat Engineers of Cincinnati have formed an Association, under a suitable constitution and by-laws. The chief object of the Society will [illegible] grant to qualified Engineers *diploma*[illegible] ing their competency, so that none [illegible] can be entrusted with an office whi[illegible] volves so largely and continually the [illegible] of life and property.

Meadows, the accomplice of Bri[illegible] now in prison for making counte[illegible] notes, has been engaged in drawing [illegible] graving, and his productions in that line [illegible] the marks of superior tast[illegible]nd skill. A companion noticing one of his drawings, remarked, that "such skill ought to secure a good living to its possessor." "It has to me," remarked Meadows, significantly, "for *ten years*."

It is stated in the proceedings of the N. Y. Ecclesiological Society, that all articles of church furniture can be imported free of duty as articles of taste, not intended for sale; and that as articles contributing to the instruction of the people, they are exempted, by the decision of the Secretary of the Treasury.

The Baltimore Sun says: The announcement that an individual designed to walk a wire stretched 40 feet from the ground, a distance of 400 feet, at the lower end of Broadway Market, yesterday afternoon, attracted some three or four thousand people to witness the feat. At 5 o'clock, he made his appearance on the wire, and accomplished his undertaking.

The Liverpool Times says, that the American line of packet ships arriving in the London docks from New York, continue to bring large quantities of wine, the produce of the south of Europe, as part of their cargoes, for reasons which make it more advantageous to carry the wine twice across the Atlantic than to import it direct.

Mr. Albert G. Williams, a wealthy farmer of Bedford County, Va. was almost instantly killed in the neighborhood of Fredericksburg on the 7th inst. by the accidental discharge of a fowling piece in the hands of a companion, while on a gunning excursion.

An Irishman named David Shahan was killed on Saturday by being thrown from the gravel train on the Cayuga railroad.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days forthe winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The Tru[illegible] 4 pp.
No. 9 The Fourth Commandment False [illegible] 4 pp.
No. 10 The True Sabbath Embraced a[illegible] 16 pp.
No. 11 Religious Liberty Endangered b[illegible] Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 [illegible]
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the follow[illegible] to which attention is invited:

A Defense of the Sabbath, in reply to Ward [illegible] Fourth Commandment. By George Carlow. F[illegible] printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper [illegible]nd with smaller margins, by which the bulk and weight [illegible] the books are reduced about one-third, rendering [illegible]m much more convenient for carrying in the pocket. [illegible] price is also reduced 12½ cents per copy. Those [illegible]ing books, of either edition, can now be supplied. [illegible]e of the larger edition from 75 cents to $1 50, ac[illegible]ding to the style of binding. Price of the smaller [illegible]ition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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The Sabbath Recorder.

OUR FOREIGN MISSION.

Extracts from a Letter of Mr. Carpenter.

SHANGHAI, May 10, 1850.

Executive Board of the S. D. B. Missionary Society:—

Thanks to God that we are all in good health, and enjoying, to some extent, as we trust, those influences from above which enable us to feel in reference to our work somewhat as one more worthy felt in reference to his, when he said, "Who is sufficient for these things?" May we never lose sight of our insufficiency, lest we at the same time lose sight of Him who is all-sufficient; for this fallow ground is not to be broken up, I am fully persuaded, by a few kind wishes, a few faint prayers, or a few fitful efforts of ours. Nothing but the power of the Highest can effect so great a work. And among other instrumentalities, He *may* call for martyr blood to unseal the closed sympathies of these spell-bound souls, and teach them that there is something in the heart of Immanuel, and of his followers, which they have not known. But if a milder destiny await us—if the word of God, which is the precious seed of the kingdom, under the ministration of the life-giving Spirit, is the means most to be relied on—indeed, if these are the only means that can be relied on, then most earnestly would we be engaged in proclaiming that word, and most devoutly would we look up for the forthcoming of that Spirit. Doing this, have we not reason to expect success? And neglecting to do this, why should we deceive ourselves with vain hopes?

Aside from making preparation for the pulpit, which requires no less attention here than at home, my time is mainly spent upon the classics. During the hours of relaxation from study, however, I find almost daily opportunities of direct religious conversation with the natives, and frequently such opportunities occur several times in a day. I would not choose to make so frequent mention of these little interviews, were it not my duty to make the Board acquainted with my labors, of which these constitute a part, and perhaps not the least interesting part. You wish to know what we are doing, and also what effect the word has upon the minds of the heathen. I will therefore make a few brief extracts from my journal.

March 23d—Evening. Preached to about a hundred and thirty, the largest congregation we have had since our chapel was opened.

28th. Several persons called on us, and listened to some remarks intended to lead them to Christ.

30th. Preached to about sixty persons; good attention. Also explained the word to a group of about twenty souls outside the city.

April 1st. Had a long conversation with a teacher. He freely admits the truth of all I can say. Such admissions can be obtained in any quantity, and they would be exceedingly encouraging if we could by any means persuade ourselves that they were connected with any other than worldly affections.

2d. Conversed with a family in the country; also with another group of about fifteen souls. They listened to my remarks in a respectful manner.

7th. Had an interview with another family in the country. The man seemed to be somewhat interested. In the evening preached to about eighty.

13th. Preached to about forty, who paid good attention.

18th. Three days successively conversed freely with the inmates of a small hamlet in the country. To-day a Chinese printer, [illegible] is also a convert to the Christian relig[illegible] called to see if we had any business for [illegible] in his line. As I was almost ready to se[illegible] printer, and was thinking of sending out my teacher to find one, I asked him to call to-morrow.

19th. The printer came, bringing a small sheet tract as a sample of his style of doing work. This tract was headed, "The established periods of the ceremony-worship-day, which is the rest-day." Then followed the calendar and the fourth commandment. According to the tract, the fourth commandment enjoins, directly, without any change of day, the day commonly called the ceremony-worship-day. Upon inquiry I found that the printer really supposed that the seventh day specified in the commandment, and the day called here the ceremony-worship-day, were identical. And he was much surprised, and at first rather incredulous, when told that they were not identical. And when told that this confounding of two very distinct days had been acknowledged by his teacher (a missionary) to be a very great degree of carelessnes, he was, if possible, more surprised still, and said he should immediately go to him with it, and ask for an explanation. He seemed to be distressed at the thought that he had been desecrating the Sabbath of the fourth commandment, while he supposed he had been keeping it holy. I asked him if his teacher had never instructed him in regard to the change of the Sabbath. He replied, that he had not. I could not refrain from telling him plainly, that his teacher had told me, several months since, that he was in the habit of instructing his converts on that point. I have now before me a note from that same missionary, dated Aug. 23d, 1849 in which he says, "We certainly teach *all* our doctrines without *concealment*, whenever occasion requires, both publicly and privately." And yet here is a man who was baptized by him on the 2d day of September last, and has commenced preaching the gospel, but had always supposed he was keeping the identical day enjoined in the fourth commandment until I set him right.

20th—*Sabbath eve.* About one hundred present at meeting. The evening after the Sabbath there were more than a hundred present.

21st. A new neighbor came in and listened politely to some remarks. Also a company from Suchou called, listened to what we had to say, appeared very friendly, and asked for books.

22d. The printer called again on business. He had applied to his teacher for light; and the light that he received was that we at *ya-joo loong* are in error! He had applied to another teacher, and the light he gave him was that our companions in America were few!

25th. Took an excursion up the Wu-Sung to the pagoda. The prospect from the seventh story, at this season of the year, is very fine. During our stay several occasions were seized upon to communicate the tidings of salvation.

27th. To-day the printer (now a preacher) said he intended to keep the seventh day to please God, and the first day to please his teacher. He has also learned, that as so many are converted to keep Sunday, and that by the Holy Spirit, it would not be quite right to desecrate the day, although the law of God, he admits, does not enjoin it.

May 1. The printer says that his teacher now tells him that the day we keep is the Jewish Sabbath. His mind received a little help on that point. In my walk to-day I spoke the word to about twenty souls.

2d. Good news from the family of our former teacher, Chung. Mrs. C. knows more than I do about it; she must therefore tell you. But I must be allowed here to record the joy I feel in believing that God is present here in the exercise of his saving power. To his name be the glory, while our lips speak forth his praise. Yes, let the welcome tidings fly across the mighty deep, that China is beginning to stretch forth her withered hands unto God. Let angels bear the news to the general assembly above, that to one more, who has long been sitting in the regions of darkness, light is sprung up, and that she now seeks a place among those who are redeemed by the blood of the Lamb.

4th—*Sabbath eve.* A good attendance. At 1 o'clock the meeting was better attended than a week ago, though not more than forty or fifty present. Evening after Sabbath, about a hundred listened attentively to a discourse upon the resurrection of Christ. We are thankful to God that any are found who are willing to hear these things.

6th. I have just got out twelve thousand sheet tracts. The first seven thousand are entitled, "THE ONE THING NEEDFUL," and contain, first, a few plain statements, as follows: "Man's time in this world is short. All must die. After death, at the last day, you will live again. At that time Jesus will judge you with precision according to the deeds you have done in the body. This is the will of God. Once he died for your behavior; now he intercedes for you in heaven; hereafter he will come again to judge the world. At that time you will all stand before him to hear your destiny. Hence, that you diligently prepare beforehand to see the judgment day of Christ *this is the one thing needful.*" Then follows the calendar, in which the Sabbath days are noted for the year; after which is a notice of the time and place of our meetings, and an invitation to attend. The next five thousand are entitled, "THE PERIODS OF THE REST-DAY." First is the fourth commandment; then the calendar; after which is the following, viz: "The rest-day of the fourth commandment is the seventh day, and nothing else. All who read the Bible clearly understand this. At present there are those who break the [illegible] commandment; they keep not the [illegible] day, but the first day, calling it the [illegible]-day, and also calling it the ceremony-[illegible]ship-day. This is an egregious mistake. [illegible]cius says, 'A mistake of a hair's breadth [illegible] carried out) would lead to a discrepancy [illegible] thousand miles.' Jesus says, 'Think [illegible] I am come to destroy the law or the [illegible]ets; I am not come to destroy but to [illegible]fill; for verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.' If it be sinful to subvert one jot or tittle of the law, how much greater is the sin of not keeping the seventh day!" After this is a notice of the time and place of our meetings, with an invitation to such as like to hear to attend. These twelve thousand sheets cost me nine dollars. I felt, and still feel, that it is time, high time, for us to unfurl our banner. And I shall trust in Him who feeds the birds of the air for food; for man liveth not by bread alone, but by every word that proceedeth out of the mouth of God.

From a Letter of Mrs. Carpenter.

I know that the good news to which you have already been referred, must be to you glad tidings of great joy. But in order to understand fully the extent of our sweet surprise, you must recollect what I have formerly told you of the aged blind woman to whom it refers. She is the grandmother of our late lamented teacher, Chung-seen-sang, is confined entirely to her room, and much of the time to her bed. About the time Ne-May renounced idolatry, her grandmother was also apparently much interested in the doctrines of the holy Book, and we had at one time strong hopes that she would embrace them. But she afterwards told me, (as I also mentioned,) "that she could not thus decide to do; that as she could neither go in nor out to learn for herself, so neither could she see to read our Scriptures, or examine into the subjects of which they treated; that it was well for foreigners to worship their God, but for herself she could not renounce the gods of her fathers; she could not give up her idols." Since that time I have never pressed her on the subject, contenting myself with expressions of sympathy for her sufferings, and sometimes telling her I hoped she would yet believe in the true God, that after death she might go to be with Him in happiness forever, always taking care, while conversing with the family in her chamber, to remember that she was a listener, although I solicited from her no expression of her own sentiments. I knew that Ne-May was often reading to her the books we put into her hands; and I knew that the word of God, should not return to him void. The event was in His hands, and he has glorified himself in his own time.

I was met as usual, except with that increasing regard which the family have of late manifested; had asked to go up and see Ah-nah (grandmother,) but was waiting a little for Ne-May to complete the chapter she was reading, when May-May, (a girl of sixteen, who has lately become a believer,) came saying that Ah-nah had called for me. I found her sitting on her bedside, apparently in deep distress—took her hand as usual, inquiring after her health, and whether she was suffering much. "Oh yes," she said, "this is suffering, and I know not where to find relief. I am distressed now, and I fear that after death I shall be still more so; for then, I fear, I must fall into hell. Tell me what I shall do to be saved." So sudden, so unexpected was all this to me, that for the moment I knew not what to say; I could only look to the others for an explanation. May-May had seated herself on the bed beside her, and in a feeling but earnest manner said, "Grandmother is in much distress; she wishes to believe in Jesus, but fears she is not yet sufficiently informed to be able to do it; she wants to know how she may trust in him." I inquired how long she had been troubled. May-May said, "Three Sabbaths ago, Ne-May read to her from the Holy Book, and all day long she was so distressed that she could neither eat her rice nor drink her tea." My astonishment increased. She had heard, it is true, of a sorrow for sin; but a conflict like that through which she had been passing, she had never been taught to anticipate. Surely, this was the Lord's doing, and it was marvelous in our eyes. I opened the gospel of Matthew at the fifth chapter, and begged Ne May to read a part of it to her, as descriptive of her own state, and containing promises adapted to her desires. The attempt to comfort her seemed not in vain. I then endeavored to point her to the Lamb of God, as the only sacrifice for sin, and by simple illustrations to teach her the nature of faith. A sweet calm smile passed over her hitherto sorrowful face, and she exclaimed, "If such is faith in Jesus, I can say, that I believe in him." Joyful tidings; she had cast away her fathers' gods; she relied only on the Lord her Maker. And she had professed her faith, not secretly, but in the presence of the household, who had witnessed her former distress. Her eldest son, whom I had never before met, had been also present, had sat and listened to our conversation, and heard the declaration of faith from the lips of his venerable parent. All was quiet—solemn as the house of death; and I could not but feel, "Truly God is in this place and I knew it not. Not unto us, O Lord, not unto us, but to thy name be the glory."

5th. Have visited Ah-nah again. Found her rejoicing in hope, and her heart apparently full of love to God and his children. She spoke freely of her spiritual joys, of her hope in the pardoning mercy of God, and of her inward peace, which is now like a river. She says that the fear of death is taken away, and she only longs to depart and be with Christ. Mr. C. sent his last night's sermon on the resurrection; Ne-May read it to her, and the quiet smile which from time to time lit up her face, showed how precious to her were the truths it contained. Ne-May and May-May appear increasingly steadfast—are bold and cheerful believers. Other members of the family manifest a serious but quiet interest in our visits, and I now feel that a good work is indeed progressing in that house. What shall we render to the Lord for all his benefits?

MISSIONARY MOVEMENTS ON THE PACIFIC.

A Colporteur of the Tract Society writes to the Home Office in the following encouraging strain:—

"We are beginning to witness the fruits of Christian effort here. Gambling, horse-racing and bull-baiting on the Sabbath seem to be thoroughly suppressed. Our Total Abstinence Society and public worship, our Bibles, Tracts, religious books, and personal efforts, with the consequent improved public sentiment, and our city ordinances, under the blessing of God, have wrought wonders in prompting temperance and religion, and in suppressing vice. We have everything to encourage us to diligence and perseverance. The Spanish population are not only accessible, but they plead for Protestant books. Had all my publications been Spanish, I could have sold every book before this. Such instances as the following are not uncommon: I went into a Spanish settlement and gave a boy lounging on a sandbank a tract; he uttered an exclamation of delight, and soon more than twenty men, women and children rushed from a neighboring tent and swarmed around me like bees, holding out their hands for '*libros Espanoles.*' On receiving them they began to read aloud, and such a Babel I never witnessed before. In a few minutes I had a congregation of thirty or forty, and I talked to them in my broken Castilian as I best could. Had you witnessed the eagerness and delight of these poor Mexicans and Chillians, you would not delay the shipment of a large supply of Spanish books and tracts."

Another letter from the officers of the Oregon Tract Society to Rev. Mr. Cook, Secretary of the Parent Society, urges the immediate employment of Colporteurs for that territory, and requests a shipment of publications to the amount of $1,200 for the Depository at Oregon City.

PROCLAMATION OF THE EMPEROR OF CHINA.

The following translation of the curious Proclamation of the new Emperor of China, is furnished for the Recorder by Eld. Solomon Carpenter, Seventh-day Baptist Missionary at Shanghai, China.

Having received from Heaven, to deliver to men, the Emperor issues this proclamation, saying, I of the Ta Ching dynasty have liberally received the protection of Heaven from Ta Choo and Ta Chong, who enlarged and established the great foundations of the Empire. Sz Choo included all China in his dominion. Sung Choo, Sz Chong, Kau Chong and Sung Chong,[*] with great merit, transformed the people by their influence. Their illustrious deeds secured the confidence of the people. My deceased father also, nobly sustaining the honor of the throne, reigned over the Empire thirty years. It was his concern, by night, that the people be clothed; by day, that they be fed. He ruled with diligence, and his splendid merit was revered by the court. Profound and expansive was his benevolence towards all the world. Thus he was enabled to tranquilize the Middle Kingdom and the outside nations; and all the tribes of the earth were under great obligations to him for the happiness which they enjoyed. Desiring that he might long live, that we might enjoy lasting and abundant happiness, how did I know that on the fourteenth day of the first month [Feb. 25,] he would announce and establish me as his successor upon the throne, only half a day before he took his departure? Then he bequeathed all his possessions to his little son. My own rectitude being but slender, I deeply fear and constantly study the plans of former Emperors.

My deceased Father having committed to me the throne of the Empire, which cannot long remain vacant, repressing my grief, I have obeyed the mandate. On this twenty-sixth day of the first month, [March 9,] with reverence I have worshiped Heaven and Earth, have repaired to the temple of my ancestors, and to the temple of the gods of the land and grain, to worship, announcing to them that I have received the kingdom, and offering my supplications that the coming year may be the first of a long series of years of plenty. Looking up to the former illustrious Emperors, I have consoled my heart with reverence and fear.

Now let the Proclamation of the new Emperor be sent abroad, and let a variety of favors be granted. The things that must be done are arranged in order as follows:—

1. To all residing at the Capital and elsewhere, from the royal family to the judges, favors are added.

2. To all residing in the Capital and elsewhere, from the Emperor's daughters to the Koh Koh,[†] favors are added.

3. In Manchuria and in China, all officers of government civil and military are promoted one step.

4. At the Capital and elsewere all officers of government, great and small, (except those whose parents have been promoted,) every one who is promoted shall have his father and mother promoted to the same [honorary] degree with himself.

5. Civil officers residing at the Capital, from the fourth rank and upwards, and those not resident at the Capital from the third rank and upwards, according to their present rank, may each send a son to the imperial college to be educated.

6. At the literary examinations, the number being full, they shall wait till the master of Ceremonies report to the Emperor the number, and pray for its extension. At the examinations for the first degree, the large Provinces may add thirty; smaller Provinces twenty, and the smallest Provinces ten. Mauchuria and Mongolia may add six, and Hu Kun may add three.

7. At the examinations of each Province for the first literary degree, the number being full, there may be added, of the best scholars, seven; of the next best, five; and of the moderate, three.

8. In the imperial college, the teachers and pupils may [this year] enjoy a vacation of one month.

9. In each Province, the scholars, whether in a Department or District, must regard the [usual] examination of the present year as a special favor, and the examination [extraordinary] of the coming year as the usual examination.

10. In each Department and District, the most filial, modest and true man shall be promoted to the rank of the white button, glorifying his person; and being found in readiness, he *may* be called into the service of his country. It is indispensible that investigation be made, and that such as are true and not dissolute be promoted.

11. In sacrificing at the tombs of former Emperors, at the tomb of Confucius, at the five mountains, and four rivers,[*] I have sent officers and caused them to sacrifice according to the ancient customs.

12. The crimes of officers, soldiers and people, except those guilty of treason or rebellion, children and grandchildren who have plotted the death of their grand parents and parents, disturbing domestic peace, the small or great wife who has killed her husband, servants who have killed their masters, those who have cut in pieces a man who ought not to have been slain, those who have plotted to kill and those who have killed with a reason being truly murderers, those who have killed with poison, witchcraft or poisonous medicine, robbers and magicians, all these are capital offences and unpardonable; soldiers disobeying or deserting are also unpardonable; besides these, all other offenses committed before the twenty-sixth day of the first month of the thirtieth year of Tau Kwaung, known or unknown, complete or incomplete, are now pardoned. If any man presume to inform against those who are pardoned, the crimes of the pardoned shall be transferred to the informer.

13. In each Province let an examination be instituted into the case of those who have been banished; and if any be found who have remained in banishment three years, peaceful and obedient, or if seventy years of age, let them be liberated, and let them return to their homes.

14. Ah! Assist me, ye ministers, to bestow favors upon those resident at the capital. Buoy me up that I may worthily oversee the peace of the Empire. Let all the royal family, the officers of Government, civil and military, great and small, each one lay open his feelings with a true heart, and add wings to my great plans, and thus render my country illustrious with myriads upon myriads of years of unbounded prosperity.

To be sent throughout the whole empire, that all may hear and understand.

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[*] These are the names of the last seven Emperors of the present dynasty; i. e., they are portions of the names or titles given to them after their decease. For instance, the whole name of the first is Ta Choo Kan Wong Te, literally the Great Ancestor, the High Emperor. Under these appellations they are worshiped by the reigning monarch. Besides the names under which they are worshiped and sacrificed to in the ancestral temple, they have another designation, called the Ko Noh, country's title. This title is impressed upon their coin. It is also the general title by which they are known. Tau Kwaung is such a title. His other title is not yet known. It is to be given to him by his son the present Emperor.

[†] This is a Tartar title, not understood by my teacher.

[*] He sacrifices to the gods supposed to reside in those five mountains and in those four rivers. Only the Emperor causes these sacrifices to be made. The people, even intelligent teachers, do not know where these five mountains and four rivers are located. They only know that they are somewhere in China, and that the mountains are very high, and the rivers very large.

From the Rochester Daily American.

OBERLIN INSTITUTE.

A recent visit to Oberlin has impressed the writer of this article with its importance and value to the country, and he has thought that a brief history of its origin, progress and present condition would interest our readers, and perhaps correct misapprehensions which ought, in justice to them and to the Institution, to be removed.

Its origin was on this wise:—About the year 1831, the Rev. Mr. Shipherd, and a layman named Stewart, strongly impressed with the religious and educational wants of the Western States, and especially the defective character of female education generally, concluded to make an effort to meet these wants, and first of all undertook to interest the hearts of some others, in the common walks of life, in their plans and purposes, and proposed to them to leave their homes, and plant themselves in some new country, constituting a colony of Christians, who should consecrate their substance and their energies in establishing an Institution of learning, for the education of the poor, and especially for the training of minds, male and female, to act well their part as Christian citizens.

In furtherance of their views, the two individuals just named pushed into the woods of Ohio, and finding a tract of forest land, remote from any settlement, and unapproached by any path or highway, and possessing together less than five dollars in money which they could call their own, and having nothing else, they singled out some thousands acres of this wilderness tract, and contracted for its purchase upon credit, with reference to planting a colony, and with the understanding that the colonists should come as Christian missionaries to coöperate with them in their plan of Christian education.

In 1832, some of the colonists came upon the ground, cutting their way through the wilderness to reach the spot where they proposed to erect their temples of science and religion. The colonists were from various New England States, were fervent in piety, zealous in reform, under the deep religious impressions which had characterized the revivals of the few preceding years, and were thoroughly in earnest in their double purpose of promoting the cause of education, and in giving an illustration in practice of their ideal of a Christian community.

Facilities for education at the cheapest possible rate were furnished; manual labor was a condition of membership in the schools, and it was proposed that by the manual labor of each student the entire or a large share of his tuition and board should be paid.

At once large crowds of young men and women flocked to this new academic grove. Log cabins, temporary sheds, and the humblest shelter and the plainest fare, with the forbidding appearance of stumps, burnt clearings, and a surrounding wilderness, shutting them off from the world without, did not prevent the influx of great numbers of pious young persons who sought an education there, to be acquired by the sole labors of their own hands; the colonists' houses were filled with these new comers, and the hospitality of the people was stretched to its utmost capacity in giving them shelter and a home.

In 1835, or there about, the anti-slavery excitement running high, Oberlin distinguished itself for its uncompromising espousal of the rights of man, and upon the accession of some sixty recusant theological students from Lane Seminary, and the initiation as President of the Institution of Rev. Asa Mahan, and to the chair of Theology of the celebrated C. G. Finney, it assumed a new and more imposing phase. It now became a complete and thorough Institution; comprising a preparatory, collegiate and theological department, and has gone on from year to year in a course of success, and with a power and influence, remarkable and unexampled, when it has been considered how mighty and how many have been its enemies—how few and how feeble have been its friends.

For the last ten years, its average number of pupils has been rather more than five hundred, and being generally from the humbler walks of life, their average age is perhaps something beyond that of our college students generally—although many of them have not reached the college classes.

Oberlin is one of the precious monuments of the power and energy of the American yeomanry. The wise and the mighty, the ecclesiastics and the monied aristocracy, did not lay its foundations; have not bid it God speed on its way; the widow's mite, the believer's prayer, the poor man's efforts, have reared its walls, have cherished its progress, have made it a blessing to mankind.

Oberlin is a little Christian republic. The Institution is a democratic and Christian school. It has been, and it is, eminently useful. Its peculiarities have been exaggerated, its sentiments misunderstood, and hence misrepresented. But prejudice is wearing away, its influence begins to be acknowledged as healthful and conservative of all that is good, and even its enemies are inclined to admit that it is "more sinned against than sinning."

Oberlin is situated in the county of Lorain, State of Ohio, about 30 miles South West from Cleveland. P.

SIR WILLIAM JONES AND HIS MOTHER.

This learned and distinguished man was born in London, on the eve of St. Michael, in the year 1746. Mr. Jones, his father, survived the birth of his son William but three years; his family was respectable, and his character excellent. The care of the education of William now devolved upon his mother, who, in many respects, was eminently qualified for the task. She had by nature a strong understanding, which was improved by his conversation and instruction. Under the tuition of her husband, she became a considerable proficient in Algebra, and with a view to qualify herself for the office of preceptor to her sister's son, who was destined to a maratime profession, made herself perfect in Trigonometry and the theory of Navigation. Mrs. Jones, after the death of her husband, was urgently and repeatedly solicited by the Countess of Macclesfield to remain at Sherborn Castle; but having formed a plan for the education of her son, with an unalterable determination to pursue it, she declined accepting the friendly invitation of the Countess, who never ceased to retain the most affectionate regard for her. In the plan adopted by Mrs. Jones for the instruction of her son, she proposed to reject the severity of discipline, and to lead his mind insensibly to knowledge and exertion by exciting his curiosity and directing it to useful objects.

She so cultivated his mind, that at four years of age he was able to read any English books, and until his eighth or ninth year, she was his only preceptor. When in his ninth year he had the misfortune to break his thigh bone, which detained him at home more than a year; his mother was his constant companion, and amused him daily by the perusal of such English books as were adapted to his taste and capacity. To his incessant importunities for information, she was in the habit of using one reply, which, from his earliest years, made a due impression on him. This remark was, "*Read and you will know.*" At a subsequent period of his life, Sir William Jones was in the habit of saying, that he owed all his intellectual improvement to his early obedience to his mother's favorite maxim—"*Read and you will know.*"

With regard to religious instruction, she early taught him the creed and ten commandments; but one effect of her daily maxim is too remarkable to be passed over in silence. One morning, as he was turning over the leaves of a Bible in his mother's closet, his attention was forcibly arrested by the sublime description of the angel, in the tenth chapter of Revelation; and the impression which his mind received was never after erased. At a period of mature judgment, he considered the passage as equal in sublimity to any of the inspired writings, and far superior to any that could be produced from mere human compositions; and he was fond of relating and mentioning the rapture which he felt when he first read it. This remarkable incident took place before he had completed his fifth year.

His spiritual attainments as a Christian were quite worthy of his learning and literary distinction. In his mature years, when he had secured fame and worldly honors, he says: "I have carefully and regularly perused the Holy Scriptures, and am of opinion, that the volume called the Bible, independent of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books, in whatever language they may have been written."

A missionary, in his report, says: "Methinks one reading this report says, 'Well, I will give five dollars to the cause. *I can give this amount and not feel it.*' Suppose, my Christian brother, you give *twenty, and feel it.*"

The Sabbath Recorder.

New York, October 3, 1850.

DESTINY OF THE WICKED.

Having proved—I. That the wicked must necessarily suffer punishment of some kind, from the fact that they have transgressed the divine law; II. That the penalty of the law is not satisfied by their sufferings in this life; III. That it is not satisfied by the death of the body; IV. That it remains to be inflicted after death; and, V. That it will not be inflicted till after the resurrection, when death shall have finished its work upon the human race; we proceed to inquire—

VI. *Will the punishment of the wicked consist in annihilation ?*

Having looked somewhat at the arguments usually adduced on the affirmative of this question, we find them to rest mainly upon the terms used in Scripture to express the punishment of the wicked. They are "*perish—utterly perish—destroy—destroyed—perdition—die—death—second death—consumed with terrors—destruction*," &c.

But it is certain that some of these terms are not more frequently used in reference to the *second* death, than they are in reference to the *first*. For instance: "The righteous PERISHETH, and no man layeth it to heart." Isa. 57: 1. The context shows that it is the death of the righteous which is spoken of. But he enters into peace, although he is perished. Ver 2. Zacharias PERISHED between the altar and the temple. Luke 11: 51. The wicked antediluvians were DESTROYED from the face of the earth. Gen. 6: 7, 23. That is, they died. David said, "I will early DESTROY all the wicked of the land." Ps. 101: 8. The term evidently denotes the punishment of transgressors by death, as magistrates do. David did not *annihalate* them. "Thou turnest man to DESTRUCTION." Ps. 90: 3. "That Daniel and his followers should not PERISH with the rest of the wise men of Babylon." Dan. 2: 18. "And David said in his heart, I shall now PERISH one day by the hand of Saul." 1 Sam. 27: 1. "And there came down fire from heaven, and CONSUMED him and his fifty." 2 Kings 1: 10. "But of their children who were left after them in the land, whom the children of Israel CONSUMED not." 2 Chron. 8: 8. "I have pursued mine enemies, and DESTROYED them; and turned not again till I had CONSUMED them." 2 Sam. 22: 38.

Now, if men are said to be *punished—consumed—destroyed*, when they have merely suffered the *first* death, the application of such terms to the *final* condition of the wicked does not prove their annihilation, unless the application of them, to the first death also proves annihilation. The advocates of this doctrine are therefore driven to the extremity of maintaining, that the soul does actually suffer annihilation at death; in other words, that the *whole* man dies—the *soul* as well as the *body*. Death is regarded by them as an *entire extinction of being*. But if this be so, it is impossible to punish the wicked at all. For if the thinking spirit in man be entirely extinguished at death, the resurrection of man to a new consciousness is the creation of a new conscious being. It is not the same conscious being who once deserved punishment. If, through some exercise of Almighty power upon him, this new conscious being should suppose himself to remember things done in a former state, and charge himself with guilt accordingly, it would be, nevertheless, a false apprehension, and would lay no just foundation for his punishment. The punishment would, in reality, be inflicted upon an innocent being.

It may be said, however, that actual extinction of being does not take place till after the resurrection; and that, at the death of the body, the soul merely sinks into a state of unconsciousness—a profound sleep. But if so, by what power will the soul awake again to receive its merited punishment? Will it awake of itself? Is it according to the course of nature, that it should be aroused from its slumber just at that hour, and no sooner? Is there some fixed law of our being which will bring it about? Or will it be effected by the working of supernatural power? Certainly, the latter. We are therefore brought to this absurdity, that though God has so constituted the nature of man that he is capable of the highest degree of virtue, or of the most odious vices, yet there is no capacity in him to be punished or rewarded without the intervention of a miracle! Violence must be offered to his nature, before he can receive the reward of his doings!

We conclude, therefore, that the soul of the wicked man does not suffer extinction at the death of the body, neither does it sink into a state of unconsciousness. And if the terms we have been considering do not prove the entire extinction of being when applied to the *first* death, neither do they prove it when applied to the *second*. Hence, whatever may be said in favor of the annihilation of the wicked, the Scriptures, which are the ultimate authority, afford no countenance to the doctrine. The man of tender sympathies, and filled with all the ardor of social affection, may not be able to endure the thought, that a Being so good and benevolent as God is, should abandon any of his creatures to a state of endless suffering. He will venture to hope, that at length the guilty sinner will have a period put to his misery by the entire extinction of his being. But how faint must such hope be! For, as there is no example of annihilation within human experience, no reason can be drawn from analogy to support the supposition, that the existence of the soul will ever be terminated.

From the (Baptist) Christian Secretary, Hartford, Ct.

MR. PATTON AND THE SEVENTH-DAY BAPTISTS.

The Rev. Mr. Patton of this city, the * of the New England Religious Herald, has been rusticating a few weeks in the neighborhood of Stonington, and we judge from his letters, which have been published in the Herald, that the pleasures of his sojourn and wanderings abroad have not been without interruption. His principal annoyances have been, so far as we can learn, the dancing guests of his hotel, and the Sabbatarians of Rhode Island. We are not surprised that he should feel worried with the Stonington revelers, nor that he should feel grieved at the desecration of the day of Holy Rest, by the honest but mistaken people, who insist on keeping the Jewish instead of the Christian Sabbath, but we think he ought to have known better than to have written such a paragraph as this:—

> "It is worthy of note, that these Seventh-day Sabbatarians are all *Baptists*. It is very seldom that they receive accessions from any but Baptists. Why is this? Because the principles of interpretation insisted on by Baptists when endeavoring to sustain immersion and to overthrow infant baptism, lead, when consistently followed out, to the conclusion of these ceremonial literalists. The Baptists find it much more difficult to meet the arguments of this sect than other denominations do, and hence suffer more secessions on that ground. We commend this fact to the notice of our immersion brethren."

Now we venture to say that the Seventh-day Baptists do not receive accessions from the Baptists more than from other denominations. They receive accessions, as other sects do, from the ranks of worldly men, who are converted through their instrumentality. And if they do occasionally receive members from Baptist churches, this result should no more be attributed to our principles of interpretation, than the accession to our churches of Congregationalists, should be attributed to the principles of interpretation the latter adopt. If the Sabbatarianism of the people in question be chargeable upon our principles of interpretation, why may it not be said that their Arminianism is chargeable to the principles of our Pedo-Baptist brethren? We think the latter charge would be quite as legitimate as the former.

But let us look at the charge of our cotemporary a moment, and see whose principles of interpretation are responsible for the desecration of the Sabbath over which he so justly mourns. Our Sabbatarian brethren find a command in the Old Testament to observe the seventh day, and keep it holy. In the New Testament they find no repeal, and no special re-enactment, of this law of the Sabbath; but from the circumstances of its first enactment, and the fact that it is not repealed, they claim that they are still bound to keep the seventh day as the Sabbath of the Lord. This is the principle. Our Pedo-Baptist brethren find in the Old Testament a command delivered to Abraham, requiring him to circumcise his male offspring, and inasmuch as there is no repeal of the law, though there is no direct recognition of it in the New Testament, they insist that it is still binding on the children of faith; and while they do not perform the specific act which the law enjoins, they tender what they deem an equivalent, doing it in pursuance of the original law, and insisting that the integrity of the same is thereby maintained. Now we insist that the principle of interpretation in these two cases is identical, and that the only difference between our Pedo-Baptist and Sabbatarian brethren is, that the latter make a more simple and consistent application of it than the former.

In reference to our principles of interpretation, it is sufficient for us to say, that we take the word of God, as illustrated by the example of Christ and his Apostles, as our only guide. This is an authority which we deem ample; and as long as we are satisfied that the Apostles observed the first day of the week as a Christian Sabbath, we shall be content to do the same. When we are satisfied that they sprinkled infants in the name of the Sacred Three, or administered Christian Baptism to persons previous to the profession of their personal faith in Christ as their Savior, it will be time for us to adopt the views and practices of our Pedo-Baptist brethren.

Remarks.

We have in our denomination some sixty or seventy ordained ministers; and, in running over the list, we number from a dozen to eighteen who were once in good standing among our Baptist brethren. As for the number of private members of our churches who have come from the Baptists, we have no means at hand of determining how great it is; nor can we say by what process their minds were led to a conviction of duty to observe the Bible Sabbath. But we can vouch for some of them, that they became Sabbath-keepers because their Baptist principles, consistently followed out, drove them to it. That "the Baptists find it much more difficult to meet the arguments of this sect than other denominations do," the Secretary may be very unwilling to admit; but the awkwardness of its attempt to repel the charge, serves only to render the truth of it more glaring. Is it possible, that the editor does not see, that the application of the law of the Sabbath to the first day of the week, is just like the application of the law of circumcision to the institution of baptism? The editor, no doubt, holds that the first day of the week, under the name *Lord's day*, is a New Testament institution. He also holds that the fourth commandment is an Old Testament law. Is the absurdity of applying an Old Testament law to a New Testament institution manifest only when baptism is concerned?

But, perhaps the editor thinks himself quite free from this absurdity. He will, most likely, say that the fourth commandment has no binding force whatever under the gospel. He will argue, that the only *law* which regulates the "Lord's day," is the *example* of Christ and his Apostles. Nay, he *does* argue this. "This is an authority," says he, "which we deem ample; and as long as we are satisfied that the Apostles observed the first day of the week as the Christian Sabbath, we shall be content to do the same." We most sincerely wish, that the Secretary would furnish some proof of this point. It may be very well to imitate the example of the Apostles, especially if we can first be certain that what they did was intended as an example. But we do insist, that there is neither logic nor common sense in pressing duty *beyond* the example. The example is the full measure of our duty. As they have given no example of *sabbatizing*—that is, of *resting from labor*—on the first day of the week, we insist that their followers should not now be urged to do so. We have read of that instance, where the Savior met his disciples on the first day of the week to confirm them in the faith of the ressurrection. John 20: 19. And if disciples were now troubled with like doubts about that glorious fact, and it were necessary to hold a meeting on the first day of the week to dissipate them, we should be as eager as any one to summon them together. But, after all was done which such a meeting could do, for the removal of their doubts, we should, for anything we see in the example to the contrary, bid them go home again to their labors. We have read, too, of an instance where the disciples met together at Troas on the first day of the week. Acts 20: 7. But finding nothing said about their *sabbatizing*, nor any proof that they had not attended to their secular business through the day, before it was time to commence the evening meeting, we see no more reason than in the other case, why we should keep holy the day in question. We have also read something about the church at Corinth being required "each one of them to lay by him in store as God hath prospered him." 1 Cor. 16: 2. And for aught that the Christian Secretary knows to the contrary, Seventh-day Baptists comply rigidly with this injunction. It is true, they do not assemble themselves in a public meeting for this purpose, the injunction not requiring that they should. The injunction is simply, that each individual should attend to the duty for himself. "Let every one of you lay by him [himself] in store." The idea of a public assembly, and a public contribution box for holding the *aggregate* bounty of the whole church, is not in the record at all; it is rather inconsistent with it. Does the Secretary know, that Seventh-day Baptists do not attend to this duty at their own homes? For our part, we teach that they *ought* to; and we have reason to think that some of them are not unmindful of their duty. But they do not think, that the performance of this duty is inconsistent with doing a considerable amount of hard labor also; nor is there any thing in the *example* of the Corinthian church to forbid it. We hold the Christian Secretary to its own position. Let it furnish the proof, that "the Apostles observed the first day of the week as the Christian *Sabbath*." As we do not exchange with the Herald, the letters of the Rev. Mr. Patton, which have furnished the text for the Secretary's article, have not met our eye. If any one can supply us, we shall take it as a favor. The insinuation about the "Arminianism" of Seventh-day Baptists being "chargeable to the principles of our Pedo-Baptist brethren," requires explanation. We do not understand it. A careful perusal of a tract entitled, "An Address to the Baptists, by the Seventh-day Baptist General Conference," might be of service to our brother of the Secretary; and we therefore send him a copy.

BRITISH CORRESPONDENCE—No. 14.

GLASGOW, Sept. 13th, 1850.

The balance of power, and the balance of parties, largely engage attention in the present day—direct recognition of God, and immediate dependence upon Him, very little. "Be careful for nothing, but in every thing, by prayer," &c., is an injunction much disregarded, not merely by those who reject the Redeemer, but also practically by very many professing to be His people. The Lord saveth by few as well as by many; in some cases, rather by few than by many, where His glory so requires. But man's trust is much *in man*; and the combination of skill, and the combination of power, are looked to as a means of working moral transformations, of which the true reception of God's grace alone is capable. Kings combine for the preservation of their respective places and dignity—often forgetful of the old rebuke in a similar case, Shouldst thou help the ungodly, or love them that hate the Lord? We had lately a "Congress of *Princes*" on the Continent, having in view, as it was said, the restoration of Western Europe, and the Germanic Confederation has wrought hard to find a proper head on which to place the crown of the reviving Roman Empire. Now we have had at Frankfort a "Peace Congress," of which even bloody soldiers were members. However desirable "peace" must be to every Christian, we must still remember that He who calls upon us to "love *the truth* and peace," has declared his purpose of vindicating his character against the workers of iniquity—and that in doing so He will yet "take peace from the earth." Judgment in many forms He has threatened to pour out, and specially his "*four* sore judgments of *war*, famine, pestilence, and the beasts of the earth." To those eager for the promotion of peace, we therefore repeat, that the only effectual means for its advancement is a holy submission to Him who hath given His Son that He might redeem us from all iniquity.

Even now, is not God by His providences saying loudly to us, "Fear God, and give Him glory, for the hour of His judgments is come?" Visitations various and severe afflict the nations. The deadly disease called *Cholera*, and to which the name of *Asiatic* has been prefixed, as expressive of its unwonted appearance in other lands, has once and again visited Europe as an instrument of divine punishment. Having ravaged eastern Asia, carrying off 20,000 from the royal province alone in Cochin China, besides smaller numbers in the provinces, as it traversed the whole kingdom, (followed by drought, occasioning famine, increasing the misery,) extending to Siam, and breaking out among the English troops at Bombay—passing onward in its deadly march westward by nearly the same route, it arrived in Europe. Comparatively light, hitherto, though it has been, many deaths are reported at Halle and adjoining healthy towns and villages, confounding the physicians, while at Copenhagen, in Denmark, the most recent arrivals announce above 100 deaths in a day. This country, through milder forms of the same kind of disease, has been warned; and a few towns in Ireland, as also in England, as Wakefield, Manchester, Chatham, and London, have all had fatal cases reported, and cases still more numerous probably unreported from a vain desire to conceal the fact. While the Lord shakes His hand over us, He means not that we should be ignorant of the fact, but that we should repent and turn unto Him. The impressions for good from former visitations of this mysterious disease have in comparatively few cases been permanent, and the lessons so sought to be taught have to be repeated. Meanwhile, in anticipation of its more general spread, much talk has been made of sanitary measures, while little heed is given to the connection between moral causes and physical results. Medical men were formerly confounded; and although, confidently enough, many boasted of remedies discovered, no stay was put to the prevalence of death. Nay, that which by one was boasted of as a specific, (as the use of salt,) another declares to be the great cause of the disease. What has become of the wisdom of the wise! Turned into folly, by forgetfulness of God.

Africa has not escaped. The coast of Barbary having been visited, its inhabitants, in large numbers, with all the foreign residents, fled to Malta, leaving business utterly paralyzed, while even at Malta the same disease or one similar prevailed, carrying off its victims as rapidly. In Egypt, also, it has recently broken out, many having died both at Cairo and Alexandria. The *paternal* Viceroy fled at its first appearance, ordering a steamer and frigate with all necessaries to proceed for Rhodes.

For a considerable time has the scourge prevailed in South America—preceded as it was by yellow fever in some parts, with great fatality. In Bahia, in a short time, 8,000 were swept away by this fever, in which number were included many seamen and slaves. At Rio Janeiro its ravages were awful. For some time, the average number of deaths in the city alone was 250 daily. In the habor, in some instances, vessels lost every soul on board; in others, vessels having put to sea with new crews returned in a few days, frequently bereft of captain and officers, and with scarcely as many hands surviving as to be able to get back. Every English ship for a time suffered from it more or less, about the end of March and beginning of April of the present year; and the American Secretary of Legation died. It spread to all the neighboring towns along the shore, and even to Petropolis, 40 miles distant, lying high, and usually healthy. Pernambuco, Granada, Monte Video, St. Catherines, and Buenos Ayres, all suffered from this fatal fever.

Then came cholera, carrying off its victims within very few hours. In the city of Mexico, there had been 6,000 deaths at the last enumeration I have seen, while it extended itself in the surrounding country. At Piedad, with a population of 3000, it is stated 1000 died. It appeared in some of the West India Islands; and the United States have by it been warned. Besides the loss of those of less note, to this pestilential disease, as the mediate, if not the immediate cause, was attributed the death of their President, General Taylor. Surely the Lord hath a controversy with the nations; and it becomes us all to lay to heart the solemn warnings which thus and otherwise we are receiving. I have not exhausted the variety of judgment dispensations, nor fully presented the desolations occasioned by those I have named. We know the Lord has just occasion to be displeased. Let us truly and fully seek grace to return unto Him.

J. A. BEGG.

LEGACIES MADE AVAILABLE.

The Phaladelphia Ledger says that by the will of Mr. Frederick Kohne, a citizen of that city, who died in the year 1828, a large number of bequests were made to several benevolent and charitable institutions in Philedelphia and in the city of Charleston, S. C., to be paid at the death of the widow, who was named in the will as one of the executors. Mrs. K. is still living, and the only surviving executor; and, having expressed a desire to pay over to the several institutions the amounts of their legacies, one or more of them have already acceded to her wish, and received the funds. The amount of property devised was nearly $600,000, about one-half of which was left to the following institutions and charitable bodies:

To the Theological Seminary of the Protestant Episcopal Church in the United States of America, established near Greenwich, in the State of New York, $100,000; to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of Philadelphia, $100,000; to the Society of the Protestant Episcopal Church for the Advancement of Christianity, in S. C. $5,000; to the Ladies' Benovelent Society of Charleston, S. C. $5.000; to Shaser Dispensary, Charleston, S. C. $10,000; to the Bishop's Fund, S. C. $5,000; to the Female Episcopal Benovolent Society of St. James' Church, in the city of Philadelphia, for the use of the poor of the Church, $3,000; to the Female Association of Philadalphia, $5,000; to the Philadelphia Dispensary, $10,000; to the Orphan Society, of Philedelphia, $60,000; to the Infant Schools of Philadelphia, $5,000; to the Charleston Protestant Episcopal Domestic Missionary Society, $10,000; to the Mariner's Church, Charleston, $5,000; to the House of Refuge, in the State of Pennsylvania, $100,000; to the Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania, $5,000; to the Pennsylvania Institute for the Deaf and Dumb, $20,000; to the fund for the support of the Bishop of the Protestant Episcopal Church in Pennsylvania, $5,000; to the General Episcopal Sunday School Union, $20,000. Total, $383,000.

SACRAMENTO CITY, CALIFORNIA.

[From a letter of J. D. B. Stillman to a friend in New York.]

A description of this city will always be new, for the changes of each month would alone be subject for several columns of ordinary newspaper gossip. Suppose yourself coming up the river, with little to break the monotony of river scenery—willowy banks and a uniform growth of oaks, with the dense undergrowth of briars, and here and there a glimpse of prairie beyond, or perhaps a marsh, thickly studded with dark green rushes, waving like fields of grain—when a crowd of vessels, moored on either bank. arrests your attention; a moment more, (if you are on a steamer,) and, mingling with the trees, a wooden city spreads itself upon the plain. The age of canvas is past—it is the wooden age. For nearly two miles along the river, and as far back from it, a crowded city meets the eye—the streets blocked up with goods of all descriptions, without risk of damage from rain—and large wagons with a long string of oxen or mules before each, or droves of pack mules loading or trailing their slow way to the mines. Throngs of uncouth men, covered with dust, and with unshaven faces, block up the passages. Now, as we walk along the levee, you hear the sound of gongs and immense triangles, calling the attention of buyers to auction sales of desirable goods just received. Arrived at the upper end of the levee, before us is a slough (which we pronounce slue—not sluse;) the high bank between it and the river is beautifully shaded with large oaks and sycamores; bath houses and restaurants are here, and the shore away round into the American Fork, is lined with vessels. Here, too, is a Machine Shop, the first in California in point of time.

Now let us up J street. Here, on the left, is a gorgeously furnished room, 100 by 40 feet; chandeliers, mirrors, gilded tapestry—whew! what a blaze! At one end is a *pulpit*, from which a brass band holds forth persuasive strains, to call the novice and the stranger to his ruin. The immense floor is covered with small tables, upon which are piles of silver and gold; and the chink-chink of the Mexican dollars is heard above the swell of music, while from the long-extended bar is drank the damning fluid to the tune of eight hundred dollars a day. It is called the "*Empire*." Opposite is the "*Wood-cock*," an eating house kept in a style not surpassed on Nassau-street for variety of eatables, or the style in which they are served up, at 50 cents per plate. Above Second-street is the "*Humboldt*"—profane use of a glorious name. What superb music, drinking, gambling, and looking on! Let us go. Here is an edifice erected by that wealthy propietor of hospitals, church[illegible] gambling houses, livery stables, banks, and storehouses, Barton Lee, the patron [illegible] God and the devil. Heer that master of the violin—that rich voice, how it swells through the lofty hall, touching the heart with fond reminiscences of home. Ah! it is the Syren's song; it would line the unwary to a snare. Let us call for "The Spider and the Fly;" or, rather, let us away. It is a splendid building, you will say, for this country—40 feet wide, 60 high, and 120 deep.

* * *

I want to show you a part of the city that seems peculiarly fitted for dwellings. Following the shore of the lake (Sutter Lake,) which in times of high water is an arm of the river, you come to a verdant spot, overgrown with bushes, but laid out into streets, with the lots fenced in. Here are already quite a number of tasteful cottages, with families occupying them, or they are ready for them when they arrive. The east end of the lake is bounded by a low thicket of trees and vines, furnishing a refreshing green for the eye to repose on, while farther to the east the veiw, now that the haze of summer shuts out the distant mountains, is a boundless prairie. In the north-east a line of trees stretches away to a point marking the course of the American river. Now it is twelve o'clock; gongs, triangles, and bells, announce the dinner, and a thousand hungry men sit down to eat, without homes and family endearments. They eat what they know not who prepared, or on what part of the earth it grew—for all parts have contributed to the store.

The emigrants are coming in fast from the Plains, and they represent the distress as very great. They have been led, from the representations made last year, into the opposite extreme, and did not supply themselves sufficiently with provisions. The consequence is, that they are starving along the road. Parties are going out to their relief in great numbers—some with gifts contributed by the humane, and some to relieve them of what money they have.

"CHURCH AND STEAMBOAT."

Under this title, the Independent of week before last contained an article by Rev. H. W. Beecher, giving some incidents of his recent voyage from Liverpool by the steamer Asia, and reviewing the rules of the British and North American Steamship Company in relation to religious services on board their ships. In the Independent of last week, we find cards from Mr. E. Cunard, Jr. and Capt. Judkins, in which they attempt to justify the rule in question, and to show that Mr. Beecher has misrepresented the facts in the case; to which is appended a statement by Mr. Beecher, and certificates from several individuals who were on board, to sustain the positions he has taken. We copy the conclusion of Mr. Beecher's article, in which the gist of the matter will be found:—

"I am now done with you, gentlemen, in so far as the newspapers are concerned. I know perfectly well, and you know perfectly well, both of you, that the facts which I have stated, and the charges which I have made, will be very much to your personal prejudice and to the damage of the reputation of your steamers. Why, then, since the door is open, do you not, if I am a false witness, convict me of it? I have said that Mr. Cunard, the agent of tha Company, declared that the rule was that the Episcopal service *only* was allowed on his steamers, and that the captain or an Episcopal clergyman alone must officiate; I have declared that on the recent trip of the Asia, with nine clergymen on board, there was no preaching at all allowed the first Sabbath, and that on the second a clergyman of the Established Church of Scotland was allowed by Mr. Cunard, in violation to his rule, to preach; I have said that when approached on the subject he lost his temper, and beside much more, said of American passengers, if they do not choose my line, '*damn them, let them stay away*;' I have said that in the presence of myself and Prof. McClintock, of New York, he had spoken thus with the additional remark that 'they might go to hell;' and I now add, that while apologizing for the loss of his temper, he did not apologize for his remarks upon the American public, but made them yet more emphatic. I charged Captain Judkins in my first article with card playing on the recent voyage of the Asia; and I now have added the further charge of notorious gambling in former trips of various other steamers which he has commanded. I stand ready to prove whatever I have said before the courts of my country. If Mr. Cunard or Capt. Judkins decline such an impartial investigation, then let the public judge which of us has spoken the truth and which has uttered falsehood."

CANONIZATION OF CATHOLIC SAINTS.—Whilst speaking of the public acts of his Holiness, says a Roman correspondent of the London News, I may as well state that, on Trinity Sunday, he decided, ex-cathedra, upon the merits of two candidates for canonization—viz., Peter Claver, a Jesuit missionary, who died two hundred years ago, and whose beatification the Pope declared might be safely proceeded with, since his virtues and miracles were clearly established; and Germaine Cousin, a secular virgin, a shepherdess, born at Pibrac, in the diocese of Toulouse, in the year 1579, whose theological and cardinal virtues his holiness pronounced to be so evidently proved, that the discussion of the four miracles said to be wrought by her might safely come on. This ceremony took place in the Sixtine Chapel, after the consecration of some new bishops, who were subsequently invited to dinner by Cardinal Antonelli, in the name of his holiness. The ambassadors of France and Belgium, and General Gemeau, were of the party.

VERMONT FOR UNIVERSAL PEACE.—The People of Vermont are preparing to send a Mammoth Memorial to the President of the U. S. in favor of Universal Peace, on the basis recently suggested at the Frankfort Peace Convention. Here is the form:—

To the President of the United States:

The undersigned, legal voters in Vermont, deploring the evils of War, and desirous of the adoption of measures leading to the peaceable adjustment of all international difficulties, respectfully request you to propose to all nations the establishment of a Board for the settlement of all international disputes or claims.

METHODIST MISSIONS.—At the regular meeting of the Methodist Board of Missions, a few days since, the Board resolved on printing a series of tracts in the Swedish and Norwegian or Danish languages. They also referred to the Printing Committee, with power, the matter of printing an edition of the Chippewa Hymn Book. In relation to a Mission in Rome, which was referred to a Special Committee, a report was submitted and adopted, unfavorable to that project.

THE FUGITIVE SLAVE LAW.—The infamous Fugitive Slave Law, recently passed by Congress, is beginning to produce its bitter fruits. It is said that over one hundred fugitives, who had been living as freemen in Pittsburg, have started from that place for Canada in companies, fully armed, and determined to resist all attempts to capture them. Similar companies will be furnished by many other places, in which it was supposed that not many, if any, fugitives were residing. In the city of New York, last week, a most melancholy case came to light. A mulatto, named James Hamlet, who had resided in the city about two years, where he has a wife and children, was brought before the U. S. Commissioner, claimed as a fugitive from slavery; two persons testified to his being a slave of Mary Brown, of Baltimore; the affidavits required by law were sworn to; and, almost before his friends knew of his arrest, the poor man, duly hand-cuffed, was delivered over by the U. S. Marshal, to be conveyed with all possible dispatch to Baltimore. If this law, which makes slave-catchers of U. S. officers throughout the country, does not wake up the people at the North to see that they have some connection with slavery, then nothing can awaken them.

General Intelligence.

PROCEEDINGS IN CONGRESS LAST WEEK.

IN SENATE. SECOND-DAY, Sept. 23.

The Senate took up, and after considerable discussion, passed, the Civil and Diplomatic Appropriation Bill, with sundry amendments, among which was one providing for a special agent to Ecuador, with a salary of $3,000; also, one abrogating the present contract with the Public Printer, and appropriating a large sum for the prompt execution of the future printing of this Congress. The bill appropriates fifty thousand dollars for a Custom-House at St. Louis, and the same amount for one at Cincinnati; also, $20,000 each for Marine Hospitals at Vicksburg, Mississippi, and Greenville, Indiana.

HOUSE OF REPRESENTATIVES.

The House passed the Navy Appropriation Bill, with a clause prohibiting the use of the degrading lash in the naval service of the United States, and abolishing the use of rum, except in the cabin. As the bill includes an appropriation of $100,000 for a sectional or floating Dry Dock in California.

IN SENATE. THIRD-DAY, Sept. 24.

The Senate passed the House bill for the payment of the third installment due to Mexico under the Treaty of Guadalupe Hidalgo.

The bill making temporary provision for the occupation and working of the gold lands in California, the granting of leases, &c., was taken up and discussed till the hour of recess.

HOUSE OF REPRESENTATIVES.

The Civil and Diplomatic Appropriation Bill from the Senate was passed, after several amendments, among which was one allowing members $45 for the long and $25 for the short session, for stationory.

The House concurred in the Senate's amendment to the Oregon Land bill and the Post Road bill.

Preston King asked a suspension of the rules in order to introduce a bill for the abolition of Slavery in the District of Columbia, allowing compensation to the owners, to be paid out of the U. S. Treasury. The House refused to suspend the rules, Yeas, 92; Nays, 109.

A resolution was adopted by a vote of 142 to 20, authorizing the President to commence a suit in behalf of the United States against Ex-Secretary Crawford for the recovery of the interest which he received on the Galphin Claim.

The fortification bill was passed by a vote of 106 to 66.

The bill granting six millions of acres of the Public Lands to the several States of the Union for the support of the indigent insane, (in compliance with the memorial of Miss Dix,) was taken up. Mr. Burt moved to table it, but the motion was lost by the decisive vote of Yeas 48, Nays 107, and the House adjourned without further action. Should this bill become a law, New York's share of the land would be nine hundred and sixty-one thousand acres.

IN SENATE. FOURTH-DAY, Sept. 25.

Four private bills, granting pensions, were taken up and passed.

The Joint Resolution from the House, authorizing the President to commence suit against Mr. Crawford for the recovery of the Galphin interest, was taken up, and after a long discussion, in which Messrs. Dawson, Turney, Ewing, and Butler participated, the Resolution was laid on the table, 27 to 25.

The bills for the establishment of Collection Districts in California, to make temporary provision for the working of the mines, and for preserving order in the mining districts, were passed.

HOUSE OF REPRESENTATIVES.

The Senate bill providing for the addition of four Commissaries to the army, was passed.

The bill amending the act providing for the better security of the lives of passengers on board American steamboats, was also passed. The bill requires that every steamboat be well supplied with lifeboats—prescribes the number of passengers according to the dimensions of the boat—requires a life-preserver for each passenger, to be furnished by the boat owners, and to be always in readiness for use; and provides that no combustible materials be carried as freight, that the boilers be examined once in six months, &c.

The Army Appropriation bill was taken up and an amendment to pay the officers mileage according to the usually traveled route instead of the direct route was lost. An amendment was adopted appropriating $10,000 for the purchase of a burying ground for Americans at the city of Mexico. A wrangling dispute sprung up, in which several members participated, as to who is responsible for the squandering of the public money. The Committee rose, and the House adjourned without having made any progress in the bill.

IN SENATE. FIFTH-DAY, Sept. 26.

The bill granting Bounty Lands to the soldiers of 1812, was amended and ordered to be engrossed. The bill granting lands for the benefit of the Indigent Insane, was debated at considerable length, and postponed till December next. The Indian Appropriation Bill was taken up and discussed till the hour of recess.

HOUSE OF REPRESENTATIVES.

The House took up the Army Appropriation Bill, and adopted a section requiring the Secretary of War to discharge such soldiers from the service as enlisted under the age of 21 years, and without the consent of their parents and guardians. The House then agreed to all the amendments, and passed the bill.

The Civil and Diplomatic Appropriation Bill, as returned from the Senate, with amendments, was taken up, and the House refused to concur in the Senate's amendment striking out the clause for Mileage reform, viz: That Mileage be computed by the mail routes, and that no member on this side of the Rocky Mountains shall receive more than $1,000, nor any member on the other side more than 2,000, for Mileage. Several unimportant amendments were adopted, and at 4 o'clock the House adjourned.

IN SENATE. SIXTH-DAY, Sept. 27.

Ten thousand copies of Gurley's Report on Liberia were ordered to be printed. A resolution was adopted, appropriating $2,500 for the purchase of Stuart's portraits of Washington, Adams, Jefferson, Madison and Monroe. An amendment to the Appropriation Bill was adopted, providing about one million dollars to pay the award to the Cherokees under the treaty.

HOUSE OF REPRESENTATIVES.

The House was engaged in a consideration of the Senate's amendments to the Civil and Diplomatic Appropriation Bill. The amendment appropriating $200,000 for the extension of the Capitol was rejected. The appropriation of 100,000 for a Custom-House and 50,000 for a Marine Hospital at San Francisco, was concurred in. The amendment appropriating ten thousand dollars for expenses of the Turkish Envoy, was also concurred in.

IN SENATE. SABBATH, Sept. 28.

The Naval Bill was taken up. An amendment authorizing a contract with Ambrose Thompson for a line of steamers to carry the mails from San Francisco to Shanghai, China, was rejected. An attempt was made to strike out of the bill the proviso, "that flogging in the navy be, and the same is hereby abolished from and after the passage of this act," but it failed. Finally the bill was passed, with the anti-flogging proviso.

The Army Appropriation Bill, the Indian Bill, the Bounty Land Bill, and several private Bills, were passed, in the midst of much excitement and confusion. At 5 o'clock Sunday morning, the Senate adjourned over to Monday morning at 9 o'clock.

HOUSE OF REPRESENTATIVES.

The bill extending the Judiciary system of the United States over California, was passed; also the bill establishing additional collection districts in California, and the Light-House bill. The amendments of the Senate to the Navy Appropriation Bill were agreed to; also those to the Civil and Diplomatic Appropriation Bill. The Bounty Land Bill was passed; also the bill appointing three Indicn agents in California. The House adjourned at ten minutes past 4 o'clock Sunday morning.

SECOND-DAY, Sept. 30.

A message was received from the President stating that he had signed the Civil and Diplomatic Bill and Indian Appropriation Bill, and the Committees reported that the President had nothing farther to lay before Congress. Adjourned at 12 o'clock, *sine die.*

European News.

The steamer Niagara arrived at New York on Sixth-day last, bringing Liverpool dates to Sept. 14th, London 13th, and Paris 12th.

A great sensation has been created by the news received that the Elector of Hesse, by the advice of his reactionary Ministers, has declared the whole of his Electorate in a state of seige, and subject to martial law.

Several unimportant skirmishes between the Danes and the Schleswig-Holsteiners are reported.

On Sunday, Sept. 8, about five hundred men assembled on the lands of Turryskane, Ireland, within one mile of Armagh, and there cut down eight acres of oats, and carried them away, without any one to obstruct them.

The National Synod at Thurles, Ireland, has decided upon establishing a Roman Catholic University in Ireland, in opposition to the Government and Protestant establishment. Every ecclesiastic in Ireland will be called upon to pay an annual tax of two per cent. on his income for its support; and a committee has been already named for carrying the project into effect.

The Roman Post Office has recommenced its rigorous exclusion of such foreign newspapers as express opinions unfavorable to the Papal Court, or to any of the branches of the administration. All the Democratic press of England, France, and Tuscany, has been long since prohibited; but though the Times, Galignani, and the Journal des Debats, have nominally free entrance, not a day passes but one or other is excluded.

The Bordeaux papers bring an appalling account of the fatal termination of Lieut. Gale's balloon ascent, on horseback, from the Hippodrome of Vincennes, in the neighborhood of the city, on Sunday, Sept. 8. Lieut. Gale had succeeded in reaching the ground with his pony, when the people who came to assist him, misunderstanding his directions, after the pony was released, let go the ropes. The unfortunate aeronaut, hanging on by his hands to a rope, was instantly caught up into the air with the balloon, which continued ascending for upwards of a mile. The next day a corpse was discovered in the direction which the balloon had taken, which was identified as that of Lieut. Gale.

A letter from Constantinople states that great sensation had been caused by the wife of Mehemet Pacha having strangled one of her eunuchs, assisted by a groom and some other servants. She has been arrested. She pretended that by law she had a right to kill him if she pleased. She was formerly the wife of an English physician, but was divorced from him. It was believed that in spite of her high rank, she would be condemned.

Korsio Tamis, the Minister of Education and Public Worship, was shot at Athens, with six balls, on the 3d Sept. A difficulty connected with the coming election, is supposed to have occasioned his assassination.

ANECDOTE OF JENNY LIND.—The following incident is narrated by a gentleman of New York, who can testify to its truth:—

When Mr. Macready, the tragedian, was last in this country, and with a number of friends was conversing on the Opera and music in general, he said he had always supposed himself invulnerable as to their influences upon him; that he had heard every famed vocalist that had appeared before an English audience for the last twenty-five years, and they were lifeless, powerless, and destitute of a charm to him. "But," said he, "there is one woman who can break down every barrier to my inmost soul, and it was not till I heard her that the magic of music was known to me, and that person is Jenny Lind. I was invited," said he, "by some friends to go and hear her, they knowing I disclaimed all susceptibility to the power of music, and I went. Mademoiselle Lind commenced in one of her most pathetic pieces. At first I was astonished at her flexibility and compass of voice; gradually my astonishment became admiration, until I was completely charmed, and yielding to the charm, my soul became filled with its power, and it was not till a tear dropped from my cheek upon my hand, that I knew how completely absorbed I was by influences which I had never known before."

ACCIDENTS ON THE ERIE RAILROAD.—Two accidents occurred on the Erie Railroad last week. The first—on Second-day, Sept. 23d, near Addison—was occasioned by running over a cow, and resulted in the destruction of several freight cars, the injuring of considerable baggage, and the slight wounding of two persons connected with the train. The second—on Third-day night, Sept. 24th, near Owego—was occasioned by running over a cow, and resulted in the death of two persons, and the injuring of several others. In the latter case, the Coroner's Jury blame the Company for not sufficiently protecting the road from cattle, and the engineer for not using due care.

JENNY LIND IN BOSTON.—Jenny Lind has given two concerts in Boston. The first ticket for the first concert was bought by Ossian E. Dodge, a vocalist, for the snug little sum of six hundred and twenty-five dollars. The first bid for it was $250. The second ticket brought $24; a lot of 8, $16 each; 4th, $10 50; 5th, $10 50; and so down to $9, at which a considerable number were sold; thence down to $7 and $6, at which most of the tickets were purchased. The lowest prices paid for back seats in the gallery was $1 50. All these prices are in addition to the regular ticket price of $3. The premiums probably amounted to $12,000. The competitors for the first ticket were chiefly booksellers.

IMPORTANT DECISION.—The Court of Common Pleas has decided that a common carrier has a right to make a special contract with those sending goods by him, a rule the contrary to which has usually hitherto been held. The Merchants' Mutual Insurance Company insured goods for a party at the West, which were placed on board a barge belonging to the Western Transportation Co., and burned at the great fire at Albany while on their way. The Insurance Co. paid the loss and sued the Transportation Company, contending that they were bound to deliver the goods at the place of destination. The printed receipts of the Transportation Company expressly provide that they will not be liable for loss by fire. This Court held that said clause is good and valid, and gave judgment for the Transportation Company. [Tribune.

A SERIOUS JOKE.—The Meredith Bridge (N. H.) Democrat states that a young gentleman and lady at Center Harbor, not many days since, requested Squire Thompson, of that place, to unite them in marriage, with which desire he forthwith complied—one of them, it is said, agreeing to pay him $5 for the service, and the other promising an additional compensation of a bushel of beans. The parties now say they preferred their request for marriage merely in fun. But the Squire informs them that they are tied fast, and can't back out—the marriage having been legally recorded on the town books, as a veritable contract.

LARGE GOLD COINS.—Senator Gwin has brought forward a measure providing that gold coins of the value of from one hundred to ten thousand dollars, shall be struck at the Mint. They are to be rectangular, suitable for packing, being designed for commercial purposes. They are to be struck of refined gold of uniform fineness, and with appropriate legends and devices similar to those upon our smaller coins, with their value conspicuously marked, and the inscriptions *Liberty* and *United States of America*. Counterfeiting and mutilation are provided against by suitable contrivances and penal enactments.

THE ARCTIC EXPEDITION.—The schooner Isabella, which arrived at Newburyport, Sept 25, heard that some Esquimaux, Indians had picked up a cask inside of which was a tin canister containing papers which were brought into India Harbor to Capt. Norman's trading post about the 20th July. The papers were said to contain information relative to the expedition of Sir John Ross, but the nature of the information Capt. Dodge could not learn as they were sent to Sandwich Bay under seal, to be shipped to England by the schooner Escort, of London, bound home with salmon and furs.

SUMMARY.

The Dunkirk Journal says: "The work on this end of the Western Division of the New-York and Erie Railroad is rapidly progressing, and we are informed by those who have lately passed over the line from Hornellsville, that the whole work is in a forward state, and that every indication is now favorable to its final completion by the first of May next, the time set by the Company. From this place east, several miles of iron are already laid, and the superstructure of about ten miles more will be ready for the iron during the Fall." We understand there are 5,000 men at work between Hornellsville and Dunkirk.

The Indiana Herald of Sept. 21st says:—John M. Daniels or John McDaniels, some years since a resident of the State of New-York, died about six months since at this place, leaving an estate valued at about $12,000. It is presumed that the heirs to this estate are now living somewhere in the State of New-York, and most probably in Chenango Co., and that it will be an easy matter for them to become lawfully possessed of the same.

The Schoharie (N. Y.) Patriot says that Mr. Francis Becroft, who resides with his son Jacob Becroft, near Fox Creek Bridge, entered upon the 101st year of his age in July last. He reads the finest print without glasses. Betsey Cæsar, a colored woman residing in the family of Mr. C. H. Schæfer, near Schoharie is 105 years old. She was captured in Africa when young, and brought to this country and enslaved.

A dispatch dated at Pittsburg, Pa., Sept. 24th, says that great excitement prevails there among the colored population, on account of the recent passage in Congress of the Fugitive Slave Bill. A party of seventeen negroes, who had been slaves, started armed to the teeth with pistols and bowie knives, en route for Canada. Small parties are leaving daily.

The Springfield Republican says that a black snake was killed on Mount Tom, on Tuesday. It was found to contain seven full grown red squirrels.

A few miles from this village, says the Roslyn (L. I.) Planter, is a fine and well appointed place, near the entrance to which, a sign in large letters informs the world that "*This place is for* SAL." We would recommend the young lady, thus unceremoniously alluded to, to call and take possession. Whether *Sal* is a daughter of the owner of the place, and this sign is held out as an inducement for stray young gentlemen in search of wives, we cannot say, but it looks suspicious.

The Lockport Democrat says that a great foot race came off at Hartland, Niagara County, on the 31st ult. between the Tonawanda and Chippewa Indians. The distance run was ten miles without stopping. The first two miles were performed in nine minutes and thirty-two seconds—the last two in 12 minutes fifteen seconds. The purse was taken by Isaac Hill, a Tonawanda, (not eighteen years of age,) in fifty-eight minutes and thirty-two seconds.

The Jamestown Journal says that a mass meeting is to be held in that village on Tuesday, the 24th ult., to take into consideration the subject of a branch from the New-York and Erie Road, forming a junction at Little Vally, in Cattaraugus Co. and extending to Erie, Pa. Very liberal proposition have been made to the inhabitants on the route of the proposed Road.

Several fine specimens of Plumbago, or Black Lead, have been recently discovered in Connecticut, near the Housatonic Railroad. The vein is said to be four feet wide and very rich. A practical miner estimates that it will yield two or three tuns per day, worth from $80 to $150 per tun, at a cost not exceeding $10 per tun, giving a very large profit to the operators.

It is said that a superb silver flagon is to be presented by the Mechanics and Brewers of this City to the workmen of Messrs. Barclay & Perkins's Brewery in London, in commemoration of "their heroic conduct in chastising the Butcher Haynau." The flagon is to be of large size, embossed with a view of the chastisement on one side, and with a suitable inscription on the other.

The success of the missionary effort on the Points in New York continues to be most gratifying. More than 400 persons have signed the Pledge, and comfortable homes and steady work have been furnished to more than one hundred. A temperance grocery has been started on the site of one of the worst grog shops of the Points.

There are five sisters in Cambridge, near Boston, who can only sing when in the mesmeric state, and then they are said to sing with great sweetness and power. The Boston Journal says: "Their music while in the state of trance, induced by Dr. Cutter, is superior to any thing we have ever heard in the normal state."

A fire broke out in the Mount Vernon House, village of Mount Vernon, Maine, on the 25th ult., which spread with great rapidity, destroying in its course 15 buildings, including every store in the place, the Post Office, Dr. Ting's office, Blossom's tavern, with stable and other buildings, and several dwelling houses.

We understand, says the Little Rock Democrat, a company is mining for Lead, in the Choctaw Nation, about six miles west of the Arkansas boundary line, and about opposite the center of Polk county. The mineral contains a large per centage of silver. The prospects of the company are said to be very flattering.

Jack Wade and William Brown, two of the most dangerous and skillful robbers in this country, who were arrested at Buffalo charged with the robbing of the Dorchester and Milton Bank of $23,000, were conveyed to Dedham, and committed to jail to await their trial.

The Rochester Advertiser states that the canal boat Jenny Lind cleared for Albany on Tuesday, with the enormous freight of ninety-two and a half tuns under deck, and only drawing three feet six inches of water.

Just before leaving New-York for Boston, last week, Jenny Lind sent $1,000 to the Swedish Episcopal Church, now being erected at Chicago. This generous donation was made, on learning of the embarrassments of the Church.

The extent of the trade between Baltimore and California may be inferred from the fact that during the last six months of the present year the value of goods shipped thence to the gold regions amounted to over one million of dollars.

The near approach of the end of the Session of Congress, without the passage of any General Land Donation Bill, has improved demand somewhat for Land Warrants, and there are some transactions at $115 and $125.

WILLIAMS COLLEGE has recently received a very large accession to its Mineralogical Cabinet, by the presentation of the collection of Professor Emmons—a collection which he has spent many years in making.

In the U. States Court of the Northern District of Georgia, Wm. W. Stuart pleaded guilty to a charge of robbing the mail, and was sentenced on the 10th ult. to ten years imprisonment.

Printers make strange blunders in foreign names. The Philadelphia North American disguises M. Larochejaquelin, the French Legitimist, as M. de Lenochegacqueha.

Prof. E. W. Whelan has arrived at St. Louis for the purpose of endeavoring to build up an Institution for the Instruction of the blind in the State of Missouri.

It is stated on the authority of the engineers, that the Genesee Valley Canal will be navigable to Oramel, in Allegany County, in the early part of next month.

The citizens of Auburn are determined to have a Railroad to connect them with the Erie Road. Eighty thousand dollars have just been subscribed to build a line to Owego.

We hear that Edge, the Pyrotechnist, of Jersey City, has received an order for a splendid display of fire-works from Faustin, Emperor of Hayti.

The Geneva Gazette learns by a stranger from the East, that Jane Lind is staying at Irving's Tavern, Broadway Street, New York.

M. Lamartine, the distinguished French orator, poet and statesman, arrived at London on 13th Sept., on a mission connected with the colonization of his estate in Smyrna.

New York Markets—September 30, 1850.

Ashes—$5 87 a 6 00 for Pearls; 6 12 for Pots.

Flour and Meal—Flour, 4 50 a 4 62 for State, Michigan, and Ohio; 5 00 for pure Genesee. Rye Flour 3 19 a 3 25. Jersey Meal 3 12.

Grain—Wheat, 1 05 for Ohio new, 1 10 a 1 17 for Genesee. Corn 64 a 66c. Rye 69 a 72c. Barley 70 a 75c. Oats 40 a 43c.

Provisions—Pork, 7 37 for prime, 10 56 for mess. Beef, 4 50 a 5 25 for prime, 7 25 a 9 50 for mess. Butter, 9 a 12½c. for Ohio, 10 a 16c. for State, 17 a 21c. for Orange and Delaware County. Cheese 5 a 6½c.

Feathers—35c. for good.

Hay—50 a 56c. cwt.

Tallow—7½c. cash.

Wool—Sales for a week have been light. A lot o Portuguese washed brought 29c. A small lot of common fleece brought 33c.

MARRIED.

In Verona, N. Y., September 18th, by Eld. Christopher Chester. Mr. CYRUS CUTLER to Miss SOPHIA HILLS, all of Verona.

DIED.

At her residence in Hopkinton, R. I., Sept. 14th, CONTENT BABCOCK, widow of Dea. Daniel Babcock, 85 years of age. She professed religion in early life, and became a member of the 1st Seventh-day Baptist Church in Hopkinton, where she continued, unshaken in her faith, to the end. The righteous hath hope in his death.

At her residence in North Stonington, Ct., Sept. 22d, of dysentery, ELIZABETH LANGWORTHY, widow of Benjamin Langworthy, Jr., who departed this life some twenty-five years ago, and left his widow with a large family of children, three of whom are blind. Notwithstanding her afflictions and trials, she has maintained a steady walk with God, faithful in the church where she was a member, an ornament to her profession, and an example to the world. She lived to see all of her surviving children, six in number, members of the church with her. She was 70 years of age. She sleeps in Jesus, and is of that number whom God will bring with him.

In Alfred, N. Y., August 28th, CLARK C. GREEN, in the 42d year of his age. He was a worthy member of the 1st Seventh-day Baptist Church of Alfred, and died in the full assurance of a blessed immortality.

In Alfred, Sept. 13th, SETH H., infant son of Gardner P. and Lemira Barber, aged one year, two months, and sixteen days.

In Alfred, Sept. 23d, NATHAN L. WILLIAMS, son of Nathan C. Williams, in the 23d year of his age. He was a member of the 1st Seventh-day Baptist Church, and died in hope of the blessing pronounced upon him who hath part in the "first resurrection."

In Verona, N. Y., September 22d, of inflammation of the bowels, JAMES LEANDER, son of Clark B. and Polly Davis, aged one year, six months, and twenty-two days.

LETTERS.

L. Crandall, W. C. Kenyon, H. Malcom, G. H. Babcock, W. J. Stillman, W. M. Fahnestock, J. Summerbell, Charles Potter, G. McNeil, J. Parmalee, D. Coon, E. Lancaster, P. W. Webb, C. Chester, R. S. Geer, Job Tyler, Elias I. Maxson.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Barton Whitford, Adams,	$2 00	to vol. 8	No. 6
E. W. Whitford, "	2 00	" 7	" 52
David Maxson, "	2 00	" 7	" 52
R. S. Geer, Pitcairn,	2 00	" 7	" 52
Lois Edwards, Little Genesee,	2 00	" 7	" 52
Ichabod Williams, Verona,	2 00	" 7	" 52
Calista Jones, New London,	2 00	" 6	" 52
Peter Burdick, Nile,	2 00	" 7	" 52
Benj West, State Bridge,	2 00	" 7	" 53
S. P. Marsh, Higginsville,	2 00	" 6	" 52
Isaac Clawson, New Market, N. J.	2 00	" 7	" 52
D. B. Rogers, Metouchin, N. J.	2 00	" 7	" 52
Clark Needham, Burroak, Mich.	2 00	" 7	" 52
Hezekiah Lanphear, Perryville, R. I.	2 00	" 7	" 52
Chas. Vars, Dorrville, R. I.	1 00	" 7	" 42

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Henry B. Lewis, New Market, N. J.	$1 00
Church at Plainfield, N. J.	25 00
P. L. Berry, New London, Ct.	3 00
Mrs. Deborah B. Berry, "	2 00
Church at Pawcatuck, R. I.	102 50
Church at Mystic, Ct., to constitute Franklin Barber, Lafayette Coon, and Mrs. Alma Griswold life members,	75 00
Elkanah Langworthy,	5 00
Abigail Langworthy,	5 00
M. B. Hawley, Broadalbin, N. Y.	2 00
E. C. Hawley, "	2 00
C. Sisson, Leonardsville, N. Y.	50
F. Davis, "	50
Church at Hopkinton, h. m.	15 00
" " as per list in Ann. Rep.	57 60
Church at Hayfield, to constitute Eld. A. A. F. Randolph life member,	25 00
Ray Green, Hayfield, Pa.	1 00
Martin Wilcox, Brookfield, N. Y.	5 00
Amos B. Spaulding, "	1 00
Lucy Ann Fitch, "	1 00
Elisha Stillman, "	37
P. C. Burdick and wife, "	2 00
Russell Maxson, wife, and two daughters,	4 00
Church at DeRuyter, to constitute M. Wells, Jr., life member,	25 00
Church at Scott, h. m. 1 62, f. m. 1 05,	2 67
1st Church at Genesee, h. m. 7 71, f. m.	19 00
Church at Independence,	4 00
R. W. Utter, Nile,	1 00
Female Mission Sewing Soc. 2d Brookfield Ch.	9 50
Church at Scio, N. Y.	4 50
Church at Amity,	4 38
3d Church at Genesee, h. m. 1 25, f. m.	4 13
Female Sewing Society, Berlin, N. Y.	20 00
Church at Berlin,	32 00
Friend at Alfred,	3 00
Collection in 2d Church at Alfred,	7 46
Coll. Ann. Meet. Miss. Soc. Alfred,	101 14
E. Darrow, Waterford, Ct., h. m. 1 00, f. m.	2 00
Church at New Market, as per list below,	66 97

David Dunn, 5 00; Samuel Dunham, Asa Dunn, 3 00 each; Isaac Clawson, Jacob R. Titsworth, I. H. Dunn, Catharine Stelle, 2 00 each; W. B. Gillett, I. S. Dunn, Cornelia C. Dunn, J. C. Ayres, Jeremiah Dunn, Jacob Titsworth, Reuben F. Randolph, Randolph Dunn, Kezia D. Titsworth, Jeremiah Dunham, Hannah Manning, John Pope, Ann Eliza Clawson, Mary F. Randolph, Abraham Dunham, George Dunham, Daniel R. Dunham, Charles Breece, Catharine F. Randolph, Ann F. Randolph, William A. Rogers, Mary A. Dunham, Barzillai D. Randolph, Catharine Dunham, Henry E. Dunham, Hannah H. Dunn, Khezia Dyne, Mary Dunn, Reuna Randolph, 1 00 each; Eliza M. Stelle, 1 80; Hannah A. Ayres, 75 cents; Isaac F. Randolph, Ann Rardolph, Mary Randolph, Joel Tappan, Caroline Tappan, Howard Titsworth, Sarah F. Randolph, Joel A. Dunn, Joan Dunn, Ellen Butler, Prudence Blackford, Phebe D. Ross, Austin Ross, Wm. M. Dunham, Hannah Drake, Maria Breece, Margaret Clarkson, Mary A. Clarkson, Michael Murry, Elizabeth F. Randolph, Henrietta Titsworth, Amanda P. Titsworth, Andrew Drake, Catharine V. Dyne, John F. R. Clawson, Eliza Clawson, Caroline Clawson, David Runyon, 50 cents each; Elizabeth S. Dunn, Harriet M. Dunn, Walter G. Ayres, Aurelia G. Ayres, Thomas F. Randolph, Alexander Clawson, Asa F. Randolph, Almedia Randolph, Henry Coon, 25 cents each; Lewis T. Clawson, 12 cents; Lucretia Randolph, 5 cents.

Mrs. Wm. H. Black, London, a pair of ear-rings.
Catharine Irish, a string of gold beads.
Mrs. Esther Stillman, Alfred, a pair of stockings.

The Treasurer has also received the following sums for the Shanghai Chapel:—

Wm. Maxson, Waterford, Ct.	$25 00
D. P. Rogers, "	50 00
Thomas B. Stillman, New York,	50 00
Susanna Stillman, "	50 00
Daniel Lewis, Hopkinton, R. I.	50 00
Arnold Hiscox, "	50 00
T. P. Lanphear & T. R. Green, Phœnix, R. I.	50 00
Church at Hayfield,	15 00
Matthew Wells, Jr., DeRuyter,	50 00
Wm. D. Wells, Westerly, R. I.	50 00
Geo. Gavit, "	50 00

A. D. TITSWORTH, Treasurer.

DIRECTORS OF THE PUBLISHING SOCIETY.—A Quarterly Meeting of the Board of Directors of the Seventh-day Baptist Publishing Society will be held at Plainfield, N. J., on First-day, Oct. 6, at 10 o'clock A. M. T. B. STILLMAN, Rec. Sec.

EXECUTIVE BOARD OF THE MISSIONARY SOCIETY.—The Executive Board of the Seventh-day Baptist Missionary Society are requested to meet at Plainfield, N. J., on First-day, Oct. 6. at 2 o'clock P. M. GEO. B. UTTER, Rec. Sec.

A CARD.—The undersigned gratefully acknowledges the kindness of the ladies of the First Alfred Seventh-day Baptist Church and Congregation, who have by their generous contribution enabled him to pay fifty dollars towards the erection of the Shanghai Chapel.
ALFRED CENTER, Sept. 23d, 1850. N. V. HULL.

South-Western Association.

THE next session of the Seventh-day Baptist South Western Association will be held with the Church at Jackson, Shelby Co., Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter. WM. F. RANDOLPH, Secretary.

Watchmakers.

A YOUNG man who understands the business thoroughly, has a small capital, and observes the *Sabbath*, can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 35, Bridgeton, Cumberland Co. N. J. sep 19 4t

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

PASSENGER TRAIN DOWN.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

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The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

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139 Nassau-st., New York.

Redemption of Lands, Sold for Taxes.

STATE OF NEW YORK, COMPTROLLER'S OFFICE, ALBANY, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 2, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, ALBANY, August 15, 1850. To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

SHERIFF'S OFFICE, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon, Christopher Morgan, Secretary of State. THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment. Sept5—tE

Miscellaneous.

THE CHILD AND THE SCEPTIC.

A little girl was sitting beside a cottage-door,
And with the Bible on her knee, she conned its pages o'er,
When by there passed a traveler, that sultry summer day,
And begged some water and a seat, to cheer him on his way.

"Come in, sir, pray, and rest awhile," the little maiden cried,
"To house a weary traveler, is mother's joy and pride."
And while he drank the welcome draught and chatted merrily,
She sought again the cottage door, the Bible on her knee.

At length, refreshed, the traveler—a sceptic he—uprose:
"What! reading still the Bible, child?—your lesson, I suppose?"
"No lesson, sir," the girl replied; "I have no task to learn;
But often to these stories here with joy and love I turn."
"And wherefore do you love that book, my little maid, I pray,
And turn its pages o'er and o'er the livelong summer day?"
"Why love the Bible, did you ask?—how angry, sir, you look!
I thought that every body loved this holy, precious book."

The sceptic smiled, made no reply, and pondering traveled on,
But in his mind her answer still rose ever and anon;—
"I thought all loved the holy book,"—it was a strange reply;
"Why do not *I*, then, love it too?" he whispered with a sigh.

He mused, resolved, examined, prayed; he looked within, above;
He read, acknowledged *it*, the truth, and worshiped *Him*, the love.
A nobler life, from that same hour, the sceptic proud began,
And lived and labored many a year, a Bible-loving man.
[London Christian Times.

The Strife of Art and Skill.

Mr. Lester's "Fly-Leaf of Art and Criticism," attached to the covers of the Gallery of Illustrious Americans," contains a sketch of the history of Charles L. Elliott, the portrait painter. Mr. Elliott was a native of Auburn, N. Y. The circumstances that "made him a painter," are thus finely narrated:—

"His father was an architect of great mechanical genius, and many of the 'principal men' of the village were indebted to his taste and skill for their imposing mansions, which drew the attention of travelers as they passed. Like all good fathers who can, he sent his boy regularly to the district school. He also had, at a very early period, displayed a taste for mechanism, and most of his leisure hours and holidays were spent in his father's workshop, from which he sent forth sleds, wagons, windmills, and sawmills, of many different sizes, but of beautiful workmanship, which gave him the reputation of being the most consummate operator of this kind in the village. But a dangerous rival had appeared in the school, who threatened by his skill as a draughtsman of horses—on the slate—to eclipse the fame of the hitherto unrivaled constructor. But this artist's genius seemed to have a rather limited range, since he always made the same horse; although, by dint of practice, he succeeded in representing that animal in a very commendable state. The versatility of his talent, however, was not brought in question by the critics, and he was luxuriating in the wealth of his fame. The architect's son began at last to feel the stirrings of envy, and he secretly resolved to distance his rival on his own field. He collected all the pictures of horses he could lay his hands on, and began his studies on the slate. All the common observer, however, could make out of his first efforts, were oblong bodies, with four uprights, each evidently intended to represent horses' legs; but he gradually improved, until, with all his drawings on the slate, he began to draw on his rival. Not yet satisfied, however, with his success, he kept his secret, and obstinately persevered, trying his subject in one position for a few days, and then in another; but still he was not satisfied with his efforts. At last he cast aside his picture-models, and began to study from life. He watched horses as they passed in the streets; went to the stables to examine their limbs and proportions; but still he found it no easy matter to draw a good horse. 'Why is it,' thought he, 'that I cannot make one horse in a month, when that fellow can make fifty in a day?' The mystery was not solved for many years, and its solution opens, in fact, the whole domain of art. Long afterwards he discovered that, while his rival had by mere dint of practice, succeeded in copying a horse standing still, without action or life, and succeeded at last commendably well, he had done it only as a mechanic; while he himself went to work on his ideal, which was a horse in motion, in any attitude; for he supposed one attitude as easy as another. He had, unbeknown to himself, begun to draw as an artist. He made *the* horse his study, and not any particular horse in any particular attitude. The difference was as great between his attempt and his rival's, as between the dunce who learns to repeat the first lines of the Ænead, and the scholar who reads Tacitus with delight, and Horace with enthusiasm. The one was overcoming only the difficulties of resembling a stiff, hard, unyielding form; the other was learning principles of art, which would make him master of all forms. But the poor boy knew not that he had begun as Giotto began—to learn to draw the forms of the sheep he watched on the sunny slopes of the Tuscan hills—to represent life by lines without color or shadings. He was out of patience with himself for his stupidity! Long afterward he learned that he had lost his patience because he could not do, in his tenth year, what cost the old masters so much toil.

"But he perceived in his studies a light beginning to break on his path. Gleam after gleam shone brightly from his pencil, and he could draw a horse standing at a post, or chafing under the spur, with swollen veins, snorting nostrils, and prancing feet. At last it mattered little to him what his horse must do. He could make him do one thing as well as another. He had passed the Rubicon of art, although he knew little what he had really done; but judging of himself as he judged his of rival, he thought his horse could pass muster. Having now, as patiently as he could, endured the reproach of defeat for several weeks, the time which he had bided at last came.

"One evening he drew a fine prancing horse, full of mettle, with flowing tail and mane, and laid his slate up carefully on the kitchen mantel-piece and went to bed. All night long squadrons of prancing horses danced in his vision. The next morning he took down the slate, and hurrying off to the school-house before the usual hour, showed his drawing to one of his little friends who had taken his part from the beginning, and privately asked him how he liked it. The noble little urchin's eyes—we have always had a liking for that boy since we heard the story—grew as large as saucers—tiny ones. He could hardly trust his senses. He gazed intently on the picture, seized the slate, and when he could contain himself no longer rushed across the school-room, and thrusting it triumphantly into the face of the *still-horse* boy, said, 'There, old fellow, make a horse like that; you cannot do it, no way you can fix it.' There was no retreat. He was in the list with his rival. He was to have one day to copy the prancing horse. He tried and failed. 'Well,' said the hitherto unrivaled draughtsman of still-horses, 'now let him try my horse. I cannot do his'n, and he cannot do mine.' This, too, was fair play. His antagonist asked a day, and he would try. He did it during the ten minutes the school were at play. At noon the still horse was shown. It was declared to be perfect, on the confession of the still-horse boy himself. Thus ended the conflict! and after that day young ELLIOTT had as many horses to draw as he had before made sleds, and wagons, and windmills. We have told the story, in all its minuteness, for it is a miniature picture of the artist. We find its original in the stories of painters and sculptors, wherever we read them."

Free Schools in New York.

The following letter from a champion of Free Schools to a Trustee of the Corning Union School, deserves to be read and pondered by every voter in the State of New York.

Secretary's Office, Department of Common Schools,
ALBANY. Aug. 28, 1850.

DEAR SIR,—I apprehend there can be no reasonable doubt that the people of the State, at the approaching Election will sustain the principle of Free Schools, by a clear and decided majority against the repeal of the existing law.

I sincerely trust the friends of universal education will leave no effort untried to sustain this noble principle. Upon their faithful exertions everything will depend. It is from apathy alone that we have anything to fear. The official returns of the Department will show an accession during the present year of upwards of *One Hundred Thousand Children* to our Common Schools beyond the number heretofore embraced. This fact alone should be decisive of the contest; and I could wish it were generally known and understood. The intellectual and moral culture of 100,000 souls, it does seem to me, should outweigh every paltry consideration of mere pecuniary interest. Every true friend to the lasting welfare and permanent improvement of his kind, should rally to the rescue of this vast army from ignorance and its disastrous results. By our action this fall we virtually exclude from, or admit to, the blessings of Education, One Hundred Thousand of the Youth of our State.

Where are the clergy, and christians of every denomination, at this momentous crisis? Every pulpit in the land should resound on this great theme in tones which should carry conviction to the most unthinking and selfish. "Inasmuch as ye have done it to one of the *least* of these *my* brethren, ye have done it unto me," and here are One Hundred Thousand "little ones" appealing to us for the bread of life.

The deep interest I feel in this subject has extended this epistle to greater length than I intended, but I would that I could embue every elector of the Empire State with tenfold earnestness and devotion to this hallowed cause. Yours respectfully,

S. S. RANDALL,
Dep. Supt. Common Schools.

Education of Idiots.

We find in the Gazette, published at Northampton, a sketch of the very interesting remarks of Mr. Richards, Superintendent of the Idiot Asylum in Boston, at the recent meeting of the American Institute. We give them below that our readers may see how admirably this new system of instructing idiots begins to work. But a few years since the idiot was deemed hopelessly beyond the reach of intellectual effort:—

"This institution, he said, commenced in October, 1848, and was mostly supported by the State. There were now fifteen children under treatment. The average number for this year, thirteen. Three of the number never walked, or even crept. One of the three, a boy five years old, had been accustomed to lie during the whole day, unable to help himself. Now he was able to go about the house, and to climb a ladder. Two of them had their hands and feet paralyzed; one of whom, 13 years of age, had never gone up or down stairs without creeping. Now they could walk. All were very weak and feeble when they came to the institution. Most of them had only been able to sit in rocking-chairs.

"His first step was to get their confidence—never giving them cause to distrust him. He was able to succeed in from three weeks to four months. He then gradually developed their physical capabilities. They bathed and exercised every day. He had never administered twenty cents' worth of medicine.

"There were only two very small or deformed heads among the patients. One was so small that he could span it with his two thumbs and fingers. He can now read to some extent, and understand many hundred things, of which he was before entirely ignorant. To show how he managed this boy, Mr. Richards said, at first he could only roll a cent. Mr. R. got down on the floor with him, and would seem not to know how to do it, and get the boy to show him how to roll the cent; and so in regard to other things. He could now read and speak sentences.

"The second boy had been under treatment about four months. Like the other he was helpless. In order to learn him to walk he put one of his own fingers in one hand of the boy, taking care to close the boy's fingers round his own. He then signified that he wanted the boy to lead him. He then stepped a little, and looked as if for approbation, but Mr. R. took no notice of him. He then stepped a little further, and looked again; but still Mr. R. paid no attention. He then started and went clear across the room, at which Mr. R. applauded him, which pleased him very much.

"Mr. Richards mentioned the case of a boy, a native of Easthampton, who was picked up in Northampton by Rev. Mr. Crane, and placed in the institution. The boy was about 11 years old. He was physically well, but at school the instructor could teach him nothing—not even the most simple thing. He had since been returned and is now doing well in one of the schools."

Northern Wisconsin.

We have received, says the St. Louis Intelligencer, the first number of a paper published by Messrs. Seaton & Johnson, at Willowriver, a town on the eastern shore of Lake St. Croix, in Wisconsin.

Willowriver is the seat of justice of St. Croix county, Wisconsin, and is found at the respectable distance of *seven hundred and ninety-seven miles* north of St. Louis. We do not know much of the character of the population, nor of its numbers, nor of the quality of the soil in that remote Northern country; but so far as the St. Croix Inquirer throws any light on these subjects, they make a favorable show.

For instance, a writer in the Inquirer, complaining of the inadequancy of the mail facilities at Willowriver, says that a mail route by that point, would run through "the most beautiful part of the State, and the *best* adapted for farming and lumbering of *any* part of the Western country." At a meeting of citizens at the falls of St. Croix, 36 miles above Willowriver, an association was formed, whose object is to suppress the sale of spirituous liquors to the Indians, and to dissuade all dealers in intoxicating drinks from its further introduction into the country.

And the Inquirer gives the following editorial notice of the crops in that region: "On both sides of the St. Croix, the farmers are gathering an abundant harvest—a fair remuneration for their honest toil. Col. Greely, on the West or Minnesota side of the Lake, has harvested his winter wheat, and rye, which has a stout growth, well filled and free from rust. Mr. Foster, also, on the east or Wisconsin side of the Lake, on the Kinnekinnick, has harvested his winter wheat, which we saw in the field, and is very good. The eight-rowed New York Corn is out of the way of the frost, long ears and well filled. The Ohio yellow dent is also ripening fast, much of it is already fit to grind. P. D. Aldrich has 8 acres of the white dent, which is now getting hard although planted as late as the 25th of May, in Willowriver, one mile from the village, which will yield from 45 to 50 bushels per acre. The field will average 11 feet in hight. The crops on Point Douglass, M. T., are very promising. Oats have been harvested that will yield 45 bushels per acre. Buckwheat and potatoes yield well; and all kinds of vegetables are abundant."

We find, also, in the columns of the Inquirer, many notices of merchants, lawyers, grocers, doctors, mechanics, lumbermen and tradesmen, and the cuts of *five steamboats* puffing away and giving token of the business energies of those Northern people.

It will seem strange to all of our readers to be told that the kingdom of Great Britain lies farther North than any portion of Minnesota territory, or of Wisconsin. Yet such is the fact. England, Ireland, Scotland, Holland, Denmark, Saxony, Poland, and much of Russia, lies in much higher latitudes than Minnesota and Wisconsin, as will be seen by reference to any map. It will readily be granted, then, that there is no natural impediment in the way of our young Northern neighbors.

Model Lodging Houses and Bathing House in London.

From a London letter in the Philadelphia Bulletin.

Now for the new "home." The one I visited is a large new brick building, near one of the worst parts of London, but placed on higher ground and in comparatively pure air. We entered and found it was built on three sides of a square—the open space being left as a play-ground for the children, and a place for drying clothes; and a fourth side being shut in by a high wall. Every one who knows how difficult it is even for the rich to find a healthy, safe place in a city for their children to play in, will appreciate the advantage of this. Around the three interior sides ran covered galleries, which served as very good places for the children to run about in, in wet weather, and were used as passage ways to the different rooms. The first row of rooms we entered on the ground floor, were mechanics' shops, all dry and convenient, designed for the machanics lodging in the house. Then came the bath-rooms for hot or cold water, and a larger room with conviences for washing and ironing; all intended for the lodgers in the house. On the second floor the apartments for families begin. And very comfortable they are. The floors are of *asphalte*, to prevent dampness ascending. The walls, and every part of them, are as much as possible made fire-proof; the beams, whenever used, being laid in fire-proof cement, and the floor resting on brick arches. The passage-ways outside too, are mostly of slate. Each family is allowed two rooms and a pantry. The sitting room or kitchen, is furnished with a good cooking range and oven; and the pantry has a safe for provisions and divers other conveniences, known to house keepers. The bed room, as indeed is true of all the rooms, is furnished with excellent means of ventilation. Fuel is sold by the Company to the lodgers at the wholesale price; and gas will soon be burnt through the building. We examined several of the different sets of apartments, and found them certainly most pleasant and convenient. I fell into something of a conversation with one woman about the new "lodging house." She liked it all very much—said the great reason why she and her husband came, was to have a dry healthy place for "the children," and she believed all the lodgers liked it very much, "though some did complain that the flooring (the asphalte) dusted *the carpets!*"

Each family pays only from 4s to 7s a week for all these conveniencies. This lodging house was designed for families alone. There are still others for single men, with even greater conveniences. I went over the one in St. Giles, which has not only all the arrangements mentioned above—the bath and wash house and safe for each individual—but a public kitchen and coffee-room, some 33 feet long. The dormitories, of course, in this house, would be smaller, and in a different arrangement from those for families They are equally clean, however, and well ventilated. Each one is provided with a bed, chair and clothes box. In one part of the house, too, is a small library for the inmates. The rent of all this is only 2s 4d a week, or at the rate of 4d a night, which is lower than the price at the dirtiest boarding houses in the city. There is another lodging house for single men in another part of the city, even more comfortable than this, with a better coffee-room and a reading room supplied with papers—all at nearly the same rate. I was pleased to see among the "regulations" of these establishments, that there was daily religious exercises which the lodgers could attend, if they chose, and that all spirituous liquors were excluded from the house, though of course that necessary of life, English beer, was admitted. All these establishments are doing well. Both the two last, though with over a hundred dormitories each, are almost constantly full, and yielding a fair interest on the capital invested.

The bath and wash-house in St. Martin's, one of the most complete in the city, not only pays a five per cent. interest on the capital, above meeting expenses, but even is paying off installments on the original loan. This was staeted by a Parish company, the fund loaned by the Parish. There are others, like any other commercial companies, where the subscribers receive their dividends according to the profits. The arrangements of this wash-house were as elegant as in almost any bathing-house of the city. There were two classes of baths, but the penny baths were fully as comfortable, though not so much ornamented, as the other. The partitions which formad the separate baths were of iron, and the whole building was almost fire proof. The range of wash-rooms was very convenient indeed. All this, be it remembered, at only a ha'penny an hour.

I noticed that during the Summer there was an average of over a thousand persons a day, using the bath and wash-rooms. In fact, the bath houses for the poor had succeeded so well that there is one now in every parish of London. We find them also all through England, in both the agricultural and manufacturing towns. It was only the other day I saw one in Macclesfield, an inferior manufacturing-place, of no great note, where the water was brought from a canal above, and after being used in the baths, was carried down to feed the engine boilers at the station below.

The benefit to a poor population in hot weather, from such establishments as these, is not easily computed, and as I hear of their pleasant, healthful influence on the working men here, I wonder to myself at the little the American cities have done thus far in starting them.

The Tea Plant.

Junius Smith, of S. C., has demonstrated that the tea plant may be successfully cultivated in the United States. He states that the tea nuts received by him in May were planted in June, and on the 5th of September many of them were from one to three inches in hight—"strong, healthy, beautiful plants, from the original China seed, germinating so as to lift themselves above ground in less than three months from the time of planting the nuts." He adds:

"Anybody can see these plants, and the seed in which they were planted, and are now growing. No one can deny the fact that the tea plant imported from China will make itself agreeable to this climate, and grow twith great luxuriance. There they stand—those imported and planted in 1848, and hose from China planted the first week of June last, in a strong healthy, growing condition. Although the plants last imported—all of the first quality of the green tea species—were of equal size when planted in June in one field, all contiguous, having the same soil, aspect, atmosphere and cultivation; yet it is a curious and remarkable fact, and difficult to account for, that the growth is exceedingly various. I have one plant, and only one, three times the size of any other in the plantation. Both plants and nuts are congenial to the climate, and I make no doubt will grow and flourish in the latitude and climate between Florida and the State of Maine. So far as I have gone, I flatter myself that every step demonstrates the truth of the declarations with which I started in 1848."

A Valuable Invention.

We were shown a few days since, says the Baltimore Clipper, at the brass foundry of Wm. Peters, Esq., Pratte-st. near the bridge, an apparatus which has recently been invented, called the "Marine Salinometer," designed to indicate at all times the exact degree of saltness in the boilers of sea-going steamers It is well known that sea water contains a certain quantity of salt in proportion of 1 lb. of salt to 32 or 33 lbs. of water, and that, when used to generate steam, this salt is left in the boiler, as all the water evaporated is fresh. The salt, if left in the boiler, it is equally well known, would soon work its destruction. Hence the necessity which exists of blowing out a portion of the partly saturated water from the boilers of steam vessels at sea, on playing on salt water. One of the greatest difficulties with which an engineer on a sea-going steamer has to contend, is, that of maintaining the water in his boiler at a uniform density. As water will not hold in solution more than a certain quantity of salt, it is necessary, to prevent its deposit in the boiler in the form of scales, to keep the water at a given degree of saltness, by blowing off a portion of saltwater. In vessels not supplied with Salinometers, or some such indicator, the engineers are compelled to blow off at random—sometimes not enough, and at others too much. In one extreme, the salt accumulates in the boiler to its great injury, and in other cases, a great loss of fuel is caused. To remedy the difficulty, this Salinometer is intended.

Extinction of a Whole Family.

Misfortunes seldom come singly. A most heart-rending instance of this truth came to our knowledge, says the St. Louis Intelligencer, on Monday. A family called Kaufmann, consisting of five members, part of whom reached this city last week, have all, with the exception of one, been swept into eternity since leaving their home in Germany, a period of about fifty or sixty days. As they embarked at Havre for this country, an older son, who had just finished his education for the practice of medicine, fell overboard and was drowned. Three or four weeks after, the vessel neared New-Orleans, the father, Mr. Philip Kaufmann, fell a victim to ship fever. The mother, almost heart broken, immediately on reaching the city brought her youngest son, a boy about twelve years of age, to the hospital, laboring under the same disease, and the day following she and a young daughter, the only surviving child, accompanied his remains to the cemetery. Three weeks only elapsed, and the two had got to this city, when the fell destroyer again made his appearance. The mother expired last Saturday, of a violent typhoid fever, induced and much aggravated, it is believed, by her sorrows. A little girl five or six years of age, homeless and penniless, is all that there is left now of the family. A Mr. Samuel Lumsden, a worthy mechanic, has adopted the child, and intends to raise it as one of his own.

A TURKISH BATH.—A corrspondant of the N. Y. Tribune, writing from Brousa, Asia Minor, under date of April 11, says:—

In the morning we refreshed ourselves in the warm baths near the city, which have been celebrated for centuries. Warm mineral waters gushing, afford opportunity to all citizens and strangers who make these baths their daily resort. Cold streams also from the snows of Olympus permit you to have the water at any temperature. The Turkish bath is truly a luxury, yet strangers at first are reluctant to undergo it. You are led from one apartment to another, getting warmer and warmer, until the perspiration runs off you in streams, then a half, clothed Turk places you on a marble slab like a board tombstone and commences various manipulations, such as pulling and cracking your joints, pressing your body, as if he were about to make you into a loaf of bread, rubbing you with brushes, and concludes by pouring cold water over your person; then wrapping you in large sheets, he places you on a couch with a Narguile and coffee to produce the half dreamy state so pleasing to the Turks.

A MANLY LITTLE FELLOW.—When Lieutenent Governor Patterson, of Westfield, N. Y., was speaker of the New York Legislature, as is usual at the opening of the House, some dozen boys presented themselves as applicants for the place of Messenger. He inquired their names, and their conditions, in order to make a selection. He came, in the course of his examination, to a small boy, about ten years old, a bright looking lad—

'Well, sir," said he, "what is your name?"

"John Hancock, sir," replied the boy, with promptness.

"What!" said the Speaker, "you did not sign the Declaration of Independence, did you?"

"No, sir," replied the lad, stretching himself to his utmost proportions, "but I would if I had been there."

"You can be one of the messengers," said the Speaker.

AN ODD YOUNG LADY.—The late Rev. B. Jacobs, of Cambridgeport, could, when necessary, administer reproof very forcibly, though the gentleness of his character was always seen in the manner in which it was done. Some young ladies at his house were one day talking about one of their female friends. As he entered the room, he heard the epithets "odd," "singular," etc., applied, and was told the name of the young lady in question, and then said very gravely, "Yes, she is an odd young lady; I consider her extremely singular." He then added, very impressively, "She was never heard to speak ill of an absent friend." The rebuke was not forgotten by those who heard it.

LENGTH OF DAY IN THE NORTH.—So bright have the nights been of late, that any evening during the last fortnight small newspaper print could be read in the open air here, at a quarter past eleven o'clock. Last Wednesday night we were out testing, as an experiment, the possibility of reading thus at midnight; and as the town clock of Wick struck twelve, we saw to read a newspaper distinctly with the unassisted "light of day." Our geographical position is within the 58th and 59th degrees of north latitude. We therefore regard the forenoted fact as worthy of being recorded.

[John O'Groat's Journal.

APPRENTICES.—Judge Rodgers, of Boston, has decided in the case of an indented apprentice, whose master claimed the right, under a clause of the indenture, to loan the service of the apprentice to other persons, that though the clause might be illegal, it did not necessarily make void the other portions of the contract, and quoted extensively from various authorities to sustain his position. The apprentice was ordered to go back to his master.

SMOKING IN TURKEY.—An American travelling in Turkey, says that a Turk would sooner start on a journey without money than without his *chibouk* or *narguilè*. The latter is the celebrated Persian water-pipe, called by the English travelers *hubble-bubbles*, from the noise of the water as the smoke is drawn through it. Although the whole nation smokes there is no word in the Turkish language equivalent to the term smoke in English; they say, "Will you *drink* a pipe," using the same expression as when they ask you to drink a glass of water.

OREGON AND GOLD.—An article in the N. Y. Tribune says that "Oregon has vast elements of prosperity, and is improving, but suffers at present from a superabundance of money and a scarcity of the necessaries of life. The Oregonians were early and successful diggers in the Gold Region, have returned with bags of lumps and dust, but their fertile fields suffered in their absence, and their harvests are yet short. With the finest wheat and grazing country in the world, they have yet neither grain nor cattle to spare. But things will sober down after a while, and whenever she sets to work, Oregon is bound to go ahead. Its climate is mild and healthy, its soil fertile, and its timber, water-power, &c., inexhaustible. There is no finer country than the valley of the Willamette, and there are very many valleys and plains in Oregon of like character, though perhaps inferior in area. We are happy to hear that the rumors of gold discoveries in Oregon are likely to prove unfounded. There is a little gold on the Umpqua and Rogue Rivers in Southern Oregon; but no great yield has been obtained from either. We trust the shining scourge is to be substantially confined to California.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days forthe winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish. President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

THE THIRD EDITION OF
"NEW YORK: Past, Present, and Future,"
BY E. PORTER BELDEN, M. A.
Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

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The Sabbath Recorder.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. 329.

The Sabbath Recorder.

EXTRACTS FROM LETTERS OF A TOURIST—No. 6.

LONDON, July 28th, 1850.

The opening lines of Mary Stuart's Adieu to France were in my mind, with an appreciative feeling, as the little steamer on which I embarked emerged from the chalky gates of the harbor of Dieppe, and turned her bows for the English coast. I could understand the intensity of enjoyment which France, and especially Paris, could give to one constituted like her. I had seen enough to appreciate the regret a young heart, unsated with the pleasures of the world, would feel at leaving that vortex of those delights. But I had seen enough, too, to find that there was a Circean spell upon it. I had grown heart-sick with the blight cast upon the fairest fruits in so glorious a garden—love and trust, and all home enjoyment, withered by a *principled* immorality—a convention of society which accounts truth and honor to be shadows cast by a false and overstrained morality; and I left Paris with the less regret, that I felt the weakness of humanity, unguarded by *all* the talismans of purity, to resist intact the effects of such a state of society. A Parisian lady, herself a thorough votary of the "beau monde," said to me, "There is no honor in a Frenchman; you cannot trust them in any thing." Though not prepared to endorse the accusation in so sweeping an application, I must say, that I am convinced it is generally just. I feel that it is safer, and even pleasanter, to trust myself to the roughness and coarseness of honest John Bull, than to the refinement and gentleness of the French Leopard. When they laughed at the overstrained delicacy of American society, I thought that even the prudence of our women were poorly exchanged for the license of theirs. There must be a limit set to the freedom of personal intercourse, and as in all other things there is a golden mean. If the barrier be too close, it is likely to be the sooner broken over. It is a sound rule of policy, to put your defenses as far from home as they can be defended; but the closest restraint were better than that wideness which admits contamination.

My first contact with England, after my return from France, was the more unpleasant from the contrast with the courteous address of even the French peasant. During my stay in France, I never heard a word of insult or opprobrium addressed to me on account of being a foreigner, or any personal peculiarities; while in England, I rarely walked any distance in the street without being greeted by some rude exclamation, or a laugh of wonder and surprise at my altitude—(they who know me, know that I am rather a tall specimen of the genus Jonathan.) This I found not only in the lower classes, but in those who, if their externals were any token, belonged to the "respectable middle class." These are the characteristics which, though comparatively unimportant, first strike the stranger; and we all know the influence of early impressions in forming prejudices. England is unfortunate in presenting the worst side first to the stranger; and he whose stay is but short, will carry away the impression that this coarseness of manner and indifference to others is the true character of the Englishman. Perhaps it is, so far as the stranger is concerned—the better side of his heart you can rarely reach without in some measure identifying yourself with him or his. The traits which are noblest in him are those we do not become acquainted with easily—the honesty and warmth of that heart under so rough a shell—the love and high appreciation of the joys of home—the strong though ponderous intellect—in short, you would like the Englishman best at home, while you would like the Frenchman better anywhere else.

Pending my disquisition, you must suppose our little cock-boat of a steamer (about as large as a Staten Island ferry-boat) to have pushed out in the teeth of a south-west rain-storm and a heavy sea. The rain began to pour down immediately after we left Dieppe, and was driving almost horizontally in our faces, while the spray flew over us with almost every wave we plunged into, and at times the deck was deluged as we shipped a larger one than common. The close cabin was insufferable with so much motion, and we were fixed between the rain above and sea sickness below. Those who could, amongst whom was myself, cowered behind the bulwarks, wheelhouses, &c., as near amidships as possible. Even here we were not safe; an enormous wave swept the ship from stem to stern, wetting most of us completely. Hitherto we had comforted ourselves with the assurance, that we were not so wet as we might be; and we found consolation in the knowledge, that we could not get much wetter, and so grew quite contented. I have found that to be an optimist is a very desirable qualification for a traveler. Nothing vexes him. If he is left by the cars, he is consoled by the possibility of an accident to the train he failed to reach. If he loses his baggage, he is not troubled by the care of it, and is sure it will turn up all right. If his handkerchief is stolen, he is thankful it is not his purse; and if that goes too, he thinks he might have spent his money unprofitably. So nothing comes amiss. The storm delayed us so much that on arriving off New Haven we found the tide too low to enter; and anchoring outside the bar, within pistol shot of the shore, we lay five hours, until the tide had ebbed and began to flood again. It was then 9 P. M.; the last train left Brighton at 10, and we had yet to pass through the custom-house. It took half an hour to land us, and nearly an hour to examine the baggage, and we were yet sixteen miles from Brighton. An express train took us there as soon as we had passed the clutches of the revenue agents; but we were only in time to take a bed at the nearest hotel, and go on in the morning.

It is a transition almost painful, from the brilliancy and life of Paris—its blue sky and architecture dazzling with the sunlight—to the sombre and smoke-stained buildings of London, and the grave, business-like aspect of its thoroughfares. It seems to me hardly possible to conceive two places characterized by more opposing traits. London is comparatively a city of business—Paris of pleasure; London of intellect and utility—Paris of taste and feeling; London is the head, and Paris the heart, of Europe. *De gustibus nil disputandum;* but for myself I prefer an *ounce* of the heart—speaking abstractly—to a *pound* of the head. This time, however, I entered even smoky London with a feeling of pleasure, arising partly from the fact of its being the first step in my homeward journey. Not that I was home-sick, but that I was growing impatient to return to my pursuits.

W. J. S.

☞ We very cheerfully make room for the following letter, and the accompanying Circular of New York Central College, barely omitting from the Circular the list of text-books used in the course of study, as it does not materially differ from that of the other colleges of the country. Our correspondent is probably aware, that about a year ago the question of coöperating with the Central College was formally presented to the Trustees of that Institution, and afterward to the College Association, by a representative of the Central and Western Seventh-day Baptist Associations, and that the suspension of recitations on the Sabbath was declined. The report adopted by the College Association concludes as follows: "If, hereafter, any arrangement can be effected to second the suggested coöperation, this Association will respectfully address their Seventh-day Baptist brethren on the subject." Of course the Seventh-day Baptists will wait to be addressed. [EDS. REC.

SCOTT, N. Y., Sept. 28, 1850.

To the Editors of the Sabbath Recorder :—

Inclosed is a Circular of the "New York Central College," which I do not remember to have seen published in the Sabbath Recorder. I send you this, which I cut from the American Baptist, hoping that you will think proper to give it a place in your columns. The principles upon which that institution is based are such, I think, as to commend it to the most favorable consideration of an intelligent community. Its distinctly expressed anti-slavery feature; its admission, on terms of perfect equality, of all persons of "suitable age and good moral character," without regard to color, sex, or condition, thereby manifesting its unqualified disapprobation of that spirit of *caste* so prevalent in our world; its system of manual labor; the high moral, and not only moral but *Christian* position which it assumes, while it discords all sectarian biases—all distinguish it as an institution suited to the wants of the age—demanded by the exigencies of the times.

The question now arises, whether institutions of learning, established upon such principles, supported and enjoyed by people of all religious denominations indiscriminately, ought not to supersede entirely all denominational schools, theological seminaries, and every thing of that sort. Ought we not to have a system of education which will be common property—which will be calculated to make *men*, instead of making ministers of a certain denomination, and disseminating certain creeds and opinions? The object of education should be to develop—to draw out into harmonious action—the moral, intellectual and physical powers, leaving each individual to be the architect of his own opinions.

But to the point more directly before my mind: Would it not best promote the interests of education, and all concerned, if the Seventh-day Baptists would unite their strength with the present friends and patrons of New York Central College, and make that institution, for the present at least, the great rallying point of the friends of reform. I see nothing that remains to be done to effect this in a manner satisfactory to all, but to make that a "five-days school," after the manner of De Ruyter and Alfred, and then First-day keepers and Seventh-day keepers will stand on an equal footing. Let this be accomplished, and the time is not far distant when Wisconsin will be just the place for the location of another similar institution. What think you of this matter? Will the Seventh-day Baptists do what is necessary on their part to bring those things to pass, or are they generally committed to a different policy?

Yours, &c.

— P. KNIGHT.

NEW YORK CENTRAL COLLEGE.

To the Friends of Education, Industry and Virtue:

The present Circular is published to make known briefly such provisions and characteristics of this Institution as by numerous letters are requested to be described by us. The College was incorporated in December, 1848, was opened for the reception of students in September 1849, and completed its second term on the 28th of March. The Academic and Collegiate year consists of forty weeks. The third term commenced on Thursday morning, April 4th, and closed on the 4th of July. The Institution, impartial in its privileges, is open to all persons of both sexes who bear credentials of moral character and subscribe to the Rules* for its internal regulation.

The principles at the basis of the Institution are such as practical religion and Christian civilization demand.

1. It is unchangeably pledged to the morality of Anti-slavery, and it will ever strive to sustain the unity, equality, and brotherhood of the human race.

2. It advocates and secures for woman equal advantages in literary, scientific, moral and physical education, that she may occupy her true position, and be enabled to coöperate fully in moulding the public sentiment and actions of the world.

3. In providing that as early as practicable the means of labor shall be as extensive, proportionately, as the School privileges, it encourages and ennobles honest toil, hoping thus to form in the rising generation, habits of industry, to render all useful employment respectable, and indeed to give honorable character to physical as well as mental labor, health to the body as well as vigor to the mind.

The Bible is regarded as both the text and test book in morals, and is placed among the classics, to be studied in our own and in the original languages without partiality for denominational preferences.

MANUAL LABOR.

This essential feature of the Institution, essential to the health, best progress and habits of the students, will receive due attention, and the best facilities possible will be afforded for the profitable disposition and application of the student's industry. In proximity with the building is a suitable plot for a culinary and fruit garden, containing ten acres of land. Ground, to be appropriated to the growth of field grains and other products, will be cultivated by the students, who may labor either on pay by the hour, under the immediate direction of a suitable agent, or, if they prefer it, by themselves on chosen sections of the garden or other land, if their skill shall warrant it. The chopping and splitting of wood for fuel—a fine grove being on the farm at a convenient distance—will furnish healthful and profitable employment for many hands immediately, as fuel will be required in the Spring term to some extent, and to the amount of at least 200 cords *in preparation*, for the next cold season, dry wood being more suitable for furnaces. Prices for labor will be regulated by the rates in this vicinity.

WORK OF FEMALES.

The Female Students residing at the Boarding Hall, will, in classes, be expected to do all the labor connected with that building; and although this may not be lucrative, it will be carrying out an important feature of the Institution, and will furnish considerable towards paying for Tuition or Board.

The Female Professors also reside at the Boarding Hall, and, in connection with the Stewardess, will direct in all matters that more nearly relate to the interests, industry, and government of the young ladies.

It will be the undeviating purpose of the Faculty to act the part of kind and faithful advisers as well as instructors towards all who may come under their care, and with particular solicitude to guard both their physical health and moral improvement.

ACADEMIC DEPARTMENT.

No pupil will be admitted under twelve years of age, unless from peculiar circumstances the Faculty shall deem it expedient. Instruction will be given in such branches, and in such degrees, as properly belong to a good preparation for admission into the Freshman Class.

* * * * *

Vocal and Instrumental Music will be duly cultivated, and the instruction generally varied, according as the Faculty shall think the peculiar and best interests of the students of both sexes shall require.

COLLEGIATE DEPARTMENT.

Candidates for admission to the Freshman Class, are examined in the Latin and Greek Grammars, in the Writing or Translation of Greek and Latin into English, Sallust or Cæsar's Commentaries, Virgil, Cicero's Select Orations, the Greek Reader or an equivalent, the Greek of the four Gospels, English Grammar and Arithmetic.

Every student admitted to a class higher than the Freshman, is examined on all the previous studies of the class which he wishes to enter.

No one can be admitted to the Freshman Class until he has completed his fourteenth year; and no one to an advanced standing without a corresponding increase of age.

An accurate and thorough acquaintance with the studies required for admission, is indispensably necessary in order to receive the full advantage of the College course.

EXPENSES.

The tuition in the Academic Department (Instrumental Music and Drawing excepted) is $5,00 per term, 3 terms in the year; in the Collegiate Course $30,00 per annum, in all cases to be paid in advance. Music $8,00 per term, $2,00 for use of instrument. Drawing $3,00 per term. If the student is obliged to leave by sickness, the tuition fee will be proportionately refunded. Board at the Boarding Hall, $1,00 per week, to be paid in advance, or satisfactory security given to the Steward for its payment, by labor or otherwise.

If a student's earnings amount to more than enough to pay his bill of board, the surplus will serve to discharge other bills when they exist, or will be paid over to him at the close of the term.

Room-rent in the College edifice, $5,00 per annum each student. The charge for heating rooms will be a fair proportion of the expense, the house being warmed by furnaces.

Room-rent for female students in the Boarding Hall $3,00 per annum, each student. A moderate charge will be made for heating rooms. The rooms appropriated to students in the Boarding Hall are exclusively occupied by females; males being admitted only to the common Dining Hall.

The students' rooms are furnished only with a table, bedstead and two chairs. The deficiency is supplied by the occupants.

EXAMINATION.

Public examination of all the classes will be held at or near the close of the terms.

EXHIBITIONS.

1. Exhibitions in the second and third terms.
2. Declamation on Tuesday preceding Commencement.
3. Commencement on the Fourth of July.

On the day preceding Commencement several public Orations or Addresses may be expected from persons invited from abroad.

VACATIONS.

1. Eight weeks following Commencement.
2. Four weeks following the 8th December.
3. A short recess of one week will be given thirteen weeks prior to Commencement.

By order of the Trustees,

A. H. BENEDICT, Cor. Sec.

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* It is required that the students abstain from all intoxicating drinks; and from smoking, and the defiling use of tobacco in or about the College buildings, &c.

UNIVERSITY OF OXFORD.

BY DR. BELLOWS.

Oxford was, from very early times, as far back as the year 750, perhaps, the seat of some religious houses, priories, or monasteries, under the Catholic order of things. Here, too, from a date quite as remote, were established, under the patronage of these establishments, various schools. These religious establishments possessed much wealth, in lands, and privileges, and pious bequests, and, as the Catholic faith declined, they were converted, both buildings and lands, to the use of these schools of learning, which thus became endowed with property which every century, until recently, has done much to appreciate. Thus the University of Oxford is composed of 24 different and independent schools or colleges, each owing its origin to some more or less remote foundation, in an ancient monastic establishment, or else to the piety and munificence of some pupil of one or another of these establishments, whose gratitude tempted him to found another school like that in which he himself had been nursed.

It is necessary to remember, that Oxford is a city of thirty thousand inhabitants, occupying, perhaps, two miles square, of which far the largest part is taken up in College buildings and grounds. When it is stated that the number of resident students is sixteen hundred, it will not excite surprise to hear, that the college buildings are immense. They are uniformly built round a quadrangular court, and very few of these squares are less than 200 feet on each face. Some of the colleges contain as many as three quadrangles, and, besides the large courts within, are surrounded by grounds from fifty acres to two miles in extent. These grounds, through which the two rivers of Oxford, the Cherwell and the Isis, meander, are laid out in the most tasteful manner, full of shrubs and flowers, and carpeted with a velvet sward. Trees, of great magnitude and age, shade the cool walks. There is as much difference in the extent, endowments, age, lands, number of students among these colleges, as if they were in different parts of the country, and, except for certain purposes, they are as independent of each other as Harvard, Yale, Columbia, and Union. Consider, now, that there are twenty-four of these colleges, each having edifices of its own, a hall or refectory, a chapel, a library, lecture-rooms and dormitories; and that while several of them have very much more extensive accommodations than Harvard or Yale, few have less, and you will form an idea of the extent of the University of Oxford. Now, if it be remembered that these colleges are all built of stone, and usually in the highest style of architecture; that they form the most massive piles of building, with two or three exceptions, in the world; that they preserve very much the appearance of the old monasteries from which many of them sprung, having still parts of the old buildings with the chapel, cloisters, refectory, and cells of the religious orders of seven hundred and a thousand years ago; that piety, and wealth, and taste, have lavished for many centuries, their stores in adding to these buildings, or restoring them; if it be understood, that whatever we are accustomed to see in our own country in Gothic architecture most elaborately wrought in wood and plaster, is here, upon a far more magnificent scale, and with an increased richness, done in solid stone, both within and without, so that no flower that blows may not be found in marble there; if it be also considered that it takes a whole day barely to walk in and out of these different quadrangles, each spacious and splendid, and costly enough for the palace of a mighty sovereign; if it is further remembered, that there are twenty-four chapels, each a magnificent temple, within this University, and full of the most costly work in stone, or oak carving, or painted ceilings, or invaluable memorials of the past—as many libraries, too, scarce one of which contains less than thirty thousand volumes, with a common library, (the Bodleian,) containing five hundred thousand—as many halls full of portraits, by the best masters, of the most celebrated scholars or statesmen of England for a thousand years past, museums of all that is instructive in science, art, antiquity, and these countless edifices of substantial stone in various stages of preservation, most of them hoary with age, flecked with moss, or with jagged outlines where the tooth of time has gnawed, contrasted here and there with those of lighter color, and sharper and fresher outlines, but of the same primeval style, and all soft with the damp and soot of the English atmosphere; and then the reader will have a tolerably adequate notion of the outward seeming of this vast, magnificent, and glorious University of Oxford.

PERSECUTION OF BAPTISTS IN ZANTE.

The London Patriot publishes a long letter from Rev. Mr. Buel, a Baptist Missionary in Greece, giving the details of the sufferings to which the Baptists in Zante have been subjected, at the instigation of the Greek clergy. The substance of the letter is stated as follows by the editor of the N. Y. Recorder:—

The Baptist church in Zante, formed in the year 1849, is composed of four members, viz., Mr. York, who is of English and Greek extraction, himself teacher of an old-established and flourishing boarding-school for for Greeks; his wife, (formerly Miss Waldo, well known as an excellent and accomplished lady, a missionary to Corfu and Piæus,) who conducts the female part of the school; Mr. Keynigos, who holds the place of an assistant in the mission; and a fourth person at present absent from the place. Mr. Keynigos was formerly a deacon in the Greek Church. Upon his change of sentiments, about three years since, he was visited with ecclesiastical censure, deprived of deacon's orders, and displaced from his employment of school-teacher, and, at the same time, he narrowly escaped being stoned by the mob; since his baptism in 1848, he has been studying theology with Bro. Arnold, and has been diligently engaged in "teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Some twenty persons, several of whom were priests, were in the habit of frequenting Mr. Arnold's house for religious conversation and study of the Scriptures: and it was expected that three out of the number would shortly make a profession of faith in baptism. The knowledge of these facts excited the bigotry of the clergy, who on the 16th of July united in a memorial to the Bishop, praying him to take proceedings against the "Protestant proselyters." While the Bishop was preparing to respond to this appeal, the priests raised the cry, that "the Protestants must be turned out of the island," and organized a numerous mob to enforce the threat. On the 17th of July, they broke into Mr. Keynigos's house, seized his manuscripts, destroyed his furniture and books, maltreated his sick and aged mother, and so severely assaulted him, that the Director of the Police affected to deem it requisite to take him to prison for the safety of his life. He reached the boat which conveyed him thither through a continuous shower of blows, eggs, and other missiles, and amid frantic shouts of "Death to the infidel dog!" and entered his dungeon asylum, covered with his own blood. There he was placed in the worst cell for criminals, and treated with all the rigor due to a convicted offender of the basest sort. After the mob has done its worst, the police take the half-murdered man to prison, confine him in a cell allotted to murderers—a cell six feet square, and high enough in the center for a man to stand upright. Upon this oven of a dwelling, the door is locked from 5 P. M. until 10 A. M.; and there the prisoner for conscience' sake swelters and bakes during the insufferable heats of July." After eleven days' detention in this dungeon, he was liberated, and banished from the island, as the only alternative to perpetual imprisonment, and is now in the Piræus, under the protection of a Foreign Government!

Mr. Pelacussy, a teacher of English in the Hellenic school, has been caned in the streets by the mob, and expelled from his place as teacher. He is said by Mr. Buel to be a competent teacher, a respectable author, and a worthy citizen. He will be obliged to leave the country, ruined in property, without means of livelihood.

SECRET SOCIETIES.

They begin by making men Pharisees, and end by transforming them into Sadducees. To suppose that Christ Jesus, for the purpose of benefiting or reforming men, would have joined a Society like the Sons of Temperance or the Odd Fellows; pledged himself to keep its transactions secret from all the female and most of the male disciples; to receive and call the members of such societies, whether Jews, athiests, deists or Mohammedans, his brethren; that He would have listened to unconverted men, pronouncing a sort of blessing in the name of the great Patriarch above; to suppose that Christ would have devoted, or advised his disciples to devote, the time and expense called for by such societies to such ends; that He would have put on their regalia, and walked thus in processions; that He would have entered into their meetings by the outside and inside sentinels; sat with closed doors and shutters; addressed the presiding officer with the title of "Most Worthy Patriarch," whether the person elected "Patriarch" "by ballott every three months," happened to be old or young, worthy or unworthy of such a sounding title; to suppose the blessed Jesus would have met in such a secret conclave to devise measures and execute schemes of reform which are kept secret from the person to be reformed; to suppose this, is to betray an utter ignorance of Christ, his character, doctrines, and mission. Christ was open in all his proceedings; these societies are dark. He rejected pompous titles, these societies confer them. He was a pattern of severe simplicity in person and speech; these employ garish regalia and cabalistic jargon.

Christ explicitly declares, that He resorted to no secret methods of reform: "In secret have I said nothing." All the ends which I have proposed, and the means by which they were to be reached, were open, and the world's scrutiny was constantly invited. This information is explicit, and it is to the point. There were no secret societies among Christ's apostles. Cabals and conclaves there were in those days; Venus had her mysteries, and Bacchus his orgies, and Jupiter his games, and these all had their processions, their badges, their signs of initiation, and degrees of progress. But these were not of Christ, nor for Christ. Their pretended foundation was philosophy, and their professed end happiness and light. But their practical working was fraud and imposition, superstition and lust. Every idol temple was a lodge room, and every junto of pagan priests was a lodge, who amused the multitude by shows, pageants and processions; attracted the philosophic by pretensions to wisdom, and the superstitious by *their mystic* rites; they gained money from all classes; and in the name of one god and another, gratified the appetite and ambition of cunning and corrupt leaders, while time bore generations to the tomb, and to the judgment beyond. [Princeton Review.

GRACE TRIUMPHANT OVER TEMPTATION.

Lord ——— was a man of the world. His pleasures were drawn from his riches, his honors, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, winning in her manners. They were all strangers to God.

At length Miss ——— attended a Methodist meeting in London; was deeply awakened, and soon happily converted. Now she was delighted in the service of the sanctuary and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds, animated with similar hopes. She was often found in the house of God.

The change was marked by the fond father with painful solicitude. To see his lovely daughter thus infatuated, was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasure and business of life. He placed at her disposal large sums of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the Methodist meetings. But she maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion; but she still delighted in the Savior.

After failing in many projects which he anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under circumstances in which she must either join in the recreation of the party, or give offense. Hope lighted up the countenance of this affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude.

It had been arranged among his friends that several young ladies, on the approaching festive occasion, should give a song, accompanied by the piano-forte.

The hour arrived, the party assembled. Several had performed their parts to the great delight of the party, which was in high spirits. Miss ——— was now called on for a song, and many hearts now beat in high hopes of victory. Should she decline, she was disgraced, should she comply, their triumph was complete. This was the moment to seal her fate! With perfect self-possession she took her seat at the piano-forte, ran her fingers over the keys, and commenced playing and singing, in a sweet air, the following words:—

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th' inexorable throne!

No matter which my thoughts employ,
A moment's misery or joy;
But O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?"

She rose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud! One by one they left the house.

Lord ——— never rested until he became a Christian. He lived an example of Christian benevolence, having given to benevolent Christian enterprises, at the time of his death, nearly half a million of dollars.

There be those who are always complaining because they cannot find good and satisfactory evidence of their piety; but if their time were spent in *obeying God*, they would soon *create* so much evidence of their good estate, that it would be all around them without looking for it. Active piety and painful doubts need never dwell in the same heart long together.

"Oh! I wish I were a Christian," says one, and yet obey God he will not. This is all one as desiring that he might both obey and disobey God at the same time. If any one would be a Christian he has only to give up his own will and let his Maker direct his course.

The Sabbath Recorder.

New York, October 10, 1850.

DESTINY OF THE WICKED.

VII. We are shut up to the conclusion, that *the wicked are destined to a state of endless sorrow after the resurrection.*

If our former positions are well established, this is all that is left us. For, as regards the doctrine of a temporary purgatory in the future state, followed by restoration to everlasting holiness and happiness, a single remark will show that it is utterly untenable. Temporary suffering in purgatory satisfies the demands of the law, or it does not. If it does, the subject of it may claim the happiness that follows on the ground of his having fully paid the penalty of the law. His salvation is not by grace, in any sense of the word. This, however, is contrary to the averment of Scripture, that "there is none other name under heaven given among men whereby we must be saved." Whoever sing the praises of heaven, celebrate the love of Him who "washed them from their sins in His own blood." No other song is heard there. But if, on the other hand, purgatorial suffering does not satisfy the penalty of the law, it must be regarded as a state of *discipline* created for the same benevolent ends as the "furnace of affliction" in this life—a chastisement destined to "yield the peaceable fruit of righteousness to them that are exercised thereby." In this case the grace of Christ must be supposed to sanctify the disciplinary sufferings which the sinner undergoes, causing him to repent and to avail himself at last of the great Atonement by faith. But how, then, is the sinner saved "from this present evil world?" Gal. 1: 4. He leaves this world without being delivered from its power. Its pollutions and lusts are all upon him, nor has the love of it been eradicated from his heart. Hence, when deliverance is accomplished for him, it is not "from this present evil world," but from some state of wretchedness which is beyond it. The "faith" to which he is ultimately brought, is not that which "overcometh the world," (John 5: 4,) for he has never had an opportunity to engage in the warfare. We return, therefore, to our proposition.

That God should doom a sentient creature to a state of endless suffering, is deemed by many a most horrible doctrine; and unwearied have been the efforts to make the Scriptures teach differently. It seems to be taken for granted, by the opponents of the doctrine, that the sinner could not eternally suffer, unless God continually exerted a power to *make* him suffer. Hence they view the doctrine in no other light than as reflecting on the goodness and benevolence of the Divine Being. We shall endeavor to show that this is a very unnecessary supposition.

The misery which the impenitent will suffer in the future state is the legitimate *fruit* of unsubdued *enmity* against God. The cause existing, the effect necessarily follows. The effect could not be different without a radical change of the nature of man. Whoever harbors enmity in his breast, is thereby rendered unhappy; and his unhappiness increases in proportion to the strength of his enmity. Let two persons be brought together, one of whom shall bear towards the other the strongest feeling of enmity, amounting to fixed hatred. Let them be shut up in the same room together, and compelled to pass their time with one another. The one who hates will feel unhappy. He could not be placed in a more unpleasant situation. Indeed, he will be perfectly miserable, and long for the time to come when he may escape the hated company. Every moment seems an hour; every hour seems a day. He cannot look upon his companion, without having his hatred wrought up to such intensity, that his condition is, for the time being, a hell upon earth. His companion, on the other hand, may feel no such hatred towards him: he may breathe nothing but love. That, however, does not alter the case. On the contrary, the consciousness of that fact stirs his enmity the more. For the love of the other serves only to show in a more glaring light the unreasonableness of his own feelings. Yet so deep rooted is his enmity, that he cannot yield to reason; he therefore hates with a deeper hatred.

Let this illustration be applied to the case under consideration. "God is love," but in the unrenewed heart enmity reigns. Rom. 8: 7. Sinners hate God, and will not submit to the restraints of his reign. Luke 19: 14. Let the parties now be brought together—let the sinner appear in God's presence—let him be placed in a situation where he will witness continual displays of the moral perfections of the Almighty—let him feel that God is near—let his mind become vividly awake to the contemplation of what God really is, and of what he requires; and immediately the deep fountains of hatred in his heart are stirred. His enmity begins to rage; and the more it rages, the more miserable and wretched he becomes. How gladly would he escape the hated presence of the Holy One, if he could! But, alas! he cannot, and this is the very climax of his misery. Do moments seem hours? do hours seem weeks? do weeks seem years, to one in such a condition? Still it can never be otherwise. In God's presence he must forever remain; that is, he has forever before him displays of the moral character of Jehovah, as a God of holiness, hating iniquity. He cannot escape to a place where God is not.

Now, it is evident, that all this misery comes upon him without any exercise of arbitrary power on the part of God to bring it about. It is the natural and necessary result of the workings of his own enmity. God needs to do nothing more than to leave him just as he is; that makes hell enough for him. "Let him that is filthy be filthy still," is as awful a sentence as can be pronounced against a sinner. The unskillful rantings of some preachers do indeed sometimes depict the final state of sinners in such a light, that one would suppose that God exercises some physical power to shut them up in a dark prison, or to thrust them down into some lake of material fire, whence they could not escape if they would. But we maintain, that there is no necessity for such a supposition. That which fills them with all the misery of hell, is their unsubdued enmity against God. And that which renders their case *hopeless*, or forbids that their misery should be any thing else than *endless*, is not so much the arbitrary decree of God to prevent their approach to him, as the perverseness and desperate obstinacy of that enmity. Such is the strength of his enmity, even in this life, that a sinner is never found calling upon God, till moved and quickened by divine grace. Not one, of himself, ever rises from the grave of his own depravity. Let him then be utterly *abandoned* to himself, and his case becomes as hopeless as if he were bound in chains of adamant.

We ask, What is there in this view that impeaches the goodness of God? What is there that conflicts with his benevolence? For it is clear, that no different result could obtain, unless the nature of man were radically changed. Will any one say, that God was unkind to endow him with such a nature? What nonsense! Were his nature such that he had no susceptibility of pain, he could not be susceptible of pleasure. If he could feel no misery, he could feel no happiness. And if enmity could not fill him with misery, love could not fill him with happiness. That very sensitiveness which renders him so keenly miserable in hell, is the principle which renders him capable of being made happy in heaven. So far from being unkindness on the part of the Creator to confer such a nature upon him, it was an act of the greatest goodness. No fault need be found with God, therefore. It would be much more becoming in the sinner to find fault with himself.

But while we contend, that the misery of the finally impenitent arises *naturally* and *necessarily* from the workings of his own enmity against God, we do not maintain that this is *all* which he will suffer. It will be perfectly consistent with divine justice to inflict more. A familiar case will illustrate this: A father sees one of his children venturing into danger. Perhaps the child is too near the fire, and is in danger of being burned. The father's love prompts him to *command* the child to get out of the way. The child, in its perverseness, and not seeing the danger, is heedless of the father's authority, and at last falls into the fire, and is burned. Smarting under the pain, it cries most piteously. One standing by, and witnessing the case, says, 'That child is severely punished for its doings.' And it might at first be supposed, that the pain inflicted by the burn was as much punishment as the little thing deserved. But it must not be overlooked, that the transgression of the child is two-fold. There is, first, his violation of the laws of nature in going into the fire. For such transgression he must pay the penalty, whether his going into the fire was the result of accident or design. Then, in the second place, there is his contempt of parental authority. The pain proceeding from the burn punishes the child for one part of his transgression; but where is the vindication of parental authority?

Now, shall God allow his authority as Sovereign of the universe to go unvindicated? That suffering which the sinner experiences from the workings of his own enmity, he would have to bear at any rate, whether God had given him a *command* or not. And, prompted by His own infinite goodness and love, the Creator has *warned* him of this danger, and *advised* him to beware of it. But the law of God is to be viewed as something more than a note of *warning*. It is the expression of *authority*. Not only is the law worthy of our regard, so far as it is a law of our nature, but the *commandment* is also "holy and just and good." And if the commandment forbids us to sin, the authority of Jehovah, as expressed in the commandment, must be vindicated. We believe, therefore, that the impenitent will finally suffer, not only an *abandonment*, but also the *positive* tokens of Divine wrath. Truly, "it is a fearful thing to fall into the hands of the living God."

THE AMERICAN BIBLE UNION.—The first anniversary of this new-version organization was held in New York last week. Rev. Spencer H. Cone presided, and delivered the opening address. The Annual Report was read by the Corresponding Secretary, Wm. H. Wyckoff, and reviewed the general subject of revising the Scriptures, and announced that the work will be prosecuted with fidelity. A very able speech was made by Prof. Geo. W. Eaton, of Madison University, upon the resolution, "that the Word of God should be translated into every language among men, in just such terms as shall most unmistakably convey the mind of the Spirit as expressed in the original Hebrew and Greek." Eld. Alex. Campbell, President of Bethany College, also addressed the meeting.

BRITISH CORRESPONDENCE—No. 15.

The Sunday Observance—Mr. Gorham's Case—The Tractarians.

GLASGOW, Sept. 20th, 1850.

At several of the statutory meetings of Shareholders of Scottish Railways, motions made for the discontinuance of Sunday trains have been rejected by large majorities. At the meeting of that of the Edinburgh and Glasgow Co., where the motion was to re-open the line for Sunday trains, two of the speakers in opposition having stated that they took their stand upon the Fourth Commandment, I took occasion to address a letter to the North British Mail (one of our Glasgow daily papers,) under the title, "*What says the Fourth Commandment about our sanctifying the First Day of the Week?*" The question thus put has probably been read by hundreds who previously had never fairly put it to themselves. I know that the answer given in private by not a few has been, "The commandment not only says nothing about our sanctifying the first day, but by its enjoining the sanctifying of the seventh, excludes the first from the place now assigned to it." In England, cheap Sunday trains have this season been more numerous than formerly, carrying as they do large numbers of passengers—2,500 having been brought down from London in one, two weeks ago, to Bath and Bristol. One of the few English Railways that did not formerly run trains on Sunday has lately commenced the practice. From the very first, my expectation has been expressed that this is one of the means most effectually tending to reduce the first day of the week to its proper place among "the six working days;" and experience is verifying the correctness of that anticipation. But what honored servant of the Lord of the Sabbath will arouse to a sense of the church's loss and guilt in refusing the day which He hath sanctified and blessed? In many cases amongst ourselves, the Sunday, though observed, is observed as a holiday, while there is little pretension of sanctifying it to the Lord; but on the Continent of Europe this is more avowedly the case. Accustomed as we have been to French practice in this respect, the review of the fleet at Cherbourg by the President of the Republic, on Sunday week, seems remarkable. It was ostentatiously conducted. Part of the scene was *a sham fight*, in which 5,000 cannon were fired in a quarter of an hour. The whole day having been occupied with the review, (preceded, however, by a morning mass, which the President attended,) in the evening there was a splendid display of fireworks. The authority of God's word being rejected, neither the mummery nor the miracles of Rome's priests will be found effectual for the church's purpose. It will be found, I believe, that wherever a real reverence for Sunday has prevailed, it has resulted from an imaginary obligation of Scripture; and the more that we call attention to the fact that it is a day to which the "blessing" has not been transferred, the less will the arguments be regarded which are based on mere civil advantages.

Mr. Gorham has "read himself in" to his curacy—by observing the forms of his *scriptural* church. A crowd of people from surrounding places had assembled in expectation of something *exciting*; but little allusion was made to the peculiar circumstances of the case. The discourse was chiefly an exhortation to the duty of adherence to Scripture. But, remarkably enough, the first duty he has been called to perform by his diocesan is one in discharging which he will be directly at variance with the Bishop. The usual circular to the clergy calls him *to prepare* the children for "confirmation." With the decision of Courts, superior even to the Bishop of Exeter, in his favor, it may be presumed that in such a case Mr. Gorham will scarcely refrain from expressing what his superior would call heresy—although the Bishop, in his letter to the Church wardens of the parish, when charging them to take upon themselves the office of spies upon their pastor, had signified his expectation that that heresy would not readily be given utterance. Did it relate to many other men, it would not readily find credit, that one who had been so signally beaten should venture into the same field. But it is stated that the Bishop has refused to license the appointment of the Rev. George Bellamy to the office of Assistant Curate to Charles Chapel, Plymouth, to which he has been appointed, on the ground of his holding opinions identical with those of Mr. Gorham on the subject of baptismal regeneration. A voluminous correspondence between the parties is said to have taken place. Some months ago there was a report of a similar case in another diocese, but I have not observed any more recent reference to it.

Meanwhile, the tendency of the Tractarian Doctrines is made more and more manifest in the continued announcement of perversions to the Church of Rome. Of these, Viscount Fielding, M. P., who presided over one of the meetings of the Tractarians held in London in July last, to consider what should be done in consequence of the decision by the Judicial Committee of the Privy Council, is one of the recent cases. Practically do these parties make evident the effect of the doctrines taught; so that, if others still remain in office, teaching still the same, the suspicion not unnaturally arose that, if not detained in their present place by desire of the emoluments, they must be acting the part of decoys. Not a few are enriched by the wealth of the English hierarchy, whose allegiance is truly given to Rome, and whose talents and influence are employed in seducing those they profess to teach.

J. A. BEGG.

AMERICAN MISSIONARY ASSOCIATION.

The Fourth Annual Meeting of this Association was held at Rochester, N. Y., September 24th and 25th, Hon. William Jackson, of Massachusetts, presiding. The income the past year was $25,159 56, being an increase of $3,176 66 over the previous year. There are 257 life members, 125 of them added the year just closed. The whole number of Foreign Missions is five, stations, ten, ordained Missionaries twelve, whole number of Foreign Missionaries and Assistants, including seven under appointment, fifty-one. In addition the Association has sustained, in whole or in part, twenty-three Home Missionaries, a City Missionary, and two Colporters in Kentucky, to distribute the Bible to Slaves. An attentive audience listened two hours during the afternoon of the first day to the Reading of the Annual Report, and in the evening an able and evangelical discourse was delivered by the Rev. Charles B. Boynton, of Cincinnati. Two sessions were held the next day, to discuss a set of Resolutions, which were adopted with great unanimity, and in the evening a meeting was held, when addresses were made by Missionaries and friends of the cause. The following are some of the Resolutions adopted by the Association;

Resolved, That this Association, in the prosecution of its work, aims to promulgate the principles of Him who "came to preach deliverance to the captives," to "open the prison doors to them that are bound," to relieve the oppressed, to enlighten the ignorant, to abolish caste, and to elevate men to the enjoyment of equal rights; and that it feels bound to adopt and inculcate every righteous principle, which may in the providence of God be brought before the consideration of His people.

Resolved, That in the practice and propagation of Christianity, and in all the responsibilities, labors and duties of human life, the law of God is to be held paramount to all human compacts, constitutions and statutes, the law above all laws, the source and the essence of all binding law; hence no wicked and unjust enactment is to be held binding upon the conscience, and no man is at liberty to assist in its execution, or to relax efforts in the discharge of any of the duties God has enjoined, in consequence of any legislative prohibition of them.

Resolved, That no duties of Christianity are more sacred and binding than those of remembering them that are in bonds as bound with them, of hiding the outcasts, of not betraying him that wandereth, of being a cover to him from the face of the spoiler, and of exercising hospitality and extending aid to the fugitive from unrighteous oppression.

Resolved, That our warm sympathies, prayers and assistance, are due to those magnanimous men, who, in the exercise of their inalienable rights and the religion which it is our privilege to profess, practice and propagate, have hazarded their liberties, and are now incarcerated, for no crime but that of obeying God, and showing mercy to the poor.

Resolved, That we believe the Christianity of the nation is about to be tested in view of the late act of Congress for the recovery of Fugitive Slaves, which appears equally at variance with the principles of this Association, the Constitution of the country, and the law of God; and that while, as Christians, we do not feel called upon to use forcible resistance to the law, we do solemnly covenant with each other and our colored brethren, that we cannot obey it, nor any law that evidently contravenes the higher law of our Maker, whatever persecution or penalty we may be called to suffer.

THE FUGITIVE SLAVE LAW.

The principal features of the iniquitous law recently passed by Congress for the reclamation of Fugitive Slaves, are set forth by the N. Y. Tribune as follows:—

> The person having a power of attorney may pursue and reclaim the party charged to be a slave, either by procuring a warrant from a Judge or Commissioner of the United States Court, or by seizing and arresting him where the same can be done without process, and taking him before said udge or Commissioner, &c.
>
> Any person who shall obstruct the arrest, or shall rescue, or attempt to rescue, or shall aid or abet such alledged slave, directly or indirectly, to escape, or shall harbor or conceal such slave, shall for either of said offenses be subjected to a fine not exceeding $1,000, and imprisonment not exceeding six months, and in the event of escape shall forfeit, moreover, on a civil process, the sum of $1,000 as the value of said slave.
>
> In no trial or hearing under this act shall the testimony of such alledged fugitive be admitted in evidence.
>
> The Habeas Corpus is suspended, the law saying, "the certificates, &c., of the Commissioner, shall be conclusive of the right of the person in whose favor granted, to remove such fugitive to the State or Territory from which he escaped, and shall prevent all molestation of such person or persons by any process issued by any Court, Judge, Magistrate, or other person whomsoever."
>
> The U. S. Marshal, after arrest, and while in his possession, is bound for the safe custody of the slave in the sum of $1,000, to be charged, in the event of escape, to his bond. He is also responsible for his safe delivery, after the owner swears he apprehends an arrest, and the slave is given in his custody by the Commissioner to be returned to the place where he is claimed.
>
> The payment of the different expenses aud officers are provided for. The officer making the arrest is to have $5 and other reasonable expenses. The Commissioner before whom the slave is brought is to have a fee of $10 in the event of conviction, and $5 should he not deem the proof sufficient.

The first case in New York under this law was that of James Hamlet, the particulars of which we gave last week. Soon after the facts became known, a plan was set on foot to redeem the captive and restore him to his family. Eight hundred dollars sufficed to buy him, and he has already returned to New York a free man. The facility with which the law was applied in this case, has spread the utmost alarm among the colored people of the North, no one of whom can consider himself safe. Meetings have been held in various places, in which these people have declared their determination to arm themselves, and defend their liberty, and the liberty of their self-emancipated brethren, with their lives. At one of the meetings in New York, it was stated that the number of fugitives had greatly increased since the passage of the law; also, that the Mayor of the city had announced that none of his police would aid or abet in the capture of runaways. At a large meeting held in Boston, resolutions were passed advising fugitives to act cautiously, but to defend their freedom with deadly weapons if necessary. For the sake of showing how widely the effects of this law are felt, and how thoroughly the people are aroused, we place together a few paragraphs on the subject from our exchanges:—

A dispatch dated Pittsburg, Pa., Sept. 28, says: "The excitement increases among our colored population in relation to the fugitive slave law. Nearly all the waiters in the hotels have fled to Canada. Sunday thirty fled; and up to this time the number that has left will not fall short of three hundred. They went in large bodies, armed with pistols and bowie knives, determined to die, rather than be captured."

In the account of a Fugitive Slave Meeting in Boston, it is stated that "there are now between three and four hundred fugitive slaves residing in Boston. Some of them have resided there many years, have acquired property, and are respectable and useful people; yet they are liable to be apprehended and sold into slavery."

In Springfield, Mass., where there are said to be fifty fugitives residing, a report of slave-catchers caused the colored men to arm, and the Town Hall was thronged by thousands of excited people, "determined that not a slave shall be taken, law or no law."

At Worcester, Mass., where there are a great number of fugitivs, two supposed slave-hunters appeared simultaneously with the Whig Convention, and thus the Convention acted under full sympathy with the feelings of the people, the address disapproving the new law, and the speakers denouncing it without stint. Judge Barton, (a venerable citizen,) said that he held it in execration, and that no law that did away with those two great bulwarks of liberty, Trial by Jury and Habeas Corpus, could be sustained here; while the citizens generally express a determination not to permit any to be taken away.

A dispatch dated at Honesdale, Pa., Oct. 4, says: "A great excitement has been created in this community by the appearance of two men from the South, who are after a beautiful Creole, the wife of a Mr. Evans, and who, they say, is a runaway slave. If she is discovered, it will hardly be possible for them to take her, the feeling is so strong against them."

☞ In an account of the missionary operations of the Episcopal Church of the United States in China, as published in one of our exchanges, we find the following. We must be excused, if we doubt whether a church hampered by such restrictions is constituted after the divine pattern.

THE EXPECTED ORDINATION AT SHANGHAI.

A most unexpected and painful disappointment, as well to the candidate as to the Missionary Bishop, has occurred. In one of our former numbers, it was stated that the first convert to the Christian faith, under the ministry of Bishop Boone, has been for three years a candidate for Holy Orders. The Bishop proceeded with his private instructions and examinations, until at last, quite satisfied with the candidate, he appointed the ordination for last Whit-Sunday, and had made the necessary arrangements with the Rev. Mr. Syle, our own Missionary, and the Rev. Mr. McClatchie, of the Church Missionary Society. But upon an examination of the Canon of this Church on the subject, it was found that the Bishop could not proceed. The Canon required that the candidate shall exhibit testimonials "signed by not less than two of the Ordained Missionaries of this Church, who may be subject to the Bishop's charge." Now the Missionary Bishop, since the death of the lamented Spalding, has had but one Presbyter of this Church under his charge, viz., the Rev Mr. Syle; and though he could have procured for him the signatures of three Presbyters of the Church of England, in addition to that of Mr. Syle, yet this would not meet the terms of the Canon. And thus, at a moment when the Bishop is most tried by the failure of assistance from the Church at home, he is unable to avail himself of native helpers, however many God may raise up for him. There is, however, no help for him, until he can procure presbyters from home, or until the General Convention shall modify the Canon. We respectfully commend this matter to the attention of members of the General Convention.

LIBERAL BEQUEST.—Mr. Wm. Hay, who died on the 18th of July last, at Northville, Michigan, left the whole of his estate, amounting to between fifteen and twenty thousand dollars, to the Boards of the Presbyterian Church, to be distributed by the Presbytery of Michigan. It is stated that he had committed the whole of the Scriptures to memory.

RELIGIOUS REVIVAL.—The Madison (Ga.) Visitor states that a religious revival is at present proceeding in that community, which has resulted in the conversion of some seventy persons. About fifty have united with the churches, and the meetings are still in progress and continue deeply interesting.

QUESTIONS FOR ANTIQUARIES.—It may be in the power of some of our antiquarian readers to send us more particular information relative to Mr. White than is afforded by the following quotation from Cowdry and Palmer's work on the Sabbath, published in 1652. If so, it would be very welcome:—

"We borrow here the words and discourse of that pious, learned, and judicious divine, now deceased, Mr. John White, late of Dorchester, who fetches the reason of the old Sabbath from God, honoring that day by his resting thereon from all his works of creation, in this manner:—'That day which is honored by God above other days by his most eminent work of mercy to mankind, shall be the day of his holy rest to be consecrated to him for his worship; but the day in which God ended and perfected the creation of the world is the day honored and advanced above all other days by that wonderful work; therefore, that day shall be the day of your holy rest.'"

A WORLD'S CHRISTIAN CONFERENCE.—The proposal of Rev. Ridley Herschell to have a Conference of Christians of all nations, during the great exhibition of the industry of all nations, receives approval from many quarters. The Christian Times of Boston calls it a sublime proposal, and adds:—

"The proposed Conference has no connection whatever with the Evangelical Alliance. The object is merely to turn the Industrial Exhibition, which will of course bring together large numbers of Christians of various names, to good account, by making them acquainted with each other, by promoting their own spirituality, and concerting measures of a general character for a wider extension of the Redeemer's kingdom throughout the world."

AN EXAMPLE FOR POLITICIANS.—At a meeting of the citizens of Charleston, S. C., to adopt means for promoting the purity of elections, held on the 18th ult., a resolution embracing the following pledge was adopted:—

"The undersigned will vote for no candidate for any office of honor, profit, or trust, who shall, directly or indirectly, bargain, trade, or canvass for votes, by the gift of money, meat, or drink, or who shall contribute, or give countenance by any other means, to the corruption of the elective franchise."

DAY OF FASTING AND PRAYER.—An interesting Anti-Slavery Convention was held at Oswego, N. Y., last week. Among the resolutions adopted was the following:—

Resolved, That we recommend the last Saturday of this month, as a day of fasting and prayer, and that the friends of God and man, in every part of this Heaven-provoking nation, do come together on that day, in their respective territories, to pray to Almighty God that he would cause the speedy repeal of every slave law, and the speedy overthrow of that spurious and horrible religion which substitutes preaching, and praying, and ceremoniousness, for the duties and work of humanity, and which utters not one word of remonstrance at the election of oppressors, and the servants of oppressors, to places of civil power.

QUARTERLY MEETING AT FRIENDSHIP, N. Y.—A Quarterly Meeting with the Seventh-day Baptist Church in Friendship, Allegany Co., N. Y., convened on Sixth-day, Sept. 20, at 2 o'clock P. M., and closed on the evening of First-day, Sept. 22. Although not blessed with the labors of any visiting ministers belonging to churches within the bounds of the meeting, yet in the providence of God Eld. W. B. Gillett was journeying this way, and labored with us during the meeting, to the benefit, as we trust, of all who heard him. The meeting was well attended by the community, and was very interesting.

A MEMBER OF THE MEETING.

BISHOP HUGHES MADE ARCHBISHOP.—We understand, says the N. Y. Tribune, that by a brief of Pope Pius IX., dated the 19th of July, the See of New-York has been erected, at the request of the late Provincial Council of Baltimore, into an Archepisopal See, with the Sees of Boston, Hartford, Albany and Buffalo, as Suffragan Sees. By this the Right Rev. Bishop Hughes is of course elevated to the dignity of Archbishop. The brief is signed by cardinal Lambruschini, and is sealed with the seal of the fisherman, as it is called, a small seal representing St. Peter seated in a boat, in the act of drawing up a net, and having the inscription,

PIUS IX. PONTIFEX MAXIMUS.

AN ACCIDENT ON THE SABBATH.—An accident occurred in New York on Sabbath, Sept. 28, which resulted in the loss of two lives, and endangered many others. It seems that as the steamship Pacific was starting from her dock at the foot of Canal-Street, the wind and tide swung her against the pier, and the guard of one of her wheels caught in the frame-work of the pier-shed, pulling it down upon the heads of the hundreds who had assembled to see the vessel sail. Two persons were killed, and about a dozen wounded. It is a wonder that the number was not much larger.

IMPORTANT FROM AFRICA.—The following is an extract from a letter received by a commercial house in this city:—

SIERRA LEONE, Africa, Aug. 2, 1850.

The British brigantine-of-war Bonetta arrived yesterday from the leeward coast, and will leave for England direct this afternoon, with information that the King of Dahomy has ordered the missionaries and recaptured slaves at "Understown" to leave the country before the 1st of October. If they do not, he says that he will behead them all, commencing with the missionaries. Commander Forbes of the Bonetta, had an interview with the King, and the result was the immediate departure of the vessel for England.

General Intelligence.

European News.

By the steamer Cambria, from Liverpool, European news one week later has been received.

The chief feature of the British news has been the publication of decrees of the Cabinet Synod of Thurles, in reference to the Educational Colleges of Government in Ireland, which have been condemned *in toto*, greatly to the surprise of all well-wishers of that unfortunate country. The Liverpool Journal and Chronicle, which, being edited by Catholics, are supposed to represent popular feeling among that body, are loud in their disapproval of the course adopted by a section of the Irish Bishops, at the command, it is said, of the Pope.

At several public meetings, in different places, it has been proposed to bestow a suitable testimonial of public approbation upon the brewers and draymen of Barclay & Perkins' establishment for their treatment of Haynau. As an offset, the Times states that preparations are making at Vienna to greet the General on his return with what the journal styles a splendid demonstration of loyal devotion. The garrison is to serenade him by torchlight, and the Emperor is to raise him to the rank of a Marshal of the Empire. It is also stated, on the authority of an Austrian journal, that the Austrian Minister at London has been instructed to demand the punishment of the men who assaulted the Butcher.

Advices from Hamburgh state that on the 12th the Holstein army made a forward movement with the intention of attacking the fortified bridge across the Schyle at Missunde. The Danes were driven from their unfortified positions at Reckendorff and other points into their intrenchments. They cannonaded the Holsteiners for about an hour, but without effect, when firing ceased, and they began to retire. Gen. Willisten took possession of Reckendorff and established his headquarters at that town in the afternoon, but was subsequently forced to retire owing to the near proximity of the Danish ships. The Holsteiners lost about 130, and the Danes about 170 men.

The Germans have been occupied with the sudden and precipitate flight of the Prince of Hesse Cassel. Disputes having occurred between the Prince and the Chamber as to his right to impose taxes without the consent of the latter, and the people having obtained the sanction of the legal tribunals to their resistance of the illegal taxes imposed by the Government, the Prince found the place too hot for him and fled.

In France, the only important political incident of the week has been the discovery of the Orleanist plot, the documents connected with which, while they do not implicate any person, afforded the Paris and London press food for very long editorials.

The London Press publish later news from India, received by telegraph via Trieste. The cholera had broken out in China, and the Governor of Macao had died of it.

The weather has been uninterruptedly fine throughout all parts of Great Britain for securing the latest remnants of the harvest.

A frightful railway accident occurred on the Eastern line on the 17th. Nine lives were lost.

A royal decree has lately been promulgated, creating two Homeopathic Chairs in the Faculty of Madrid, one clinical and the other theoretical.

On the 5th of April, a band of 35 highwaymen were tried by the Council of War, sitting at Bologna. 26 were sentenced to death, and nine to hard labor. 10 of the former, being under 21 years of age, had their sentence commuted into hard labor, and the 16 others were shot.

Two Weeks Later from California.

The steamer Cherokee, with $1,000,000 in gold dust and two weeks later news from California, arrived at New York on Sabbath morning last.

The disturbances at Sacramento City seem to have almost wholly ceased soon after the first outbreak. The Squatters fled in a short time. Some of the ring-leaders were arrested, and they are now awaiting their trial in prison. A few days after the fight in Sacramento, Sheriff McKinney was killed in attempting to arrest a man named Allen, one of the leaders of the Squatter party. Allen, though wounded in the affray, succeeded in making his escape, and is now in the vicinity of Placerville. Rumors prevail in Sacramento that a band of some 400 armed men are now in the vicinity of Weaversville, preparing to make a descent on Sacramento for the purpose of securing the prisoners. The authorities, although not attaching much credit to this story, have sent spies out in that direction, and have redoubled their precautions. Mayor Bigelow is likely to recover from the effects of his wounds.

The emigrants continue to arrive in large numbers, and for the most part in great destitution. Meetings have been held in all the principal towns for the purpose of affording relief, and trains have started with provisions to succor the wayfarers. The movement has been general throughout the country, and it is probable that the proceeds of the collection will be sufficient to relieve the distress in a great measure.

The excitement against the foreigners in the southern mines has subsided, and the assassinations have almost wholly ceased. A large number of Chilians and Mexicans have left the country in consequence of the law compelling them to take out licenses to mine. The mining operations are still prosecuted with industry and success. In the Mariposa mines steam machinery has been brought into requisition in crushing the quartz rock, and the result promises to reward those engaged in the enterprise. The Stockton and Aspinwall mines have been sufficiently tested to give strong assurance of success.

The news of the death of President Taylor reached San Francisco on the 24th of August. It was received with every demonstration of sorrow, and on the 30th appropriate public funeral ceremonies were performed.

Collision at Sea—22 Lives Lost.

At 2 o'clock on the morning of Oct. 4th, the steamship Southerner, plying between Charleston and New York, ran into the bark Isaac Mead, from New York, bound for Savannah, and injured her so that she sunk immediately, carrying down twenty-two souls. The log-book of the Southerner gives the following account of this terrible disaster:—

On Friday, at 2 A. M., lat. 38° 39′, sounded in 22 fathoms water; relieved the wheel. In 10 minutes after we made a sail on the larboard bow; put the helm hard a-port; stopped the engine and backed strong, when we came in contact; we backed clear and stopped the engine, when the vessel went down under our bow, which was in less than five minutes from the time of the collision. Hearing the cries of distress in the sea, through the exertions of the crew and passengers, we were able to man three of Francis' life-boats, and saved seven of the crew and two passengers, out of thirty-three in all. She proved to be the bark Isaac Mead from New York for Savannah, with a valuable cargo. She was steering SSW, we NNE; the wind to the North blowing strong, with a sharp sea; they unfortunately put their helm to starboard to cross us as they saw us first, and took us for a vessel standing in shore. We remained until every vestige of her disappeared, and nothing was heard but the moaning of the sea.

Land Warrants.—The price of Land Warrants was very fluctuating last week, in consequence of the uncertainity whether the Bounty Land Bill would be carried into effect, and whether, if it should go into effect, warrants under it would be assignable. A Circular from the Department of the Interior sets the matter at rest, showing that the law will go into immediate effect, and that the warrants under it will not be assignable. Since the publication of the document, there has been considerable demand for Mexican Land Warrants, and holders are firm. The quotations are $120 to $140, with some sales as high as $130. Not many could be picked up at that price.

New York State Nominations.—The three leading political parties of the State of New York have made their nominations for the approaching election, and we give their tickets below.

Liberty Party.—W. L. Chaplin, Governor; Joseph Plumb, Lieut. Governor; John C. Herrington, Canal Commissioner; David Plumb, State Prison Inspector.

Whig Party.—Washington Hunt, Governor; George J. Cornell, Lieut. Governor; Ebenezer Blakely, Canal Commissioner; Wessel S. Smith, Clerk Court of Appeals; Abner Baker, State Prison Inspectors.

Democratic Party.—Horatio Seymour, Governor; Sanford E. Church, Lieut. Governor; John C. Mather, Canal Commissioner; Chas. S. Benton, Clerk Court of Appeals; Wm. P. Angel, State Prison Inspector.

Forgery Detected.—We learn from the Syracuse Journal, that an adroit attempt was made one day last week to defraud the Syracuse Bank, by forged drafts. A letter was received by the Cashier, purporting to be written and signed by Hon. William H. Seward. The letter covered a draft, signed by a Mr. Harrison, for $3,700, endorsed by Gov. S. The Cashier was requested to send $200 in bills through the mail to Mathew Hope of Rochester, inclosing in the same letter a draft for $1,250, payable to the order of Frederick Crane, and another draft for the same amount payable to the order of W. J. Harper, of Buffalo. The balance of $1,000 was to be placed to the credit of Mr. S. at Syracuse. Mr. Harrison's draft was accordingly discounted, and the money and two drafts for $1,250 were forwarded to Rochester, but the rogues were doubtless frightened, as they were not taken from the office. The Cashier's suspicions were first excited on learning that a similar attempt had been made to defraud the New-Jersey Bank.

Steamboat Theft.—All the silver ware on the steamer Niagara was taken from the boat on Tuesday at Albany, previous to her departure for New-York. The discovery was not made by the steward until some dozen miles down the river, when, upon preparing the supper table, no spoons were to be found. While the boat was passing down in front of Albany, one of the colored men was supposed to have fallen overboard, and swam ashore, but after the loss of the silver ware was discovered, it seemed apparent that he purposely jumped overboard, as he was immediately suspected of being the thief. His house was visited, but he could not be found.

Proceedings of the Mayor of Pittsburg.—A letter from Pittsburg, Pa., dated Oct. 3, says:—It is thought our Mayor has become insane. On Tuesday night he ordered the arrest of a portion of the city Councilors, and that they be sent to jail. They were immediately discharged by the Judges on writ of Habeas Corpus. The next day, Mr. Barker threatened to hang Judges, Councilors and Editors, and again committed them to jail. They were of course again discharged on a writ of Habeas Corpus. Last night the councilors met and took the regulation of the City Night Watch from the Mayor's hands. Mr Barker threatens to imprison them all, and all the Judges.

The Concordia of Turin states, on the faith of a traveler from Verona, that at a late manœuvre executed by the troops of the camp near that city the Croats, whether from mistake or otherwise, fired with ball upon the officers of their staff, and killed a captain of engineers. The Opinione also mentions the fact.

Chester Butler, the Whig representative XIth Congressional District of Pensylvania, died of typhus fever at the American Hotel, Philadelphia, on his way home from Washington.

In Philadelphia, one day last week, a young lady was killed by taking *morphine* instead of *quinine*, through the mistake of a drug clerk.

There was a fire at Carbondale, Pa., on the night of Sept. 28, which destroyed property estimated to have been worth $90,000.

The Bounty Land Bill.

Department of the Interior, October 3, 1850.

The Congress of the United States, at its last session, having in a spirit of justice and liberality passed an act "granting bounty land to certain officers and soldiers who have been engaged in the military service of the United States," the President has esteemed it no less a privilege than a duty to adopt all the means in his power to give prompt and efficient operation to this beneficent measure.

I deem it proper, therefore, to announce to those entitled to the benefits of the law, that with his sanction I have caused all the necessary forms and instructions to guide claimants in applying for and obtaining their rights to be prepared, and they are now in the hands of the printer. At the earliest practicable moment copies of these papers will be forwarded to each Member of Congress, and to the Clerk of the Court of every County in the United States.

It will be his purpose to administer the law in such a manner as to make it what Congress designed it to be, a bounty to the *soldier*, and not to agents and speculators.

The forms and the modes of proof have therefore been made as simple as possible, and every facility will be afforded to applicants to establish their just demands. Clerks are now engaged in preparing from the rolls on file certificates of service, in order that those who have not received discharges, or have accidentally lost them, may not be disappointed in obtaining their just reward.

The policy of this law in all its provisions is to discourage speculation in the claims of soldiers. The act provides "that all sales, mortgages, letters of attorney, or other instruments of writing going to affect the title or claim of any warrant hereinbefore provided for, made or executed prior to the issue, shall be null and void to all intents and purposes whatsoever, nor shall such certificate or warrant, or the land obtained thereby, be in any wise affected by, or charged with, or subject to the payment of any debt or claim incurred by such officer or soldier prior to the issuing of the patent."

In his judgment the *issue* contemplated in the body of the above recited clause of the law is the *issue of the patent*. Consequently all sales, transfers, assignments, and incumbrances of soldiers' land claims, are void, and will be disregarded by the Government. Speculators are therefore admonished that they can acquire no rights by purchase which will be recognized by this Department.

I feel it to be my duty to warn the frank and confiding soldier against the acts and devices of agents, who will seek to exaggerate the difficulties of obtaining the land in order to enhance their own charges. The evidence of service exists among the archives of the country. In nine instances out of ten, the only proof required will be to identify the applicant, or of marriage and widowhood, or heirship. These are facts readily proven, and therefore the difficulties will, in most cases, be merely nominal. And, to remove even these slight obstacles, and to give more full and complete effect to the munificence of the Government. I beg leave, respectfully, to recommend to the proper authorities of each county and township to employ a suitable agent, at the expense of the county, to supervise the preparation of the applications and proofs of claimants. The ignorant and unwary would thus be protected from imposition, the poor soldiers from burdens they are unable to bear, and the Government from many embarrassments which may result from the awkwardness of incompetent agents.

In conclusion, I desire to say, that great care will be used to guard against undue preferences of one class of applicants over others. With this view, at the proper time, a sufficient number of clerks will be employed to issue the certificates without the least possible delay, so that all may have an equal chance of making advantageous locations.

ALEX. H. H. STUART,
Secretary of the Interior.

SUMMARY.

In the Common Council of Brooklyn, last week, a communication was presented from Thomas P. Teale, Esq., calling attention to the dilapidated and neglected condition of the Tomb of the Martyrs, in Hudson avenue, together with a resolution that it be removed to Greenwood Cemetery. This Tomb was constructed in 1808, and in it 11,500 of the martyrs of the Revolution, who died in dungeons and prison ships at the Wallabout, were interred.

The papers say that the schooner Neptune, which left Oswego on Saturday, [Sabbath] the 28ult., is supposed to have foundered near Port Ontario. Her boat and a portion of her deck load came ashore at that place. There remains no reasonable doubt but the Capt. and crew, six in number, of this vessel were all drowned.

The Cambria's news was received at New Orleans by the O'Reilly and House lines at *half-past seven, P. M.* on Thursday, having left New York at *eight P. M.*!—the difference of time between the two cities being about one hour. The actual time occupied in transmission was thirty minutes.

A dispatch dated Syracuse, Oct. 3, says:—The mail train from the west and the night express train from the east came in collision last night at Seneca Falls, killing one man and seriously injuring several others. Four passenger cars and two emigrant cars smashed all to pieces.

A telegraphic dispatch dated at Detroit Mich., Oct. 5, says that on the 3d, at 12 o'clock, a party took tea at the Kalamazoo Exchange, and yesterday, during the day, eight of them died. They are supposed to have been poisoned, although others at the same table were not affected.

In Philadelphia, a riot between the whites and blacks recently took place and terminated in a white man named Sipple being stabbed and horribly mutilated by the blacks. He died while being conveyed to the station house. The watchman accompanying him was fired upon.

Over $400,000 have been subscribed towards the endowment of Madison University; and its friends confidently expect to reach the amount required ($60.000) before the first of Jan. next.

The Bank Commissioners have put an injunction upon the Pawtucket Bank Mass. for alleged illegality in their proceedings.

A telegraphic dispatch dated at St. Louis, Sept. 25, seys:—A terrible accident occured on board the steamer Kate Kearney, by which a number of lives were lost. She was bound from this place on her upward trip for Keokuk, when one of her flues collapsed. Four persons were instantly killed, beside nine who were severely scalded, and some of whom it is thought cannot survive. The cabin passengers escaped unhurt.

A telegraphic dispatch dated at Manchester, Vt., Oct. 4, says: The Battenkill Bank at this place was broken into last night and robbed of about $5,600. About $2,800 of it was in specie, $2,000 was gold. The balance was in New-England and New-York bills. A reward of $500 has been offered for the recovery of the money, or a proportionate reward for any part of it.

The Prairie du Chien Patriot states that specimens of the iron ore known to exist in vast quantities on *Black River*, have been assayed, and found to yield a large per cent.; and that a company are about to erect iron works to smelt it, if a further test of a larger quantity proves satesfactory. This same paper also states that rock salt abounds in the Sioux country—some 200 or 300 miles up the St. Peters rivers.

The Boston Journal of Monday acknowledges the reception of a New-York paper ten hours in advance of the mail. It was brought from New-York to Providence by the sloop Frederick Brown, Capt. Gardner, which made the passage in *seventeen hours*; leaving on Sunday, when there is no steamboat or Railroad accommodation between the two cities, it anticipated the mail by several hours.

Wednesday, Oct, 2, at 11 o'clock, Henry Leander Foote and James McCaffrey were executed in the Jail Yard, New-Haven—the first for the murder of a young girl named Emile Cooper, and the second for the murder of Mrs Ann Smith on East Rock, near New-Haven. Mrs. Smith's husband was also killed at the same time and it is supposed by the same hand.

A traveler, recently arrived at St. Louis from Santa Fe, says that all the creeks between the States and Campbell Grove were dry, which was causing suffering for want of water, both among men and animals. A great many animals were lost by a strange disease called the *murrain*. The cattle generally died in an hour or two after being attacked. It was supposed to originate from drinking unwholesome water.

We are requested to state, says the National Intelligencer, that application for Bounty Land, under the recent act of Congress, or any other act, as well as all inquiries relative to such claims, or to persons supposed to be entitled to land, should be addressed to the Secretary of the Interior, or the Commissionar of Pensions, and not to the Secretary of War.

The Chicago Tribune of the 27th, announces the arrival of Rev. Mr. Unonius, of St. Ausgarious Church in that city, from New-York, having in his posession Jenny Lind's donation of $1,000, presented him for the use of his church, which is composed chiefly of Swedes and Norwegians.

The Cranberry Crop in Minnesota is likely to prove a failure; the cranberries being rotted by the high water at Rice Lake, and at the other cranberry localities in that region. The potato crop is very fine. They are selling at fifty cents per bushel.

Governor Quitman of Mississippi has issued a proclamation calling a session of the Legislature, on the 23d of November. He gives as his chief reasons, the admission of California into the Union as a State, and the passage of the bill for the Abolition of the Slave Trade in the District of Columbia.

On the night of Sept. 30, the mail coming East was robbed, when five miles out from Uniontown, Penn. Nearly all the trunks were rifled, and money supposed to the amount ef $10,000 was carried off.

A French woman, name unknown, a resident of New-Orleans, was killed instantly in the following manner. She was walking the plank from the levee to the steamer Richard Henry Lee, when she fell, the end of her umbrella held in her hand at the time penetrating the eye, entering the brain, and death ensued in a few minutes.

The New Jersey Central Reilroad Co., have placed workmen on the extension of their road from White House to Easton, in consequence of which property is said to have advanced in some points from 15 to 20 per cent. already.

The Boston Times understands that Jack Wade, now in confinement in Dedham jail, acknowledges that he was one of the parties who robbed the Dorchester and Milton Bank of about $32,000, and has given up $9,000 or $10,000 of the stolen money. A part of it he had buried at South Boston, and under his direction the place was found and the money recovered.

The Rev. Mr. Strain, Catholic priest of Cabotville, Mass., has been holden to bail in $800 for perjury in swearing that a man named Swift, whom he had married, was not quite married. His property, amounting to $6,000, has, furthermore, been attached at the suit of Swift for malicious prosecution.

The Steamer Financier, while ascending the Mississippi, on the 2d inst. when opposite Buffalo, burst her connection pipe, instantly killing the mate and captain's son, who were asleep at the time of the accident. Two passengers and several hands were severely scalded.

The total number of visitors at Cape May, during last summer, was seventeen thousand. Putting the expenses of each at twenty dollars averege, we have a sum total of *three hundred thousand dollars* in three months in that sandy, uninhabited (three months of the year) part of New-Jersey.

The Corn Crop in Northern Wisconsin proves to be very heavy. This will in part compensate for the partial failure of the Wheat Crop. Potatoes are rotting in some localities, but generally speaking the crop is a good one.

There is to be a series of Conventions held in Herkimer County, commencing on the 8th inst. the objects of which are to raise funds for Chaplin's liberation.

The first ticket to Jenny Lind's Concert in Providence, R. I., was sold to Col. Ross of the Providence and Worcester Express, for $650. The cash was paid on the spot.

From Mr. Biddle's recent report upon the public school system, we learn that it costs the county of Philadelphia six dollars and a half a year for each scholar in the school.

The present population of the City of Syracuse, according to the census just taken, is 21,335. The increase in five years said to be not less than 10,000.

The bark Edgar, for Liberia, cleared last week with more than 30 passengers, including the Slave Engineer, Daniel Williams of N. C., with ten children and grand children, recently liberated.

On Saturday afternoon a resident of Williamsburg, named Simon Copeman, in stepying from the dock to a small schooner, fell and had one of his legs broken.

Fredrika Bremer, is in Milwukee. Miss Beecher, with whom she became acquainted in Chicago, has strongly enlisted her sympathies for the success of her designs of education.

A judgment was lately rendered in a Massachusetts court against the Fitchburg Railroad Company for selling tickets after the seats were all occupied, and compelling a man to ride outside.

Mr. John Vanhoozer, of Jefferson County, Tennessee, died at his residence about the 1st August, aged *one hundred and twenty two years*.

The name of the Post Office at Lockport, Erie County, Pa., has been changed to Platea.

After about two years trial, the eclectic College of Cincinnati has abolished the Chair of Homeopathy in that institution.

The Lackawanna Journal thinks the loss by the late fire at Carbondale will amount to $80,000.

A table of the trips of the steamers Atlantic and Pacific, shows that their ten trips average 10 days and 12½ hours each trip.

Thanksgiving in South Carolina, Thursday, Oct. 24th.

New York Markets—October 7, 1850.

Ashes—Pearls 5 87; Pots 6 12.

Flour and Meal—Flour, 4 50 a 4 75 for State and Western, 5 00 for Genesee. Rye Flour 3 25. Jersey Meal 3 12.

Grain—Wheat, 1 03 for good Ohio, 1 10 for white Michigan, Genesee 1 50. Rye 71c. Barley 80c. Corn 63 a 65c. Oats 38 a 40c. for Jersey, 42 a 43c. for Northern.

Provisions—Pork, 8 44 for Prime, 11 00 for Mess. Beef, 4 50 a 5 25 and 7 25 a 9 50. Butter, Ohio 8 a 12c., State 10 a 16c.

MARRIED.

In Alfred, N. Y., Sept. 5th, by Eld. N. V. Hull, Mr. Joseph W. Smith to Miss Susan Fenner, all of Alfred.

In Alfred, N. Y., Sept. 28th, by Eld. N. V. Hull, Mr. Joseph C. Eaton, to Miss Hannah Coon, all of Alfred.

In Alfred, N. Y., 28th of Sept., by Daniel Potter, Esq., Mr. George B. Tanner, of Genesee, to Miss Harriet W. Clarke, of Friendship.

In Adams, Jefferson Co., N. Y., Sept. 24th, 1850, by Eld. Alexander Campbell, Mr. G. A. Campbell, of De-Ruyter, to Miss Sarah M. Saunders, of Adams.

DIED.

In Hopkinton, R. I., Sept. 21st, of dysentery, Simon L. Burdick, aged 45 years. He was an active member of the 3d Seventh-day Baptist Church of Hopkinton, and died in full hope of a blessed immortality.

In Hopkinton, R. I., Sept. 27th, of dysentery, Stephen C. Austin, aged 43 years. Though he had never made an open profession of religion, he left the comforting hope with his relatives and friends, that he obtained a pardon of his sins, and found peace in believing on the Lord Jesus Christ.

In Richmondtown, R. I., Sept. 28th, Matthew Potter, aged 82 years. The subject of this notice has been a consistent and devoted follower of Christ for nearly half a century. He first connected himself with the 1st Seventh-day Baptist Church in Hopkinton, and subsequently with the Church in Richmondtown, of which he was a member at the time of his death. May his good deeds and pious example be long remembered and imitated.

In Rockville, R. I., Sept. 25th, very suddenly, Mrs. Julia Amanda, wife Joshua Burton, aged 30 years. She was a member of the Seventh-day Baptist Church in Rockville, and left the hope that she died in the Lord.

At the residence of her son, Dea. Roswell Saunders, in Adams, N. Y., June 4th, 1850, Widow Mary Saunders, in the 77th year of her age. The deceased became a member of the Seventh-day Baptist Church in Hopkinton, R. I., in early life. From there she removed her membership to the Church in Berlin, N. Y., and lastly to Adams, and was one of the members of said Church at the time of its organization in 1822. Having thus lived to a good old age, and labored for the faith and hope of the blessed gospel, she was ready for the message of death, and departed this life in the blessed and joyful hope of a glorious immortality, leaving a good witness to surviving friends, that her labors and cares on this earth will be succeeded by a glorious and eternal reward.
A. C.

In Alfred, N. Y., Sept. 22d, Cary Burdick, in the 53d year of his age. Bro. Burdick made profession of religion in early life; and although for more than twenty-four years past he has been a paralytic, and has further suffered from broken limbs and various other sicknesses, he has never been known to manifest other than the most perfect resignation to his lot. He was a member of the 1st Seventh-day Baptist Church of Alfred, and died in full hope of eternal life.

In Alfred, Sept. 26th, Eld. Spencer Sweet, in the 67th year of his age.

In Alfred, Sept. 27th, Tacy Shaw, wife of John R. Shaw, aged 34 years. She was a true disciple of Jesus Christ, and died in the full assurance of the Christian's faith. Sister Shaw embraced the Savior in early life, and united with the 2d Seventh-day Baptist Church in Alfred, of which she remained a faithful member until her death. She has left a husband and six children, and a large circle of friends, to mourn their loss.

In Alfred, Sept. 27th, Laura, daughter of George and Susanna Odell, in the 17th year of her age. She died in the full hope of eternal life.

Near Carltown, Cumberland Co., N. J., Almeda D. Ayars, daughter of Deacon Zara Ayars, deceased, in the 17th year of her age. She was a consistent member of the Seventh-day Baptist Church at Marlboro, Salem Co., N. J.

In Almond, Sept. 2d, Ladurna Rose, aged 29 years, 3 months, 8 days. Sept. 6th, Alvina, his wife, aged 23 years, 4 months, 2 days. Sept. 4th, Silas L. Rose, aged 2 years and 8 days.

In Alfred, Sept. 11, John Allen, aged 22 years.

In West Edmeston, Oct. 4, of dysentery, Myron Holly, infant son of John S. and Orilla Coon, aged 1 year, 6 months, and 28 days.

LETTERS.

E. P. Larkin, E. Maxson, D. C. Green, D. E. Lewis, D. Potter, A. Campbell, N. V. Hull, E. B. Lewis, C. M. Lewis, I. D. Titsworth, G. Crandall, J. M. Saunders.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Benj. Burdick, W. Edmeston,	$2 00	to vol. 7	No. 52
Joshua Maxson, "	2 00	" 7	" 52
Ezra Coon, "	2 00	" 7	" 52
Daniel Coon. "	2 00	" 7	" 52
Benj. F. Burdick, Brookfield,	2 00	" 7	" 52
Chauncy Hibbard, "	2 00	" 7	" 52
Ruhama Lewis, "	2 00	" 7	" 52
J. M. Saunders, Hamilton,	2 00	" 7	" 52
Z. Scriven, Petersburg,	2 00	" 7	" 52
Thos. T. Burdick, Alfred Center,	2 00	" 7	" 52
Lorenzo D. Worden, "	1 00	" 7	" 43
H. S. Berry, Westerly, R. I.	2 00	" 7	" 52
Martin Dunn, New Market, N. J.	2 00	" 7	" 52
Datus E. Lewis, Berlin, Wis.	2 00	" 7	" 52
Jer. R. Davis, "	2 00	" 8	" 15
Enoch B. Lewis, Hampton, Ct.	2 00	" 7	" 52

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Sabbath Recorder:—

Pawcatuck Church, to make Nathan H. Lang worthy a life member,	$20 00
M. Hawley, Broadalbin,	1 00
E. C. Hawley, "	1 00
Alfred Stillman, New York,	3 00
S. S. Griswold, Mystic Bridge, Ct.	1 00
B. W. Millard, Alfred,	2 00
Friend in Virginia,	95
Collection in 2d Church of Alfred,	4 87
Collection at Anniversaries in Alfred,	46 53
North-Western Association,	16 45

T. B. STILLMAN, Treasurer.

South-Western Association.

THE next session of the Seventh-day Baptist South Western Association will be held with the Church at Jackson, Shelby Co, Ohio, commencing on the fifth day of the week before the second Sabbath in October, 1850. Eld. Azor Estee is to preach the Introductory Discourse. A full delegation is desirable. It is expected that the churches will bear in mind, that the question of dividing the Association has been referred to that meeting, and that they will be prepared to act in the matter.

WM. F. RANDOLPH, Secretary.

Watchmakers.

A YOUNG man who understands the business thoroughly, has a small capital, and observes the *Sabbath*, can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 35, Bridgeton, Cumberland Co. N. J. sep.19 4t.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

Passenger Train Down.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

The Illustrated Domestic Bible.

NOW PUBLISHING IN NUMBERS, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

Agents wanted to obtain subscribers in New York, Brooklyn, and other places To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, Comptroller's Office, Albany, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, Albany, August 15, 1850.

To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

Sheriff's Office, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment. Sept5—tde.

Miscellaneous.

THE PRISONER.

The following impassioned and nervous lines on the imprisonment of Wm. L. Chaplin for the alledged act of aiding slaves to obtain their freedom, were written by Rev. JOHN PIERPONT, to Geo. W. Clark, the vocalist, by whom they have been set to music:—

The prison's walls are gray with mold—
Damp stone its floor;
The prison cell is low and cold—
Bolted its door.

The lonely prisoner feels not now
A breath of air
Upon his broad and lofty brow
Stir his thin hair.

Why has that friend of Man and God
Met such a doom?
Why, while he lives, is he thus trod
Into a tomb?

Because he was a MAN, and felt
As man should feel!
Because God said his heart should melt
At woe's appeal.

Because, when a poor brother cried,
He felt the pain;
And, when he saw him bound, he tried
To break his chain.

And *therefore* chains are put on him!
And he must bear
The weight on every stiffening limb,
And the foul air,

That only newts and toads should breathe,
Must be his breath,
Till he shall find relief beneath
Thy shade, O Death!

Men of the North! must Chaplin lie
And suffer thus
While we're abroad, and God's blue sky
Bends over us?

Shame on the South, that he is there
Buried in Prison!
Ere long the North that shame will share,
Or he'll have risen.

God of the Freeman and the Slave!
If we forget
That prisoner in his living grave,
Nor pay the debt,

Due to that "brother" of Thy Son,
How shall we stand!
With his great flock, gathered in one,
At his right hand!

The Interior of Africa.

Of the interior of Africa but little is yet known—yet enough is known to show the elements of vast prosperity, and to prove that under the kindly influence of Christian civilization a large portion of Africa may ultimately become one of the most favored regions of the globe.

The explorations of the brave and enthusiastic Mungo Park, commenced in 1795—6. He descended into the heart of Africa from the northward, and discovered the river Niger, which had previously been known to Europeans only by rumor and tradition. His triumph was gained through perils and sufferings. He was previously taken prisoner by the Moors. Dismissed from his confinement almost in a condition of nudity, he felt overjoyed that he was once more at liberty to continue his search. He discovered the river at about 2000 miles from its mouth, and found, to his surprise, that its course was westerly, and not easterly, as had been by many conjectured, and that it emptied into the Atlantic, in the Gulf of Benin, on the west coast of Africa. "I ran along the shore of the river," says he; "I drank of the water, and returned fervent thanks to the sovereign Master of the universe."

In 1805, Mungo Park, together with forty-five companions, made a second partial exploration of the Niger. Forty-one of these men fell victims to the climate. Park and his four fellow survivors were attacked by a band of the natives, armed with bows and arrows, and after an ineffectual struggle, they were drowned in the river, into which they had plunged in order to escape from the foe.

Since the days of Mungo Park, but little information, with the exception of what relates to the Niger and its shores, has been procured concerning the interior of Africa. We will, however, lay before our readers a few facts taken from the account of an expedition sent to explore this almost impenetrable region, under the auspices of the British Government, in 1841. The expedition consisted of three vessels, severally commanded by Captains Trotter, William Allen, and M. Bird Allen, and its history has lately been published in England. On the 26th of March, 1841, they reached Abboh, about one hundred and eleven miles distant from the mouth of the river. The next morning, Obi Osai, the King of the country, went on board of Capt. Trotter's vessel, with so numerous a retinue that it was found necessary to dismiss some of them for the sake of convenience. Obi was arrayed in the uniform coat of an English sergeant, obtained from some former navigator, scarlet pantaloons, and a sugar-loaf shaped hat, placed somewhat jauntingly on one side of his head. When the questions and answers between him and the commissioners had become somewhat multiplied, Obi told them plainly, that "he did not like to talk too long." It must be observed that the negro King had in some measure the advantage in this conference over his visitors; for, in reply to their proposing that he should altogether renounce the practice of selling his brethren into slavery, Obi said, "Very well—I agree to this; but then, if you will not take slaves, you must take the other productions of Africa in exchange for the goods brought from England. We want your goods, and besides slaves we have little or nothing to buy them with." A treaty was made only to be broken.

On leaving Abboh, the aspect of the Niger changes; the banks become higher, the course of the river less winding, and its face is diversified with numerous islands. The scenery of the shores was soon found to be most picturesque—the effect of the light in that transparent atmosphere was almost magical—the air was laden with odors of trees, herbage and flowers, and the horizon skirted with waving mountains.

The expedition soon reached Iddoh, about ninety miles from Abboh. The King of this country was far more dignified than his brother Obi, and waited for the commissioners to call upon him, disclaiming to quit his palace in order to receive them. He was clothed in ample robes of native stuff, fantastically embroidered, beneath which was another of red velvet, scarlet pantaloons, and a conical hat, surmounted with feathers in the top. A conference was held with him, similar to the former one with Obi, and, as in that case, a display of the presents brought from England by the commissioners soon produced harmony and concord. The inhabitants of Abboh are Pagans—those of Iddoh are half Pagans and half Mohammedans. At the former place were seen many idols of wood and clay, and also amulets, to ward off harm, they being represented by their principal idol, who is supposed to inhabit the depths of the forest, and to be all powerful and wise. Their priests are also physicians, or medicine men. They pour out libations of palm-wine to their gods, and offer sacrifices both of animals and of men. The government of Abboh is singular. The King's son is heir apparant to the throne. But he does not become king unless, after his father's death, he is elected as King by a Council of Ancients or Chiefs. Each village of the kingdom of Abboh has its governor and judges. Abboh has a little navy of row-boats, each armed with a small cannon at the bow, by means of which a toll is exacted from those who pass the shores, and the inhabitants, who live in huts, number from seven to eight thousand.

The Mussulman City of Iddoh is altogether superior to Abboh in civilization. Its inhabitants, who are about ten thousand, live in round cottages, with conical roofs. The better residences consist of a number of such houses, surrounded with a wall. The exterior of these houses is painted white or blue. Near are plantations of maize, sugar cane, indigo trees, tobacco, and the like. Considerable industry was found to exist, in the manufacture of side-arms and otherwise. The heir apparent to the throne, agreeable to a common usage in Africa, is the eldest son of the king's sister. The king has a small army, but no navy. [Am. Artisan.

Taking the Census.

Alvin Richardson, one of the assistant marshals employed in the western part of the State, in taking the census, communicates to the Oswego Times the following amusing illustration of the facility with which a man may be misled by answers that are direct and true, but "nothing else."

"I must now tell you of a joke I had put on me in the good town of Palermo. I called in at a house early one morning—saw a young girl, whom I took to be ten or twelve years old. I told her my business, which she took very coolly. I asked her, 'Is your father a farmer?' She answered, 'He is.' 'Is he at home?' 'He is.' 'Is he in the house?' 'I suppose he is.' 'Will he give me the information?' 'I suppose he will.' I waited a while and then asked, 'Have you a mother?' 'I have.' 'Is she at home?' 'She is.' 'Will she be in soon?' 'Can't say.' 'Is she gone from home?' 'She is not.' Well, I saw there was but one room to the house, and had got tired of waiting; I spoke to the young girl saying, 'Where is your father?' The same answer—'He is at home.' 'Well, where is he?' Same answer—'He is at home.' 'Well, where is your mother?' 'Why, at home.' 'Where in the name of common sense is their home?' 'Why, just over on the other street.' Feeling rather chagrined, I asked, 'Who is the head of this family?' Answered promptly: 'My husband, sir.' 'Are you married?' 'Yes.' 'Have you any children?' 'Two.' 'How old are the children?' 'Two years.' 'How old is the other?' 'Two years.' 'How is that?' 'Very easy, sir; they are twins!' This solved the whole mystery; they were fine looking boys—she, the youngest looking mother I ever saw. It shows how easy a matter it is to be mistaken."

First of August in Jamaica.

The Jamaica correspondent of the Nonconformist writes under date of August 3d:

The twelfth anniversary of freedom has now passed away, and the freed man seems as disinclined as ever to forget what he calls his "birth-day." Around us the watch-night was universally observed, and all night long the air was full of the sounds of joy. The drum and the dance, with laughter, mirth, and song, kept some apparently joyful in their revels until break of day, with rum and coffee for their refreshments. And then, ere the sun was in the horizon, the pigs were telling aloud their griefs, whilst those they had ever esteemed their friends were preparing them for slaughter. But these were not the only sounds. On the night-wind, the well-known hymn came breathing along in sober cheerful tune; now from the ridge of hills behind, and now from the village in the glen before. All around it was a confused noise, not of the battle of the warrior, nor where garments were rolled in blood, but of joy—living, heart-felt joy; and in many instances blended with gratitude to Him who "relieved the oppressed," and "heard the sighing of the prisoner." I asked one on the following morning if he did not think there were many good masters in the times of slavery. "No, sir!" he said with haste and earnestness; "no massa like free! We had as good a massa as anybody, but he no massa like myself. Me is the best massa, sir!" It was of little use to remind him of hard times, or anything else, to damp his mind upon the subject. He was sure there was "nothing like free!"

A Forgery Detected.

One day recently, a telegraphic dispatch from Senator Dayton, notified the public of forged drafts purporting to be endorsed by him, of large amount, one of which had been negotiated, and another offered, at one of the New Jersey Banks. We have since heard, says the Newark Daily Advertiser of Sept. 27, further particulars. It appears that a person calling himself Simon D. Morfort, offered for discount at the Trenton Banking Co. a draft on Mr. Dayton for $2,700, which the Cashier said he would lay before the Board. The fellow said he had not time to wait, and requested that the draft, or the proceeds if discounted, be mailed to him in Newark—which was acceded to. The draft, it appears, was discounted, and Mr. Stryker, Cashier of the Bank, telegraphed Mr. Dayton at Washington of the fact, and received an immediate reply, that it was a forgery. Mr. Stryker had in the meantime mailed the letter as requested, containing a draft on the Mechanics' Bank of Newark for $200, and two of $1,250 each on the Manhattan Bank at New-York, but immediately sent a telegraphic dispatch to Mr. Day, Cashier of the Machanics' Bank, notifying him to stop the drafts if offered. At the same time, Mr. Wilbur, Postmaster of Newark, received two telegraphic dispatches from Mr. S. requesting Mr. W. if a letter addressed to Simon D. Morford had not been applied for, not to deliver it, but return it to Mr. S., as Morford was a forger. The letter *had* been applied for, at 11 o'clock, by a boy, who had an order for it written on a scrap of paper, in a disguised hand. The boy, on being told there was a letter, put down a sixpence, but, when the clerk came to the window, the boy, evidently frightened by something which he thought appeared as if he was suspected, was making off, and although hailed, did not return. By this fortunate circumstance, the design of the forger was frustrated. Mr. Wilbur returned letter with its contents to Mr. Stryker, who has acknowledged its receipt, but no trace has yet been found of the perpetrator of this bold swindling transaction.

Statistics of Russia.

The European Provinces of Russia cover an area of 99,489 square miles; Transcaucasia, 2,825; Siberia, 206,600; the Steppes of Kirgin, 300,000; the Islands, 1,100; American Colonies, 17,500—making a total of 359,524 square miles. Reden, the geographer, calculates that the number or inhabitants of these vast countries amounts to 60,600,000, among them 50,000,000 Sclavonians and 4,333,000 Poles. The census of 1763, according to Serozer and Storch, showed a population of but 20,000,000, that of 1782 showed an increase of 6,000,000, and the census of 1835 reached a figure of 55,000,000. In the European Provinces of Russia, the population averages 699 on a square mile. The most populated districts are those of the central Provinces, where one square mile contains about 2,000 inhabitants. The *minimum* of population exists in the Government of Archangel, where a square mile is inhabited by 16 people. Of Russian subjects there are 90,552,000 (88 per cent. of the population of Russia) belonging to the Greek religion, 6,744,145 are Roman Cotholics, 3,409,330 are Protestants, 1,604,767 Jews, and 567,320 Mahometans. The rest of the inhabitants belong to various sects, or they are considered as temporary residents and foreigners. 154 periodicals are published in Russia—viz: 108 in Russian, 29 in German, 8 in French, 1 in Italian, 5 in the Polish, and 3 in the Lettish language.

Slave Trade Abolished in the District.

The friends of emancipation will be interested to see the draft of the act to suppress the Slave Trade in the District of Columbia. It is as follows:—

"*Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled,* That from and after the first day of January, 1851, it shall not be lawful to bring into the District of Columbia any slave whatever, for the purpose of being sold, or for the purpose of being placed in depot, to be subsequently transferred to any other State or place to be sold as merchandize. And if any slave shall be brought into the said District by its owner, or by the authority and consent of its owner, contrary to the provisions of this said act, such slave shall thereupon become liberated and free.

"SEC. 2. *And be it further enacted,* That it shall and may be lawful for each of the Corporations of the cities of Washington and Georgetown, from time to time, and as often as may be necessary, to abate, break up, and abolish any depot or place of confinement of slaves brought into the said District, as merchandise contrary to the provisions of this act, by such appropriate means as may appear to either of the said corporations expedient and proper. And the same power is hereby vested in the levy court of Washington county, if any attempt shall be made within its jurisdictional limits, to establish a depot or place of confinement for slaves brought into the said District as merchandise for sale contrary to this act.

"Approved September 10, 1850."

Harvesting Buckwheat.

Buckwheat requires more care in harvesting, in order to prevent loss from the shaking off the seeds, than any other crop. Some writers recommend cutting it as soon as one-third of the seeds are turned brown; others say two-thirds. If we wait for all to ripen, the earliest and best portion of the grain should be cut; and as the straw is very succulent and juicy, the unripened grain will draw nourishment from the stalk, will fill out and ripen very well after it is cut. Some prefer to cut this grain when it is wet with dew. The most approved method of harvesting is to cradle the buckwheat, and then with a rake put it into bunches about the size of ordinary wheat sheaves, and set them up without binding. By raking or rolling it together with a rake, it is interwoven in such a manner that it will stand any desirable length of time, and when sufficiently dry it may be taken up with a fork and placed on a cart without the loss of a grain. It should be threshed out immediately. It is very easily threshed, when it is in good condition. It will often be necessary to let it remain in the bunches ten or twelve days before it becomes sufficiently dried and cured. It rarely suffers any injury from exposure to rains. [Maine Farmer.

NEW AND IMPORTANT DISCOVERY IN THE MANUFACTURE OF IRON.—The Pittsburgh Post has a letter giving an account of a discovery made by a young man by the name of Adams, the Assistant Manager of the Brady's Bend Iron Works, in Clarion Co., in the manufacture of railroad and merchant bars from Coke metal. By the old method the rails were made with charcoal pig; and would crack very much and break with one or two blows. By Adams' process iron can be made from *eight to ten dollars per tun* lower, and of a superior quality. The process is not mentioned, but the quality of the iron produced is spoken of. The writer of the letter was shown a rail that had been put to the severest test, by putting it while hot into cold water; after which they tried to break it with a sledge hammer, weighing 80 pounds. Forty blows were given by six men alternately, and they could not even *crack* it. The charcoal iron of the Company costs from $18 to $22 per tun; their "Coke metal" costs only from $9 to $11 per tun. The discovery has caused quite an excitement among the workmen, for they were under the impression that the works would have to suspend on account of the low price of iron.

MANUFACTURE OF FLOUR.—A gentleman named Bonnell has recently brought out an invention by which a barrel of superfine flour may be produced from three and a half bushels of wheat. Mr. Spaulding, of Lockport, states that by the use of this new process he has recently obtained a barrel of superfine flour from four bushels of pure Ohio wheat, weighing 60 pounds to the bushel. The Detroit Advertiser states, that it is an established fact, that there is a barrel of excellent superfine flour in 210 pounds of good dry wheat, weighing 60 pounds to the bushel—that is $3\frac{1}{2}$ bushels. The nature of this improved process of manufacture is not described.

Singular Suicide.

Mr. Robert Steele, of this county, says the Parkersburg (Virginia) Gazette, a few days since committed suicide under the following mysterious circumstances: Prior to the execution of Green, which took place in Jackson Co. about two months ago, he frequently expressed a desire to attend and witness the death. His parents first discouraged his design, and finally forbade his going; but, on the night before the hanging, he left home clandestinely, walked to Ripley, witnessed the solemn ceremony, and came back highly pleased with the affair. Since that time he has been heard to speak admiringly of death by hanging, deeming it the best mode that could be devised. It has been stated that he repeatedly indicated a determination to apply the method to himself—so great was his fascination. Be this as it may, suspicions of his father's family were not awakened; and, availing himself of the absence of the male members thereof, he last week took the plow line, repaired to the corn crib, and there hanged himself! His body was found some two hours after by the youngest children, long after life was extinct. He was a young man aged about 19 or 20 years, and of irreproachable character. No cause has been assigned for the commission of self-murder, other then a morbid preference for that mode of dying.

Groaning and Crying.

A French surgeon lately published a long dissertation on the beneficial influence of groaning and crying on the nervous system. He contends that groaning and crying are the two grand operations by which nature allays anguish; and says he has uniformly observed that those patients who give way to their natural feelings, more speedily recover from accidents and operations, than those who suppose it is unworthy a man to betray such symptoms of cowardice as either to groan or to cry. He is always pleased by the crying and violent roaring of a patient, during the time he is undergoing a severe surgical operation, because he is satisfied that the will thereby so soothe his nervous system as to prevent fever, and insure a favorable termination. He relates a case of a man who, by crying and bawling, reduced his pulse from one hundred and twenty to sixty, in the course of two hours. That some patients often have a great satisfaction in groaning, and that hysterical patients often experience great relief from crying, are facts which no person will deny. As to restless, hypochondriacal subjects, or those who are never happy but when they are under some course of medical or dietetic treatment, the French surgeon assures them that they cannot do better than groan all night, and cry all day.

Escape from Slavery.

A few days since, says the New Orleans Delta, a young man about 20 years of age, went to the Police Office of the Third Municipality, and stated that when he was about 12 years old he was kidnapped from this city by a free colored man named De-Lisle, and by him taken to Attakapas, where, until a short time ago, he was made to work among negroes as a slave. The young man said that his name was Adolph Archer; that his parents were residing in this city when he was taken away; that he had a brother named Henry, and that the person who kidnapped him now resides about twelve or thirteen miles from New Iberia in this State. He further says that during the time that he was on the plantation he was, in every respect, treated as a negro slave, and seduously shut out from all intercourse with white persons, until he embraced an opportunity to escape. The story of Adolph's wrongs having been to some extent made public in the Third Municipality, came to the ears of his brother Henry, who sought out the long-lost Adolph, and welcomed him to the endearments of a home. Henry is now employed in the office of the Swiss Consul, and is determined to seek out and bring to justice the black-hearted kidnapper of his brother.

Religion in College.

A correspondent of the Boston Watchman and Reflector makes the following statement:—

The new Baptist University at Lewisburg is in a very flourishing condition. The students are numerous, and during the collegiate year which closes next week, about twenty have been hopefully born again. How wonderfully has the history of American Colleges been marked by revivals! Dr. Carnahan, President of Princeton College, in a recent conversation, informed me that about forty students had been led to the Savior in the revival which commenced soon after the last Thursday in February. Of the eighty graduates at the last Commencement a majority were the professed disciples of Christ. Of the converts in the late revival, the greater portion were from the Senior Class, so that their influence will the sooner be felt on the destinies of their fellow-men. It is worthy of note, that every student must recite a lesson from the Bible, usually three chapters, each Sunday afternoon. At first the President conducted the exercise, until the increasing number of students made it necessary for each class to meet alone, making in reality four college Bible classes, embracing *all the students.* In addition to this, each student recites a lesson on Monday morning from the Greek Testament. A sermon is preached in the college chapel every Sunday morning, which all the students must attend; and there is another discourse during the week, at which the attendance is voluntary."

THE TABLES TURNED.—A tavern-keeper in Allegheny, Penn., had several young men arrested, and taken before the Mayor on Tuesday last. He had sold them liquor on the previous Sunday, and becoming intoxicated they broke several articles in his house. He estimated the loss which he had sustained at one dollar and a half, which they paid, upon which the Mayor fined him two dollars for selling liquor on Sunday, so that he did not make much by the operation.

SAGACITY OF A CAT.—A curious scene was witnessed the other day in a park at the outskirts of Montrose. A cat was observed attempting to defend herself against the assaults of a number of swallows. They kept flying round about, and occasionally darting at poor puss, while she was endeavoring to retaliate by striking with her claws. Their onsets becoming more numerous and determined, the cat laid quietly down as if she had been dead, and the swallows, deceived by her appearance, desisted from their warfare and mounted into the air. Puss no sooner perceived this than taking advantage of the opportunity, she bounded off to a place of refuge. Her assailants, having observed her movements, made after her, but she had got to a place of shelter before they could reach her. What could have been the cause of the quarrel, is a question for naturalists to decide.

AUTUMN PLOUGHING FOR CORN.—The inquiry is often made by young cultivators, "When should a field of corn be ploughed?" Our reading and observation favor the following method. Plough it in the autumn, and this will afford the stubble, grass, and whatever fertilizers may lie on the surface, an opportunity to decay and enrich the soil. Spread on the manure and cross-plough the ground in the spring so deep as to turn up fresh soil, and put a small additional quantity of manure in the hill, to give the corn a luxuriant and early growth. This mode of preparing the ground is recommended by the statements found in the annual reports of our Agricultural Societies on the corn crop.

COLD WATER *vs.* LIGHTNING.—Mr. Kitchen, of Babylon, Illinois, was struck by lightning, a few weeks since, and was left dead, to all external appearance, but his wife took a bucket of cold water and poured it on his breast, when he revived, and is now doing well. The lightning struck him on one side, taking the hair from his head as it went along, and burning his face severely. It forked off on reaching the external region of his stomach, a branch running down each leg, and tearing his pantaloons in its way. After this escape from destruction, let no one forget the efficiency of cold water.

Variety.

A writer in California estimates the number of slaves in that State at one thousand, but he says the master has no control over them, and if he attempts to take them by force, he is liable to punishment. He says that the law furnishes no protection to this description of property; and that, to engage in a lawsuit about them, with the abolitionists to counsel and advise them at every step, is the surest way of expending the full value of the slave. In most cases an owner has but one or two with him, and he cannot afford to take up his time in hopeless efforts to get possession of them.

Robert Stephenson, the great engineer, and the projector of the Britannic Tubular Bridge, it appears by the late English papers, has been offered knighthood, and has refused it. Nr. Farraday, one of the greatest of living chemists, has also declined a similar tender. Sir Robert Peel, it is already known, not only persisted in refusing a patent of nobility, but also in his will, instructed his sons to imitate in this respect his example. The time appears to be coming when English titles will go a-begging among those most worthy to wear them.

In the canton Basle in Switzerland there is a law which compels every newly married couple to plant six trees immediately after the ceremony, and two more on the birth of every child. They are planted on commons, frequently near the high road, and the greater part of them, being fruit trees, are at once both useful and ornamental. The number planted is said to amount to ten thousand annually.

The Number of periodicals published at present in Russia amounts to 154; 64 of which are published in Petersburg, 13 in Moscow, 5 in Odessa, 22 in Courland, and the adjoining provinces, and 50 in the remaining parts of the empire: 108 of these are published in the Russian language, 29 in German, 8 in French, 1 in Italian, 5 in Polish, and 3 in Latin.

Mr. Goodyear, the celebrated inventor of all sorts of "Yankee notions" connected with India rubber, is getting up a new notion, to get rid of the nuisance of dust in railroad cars. The plan is to force the dust out of the windows while the cars are in motion. The annoyance now is, that it forces its way in at every chink, crevice, and opening. A counter current is obtained by the new plan, which, it is said, will effectually prevent the evil complained of.

A correspondent of the Newark Advertiser, present at the sale of the Jenny Lind tickets, says: The excitement was truly epidemic, and many of the coolest minds found themselves unexpectedly screaming, at the top of their lungs, $15. One, a member of the press, with a pass to the first concert in his pocket, was so borne away by the genius of the time and place, that he, too, was bidding for what he did not want.

The ship Elizabeth Amine has been destroyed by fire at Cumsingmoon, in India. She was laden with cotton, saltpetre and opium. A cask of spirits first caught fire, and almost immediately afterwards 1,300 bags of saltpetre went off like a shell, blowing the side of the vessel, cotton bales, opium chests, and other articles, high in the air.

Locks have been superseded on the Monklane canal, Canada West, by an inclined plane. The boats are floated into a box which moves on rollers, the whole drawn upon an inclined plane by a stationary engine. The new plan was tried last week, and three boats drawn up in less than five minutes.

The following superscription is copied from a letter now in the Post-Office in this city: "Mr. James franke H White hall st to be forwarded to paul ruttle and him to William shanahan and from him to Bridget Heaneagen New York."

We learn from the Rahway Advocate that a company of Philadelphia capatalists are about erecting an extensive establishment for the manufacture of brick, and have leased a large tract of ground below Rahway Port, for the purpose.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days forthe winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, M. A., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future,"
BY E. PORTER BELDEN, M. A.
Prepared from Official Sources,

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The Sabbath Recorder.

THE SUNDAY IN ENGLAND.

The following extract from the correspondence of The Independent, shows that in England the "friends of the Sabbath," (as the advocates of a stricter observance of the Sunday persist in calling themselves,) are beginning to see the folly of attempting to enforce by law what cannot be sustained by either Scripture or public opinion. The reaction, which is now acknowledged and lamented, was foreseen by some, and might have been foreseen by all, except for their judicial blindness or obstinate rejection of light. How many times over must this Sunday farce be acted, before people will learn the lesson it plainly teaches. God commands the sanctification of the Seventh Day, and connects with obedience to that command the most glorious promises. Men insist upon the desecration of the Seventh Day and the sanctification of the First Day, and every effort which they make to legalize this arrangement, serves only to involve them still deeper, and make their inconsistency still more apparent. In such circumstances, even "the children of the world" would see the necessity of changing their policy; why do not the professed "children of the light?" "In vain do they worship Me, teaching for doctrines the commandments of men." "Every plant which my Heavenly Father hath not planted shall be rooted up."

ENGLAND, Sept 8, 1850.

A few months since, we were rejoicing in the moral and intellectual power displayed in the advocacy of the Sabbath and its holy rest. The workshop and the factory, the mine and the cottage, and even the union-workhouse, contributed toward a body of patriotic and Christian literature, in the form of Prize Essays on the advantages of the Christian Sabbath. Desponding men, who were inclined "to despair of their country," owing to its abounding wickedness, became hopeful, and hopeful men rejoiced in the strong manifestation of sound and healthful religious principle in our midst. The attempt of Mr. Hill and the Post-office authorities, to disturb the repose which, from the first, had existed in the London office on Sundays, elicited a strong and influential opinion from the friends of Sabbath observances, who were encouraged to take the aggressive, and to demand not only that the Post-office rest of London on Sundays should not be broken, but that the unbroken labors of the Post-office officials in the country should have an end, and the Sabbath shine a day of rest for the thousands employed seven days in the week throughout the year, in collecting and delivering letters from house to house. Success appeared to attend these efforts. The executive, responding to an address of the House of Commons, granted even more than was asked for; but, it is believed, in treachery, and bad faith. The dispatch of mails, as well as the collection of letters, was stopped. Thousands of letter-carriers, who once, twice, and in some cases thrice a day, traversed our towns and cities, found themselves for the first time in possession of a day of rest.

This point gained, there has been a recession, and not only so, but, as if the powers of darkness were stirred to unusual effort, a new, powerful, and most threatening assault upon the sanctity of the Sabbath, and the traditional and national decent observance of it, has been made and is now making. Last Sabbath, by the authority of the Executive, the toil of the letter-carriers, both in town and mail, was resumed, and thousands of laborious and ill-paid public servants compelled to unbroken labor. On the same Lord's day, the system of *Sunday excursion trains from London*, reached a hight not before attained. From the huge population of what might be called the nation of London, many thousands of persons were precipitated upon towns at a distance of thirty, forty, sixty, eighty, and a hundred miles. The advertisements of the different companies, announcing cheap excursion trains, would fill half a column. The south-western railway disgorged upon Southampton, a quiet and orderly town, between two and three thousand persons—a larger number, probably, than had been assembled in all its churches and chapels, the worshipers in which were jostled by the crowds of Londoners thronging their streets. On the western line, Windsor, Oxford, Bath, were subjected to similar irruptions. The London and Brighton company announce excursion trains "every Sunday," at little more than nominal fares; but these, though not a third of the usual charges, have poured profits of from two to seven hundred pounds on the single day into the coffers of the directors of these companies—immense numbers have been induced to become excursionists.

Some of the evil effects of these Sunday trains are already palpable, though it is not possible fully to estimate them yet. Shutting the excursionists altogether out of the estimate, and looking merely at the influence of the practice upon the towns visited, the purport is serious and alarming. The national character will, to a great extent, be modified if not transformed. The excursion train is announced and expected; hundreds, nay, thousands go to the station to see it arrive and pour forth its unwonted freight of strangers. The pleasant flow of the stream of worshipers proceeding to places of worship, is broken in upon; the streams of population are mixed, turbid, and whirling. To the young, society presents a new form—the Sabbath a new aspect. *A new and very different standard is erected.* Thus, human affections and the purest and tenderest feelings of our nature are, as it were, suborned in favor of this system. The millions of London are made up of units from the country; that great Babylon would fall and perish, but for the new blood ever poured into its sluggish and morbid system. London is to the towns, to the stationary villages which cover England, what the far west is to New-England. There is no room at home, in the stagnant village, in the town, where every field of occupation is over-crowded; London is the general resort. Forty, sixty, eighty miles ordinarily are a great gulf between the "West End" of London and the native village or town of the clerk, shopman, artizan, laborer and domestic servant. These New Englanders are in Ohio, without the leisure of an American winter, without many dollars to spare, and almost without a pause in the struggle of life.

This being the state of things, the railway directors proclaim, "Hence, home from this far west of London, hence to Boston and back on the Sunday for three and sixpence," and not fourteen or fifteen shillings as on other days. A penny-post letter precedes the visitors, and "home" is in a flurry of expectation; the Sunday is theirs and for them; the fatted calf is killed, and church, and even chapel, is neglected by those who would not otherwise neglect them; then, too, from thickly-strewn villages, *four or five of whose church towers and spires the traveler may see from almost any slight elevation*, from these come in to the terminus the humble market carts, to meet and take "home" the excursionist son, daughter, brother, nephew, from London; and, truly, an affecting sight is it to see these, in scores or in hundreds, taking the fragrant spoils of the village garden, or even half a dozen ears of wheat, back to London on the evening of the day.

But it has happened that the day has been wet and gloomy. The Londoner, the mere Londoner, and his wife, or his daughter, are thrown upon a strange town; there are no "tea gardens," as in suburban London, nor even eating-houses; the beer-shop, the public-house, must be his resort; and these places have been and are thronged. Toward evening, husbands, wives, daughters, bewildered and stupified by the fumes of tobacco and beer, stagger to the station, and midnight or early morning finds them absorbed in the mighty and festering mass of London.

It may be said, "Surely, public opinion, religious opinion will correct this." Not so; public opinion is not decidedly against it; and by this we are made to feel, what would not otherwise be willingly recognized or admitted, the power and ascendancy of evil.

* * *

THE FUGITIVE SLAVE LAW.

The Independent of Oct. 3d contains a long article by Rev. H. W. Beecher, in which he endeavors to show that the Fugitive Slave Law recently passed by Congress can never be executed at the North. Mr. Beecher's "text" was furnished by the remark of a daily paper, that "Northern men cannot rejoice in the surrender of slaves, abstractly considered; but they ought to rejoice that the spirit of the Constitution is, at length, complied with, and that we no longer stand in the attitude of covenant-breakers." We copy a few stirring paragraphs of his commentary upon this text:—

It was once, we fear justly, the reproach of the free blacks of the North, that they were lazy, vicious, and worthless. That reproach is fast passing away. In no other equal number of our citizens, in the North, has a greater, perhaps we may say so great, an improvement taken place within the last fifteen years. They are generally anxious that their children should have common school education; their churches are more numerous and in better condition; they are learning trades, and beginning to accumulate property, and to become freeholders. Fugitive slaves, usually the smartest, the most enterprising, else they had not dared to achieve their liberty, are no exception. They fall into work; they seek honest menial employments; they are our best waiters, and honorably fill many humble offices of usefulness in society. The number of these Fugitives is greater than is generally supposed. There are in New York city probably between fifteen hundred and two thousand fugitive slaves usefully employed; in Boston, scarcely less. In places like Albany, Worcester, Utica, Buffalo, from two to five hundred. It is now upon the eve of winter. The single man can flee to Canada. Women and children cannot go without money, without place, occupation, or provision, except with the most disastrous suffering. We ask the most sober, the most prudent and conservative men, Do you believe that these thousands of men can be overtaken in our midst, dispersed they know not whither, or seized and carried back to the South, the expenses paid by the government, and so by us in part; and no excitement arise which will convulse society to its foundations? *Can* such a Law be executed. * * *

Besides these practical aspects, there are reasons intrinsic to the bill, that will make it a loathing, and will, when it comes to be fully known, make it, we believe, the most odious Act with which flagitious legislation ever abused public confidence.

One would have thought that an end so atrocious as this legal slave trade—as much worse than African, as it is worse to steal a man conscious of worth and eager for liberty than it would be to steal a wild savage, ignorant of rights and dignities—should have been sought in the most gentle and unobtrusive ways. But no. It breaks in upon the community like a hyena. It prostrates the great barriers which civilization has erected about individual rights—the habeas corpus act, the right of trial by jury, and often practically the right to confront one's accusers. That nothing might be wanting to render an infamous thing consistently infamous throughout, the bill provides a bribe of five dollars to the commissioner for every man tried, and ten for every man convicted! Five dollars for acquittal and twice as much for conviction!

Here is a government agent, with the powers of a civil court, whose salary depends upon the number of cases he can bring before him, and doubles whenever he convicts the arraigned! Who would go before a court of his country, if he knew that the judge had a pecuniary interest in his conviction? And yet the rights and liberties of thousands and thousands of men are, under this bill, to be adjudicated, without trial by jury, without appeal, upon testimony unregulated, save by the judgment of the commissioner, who is made personally and pecuniarily interested in every conviction!

There is one deep lower yet. If a wretch, endeavoring to escape the fangs of this venomous reptile, this coil of serpents, be aided by a humane man, heavy fines and bonds await such beneficence!

Yet there are some reasons why we too rejoice in the execution of this Law.

We are glad, because every slave taken from our midst back to slavery is an appeal to humanity against oppression. It is bringing the abomination of slavery to our very door. We are not obliged now to stretch our eyes across the ocean to Africa to see men snatched up as they fly from burning villages or captured in war, and shipped for Christian markets. Slave-catching may now be pursued in New York, in Boston, in Pittsburgh, in Cincinnati. It requires but two lying witnesses to doom any black man. It required only three hours to convert a respectable, honest, industrious free laborer in our streets into a slave under the plantation lash. When these things are done in the South they get cool before they reach us; but now we are to have slave-hunting, slave-catching, and slave making on our own premises. Is it by such means that the public mind is to be quieted? Is this the way to avoid and allay excitement, of which certain presses have had such dread? Will there be no violence, no bloodshed, among those poor fugitives whose love of liberty is as strong as ours, and who, like us, would sooner die than go into slavery? Are the arguments to which we are to yield our anti-slavery doctrines, irons on honest men's wrists; families broken up—a Hamlet at one blow struck out of the catalogue of men, his wife and children left without even the privilege of saying farewell? Are these to be means of grace to all who have agitated the public in the matter of slavery?

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We 'rejoice' that men who have tasted of liberty, who have been made intelligent by it, if sent back to slavery, will not go as they came. They return missionaries, teachers of liberty and escape wherever they go. Put them in prison, put them in coffles, and send them in gangs southward; prisons, [illegible], and the biting lash, will never obliterate what they have learned. It is a wonderful Providence that the South should send their shrewdest slaves to the North, until they have become thoroughly trained to liberty, and then send for them to come back, and spread the infection from plantation to plantation!

We solemnly appeal to Christians of every name, to all sober and humane men unwrenched by party feelings, to all that love man, to behold and ponder this iniquity which is done among us! Shall an army of wretched victims, without a crime, unconvicted of wrong, pursuing honest occupations, be sent back to a loathed and detestible slavery? Here is no 'abstract' question. We ask you, shall men now free—shall members of the church—shall children from the school—shall even ministers of the Gospel—be seized, ironed, and in two hours be on the road to a servitude to them worse than death?

For our own selves, we do not hesitate to say, what every man who has a spark of manhood in him will say with us, that no force should bring *us* into such horrible bondage. Before we would yield ourselves, or go away to linger and long for death through burning years of injustice, we would die a thousand deaths. Every house should be our fortress, and when fortress and refuge failed us, then our pursuers should release our souls to the hands of God who gave them, before they should degrade them by a living slavery! Who shall deny these feelings and such refuge to a black man?

With such solemn convictions, no Law, impious, infidel to God and humanity, shall have respect or observance at our hands. We desire no collision with it. We shall not rashly dash upon it. We shall not attempt a rescue, nor interrupt the officers if they do not interrupt us. We prefer to labor peaceably for its early repeal, meanwhile saving from its merciless jaws as many victims as we can. But in those provisions which respect aid to fugitives, may God do so to us, yea and more also, if we do not spurn it as we would any other mandate of Satan. If in God's Providence fugitites ask bread or shelter, raiment or conveyance, at my hands, my own children shall lack bread before they; my own flesh shall sting with cold ere they shall lack raiment. I will both shelter them, conceal them, or speed their flight; and while under my shelter, or under my convoy, they shall be to me as my own flesh and blood; and whatsoever defense I would put forth for my own children, that shall these poor despised and persecuted creatures have in my house or upon the road. The man who shall betray a fellow-creature to bondage, who shall obey this law to the peril of his soul, and to the loss of his manhood, were he brother, son, or father, shall never pollute my hand with his grasp of hideous friendship, or cast his swarthy shadow across my threshold! For such service to those whose helplessness and poverty make them peculiarly God's children, I shall cheerfully take the pains and penalties of this Bill. Bonds and fines shall be honors; imprisonment and suffering will be passports to fame not long to linger! It is a joy and glory to believe that in these sentiments, substantially, the citizens of the North solemnly acquiesce.

From the Cincinnati Dispatch.

THE BLIND GIRL TO HER SISTER.

BY MISS FANNY MALONE RAYMOND.

I heard your footsteps light, dear Nell,
Come bounding up the lane;
How glad I am no words can tell,
To feel you're here again.

As you passed singing o'er the brook
The lark's loud trill rose high;
The thrush called from the hazel nook—
Each thought his mate was nigh.

You've brought in sunshine with you, dear,
An odor from the hills;
Your gentle voice, so soft and clear,
The room with music fills.

All tongues, Nell, of your brightness speak,
And praise your beauty's glow—
Likening your lovely lips and cheek
To roses in the snow.

They tell me you have soft blue eyes,
Dark brows and sunny hair;
Mere outward loveliness they prize—
I know your soul's more fair.

Who leads me forth at break of day
To taste the morning air?
Who, when the sun's warmth dies away,
Soothes all my darkling care?

Nelly, my morn and evening star,
I scarcely wish for sight;
Your kind and gentle teachings are
The music of my night.

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TRANSLATING THE BIBLE.

At the First Annual Meeting of the American Bible Union, recently held in New York, a very interesting address was delivered by Prof. Geo. W. Eaton, of Madison University, upon the resolution, "That the word of God should be translated into every language among men, in just such terms as shall most unmistakably convey the mind of the Spirit, as expressed in the original Hebrew and Greek." The N. Y. Tribune furnishes the following report of Mr. Eaton's remarks:—

After alluding to the importance of the resolution, and the vital principle it contained, which at first caused him to join the Union, he said that it should not require discussion or advocacy or enforcement in a Protestant assembly. All should recognize the will of God as found in the Scriptures of the Old and New Testaments. God, in his infinite mercy, has made to his benighted creatures a revelation of his mind respecting them; and this revelation is addressed to every individual man in particular. It contains a message specifically directed to every responsible individual of the human race; and it is of infinite importance to every soul that this message should reach him, and be considered by him, and received as the supreme law of God, to which he is to yield implicit obedience. This will call for the coöperation of the servants of God in every part of the world. They are commanded to send it forth and proclaim it to all parts of the world. It must not only be proclaimed by the voice of the Missionary to the Pagan, but the written word is to be submitted to the eye. Both these means of disseminating the word of God must be adopted by us in making known the will of God.

It is difficult to decide which is the more important, and we will not stop here for the purpose of determing that point. God has been pleased to order his revealed will to be recorded in written language. He selected holy men who were especially directed by his divine Spirit to register his revelations. These holy men became announcers of the divine words of the Scriptures, as given by inspiration from God. It was not long after God's will had been thus recorded that the languages in which it had been written ceased to be spoken among men, and became dead languages; and hence ceased to be susceptible of changes, so that God's truths are enshrined in unchangeable modes of expression—they are fixed lights in an immovable firmament. In consequence of these languages having ceased to exist and becoming dead languages, but very few among the sons of men could have access to the eternal fountain of life and salvation. You see, there, the necessity of multiplying translations of the original Scriptures. It would be impossible to teach these languages to the heathens of the earth, and thus put them in possession of the knowledge of God's revealed will. We must translate them into every language, as directed by the resolution. The work of translation, therefore, is a work of transcendant importance. But we must observe this difference between the translation and the inspired original—one is the impress of God's unerring Spirit, as recorded by the Apostles and holy men of the Old Testament, while the other is a human production, and must necessarily bear more or less the marks of human imperfection.

It is characteristic of human effort to arrive at perfection by degrees, by repeated trials. There may be a high degree of perfection attained by persevering efforts, and it may be so with regard to the translation of the Scriptures. There is no work to which human effort should be devoted with such perseverance. After continuing at considerable length in this strain, he exhorted the Society to persevere in its endeavors to circulate the Scriptures in every language. The province of this Society should not be misunderstood. It is thoroughly committed in this matter, and must perform the work in which it is engaged in the highest possible perfection. If the work be badly done, it will be repudiated, but if thoroughly and accurately accomplished you will receive the praise of man, and the praise of God is certainly awaiting you. God, you may depend upon it, will bless an association that takes for its motto the principle contained in the resolution. The God of the Bible will honor and sustain that principle, and the association that is faithful in the maintenance of it with regard to his revealed laws. We need not fear; our work is one of such responsibility that no expense should be spared in bringing to it the most eminent ability, and most indisputable proofs of sacred learning. The Society cannot do the work itself. It must secure men and means, by which it may be accomplished. The arguments that have been thrown out tending to discourage us from engaging in the work, have, I must say, met with no favor from me. Some have undertaken to prove that there was no necessity for this revision, because, forsooth, we are doing well enough under the version as it is. Had you proposed to make a version with especial reference to its adaptation to sectional peculiarities, you would not have my support. Let there, therefore, be a faithful version, which shall in all respects, as far as possible, reflect the meaning of the original, whatever may be the consequences to the Baptist denomination. I say, let the Spirit of God be placed before man, though it prove every man to be in a lie. I am a Baptist, the son of a Baptist, the grandson of a Baptist, and all my ancestors as far back as I can trace were Baptists, and still I am prepared to say, that if a faithful translation were to be the cause of dispersing the Baptist denomination to all quarters of the earth, let it be made.

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MISSIONARY INTELLIGENCE.

On the afternoon of Second-day, Oct. 7, an interesting meeting was held at the Missionary Rooms in New York, the exercises at which are described as follows in one of the daily papers:—

A letter was read, dated Bombay, June 25. A number of schools have been established there within a comparatively recent period, and are attended in large numbers. Wealthy individuals, particularly in the larger cities, are availing themselves of these schools to educate their daughters.

Mr. Marsh writes from Mosul, under date of June 24. The prospects of the mission are flattering. The numbers attending religious worship steadily increase.

Mr. Schneider, writing from Aintab, July 23, gives highly favorable reports respecting the results of missionary effort among the Armenians. Two years ago there were not more than 30 or 40 decided Protestants in Aintab. Now their number is estimated at 400. Beside these, about 25 males are desirous of being enrolled upon the list.

A letter was read from Mr. Van Lennep, at Constantinople. He recommends the organization of a church among the Greeks of Constantinople. He states that the native portion of the Protestant Armenian Church recently held a Conference at Constantinople for the purpose of reporting the state of the churches.

Rev. Dr. Adams read an extract of a letter recently received from the missionary at Madura, indicating the progress which the work of Christian evangelization has been making in the East. It was of an encour- [illegible] prevalent that Christianity is destined to uproot and overturn Hindooism. The Doctor also mentioned that he had received a letter describing the great degree of religious interest at this time pervading the Chinese in San Francisco. There is a universal desire to obtain the Bible and religious books.

Mr. Bliss, of Trebizond, announced his arrival at his station, in a letter dated August 17. He was amazed at the change which had taken place during his absence. There had been much oppostion, but the spirit of God's truth was pervading the masses more and more. Contempt and hatred were fast giving place to esteem and approbation, and the missionaries were cordially welcomed to the society of those by whom they were formerly discarded.

* * *

A PASTORAL MINISTRY.

"*I will give you pastors.*"—Jer. iii. 15.

The minister for the times is *a Pastor*. In other words, he "takes heed to the flock over which the Holy Ghost has made him an overseer." The preaching of the gospel is, indeed, the great means of converting and saving men; while yet the Scriptures plainly and strongly connect with this work—subsidiary to it—and, as it were, indispensable to its appropriate result—what is termed, in distinction from preaching, pastoral efforts and labors. Preaching saves men; but it must be genuine preaching—enlightened, suitable, well-adapted preaching,—if this great object shall be fully accomplished; and such preaching ordinarily exists only in unison with pastoral watchfulness and wisdom. Hence it is that the pastoral ministry is an essential department of the sacred office; and hence, too, when there is deficiency in this department, the labors of the pulpit, though otherwise able and acceptable, are of comparatively little effect. Happy for the church and the world, were this great truth engraven upon the heart of every gospel minister upon earth! The idea is still far too prevalent, that a minister's great duty, for the most part, goes out in public preaching. An error this, as insidious and plausible, as it is unscriptural and fatal; and is the more prevalent, as it tallies so well with the worldliness and sloth which, we must fear, tinge too much the character of some who wait at the altar.

Preaching! What is preaching to a congregation? Is it the mere repetition of the general principles of Christianity—such as we quote from books, and gather in the cloister? Is it the mere doling out of theology and ethics? Is it the dissertation of a student—the babbling of a recluse? God forbid! This amounts not to *preaching;* and he who has exercised himself thus, and wondered at his barrenness, must, henceforth, wonder no more. He fails to preach—fails well-nigh as disastrously as he who mounts the pulpit without thought or arrangement, and pours out a mere broken and ghastly mass of declamation and vociferation. Thou wilt not *preach* to that congregation without preparation; and an essential part of a perfect preparation must be thy deep and familiar acquaintance with the religious circumstances of the people before thee.

The pastoral department supplies some of the essential elements of the effective and successful sermon. It imparts to the public preaching an indispensable knowledge—breathes into it an indispensable spirit and warmth—inspires it with an indispensable style—and points out the indispensable application. Mark if such be not the Scripture view of this most important subject. The good minister, for example, is to give to each a portion in due season. But how can he do this, except either by miracle, or by ascertaining, through pastoral diligence, what the exact "portion" is? Again, what is this "watching for souls as they that must give account?" Is such momentous watching fulfilled in a mere sermon begotten and reared up in solitude, and with no more adaptation to those particular "souls" than to any others whom the minister is not appointed to watch, and for whose salvation he is not so specially accountable? Yet again; what is this "taking heed to the flock," which the apostle, in imagery so significant as well as beautiful, enjoins upon the ministers of Ephesus? Is all this poetry, a mere "song," or means he not, rather, that those elders were to exercise a constant, minute, and impartial care over their respective charges, correspondent to that of "a good shepherd?" Once more; what of the example of the apostle, who himself appears, for a time, to have acted the pastor at Ephesus? He teaches publicly, of course, "and from house to house;" and for three years ceases not to warn every one, night and day, with tears. How was this? Was all this effort in the shape of pulpit sermons? or was it not by public discourses and by personal addresses combined—the two modes reciprocally and mightily aiding each the other? Went not these two apostolic influences hand in hand, just as previously, when daily, in the temple and in every house, Peter and John ceased not to teach and preach Jesus Christ? This is a plain matter. What God hath joined together, let not man put asunder. We may not mend the ways and works of God, nor be wise above what he has written. The apostolic minister of old was a pastor. The minister for these times is equally a pastor. No other is suitable. No other will, in general, be of great use. The age requires not mere hirelings—not those who, while they preach on Sabbaths, are yet remiss and neglectful at other seasons. The times demand of a minister that he "care for souls"—that he be instant at all seasons—that he spare no pains, whether in the pulpit or out of it—warning every man, and teaching every man, that he may present every one perfect in Christ Jesus. [Adams.

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PREACHING IN THE OPEN AIR.

The Christians of London are commencing systematic operations for bringing the masses of people, who throng the streets and [illegible] tion, by means of street preachers. Preachers go forth into the midst of the throngs of people and engage in conversation, and it may be in discussion with infidels, and soon a congregation gathers around them, and before they are aware, these idlers in the streets are interested listeners to the unfolding of the unsearchable riches of Christ. For some weeks past this work has been done regularly every Sunday, by several laborers, and with very encouraging success. The Christian Instruction Society have taken up the work and made their appeal to the public for funds to extend it. We see not why something like this might not be done in our large cities. The thousands that throng our cities, exposed to the worst influences, and wholly separated from the means of grace, ought in some way to be reached. The gospel should be carried to those who will not come to hear it. We must learn the difficult lesson of going out into the highways and hedges and compelling them to come in. One of the street preachers in London says that the constant outcry of the people in the streets is, "The white choakers will not come to us." And yet he says, that these people show a great readiness to listen to the gospel when it is brought to them. There, infidel declaimers have somewhat prepared the way for gospel preachers. By haranguing the people in the streets of London, they have formed themselves to a habit of listening to open air speeches and debates, and so have opened a door for proclaiming the gospel. And now Divine Wisdom "standeth in the top of high places, by the way, in the places of the paths; she crieth at the gates, at the coming in at the doors, Unto you, O men, I call, and my voice is to the sons of men."

This is the way in which the missionaries in India get their hearers. And may not the modes of action which necessity has taught the Christian laborers among the heathen, be successfully applied to those who have hitherto preferred the habits of heathens in Christian lands? It is doubtless true, that it requires a peculiar tact in a speaker to arrest attention and gather hearers in the streets. And yet the faculty of preaching after this form, is as capable of cultivation as that of preaching in the pulpit. If something like this could be brought into broad and successful operation, it would supply an important chasm in our present instrumentalities, and enable us to approach a numerous class of people hitherto beyond our reach.

[Puritan Recorder.

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SUPERANNUATED MINISTERS.—We know one, says the St. Louis Presbyterian, upwards of seventy-five years of age, and very feeble from premature infirmities, occasioned by excessive toils of previous years, and a physical constitution always feeble and sickly, who has been compelled for several years past to subsist upon alms, and has no other means of support. He has also an aged wife, and several little grandchildren, who are obliged to share his poverty with him. We have known this aged Presbyterian minister, feeble as he is, actually to go about the streets of the town where he lives, soliciting charity—begging from people of the world a little bacon or meat, or flour or wood, or other necessaries, just to keep himself and family from starvation.

The Sabbath Recorder.

New York, October 17, 1850.

WHEN WAS THE SABBATH CHANGED?

A distinguished Baptist minister in Philadelphia writes us the following:—

"I would be much gratified to have you examine, if you have not done so, the evidences that the Sabbath was *changed* from the first to the seventh day, on the exodus of Israel from Eygpt, and changed *back* again by Christ.

2. The seventh day of God, *to Adam* was the *first* day of his existence.

3. The day being changed helped to keep Jews apart from the heathen.

4. When a *universal* Church was established by Christ, it was better to have our Sabbath the same as the heathen.

5. It is a fact, (which I found when traveling in India,) that the heathen keep the seventh day Sabbath on *our first day of the week.*

I myself have long been satisfied that this is the true state of the case."

Our reading upon the Sabbath question has been pretty extensive; but as for *evidences* that the Sabbath was changed on the exodus of Israel from Egypt, we confess that we have not seen them. Whatever has fallen under our notice, has amounted to nothing more than that "it was the *opinion* of many learned men that the Sabbath underwent a change at that time." But that not being a very reliable kind of evidence with us, we have always dismissed it with simply calling for the proof. The change that was contended for, however, was not from the first to the seventh day, as stated by our correspondent, but from the seventh day to the sixth. According to this notion, those who now keep the first day of the week are actually returned to the ancient patriarchal Sabbath. We suppose that this is what our correspondent means, and that when he says, "the Sabbath was changed from the first to the seventh day on the exodus of Israel," he uses the term "first" in the sense in which it appears to be explained in his second paragraph, namely, as denoting the first day of Adam's existence. He means, as we take it, that the Sabbath, which originally stood upon the first day of Adam's existence, was changed to the seventh day of his existence; which, counted in regular order, would bring us down to the sixth day of the second week of time. Are we right in our supposition?

According to this view, the sixth day of the creation week became the sanctified day of the fourth commandment. But are we so egregiously mistaken as to the import of that commandment? According to our understanding, it enjoins the observance of that particular day of the week upon which God is supposed to have put his blessing. It sets forth the fact, that there *was* some particular day, in distinction from every other, upon [illegible] inspired record tells us (Gen. 2 : 3,) that that day was the *seventh* or *last* day of the first week of time. Both the record, and the commandment, also set forth the *reason* why God "blessed" and "sanctified" *that* day rather than any other of the seven. It was because it was the day of His own rest. "He rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." There is no mistake here. The last day of the week was the day of Jehovah's rest; it therefore became a sanctified or holy day. Does this reason apply to the *sixth* day of the week—the seventh of Adam's existence?

Now, we want no better proof, that the Sabbath enjoined by the fourth commandment upon the Israelites was the true Paradisiacal Sabbath—the seventh day of the week—than the fact, that the particular thing which was enjoined upon them, was to remember and keep holy a day which had *long previously* been constituted holy. Not one which was made holy *from that time*, but one which God had *before* made holy by sanctifying it. And that there might be no mistake as to *when*, or *how long ago*, God put his blessing upon it, the commandment is very particular in referring to the act of God in blessing and sanctifying it at the close of creation. We say, we want no better proof. For if the fourth commandment enjoined the observance of a day *already* and *long previously* sanctified, and that day the day of God's own rest, it could not, and did not, enjoin the observance of the *sixth* day of the week, although that was the seventh of Adam's existence. Besides, if on the exodus of Israel the Sabbath was changed to the sixth day of the week, it must have been the intention of Jehovah, in the fourth commandment, to enjoin the observance of—*the sixth day of the week*; in which case, it is passing strange, that he should have used language which calls attention to the *seventh* day, with all the definiteness which it is in the power of terms to do; not only not announcing the holiness of the sixth day at all, but absolutely *covering up* all allusion to it by drawing attention to the holiness of another day!

That God constituted holy the *seventh* or *last* day of the creation week, is to our mind as clear as demonstration. Nothing in the whole range of historical facts is more certain. He did it, when he rested upon it. And if, at the expiration of twenty-five hundred years from that time, he commanded the Israelites to *remember* it, and *keep it holy*, it is a convincing proof that he intended them to do so. Yes, he intended them to keep holy *that* day, rather than the sixth, the fifth, the first, or any other. So the Israelites always understood it; so it was understood by their prophets and teachers; so, finally, it was understood by the Saviour himself.

Our brother does not say, that he views the Sabbath law as enjoining simply the observance of the seventh part of time, or the seventh day after any six of labor; yet his arguments agree with no other view. The doctrine of a *change* is not consistent with any other. But, aside from the fact that God's ancient people never understood this to be the meaning of the law, but always understood it to enjoin explicitly the last day of the week, the considerations which we have presented show, most conclusively, that this is a mistaken view. God's blessing was put—not upon the seventh part of time; not upon any day indefinitely which might, by the appointment of men, be the seventh after six of labor; but—upon the *last* day of the creation week, and upon no other. Thus the blessing was fixed and determined to a particular day.

We think that the impression very generally prevails—perhaps our worthy correspondent may not be free from it—that the import of the Sabbath law is something like this: That God sanctifies to every man his own act of resting on the day appropriated for the purpose, rendering the act a blessing to his soul, and that this is what is meant by the expression, "The Lord blessed the Sabbath day and hallowed it"—that though this is expressed in the past tense, and refers to something done as long ago as the creation, it merely means that God did, *so long ago*, determine that man's act of resting from labor every seventh day, and spending the time religiously, should be attended with a blessing to him—that the expression, "The seventh day is the Sabbath of the Lord thy God," means nothing more than that God *claims from us* one day in seven, to be spent as a Sabbath or season of rest and devotion. This, if we mistake not, is supposed to be the full meaning of the fourth commandment.

Those who, by a kind of *sliding rule*, make the law apply to any day which may, by conventional appointment or otherwise, be selected as a Sabbath, will readily endorse the foregoing. But we do not hesitate to say, that it is a construction wholly unauthorized. That the Most High makes a man's act of sabbatizing—provided he does it in spirit and in truth—a blessing to his soul, we most firmly believe; and we are willing to admit, that so much is *implied* in the expression, "The Lord blessed the Sabbath day and hallowed it." But that the divine blessing is there spoken of in reference to *man's own act*, rather than in reference to the *day*, we cannot admit. The language is express and unequivocal: "The Lord blessed the Sabbath DAY." And but for the blessing upon [illegible] institution of the Sabbath could have no existence. And till the institution is made to have an existence, man cannot be blessed in the observance of it. For that act, by which he secures to himself the blessing, is the *keeping of the Sabbath day holy.* But unless God has first made the day holy, how can man esteem it to be so?—the thing commanded being, that man should keep holy that which God has already made so.

Then as to the expression, "The seventh day is the Sabbath of the Lord thy God:" to suppose that it means, merely, that God *claims from us* one day in seven to be spent as a Sabbath, thus implying that it is something which we in our wickedness are disposed to withhold from him, but which we ought, according to the law, to give to him as his due, is, to say the least, a very superficial view. The plain and obvious meaning of it is, that "the seventh day, or last day of the week, is the Sabbath [Rest] which the Lord thy God *observed.*" And the commandment enjoins *man* to observe it, in its weekly return, by way of *commemorating* that Rest. The necessity of confining our observance to the *last* day of the week is hence apparent. For there would be no more appropriateness in commemorating Jehovah's rest on some other day, than in commemorating our national independence on some other day besides the *fourth* of July.

If we are correct in our views, the fourth commandment, thrown into the form of a paraphrase, would read something like this: "Remember the day of the Rest spoken of in Gen. 2 : 2, 3; and keep it holy. Six days shalt thou labor and do all thy work, but the seventh or last day of the week (Heb. *day the seventh*) is the Rest which Jehovah thy God observed after he had finished his work. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested, or kept Sabbath, on the seventh day (Heb. *day the seventh.*) Wherefore the Lord blessed the Rest-day *(day of the rest)* and hallowed it." Whether it is possible for language to designate the day commonly called Saturday with greater definiteness, let the reader judge.

Having shown that the Sabbath observed by the Israelites, after their exodus from Egypt, was the true Paradisiacal Sabbath, from the fact that this, and this only, was what God enjoined upon them, we might here rest the argument. For it cannot be supposed, without reflecting upon the character of Jehovah, that he would command his people to observe the day of his own rest, if his intention was to have them observe the seventh of Adam's existence instead. When he speaks, he means what he says; he does not command one thing and mean another. "All his commandments are sure, and are done in truth and uprightness." Ps. 11 : 8. The same consideration proves, that the true time had never been lost; or that, if it had, it was restored by the falling of the manna. For God could not, consistently with his perfections, command his people to keep the day of his own rest, if loss of the true time rendered obedience impossible.

Upon the third and fourth paragraphs (as we have numbered them) of our brother's communication, we have only to remark, that if the object of the heathen, upon their Sabbath, was to do homage to the Creator of "heaven and earth, the sea, and all that in them is," there was no necessity to keep the Jews apart from them. The reason of hedging in the Jews by themselves was, that they might not be contaminated with the abominations of the heathen. But if the object of the heathen was, as every body knows, to worship the Sun, their chief deity, the reason for the separation of God's people from them was as cogent after "a universal church was established" as it was before. Though the new dispensation threw open the door of the kingdom to the Gentiles, it offered no fellowship to any of their abominations. Christ is no more ready to meet the heathen on middle ground, and compromise with them, than Moses was. As for the Sabbath, it was expressly declared to be a token or "sign," that the God who "sanctified" or set apart the Israelites for his worship, was Jehovah, the self-existent God, the Creator of the ends of the earth, in opposition to any and all of the gods worshiped by the heathen. (See Exod. 31 : 13.) It is a "sign" of precisely the same thing to Christians. To the Israelites it was a "sign," that their God was not a dumb idol, "the work of men's hands," but the Maker of all things. It was a standing monument to remind them of the great fact, that their God was the One who, "in six days, made heaven and earth, the sea, and all that in them is." It serves the same purpose to all others who become separated to the worship of this God. But to the heathen, what was *their* Sabbath? A "sign" that the god, to whose service and abominations they were consecrated, was *Baal—Phœbus*—the *Sun.* Is it likely that Jehovah would give up the day which serves to attest his creative operations, and his wisdom, power, and goodness, as displayed thereby, for the sake of meeting those heathenish predilections which could claim no other origin but the defilements of idolatry? It may to some seem "better to have our Sabbath the same as the heathen," but has God pronounced it better?

As to the "fact" stated in the fifth paragraph, we presume it is correct. All we have to say about it is, that if the heathen call Sunday the seventh day of the week, making Monday the first day, it is what they [illegible] ditional proof, that they are without that light which Divine Revelation gives.

It will be observed, that we have not gone into an examination of what our brother calls "the evidences that the Sabbath was changed on the exodus of Israel;" and we may not, therefore, have met his wishes. But we have presented the law of the Sabbath in such a light as to show, that the doctrine of a change is utterly inadmissible, and all calculations pretending to show any such change must necessarily be false, inasmuch as they come into direct conflict with the word of truth and the known attributes of God. Having proved that the Paradisiacal Sabbath was given to the Israelites, we have disproved every contrary argument. We are not willing to have it inferred, however, that we are ignorant of the ground taken by those who assert a change of the Sabbath prior to the promulgation of the law. We have looked at their arguments, and are perfectly well convinced that they are made up of confident assertions and groundless assumptions. The works of Joseph Mede, Jennings' Jewish Antiquities, and Bedford's Scripture Chronology, contain the strength of all that has been written on this side of the question. Their position was very ably examined by J. A. Begg, in an article which appeared in the Sabbath Recorder of Dec. 9, 16, 23, and 30, 1847. To these papers we refer our readers. We would be glad to furnish them to our correspondent. Perhaps we may, some day, republish them in a condensed form.

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EDUCATIONAL EFFORTS OF THE BAPTISTS.—The Baptist Denomination have attempted, and seem likely to accomplish, great things for the cause of education. Within a year past, over $100,000 has been raised to endow Brown University; a proposition has been made, and is in a fair way of being carried out, to raise $60,000 for Madison University; and the new University at Rochester is tugging hard to raise $200,000 as an endowment. The subscriptions for the latter institution have already reached $130,000. It is proposed to raise $50,000 in this city and vicinity alone for the object. One church in Brooklyn has given nearly $8,000.

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MISSIONARY EFFORTS IN NEW YORK.—The mission recently established in the vicinity of "the Points," New York, appears to be in a flourishing condition. Religious meetings are regularly held and well attended; over five hundred persons have taken the temperance pledge; a temperance grocery has been opened, and also places for giving out work to the poor, and especially to those who manifest a desire to reform. The attempt to benefit the vagabond boys and girls who abound in the city, by getting up meetings with special reference to them, has also proved quite successful. The attendance at these meetings has been larger than was anticipated, and many have been induced to attend day or evening schools.

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GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 6.

The New Year—Mourning—&c.

SHANGHAI, Feb. 12, 1850.

To-day is the Chinese New Year. We have been looking forward to it as to a season of general festivity, when every face should gather smiles, and every heart beat freely. For this is the nation's Jubilee. All accounts are supposed to have been settled, all debts paid, and every man's reputation redeemed, so that neighbor may meet neighbor, and friend greet friend, with that bold cheerfulness which nothing but a feeling of perfect independence can inspire. Nor have the family claims been overlooked. The usual domestic preparations have all been made, the dwellings swept and garnished, the household gods (including the pictures of ancestors) made particularly conspicuous, their shrines decorated with vases of fruits, flowers, &c., among which the citron, called the hand of Budh (Veh-suh,) and the flowers of the narcissus, are the most conspicuous, in addition to the never-omitted incense rods, and their more showy accompaniments of red or green tapers, ready for lighting when occasion demands.

Cards were already written out, presents prepared, and the eve of the joyful time already welcomed, when lo! sudden as the trump of the arch-angel, is heard the funeral knell of all anticipated festivities. Let laughter be turned into mourning, and mirth into heaviness, for death has entered the Celestial Empire, has gone up to the royal palace, and the mother of the king is laid low. Now is there silence and dull vacuity in the streets that should have been full of merry sounds and all the picturesque beauty of this most picturesque time. For twenty successive days—(such is the Emperor's will)—the funeral pall must overspread the land. Nineteen were already past, before the echo from the knell of death could reach our distant ears; but its notes are sad and deep, and this twentieth and last has concentrated all the gloom of the past nineteen. To-morrow the common people are free. Not so the mandarins, and other officers of government. Their term of mourning lasts one hundred days. Eighty are yet to come, in which they must wear no fancy colors, engage in no amusements, must remove the ball and crimson silk from their caps, and remain for the whole time unshaven. To-morrow, then, the common people may keep the festival. But to-day all is silent as the house of death. Yesterday, how different, with all its busy preparations for this welcome morn! Even to watching "the old [illegible] usual. The midnight salutations were as long and loud as ever. The whizzing of sky-rockets, the explosion of crackers, the firing of guns, and the "smell of war," did not cease until the new year was fairly installed in the place of the old. But these are the only demonstrations of joy. The eye misses sadly those livelier exhibitions of men in gay clothing, passing to and fro; the rich in their elegant sedans, accompanied by servants in their best attire, carrying for them their pack of crimson cards, which, in default of footmen, occupy a conspicuous place at the back of the chair; or the more humble pedestrian, carrying his own red pack, one of which is left at every house he enters, or at every door where his friends reside, if he have not time or inclination to call. The "koong-she, koong-she, pa-nea," if heard at all, falls faintly on the ear, and the gesture of obeisance, the motion of half kneeling, and the affected effort to prevent it, have less of emphasis in them, if not less of cordiality, as if one general hue of sadness mantled the whole gloomy city. The depth of actual sorrow accompanying all this show, it is needless attempting to sound. The Royal Mother, who, by the way, is only step-mother to the Emperor, must be a very aged woman, Tauk-wang himself having been on the eve of dying with old age these many years. (He enters to-day upon the thirtieth year of his reign.) But the aged and the dead are *the* objects of reverence with the Chinese; and although in this, as too often in other cases, they are evidently only acting a part, still they have become so accustomed to it that it seems a second nature to them.

It must fall heavily upon the young and joyous children, this privation of their accustomed sports, at least if they miss them comparatively as much as ourselves; and nothing else do we miss so much as the presence and the music of the ever graceful kite, whose hey-day of popularity is coincident with the inaugural honors which usher in the glad new year. According to custom, they should be now hovering over the city, in all their varied forms and hues, from that of the flying angel, whose pinions, straight and square, appear as if clipped in their earthward flight, to the mammoth butterfly, whose delicate wings have wheels within, ever whirling to the motion of the breeze that buoys them up; the golden fish, the crimson scorpion, and ruddy crab, have also their wheels, but in the heart, which send forth a sound, varying from that of the Æolian harp to the loud humming of a top. More frequently, however, the chords are arranged somewhat after the manner of the harp, being drawn across the mouth, and appearing as if firmly grasped by the hands, tentaculæ or claws, as the case may be, of the ærial songster, who thus discourses most eloquent music in the most unmusical ears of the listeners below. These kites are made of a very strong sort of silken paper, stretched upon a light frame work of bamboo, admirably adapting them to the lofty flights for which they are designed. All these we miss most sadly. And now, to add to the general gloom, there comes an eclipse of the sun. The heavens, all day dark with clouds, grow darker beneath the moon-obstructed rays, and seem to anticipate the approaching twilight. Yet no drum beats, no gong is rung to frighten away the voracious fish who is endeavoring to swallow up the sun, and we wonder whether this too is a part of that strange order of the day which enforces such unbroken silence. The horrid din, hitherto considered indispensable in this work of rescue, is now entirely suspended. Not even a voice is lifted up on behalf of the suffering orb of day, as the darkness increases; and although the thick clouds shut out the magnificent spectacle from our view, no one can be left in doubt as to the time of its occurring. It passes away; the light returns; and perhaps the poor heathen have learned what they have hitherto professed to consider impossible, that the din of drums, and gongs, and voices, is not indispensable to the rescue of the sun from the jaws of his terrible pursuer.

The Chinese Civil Year is not regulated by its number of days, as with us, but is reckoned from the new moon which falls nearest the time when the sun is in the 15° of Aquarius, which is also considered as the beginning of the Natural Year, and is celebrated by the festival of "meeting the spring." Dates may also be regulated from it, as from New Year's Day. And much do they make of each. For instance, the child born yesterday is two years old to-day, having already had the honor of living under two different eras, the year of Tauk-wang twenty-nine, and the year of Tauk-wang thirty.

There is one most striking superstition, associated with the closing of one year and the opening of another, which must not be omitted, viz. a custom which the natives have of drawing a supply of water from their wells, on the last day of the year, sufficient for the three succeeding days, and also allowing no water to be poured upon the ground during the same interval, a supply of vessels having been previously prepared for receiving such as may have been used; the reason assigned being, the fear of disturbing the demon that presides over the fountains, whose anger once aroused might lead to the most disastrous results.

MARCH 20th.

A month has passed without an opportunity of sending to you having occurred. Meanwhile new edicts from the Emperor [illegible] with respect to their mourning. The laws which at first extended only to the mandadarins, have reached the common people. The barbers' shops are all closed, fancy colors are everywhere obsolete, in which respect, even the loyalty of the ladies is tested. Marrying and giving in marriage is prohibited to the common people one hundred days, to literary men and mandarins one year, and to the higher officers of Government for three years, (the regulations being the same as those observed in the mourning for parents.) No musical instruments must be sounded for the hundred days, nor theatrical exhibitions performed for the whole year. Most filially are all these orders received by the children of the "son of Heaven," and the spirit of obedience is hastening to its final development, when lo! another peal, louder and still longer, bursts out from the chamber of death, and the cry is heard, "Tauk-wang himself has followed the shade of his illustrious mother down to darkness and the worm." He who was called the "Ten Thousand Years," has vanished as a tale that is told, and his age is as nothing. The "Glory of Reason," as his self-selected title (Tauk-wang) literally signifies, is obscured by the shadows of the tomb, and the mourning which was commenced at his own command, to the memory of his mother, is merged in still deeper shades upon his own decease. L. M. C.

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A BIT OF A SABBATH DISCUSSION.

To the Editors of the Sabbath Recorder:—

A few days back, a missionary laboring under the American and Foreign Christian Union, called where I am employed, for the purpose of getting a poor convert from Popery into work, and was pleased to invite me to his house on the succeeding First-day evening. (*Query*—Should the time after sunset of First-day be so called?) Complying with the invitation kindly given, I had the pleasure of meeting a few fugitives from Rome, who, to use the expressive language of the venerable Deacon Stillman, "have not got quite out of Rome yet." I found that these, with others, are accustomed to assemble a couple of evenings in each week, at the residence of the missionary, for prayer and social conversation, intended to promote their mutual edification; and it was agreed to consider, at their meeting upon Fifth-day, the question, "Which of the seven days of the week is the Sabbath of the Lord our God—obligatory, not on Christians or on Jews exclusively, but upon all mankind, represented in Adam, ere yet man's first disobedience brought death into the world and all our woe?"

We accordingly met on Fifth-day evening, and the writer was called upon to open the business of the evening. This was done by a reference "to the law and to the testimony," commencing with the 2d chapter of Genesis, 2d and 3d verses, which were distinctly read from the Bible, calling on the meeting either to prove that Adam was a Jew, or, in candor and Christian justice, to discountenance the *gratuitous* and *invidious* application of the epithet *Jewish* to the seventh-day Sabbath. The reader next read the passage in Exodus, 16th chapter, narrating the descent of the manna in the wilderness, and the attending circumstances, defining the day of the Sabbath appointed by the Eternal, with so much precision as to preclude any doubt upon this important point. Next, was read the Moral Law relative to the day "written with the finger of God upon tables of stone;" then some of the glorious promises made to such as would faithfully observe it, remarking on the absence of promises connected with institutions merely ceremonial. Feeling that I had occupied perhaps quite enough of the time of the meeting, I deemed it prudent to conclude, and leave an opportunity to reply.

The missionary was in the chair, but undertook to reply; and, to make short work of the utter demolition of your humble correspondent, remarked at the outset, that I either disregarded the authority, or had forgotten the existence, of the Lord Jesus Christ, for I had not once named him in the course of my address. Passing by my authorities from the Old Testament without a word of reply, he commenced a *recitation*—(he did not condescend *to read a single text*)—of those passages in the New Testament stating the fact that the disciples from time to time met on the first day of the week, after the ressurrection of our Lord Jesus Christ, who frequently joined their assemblies—that these meetings were for worship and purposes showing that they regarded the first day as the Sabbath.

The missionary's time at length ran out, when an interesting young man stood up to address the meeting, who has been, I believe, a theological student at Montreal for the Roman Catholic priesthood. He stated that he had been brought up to the observance of the first day as the Sabbath—that he still celebrates the resurrection of Christ upon that day, and it is his intention to do so until death. Here a glow of satisfaction seemed for a moment to light up the countenance of our Chairman—but, alas! it was only transient. Our speaker went on to state, that while such is his practice, and such his intention, on reviewing, since the opening of our meeting, the passages throughout the Old and New Testaments relating to the Sabbath, he could not recall a single "Thus saith the Lord," declaring *the first day to be a Sabbath*, and that, therefore, he must regard the seventh day as the only Sabbath of the Bible.

This gentleman was followed by another, a Protestant by birth and descent, who, to the complete surprise of our assembly, most ably sustained the same position—our poor Chairman seeming to writhe as under torture during the addresses of this gentleman, who is a missionary, and the former speaker. He became so excited at last,* and so impatient to put an end to this unwelcome, because too cogent, address, that (like my countryman, who, on being requested by his master to awake him at six, awoke him at four to tell him *he had full two hours to sleep yet,*) he interrupted the speaker to tell him he had now only one minute of his time unexpired. When he set down, up rose our Chairman, and indignantly asked, "Is there any one to speak for Christ against these Jews?"

Not only the parties at whom such sarcasm was leveled, but the whole meeting, remonstrated in vain against the intemperance of our Chairman's conduct, and manifested the strongest disposition to afford a fair hearing to the respective speakers.

C. O. H.

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* At this stage of our proceedings, I was forcibly reminded of a poor half-witted young man in the old country, who was one day observed by his acquaintances to be very busy arranging himself in his best suit to attend a discussion in the adjoining town. This was to be conducted in Latin, with which the party referred to was known to be unacquainted. One of his friends asked, "What advantage can you gain by listening to the debate, when you do not know what they are saying? Sure, you cannot tell who is right or who is wrong." "Oh yes, I can," replied he; "whoever I see get vexed first, I am certain is wrong."

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MR. BARNES' EXPOSITORY LABORS.—Barnes' Notes on the Gospels have been translated and published in the Welsh language. In a letter to Rev. Thomas Rees, of Wales, Mr. B. speaks of his expository labors as drawing to a close. The Notes on Daniel are finished, but will not be published for some time. He is half way through the work on the Revelations. He says:

"When these works are sent forth to the world, if they ever are, I shall feel that my work in this department of labor is ended; for I do not contemplate the preparation of any other work on the Scriptures. I should have been glad, if I could, to have prepared a work on the Psalms; but the work seems to me to be so great and difficult, that I do not now think of attempting it."

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ELEGANT BIBLES.—Lippincott & Co., of Philadelphia, are now issuing Bibles in a style which does great credit to American skill in the departments of book-printing and book-binding. The paper is stout and heavy, the type is bold and beautiful, and the binding is of morocco, grooved and paneled and edged with chased gilding, altogether presenting a most attractive piece of workmanship. Mr. Lippincott has for years made it his ambition to rival the Oxford press in choice editions of the Bible, and he is fast approximating the standard which has so long been maintained under royal favor.

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An order was issued in July, [illegible] the supreme government of India, discontinuing in the army the morning dram of arrack (a coarse description of brandy.) Drinking in barracks has been put an end to from the date of this order.

The Estate of Bro. Maxson Green.—As some interest has been excited in the public mind upon the subject of the disposition of Bro. Maxson Green's property, and as something was said a few weeks since with regard to it by a correspondent, perhaps it might be proper for me to make the following statements:—

1. Bro. Green did *not* leave a will.

2. He *did* leave a writing, executed some twelve years since, signifying his wishes in this matter.

3. This writing is not so executed as to be *valid in law.* But

4. It is firmly believed, that every wish expressed in said writing will be religiously adhered to by his heirs, (except, perhaps, in the case of minors or those otherwise incapacitated;) and it is farther believed, that every known and fully authenticated wish of Bro. Green will be adhered to on the part of those into whose hands the estate may fall.

N. V. Hull.

Alfred Center, Oct. 8, 1850.

Missionaries Coming Home.—Rev. J. S. Green, a missionary at the Sandwich Islands, in a letter to the American Missionary Association, expresses his regret at the continuance of the practice of missionaries removing from the islands with their families, or sending their children to the United States for education and permanent residence. Mr. Green says:—

"Nothing has kept back the work of improvement among the native population of the Sandwich Islands, like the frequent changes which have taken place in consequence of one and another leaving the field of his labor. Since the establishment in 1820, more than *thirty* adult missionaries have left their laboas in this field of toil, and returned to the United States, not one of whom has returned; and unless it be Mr. C. B. Andrews, who now leaves, not one is expected back. Of children, some fifty-five or sixty have either been sent home or have accompanied their parents, and of these three only have returned. What a loss to the people of Hawaii. How discouraging to the hearts of those remaining. What a drawback upon the labors of the mission."

A Church in Favor of Land Reform.—The following important resolutions were adopted at the Annual Conference of the Wisconsin Wesleyan Methodist Connection, August 25th:—

Resolved, 1st. That the principles of National Reform, in regard to the freedom of the public lands, are principles clearly set forth in the Bible, and that, as Christians and Christian Ministers, we are called upon to render them our entire and hearty support.

Resolved, 2d. That every non-landholder or landless person, exercising sound discretion, ought to be entitled to receive from the Government a suitable quantity of land for the support and maintenance of a family.

Resolved, 3d. That the entire homestead, together with the property thereon, ought to be exempted from seizure or forced sale, and credit be based upon moral integrity.

Resolved, 4th. That we highly approve of the course the most of our Members in Congress from this State have taken in regard to the freedom of the public lands.

HASKELL WHEELOCK, Pres.
A. P. Winslow, Scribe.

Temperance in New York.—The Secretary of the American Temperance Union delivered an address in New York on Sunday evening last, in which he portrayed the benefits of the temperance reform to this nation, in educating it anew on self-preserving and self-controlling principles, saving a vast amount of wealth, giving a new spring to every department of industry, protecting the nation from pauperism and crime, and increasing its intellectual power and its domestic comfort. He exhibited the state of the city, however, as truly appalling and alarming, there being machinery in full operation here, and for the most part under the sanction of law, which is sending degradation and misery into unnumbered families, and filling our poor-houses and jails with wretched victims. The number of places at which intoxicating drinks are sold, he stated to be 5,027. Of these, 4,145 are licensed. The number of commitments in the quarter ending June 30, was 8,214. Of these, 3,003 were for intoxication, 1,087 for disorderly conduct, 1,186 for assault and battery, and 153 for fighting in the streets—offenses usually consequent upon intoxication. In the Tenth Ward one liquor establishment is supported by every 27 families.

Notice of the Marlborough Church.—At a meeting of the Seventh-day Baptist Church at Marlborough, Salem Co., N. J., held October 6th, 1850, it was unanimously *Resolved,* That all non-resident members of this Church, who do not report themselves to the Church, by letter or otherwise, within one year from the above date, shall be considered as gone out from among us, and their names stricken from our records.

By order of the Church,
E. A. Crossley, Church Clerk.

Jenny Lind has been singing in Boston for two weeks past, where she was received with great enthusiasm. She gave a Charity Concert there on the evening of the 10th inst., the receipts of which, amounting to over eleven thousand dollars, were distributed by a Committee, of which Hon. Edward Everett was Chairman. Her concerts in New York are to be resumed next week.

A Fugitive Slave Arrest was made at Detroit, Mich., on the 8th inst., and created great excitement. Hundreds of negroes assembled and threatened to rescue the prisoner. They did not attempt it, however, and he was conveyed safely from the jail to the court-room, and again from the court-room to the jail, guarded by two military companies and the U. S. troops. He is to remain in jail a week awaiting evidence.

General Intelligence.

European News.

Two steamers from Liverpool—the Atlantic and the Europa—have reached New York since our last, with one week later news from Europe, the substance of which we give below.

In England, the action of the Irish Synod of Thurles, in denouncing the Queen's Colleges, continues to be a prominent subject of comment.

In France, the writers in the journals have begun to sign their articles with their names in obedience to the new law.

Austria has forbidden the moderate journals of Germany, such as the Cologne Gazette, from crossing her frontiers.

The Danish and Holstein armies have made no movement since the repulse of Gen. Willisen, an account of which we published last week.

The tide of emigration from Ireland continues to flow more vigorously than ever. Vessels freighted with emigrants, consisting chiefly of the better class of farmers, traders and mechanics, are leaving for the United States or Canada.

Intelligence has reached England that the Chamber of Deputies, at Rio Janeiro, had come to the resolution that the traffic in slaves was *piracy,* and that, therefore, the most stringent steps would be taken to put an end to the inhuman traffic.

By official returns, it appears that there are now upwards of 6000 miles of railroad in actual operation in the three kingdoms. On these there was a conveyance for the year ending June, 1849, of 60,398,159 passengers.

There are employed in the yearly transit of Great Britain with the world and with her own shores, 33,672 sailing vessels, and 1110 steam vessels, employing 236,000 seamen.

The annual loss of property in British shipping wrecked or foundered at sea, may be assumed as amounting to nearly three millions of pounds sterling.

Baron Rothschild has denied giving a letter of introduction to Haynau to Messrs. Barclay and Perkins.

Some of the leading artists of England, as well as many amateurs and admirers of the fine arts, consider that the forthcoming exhibition in Hyde Park would be a fitting opportunity for discussing the subject of costume. Artists, and all persons of true taste, have long complained of the inelegance and incongruity of English and other modern costumes.

Before leaving Liverpool, the subject of the ragged schools was introduced to the notice of Mdle. Lind by Mrs. Bald, the wife of the Swedish Consul, and the kind-hearted songstress handed to this lady the sum of £100 as a contribution to the funds of the Soho-street Institution.

The ship North Atlantic sailed from Liverpool on the morning of the 4th of September, carrying 357 souls of the Latter-day Saints, under the presidency of Elder David Sudworth. Their destination is the Great Salt Lake Valley, via New Orleans, St. Louis, and Council Bluffs. The ship James Pennell was to sail on the 2d inst., with a full complement of Saints, bound for the same destination. Another ship will leave with a load of Welsh Saints toward the middle of this month.

The Bouelta brigantine arrived at Portsmouth on Saturday from the coast of Africa, where she has been nearly three years in commission. Her commander, Lieut. Forbes, has been employed during the past year in negotiating with the King of Dahomey, in the endeavor to establish a treaty for the abolition of the slave trade, throughout his territory, but failed. His Majesty reviewed his troops during Commodore Forbes' sojourn with him, and they are spoken of as well-disciplined, though 4,000 out of 10,000 of the soldiery are women clothed as men, who perform their military duties in every respect as well as their male companions in arms. His majesty, as a mark of especial favor, presented Commodore Forbes with a juvenile princess, aged 7 years, whom he has brought to England to be educated. At the "Customs" (a sort of religious rite) 30 human sacrifices were offered to their deity, two of these (soldiers from Attaphme, aged respectively 40 and 50,) Commander Forbes purchased for $100, and sent to Fernando Po to be liberated. The slave trade was very brisk, and the squadron very healthy.

Lake Ontario crossed in an Open Boat during a Storm.

On Wednesday last, says the Rochester Advertiser of Oct. 8, as one of the heaviest gales of the season was sweeping over the broad bosom of Lake Ontario, the little schooner Prosperity was riding safely at anchor under the Canada shore, at the mouth of Duffin's Creek, about 25 miles east of Toronto. The Prosperity was manned by Capt. Harrington, the owner, his boy, and one man, and although a small crew in number, they were equal to their task, as the sequel will show. Some ship stores being wanted, the Captain and crew went on shore in their only small boat (a flat bottomed scow about 15 feet long and 4 feet wide, commonly called a punt) to procure them. By the time they were ready to return to the schooner, the wind had greatly increased in violence, but this did not deter them from attempting the passage. They put off from the shore in their frail craft, which soon became unmanageable to a great extent, and they were carried past the vessel into the Lake, despite of all their efforts. The people on the shore who saw them were unable to render any assistance, and of course gave them up for lost. Not so with Capt. Harrington; *he* resolved to make the most he could of his craft, and test his power as a navigator. Many brave men would have despaired at such a time, and with such prospects; a wide waste of waters before, lashed into fury by the violent "Nor'wester" from behind, and only a miserable wooden trough, without sail, and poorly supplied with oars, between him and the tumbling waves that threatened momentarily to engulf. Capt. H. saw that his only chance of safety was in running directly before the wind and waves. He ordered his man and boy to lie down in the bottom of the punt, and thus trim it as well as possible, while he took an oar and steered the little bark before the gale. She dashed on amid the white-caps, laboring hard to withstand the fury of the waves, which she nobly braved for eleven hours—long hours to the captain, who sat at the steering oar, and his companions, who were lying in the bottom of the boat, expecting every moment to be engulfed by each wave which rolled successively by. After eleven hours of anxiety and imminent danger thus passed, the captain discovered the American shore, and effected a landing in safety at great hazard.

Capt. Harrington, on making a head reckoning, found himself sixteen miles east of Niagara River, having drifted across the Lake a little west of the widest part. He had probably sailed fifty miles in his frail craft, amid a heavy storm—a feat, we think, unparalleled in the history of Lake navigation.

Recent Sabbath Accidents.

On Saturday afternoon, Oct. 5, about 3 o'clock, as two ladies were getting out of an omnibus at the corner of Fulton and High streets, Brooklyn, they were knocked down and run over by a runaway horse, attached to an ice cart. Both ladies were seriously injured.

On Saturday, Oct. 5, a man who resides at the corner of Hoyt and Douglass streets, Brooklyn, attempted to cross the track of the Long Island Railroad with a horse and wagon. The train was coming on at the time at about the usual rate of speed, and the horse getting fractious at the noise of the locomotive, became unmanageable, obstinately keeping in the track until the train came up and in contact with the vehicle, which was smashed and the horse killed. The man was thrown out by the concussion and seriously injured.

On Saturday, Oct. 5, an accident occurred with the gravel train on the New York and Erie Railroad, in the vicinity of the Delaware River. It appears that the train was coming down the road at a rapid speed, when the axle-tree of one of the dirt cars suddenly gave way, and precipitated all the laborers on the cars to the ground, one of whom was fatally injured. He received a severe compound fracture in the thigh, and had both legs horribly crushed.

A dispatch from Paducah, Ky., says that on Saturday, (Sabbath,) Oct. 5, the steamboat Kate Fleming, Capt. Dunham, from Louisville for Cairo, burst both her boilers, and afterwards burnt to the water's edge. The accident occurred near Walker's Bar, where she had grounded but had got off when the bell rang to slacken, and the explosion occurred, caused, it is thought, by want of water. Ten are reported killed and missing, seven or eight wounded, among them the Captain dangerously, and 19 are reported badly burned. Capt. Dunham and seven others were on the hurricane deck at the time of the accident, and were blown several feet into the air. Some fell on the wreck, others in the water, who were saved by swimming. The safe, containing a large amount of money belonging to the boat, and the deposits of passengers, was lost.

Sudden Deaths at Kalamazoo, Mich.—A tea party was recently given at the Kalamazoo Exchange, and a number of the persons who attended it died in a short time from poison, as was supposed. But a dispatch from Detroit, dated Fifth day, Oct. 10, says: "The bodies of those persons who have died since the tea party given at Kalamazoo Exchange have been exhumed by our first physicians, and they report that no poison existed in their stomachs. They declared it to be their belief that it was cholera. The Jury's verdict was 'Death by some violent disease, to them unknown, generally supposed to be cholera.' It is now confined to a German family who recently emigrated to this place. It is thought by some that they brought the disease with them, part of them having stopped at the Kalamazoo Exchange and unpacked their goods. They numbered about 35, occupying a very small room; five of them have died, and four more are very sick. The deaths from the commencement have been 17 or 18."

The Flight of Fugitive Slaves from Boston.—"For no sufficient reason that we can see," says the Boston Traveler, "there seems to be considerable panic among the fugitive slaves who have been, some of them for a number of years, quiet residents of this city. There is yet no evidence of any attempt to seize them, and it is hardly probable that any will ever be made. We learn, however, that quite a number of families in this city, where either the father or mother are fugitives, have been broken up, and the furniture sold off, with the view of leaving for safer quarters in Nova Scotia or Canada. In one case a husband, whose wife is a fugitive, and, who with their three children born here, are liable to be taken back, have by fear of what may happen, been obliged to break up their home, and will probably seek a refuge in the British Provinces."

Dreadful Mortality.—In the township of Hartland, Huron county, Ohio, the dysentery is raging with great malignity. In one school district, occupying a sand ridge hitherto esteemed the healthiest part of the township, there have been 26 deaths within a few weeks—one out of six of the population. Hardly a family has escaped, and in many there have been three or four deaths. The duration of the sickness is usually five or six days, but medical skill seems entirely unavailing. A physician of the neighborhood informs us that the disease appears to be contagious. It prevails in the sandstone region, near the Vermilion river, quite generally, but with varying severity. Lorain county was similarly affected last year, but during the present season the localities hitherto scourged are exempt, while in those which escaped a year since, it now prevails.

Poultry near New York.—Officer Friend arrested a colored man named Zebulon Francis, on a charge of stabbing and shooting chickens in the neighborhood of Gowanus, in the Eighth Ward of Brooklyn, L. I. The manner in which he accomplished the theft is quite ingenious, and consisted in decoying them into the adjacent woods, with corn stolen from the farmers' shocks, and afterwards shooting them. It is said to be an utter impossibility to keep any kind of poultry whatever in the outer wards of the city. Last year the depredators used fish hooks hidden in Indian meal to catch the bipeds. Francis was committed for examination.

A Lost Child Found.—Some five years since, says the N. Y. Tribune, a poor woman of the name of Moore, sent her child, then about eight years of age, to the grocery, since which time all attempts to find her whereabouts have proved abortive. A few days since the now grown up girl was recognized by one of her old playmates, in a grocery store upon an errand from the family in which she resided as a domestic. Her playmate asked her why she did not go home to her parents; she burst into tears, and replied, that she did not know where to find them—that they were dead, &c. The young friend watched her to her place of residence, in Eighth-street, and urged her to go home. The mother being apprised of the circumstances, immediately sought out her child, who gives the following history of the case. When she first approached the grocery, she was accosted by a man, who enticed her to go with him in a wagon. She lived with his family (they had no children) near Tarrytown, upward of two years, when they packed up their goods, &c., and stated that they were going to live out West. She did not wish to go, and fled to a neighboring farmer's house, where she found protection and a home. She remained upward of two years with this family, when she came to the city, and was living as a domestic when discovered as described. The mother and father could not recognize the child, but the child at once recognized them. Their happiness was complete.

The Pawtucket Bank.—The Providence Post says that the Cashier of the Pawtucket Bank, which recently broke, had loaned the credit of the Bank in the form of checks on other Banks, payable on time, to a very large amount, variously stated from $70,000, to a single individual, and that there was other indebtedness, with entirely insufficient security, to the amount of $20,000. Such was the panic that the bills in some cases were sold at a great discount. We are credibly informed, however, that the individual for whose benefit the credit of the Bank has been so fraudulently extended, will at once secure the Bank against loss, and from present indications, there is little reason to doubt that the bills will all be redeemed; and from information we have been at some pains to obtain, we would recommend to all holders not to sacrifice on them. [Tribune.

Great Mail Robbery.—A telegraphic dispatch to the N. Y. Tribune, dated Philadelphia, Sunday, Oct. 13, says: Three Post Office pouches were stolen last night, all made up in New York yesterday afternoon one for Wheeling, supposed to contain all letters from that place to St. Louis and intermediate points; one to Richmond, Va., and one to Wilmington, N. C. The Postmaster has recovered about a bushel of opened letters and several checks and drafts. All the letters containing money were carried off. It is not known how the bags were stolen from the mail cars, nor is there any clue to the thieves. The robbery took place between the Depot and Gray's Ferry. The Mail Agent is much censured. The amount of money stolen is variously estimated at from $20,000 to $30,000.

Emigration to California Overland.—A letter from Fort Laramie, dated 26th August, says that the tide of emigration has almost ceased. The Mormon emigration this year is estimated at 5,000. The Register this season exhibits the number of emigrants as 39,500 men; 2,500 women; 600 children; 23,000 horses; 8,000 mules; 36,000 oxen; 7,000 cows; 9,000 wagons. Deaths en route 316. It is estimated that one-fifth did not register their names. The emigrants suffered much for food and by loss of animals; 1,000 would not cover the deaths between Missouri and Sacramento Valley. Small-pox is prevailing among the Sioux.

SUMMARY.

A Whisky Row occurred at a logging bee near Peterboro' last week, says the Oswego Com. Times of the 9th. A man named Finegan killed another man named O'Boyle, because he interfered to stop a fight; a boy, McGlin, broke his leg in running for the doctor; and a man named McCaul, while chasing the murderer on horseback, was thrown, and so seriously injured that his life is despaired of. Of course Whisky should be held responsible for all these calamities.

Wm. Lowden of Ridgeway, Orleans Co., recently convicted of murdering his wife by poison, in Albion, has been sentenced to be hung on the 22d of November next, between 11 and 3 o'clock. The case appears to have been a hard one. Lowden was a brutal husband, the father of 13 children, one of whom, a daughter, was the chief witness against him.

Col. J. C. Bailey, of Desoto Parish, La., discovered a few days since, while pursuing some runaway negroes in the Jordan settlement, a party of seven or eight slaves, who were snugly lodged in a cave, well provided with comfortable rations—such as hams and bacon, and a general assortment of groceries. Some of them were captured and delivered to their owners.

At a meeting of the teachers of Essex County, N. J., held last week, it was resolved that this association recommend to the people of the several Townships in the County, the circulation throughout the County of petitions to the next Legislature, asking them to remove from the School Law all restrictions in regard to the amount of money raised by tax for public school purposes."

Hon. J. R. Giddings affirmed, in an address at Cleveland a week since, that any fugitive slave, having been once on British soil, might return to the United States with impunity, as he could not again be reduced to Slavery, and that the courts both North and South had so decided.

There is considerable demand for Land Warrants, which will be largely increased when the decision of the Department in relation to the Bounty Bill Warrants reaches the West. The market price ranges from $120 to $140. No considerable quantity could be purchased of the large holders below $130.

A packet arrived last week, bringing Joseph Almany, Catholic Bishop of California; Sadoc Velarassa, Priest; and Frances Vanderoghel, Mary Glomace, Rose Courliritier, and Catherine Code, sisters of the order of St. Dominic, all for California.

By the way of El Paso, we learn that great suffering existed in the State of Zacetecas, by reason of a long and severe drouth. Springs had dried up, animals were dying, crops were short, and corn had risen to $2 50 per bushel.

The Postmaster at Eutala, Ala., has notified the Editor of the National Era, published at Washington, D. C. that he will no longer deliver the paper to subscribers in that vicinity, because he considers it an incendiary publication.

The Engineer appointed to survey the La Salle and Black River Railroad, has made his report that the whole cost of the road will be $800,000, or about $10,000 per mile. The length of the road is 86½ miles.

Mayor Barker of Pittsburg has been arrested and held to bail on various charges of assault and battery, false imprisonment and misdemeanor. Nightly riots occur between the citizens and the night police, who are composed of the worst kind of rowdies.

W. S. Birch, who was convicted in January, 1848, for perpetrating frauds on the Mechanics Bank, died from the effects of chloroform, recently in the Baltimore city jail.

On the 7th inst., a large meeting was held in New Bedford in opposition to the Fugitive Slave Law, which, without the habeas corpus and trial by jury, was declared to be unconstitutional, and Representatives were urged to agitate the subject until it is repealed.

The schooner Martha Freewe, of Buffalo, was wrecked near Barcelona, Lake Erie, on Sunday last, and it is supposed the whole crew perished. Two dead bodies were found upon the wreck, much mutilated.

It is calculated that the journey of the President of the French Republic, with his suite, has cost twenty-four thousand francs a day, taken from the secret funds and from the President's income.

On the 28th ult. a whole family of slaves, consisting of a mother and four children, belonging to Mr. Jacob Feaster, near Middletown, Md., and two owned by Mr. John Simmons, made their escape.

In Sweden a new metal has been discovered, and has received the name of Aridium. It bears some analogy to iron.

A noble Caffrarian lioness at Wombell's menagerie, Edinburgh, has given birth to two remarkably fine white cubs.

Charleston papers say that Governor Seabrook of South Carolina will shortly call the Legislature to deliberate in regard to the admission of California.

Two Indians are to be hanged in Willow River, Wisconsin, on the 25th inst., for murder.

The Roman Catholic Archbishop of Canada died at Quebec on Friday morning.

The Freshman Class in Yale College this year is very large, numbering 124.

MARRIED.

In Verona, N. Y., October 8th, by Eld. Christopher Chester, Mr. William Morgan to Miss Betsey Sanderson, all of New Hartford, N. Y.

DIED.

In Verona, N. Y., October 2d, of dysentery, William R., son of Clark B. and Polly Davis, aged four years.

Sept. 21st, Eliza Ann, wife of Dea. Wm. G. Crandall, aged 41 years. She was a member of the Seventh-day Baptist Church at Lincklaen, Chenango Co, N. Y., where she so demonstrated the principles of her faith by her works, that all who knew her recognized her as a disciple of "Him who went about doing good." A large family are bereaved of a good mother.

In DeRuyter, N. Y., Oct. 7th, of consumption, Eliza, wife of Horace W. Burdick, aged 40 years. In the early part of her sickness, clouds seemed to gather around her spiritual horizon, but before her departure the Sun of Righteousness was manifest, with healing in his beams, and she died in peace.

In Hopkinton, R. I., on the 20th of September, Mrs. Desire Capron, wife of Royal E. Capron, aged 47 years. She was for many years a member of the First Seventh-day Baptist Church in Hopkinton, and died in hope of eternal life. She has left a husband and children and relatives to mourn her loss.

In Stonington, Ct., on the 24th of September, Mrs. Lucretia Spicer, wife of John W. Spicer, aged 45 years. Mrs. Spicer was a woman beloved in her family and community. She has left a large circle of relatives and friends to mourn—not, however, as those without hope.

In Almond, N. Y., Oct. 4, Margarett M. Lewis, wife of Thomas Lewis, in the 64th year of her age. She was a member of the First Seventh-day Baptist Church in Alfred, and died in the full faith of a blessed immortality.

In Andover, N. Y., Oct. 4, of a cancer, in the 60th year of her age, Betsey Raplee, wife of John Raplee leaving a witness to those who knew her, that to her death was "gain."

At Marlboro, N. J., Oct. 3d, of typhoid fever, and dysentery, Frances Elizabeth, daughter of Dickason S. and Celia A. Davis, aged 10 months and 10 days.

At his residence in Bridgeton, Cumberland Co., N. J., Sept. 4th, 1850, Richard F. Randolph, in the 72d year of his age.

In Westerly, R. I., Sabbath, Sept. 21st, of consumption, Susan F., wife of Tyler J. Green, aged 20 years. The deceased was a member of the Seventh-day Baptist Church of Pawcatuck, and died in hope of a blissful immortality.

LETTERS.

Wm. Lawton, J. R. Irish, C. Chester, D. F. Randolph, W. M. Fahnestock, J. Green, A. B. Burdick, I. D. Titsworth, S. S. Griswold, G. P. Maxson, G. H. Babcock, J. N. Andrews, D. Coon, E. B. Titsworth.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

G. Greenman, Mystic Bridge, Ct.	$2 00	to vol. 7	No. 52
Clark Greenman, "	2 00	" 7	" 52
Thos. S. Greenman, "	2 00	" 7	" 52
Welcome B. Lewis, "	2 00	" 7	" 52
Wm. M. Barber, "	2 00	" 7	" 52
Frank Champlin, "	2 00	" 7	" 52
Charles Grinnell, "	2 00	" 7	" 52
Joseph Cottrell, "	2 00	" 7	" 52
Wm. B. Haynes, "	2 00	" 7	" 52
Wm. Ellery Maxson, "	2 00	" 7	" 52
Asa Fish, "	2 00	" 7	" 52
Charles Mallory, "	2 00	" 7	" 52
Henry Chipman, "	2 00	" 7	" 52
Jer. W. Brown, "	2 00	" 7	" 52
George Paine, "	2 00	" 7	" 52
John Cundall, "	2 00	" 7	" 52
Alfred Woodmancy, "	2 00	" 8	" 7
Asa A. Avery, Mystic, Ct.	2 00	" 7	" 52
Silas Watrous, "	2 00	" 7	" 52
Benj. F. Collins, "	2 00	" 7	" 52
Nathan Chapman, Portersville, Ct.	2 00	" 7	" 52
Lyman Dudley, "	4 00	" 7	" 52
James Manwaring, East Lyme, Ct.	2 00	" 7	" 52
Jer. L. Davis, "	2 00	" 7	" 13
Benj. F. Chester, Hopkinton, R. I.	4 00	" 6	" 52
John Green, "	2 00	" 7	" 52
E. B. Titsworth, Plainfield, N. J.	6 00	" 7	" 52
Joel Tappan, New Market, N. J.	2 00	" 7	" 52
Reese Ayers, Shiloh, N. J.	2 00	" 7	" 52
Ezra Babcock, Scott,	2 00	" 7	" 52
Wid. S. Babcock, "	2 00	" 7	" 52
Geo. W. Maxson, "	2 00	" 7	" 52
Wm. Lawton, West Winfield,	2 00	" 7	" 52
Hiram Sherman, Verona,	2 00	" 7	" 52
Paul Clark, Oxford,	2 00	" 8	" 10
Of Geo. Maxson, Alfred, for membership,			$5 00

BENEDICT W. ROGERS, Treasurer.

New York Markets—October 14, 1850.

Ashes—Pearls $5 87; Pots 6 12.

Flour and Meal—Flour, 4 56 a 4 62 for common State, 4 56 a 4 69 for Michigan and Indiana, 5 06 a 5 12 for pure Genesee. Rye Flour 3 19 a 3 25. Jersey Meal 3 13.

Grain—Wheat, 1 02 for Ohio, 1 09 for white Michigan, 1 16 for Genesee. Rye 69 a 70c. Barley, 77c. for good two-rowed, 82c. for prime six-rowed. Oats, 37 a 39c. for Jersey, 39 a 41c. for Northern.

Provisions—Pork, 8 37 for prime, 10 87 for mess. Butter, 8 a 12c. for Ohio, 10 a 17c. for State. Cheese 5¼ a 6¾c.

Tallow—7½c. for city.

Executive Committee of Eastern Association.

MEMBERS of the Executive Committee of the Eastern Association are requested to meet at the house of Eld. Daniel Coon, in Hopkinton, R. I., on the fourth day of the week preceding the second Sabbath in November, at eleven o'clock A. M.

S. S. Griswold, Secretary.

Stonington, Oct. 8, 1850.

Watchmakers.

A YOUNG man who understands the business thoroughly, has a small capital, and observes the *Sabbath,* can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 85, Bridgeton, Cumberland Co. N. J. sep.19 4t

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

Passenger Train Down.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

The Illustrated Domestic Bible.

NOW PUBLISHING IN NUMBERS, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

Agents wanted to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, Comptroller's Office, Albany, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 8, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, Albany, August 15, 1850. To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phenix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

Sheriff's Office, August 20, 1850

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week, until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment. Sept5—tE.

Miscellaneous.

Scenes on Board a Slave Ship.

Preparations were actively resumed for the reception of the slaves, and in a few hours after the captain's visit to the shore several boat-loads of unhappy wretches were sent on board. The first comers were taken below the berth-deck and arranged upon a temporary slave-deck placed over the water-casks, and at a distance of not more than three feet and a half from the deck overhead. Into the planks eye-bolts were inserted, and firmly secured at different intervals, in four rows, running fore and aft the ship. Through these bolts traversed iron shackle bars, which were prevented from slipping by a knob at one end and a padlock at the other. When the padlock was removed the bar could be shoved back, and the slaves strung upon it in gangs of five, six, or eight in number. The shackle was a stout piece of iron, curved like a horse-shoe, with holes in the ends for the bar to pass through. Each slave had one of these shackles placed over his ankle; the long bar was drawn through the ends of it along the under side of his leg, and so on of each slave belonging to the gang; the end of the bar was then passed through the eye-bolt and secured by a padlock. This arrangement made it very convenient to air the slaves on deck, when the weather would permit. All that was necessary was to remove the lock, slide the bar back, and slip the shackles off, when the limbs of the whole gang were at once unfettered. After their airing they could be strung along on the bar, and the end of it again secured with hardly more time or trouble.

The slaves, as I have said, were arranged in four ranks. When lying down, the heads of the two outer ranks touched the sides of the ship; their feet pointing inboard or athwart the vessel. They, of course, occupied a space fore and aft the ship of about six feet on either side, or twelve feet of the whole breadth. At the feet of the outside rank came the heads of the inner row. They took up a space of six feet more on either side, or together twelve feet. There was still left a space running up and down the centre of the deck, two or three feet in breadth; along this were stretched single slaves, between the feet of the two inner rows, so that when all were lying down almost every square foot of the deck was covered with a mass of human flesh. Not the slightest space was allowed between the individuals of the ranks, but the whole were packed as closely as they could be, each slave having just room enough to stretch himself out flat upon his back and no more. In this way about two hundred and fifty were crowded upon the slave-deck, and as many more upon the berth-deck.

Horrible as this may seem, it was nothing compared to the "packing" generally practiced by slavers. Captain Garbez boasted that he had tried both systems, tight packing and loose packing, thoroughly, and that he had found the latter the best.

"If you call this loose packing," I replied, "have the goodness to explain what you mean by tight packing."

"Why, tight packing consists in making a row sit with their legs stretched apart, and then another row is placed between their legs, and so on, until the whole deck is filled. In the one case each slave has as much room as he can cover lying; in the other, only as much room as he can occupy sitting. With tight packing this craft ought to stow fifteen hundred." About fifty of the whole number were females, who were left unshackled, but were closely confined in a small space at the stern, which was cut off from the apartment of the males by a stout bulkhead.

* * *

In five days the complement of slaves was on board and all ready for departure. In a few hours we were dancing upon the lively swell of the open ocean. As night set in the wind freshened, with a short, quick head-sea, through which the ship, under full sail, ploughed her uneasy way. As the motion increased, the most heart-rending sounds began to issue from between her decks. They grew stronger and stronger—blending with, and almost overpowering the creaking of spars and bulkheads, and the melancholy wail of the breeze among the taughtened cords of the weather rigging. A deep, dull chorus of moans, and sobs, and sighs, arose from the grated hatchways, spread around upon the air, and enwrapped the cursed craft in all the harmonies of hell. It was the shrill cry of youth, and the sobbing voices of woman in the hour of fright and distress. It was the deep groans of manhood, wrung by pain from the panting breast. It was the choking sobs of oppressed respiration—the retchings of nausea—the clanking of fetters, and the stentorous gaspings of wretches in the last agonies of death.

The next morning five corpses were picked out from among the men, and two from among the women, and thrown overboard.

"Only seven!" exclaimed the captain, "well, that's devilish good luck so far. I always calculate, with a full cargo, to lose from fifteen to twenty by the first touch of sea-sickness. Come, bear a hand there, and give them an airing!"

From forty to fifty at a time were now brought upon deck. As they emerged from the hatchway they were manacled together in gangs of six or eight, as much to prevent individuals from jumping overboard as to guard against resistance. Each gang was then placed in turn on the forecastle, the brakes of a force pump manned, and a powerful stream of water directed through a hose upon them. After being thoroughly drenched, they were allowed to walk about and dry themselves for fifteen or twenty minutes, and were then passed down to their shackles, to be succeeded by another set.

Never, but in a slaver, were seen such groups of woe-begone wretches. Many were ill with previous disease, and all of them laboring under the distressing effects of sea-sickness; their naked bodies begrimed with filth, shivered and shrunk in the cool fresh air, and their quivering lips and rolling eyes expressed the height of bodily suffering, mental agony, and hopeless despair. There was none of that stolid indifference which had characterized the expression of their faces on shore. There, cruelty and hardship had assumed familiar forms, and a dogged endurance opposed itself to the frowns of fate. Here they were upon a new and fearful element—new terrors aroused their jaded and sluggish fears—new pangs developed the secret sensations of their benumbed and hardened frames. Alas! they were only at the commencement of their fearful voyage—at the threshold merely of the horrors that were to multiply, in geometric ratio, the further they advanced.

I attempted to visit the slave-decks. The sights, sounds and smells were intolerable; and, with a death-like sickness at the heart, I was compelled to retire. "Good heavens!" I exclaimed, "I had no idea of this!"

"Why, it is n't very pleasant," said the captain, "but what can you expect when they are all sea-sick? Wait till they get over that, and we shall be able to keep them in better order; and, besides, they'll naturally thin out a little, and that will make them more comfortable."

"But if such is the state of things in fair weather," I demanded, "how will it be if it should come on to blow?"

"If it is a downright regular gale, we shall have a terrible time, of course," replied the captain. "When it comes to closing the hatches, it is all up with the voyage. You can hardly save enough to pay expenses. They die like leeches in a thunder-storm. I was once in a little schooner with three hundred on board, and we were compelled to lie-to for three days. It was the worst sea I ever saw, and came near swamping us several times. We lost two hundred and fifty slaves in that gale. We could n't get at the dead ones to throw them overboard very handily, and so those that did'nt die from want of air were killed by the rolling and tumbling about of the corpses. Of the living ones, some had their limbs broken, and every one had the flesh of his legs worn to the bone by the shackle-irons."

"Good God! and you still pursue the horrible trade!"

"Certainly: why not? Despite of accidents, the trade is profitable, and for the cruelty of it, no one is to blame except the English. Were it not for them, large and roomy vessels would be employed, and it would be an object to bring the slaves over with every comfort, and in as good condition as possible. Now every consideration must be sacrificed to the one great object—escape from capture by the British cruisers.

I had no wish to reply to the captain's argument. One might as well reply to a defence of blasphemy or murder. Giddy, faint and sick, I turned with loathing from the fiends in human guise.

* *

Two weeks of fine weather, but with rather unfavorable winds, brought us to the line, which was crossed in about five or six degrees of longitude west.

The slaves had become by this time somewhat used to the motion of the ship, and the mortality had diminished from five or six to one or two in the twenty-four hours. They were regularly aired and washed every day, and had pretty good food, though rather a short allowance of it; but although every care possible was taken to preserve their health, even to administering to them at regular intervals brimstone and molasses, and other slave-ship prescriptions of supposed efficacy, nothing could compensate for the injurious effects of confinement in a close and vitiated atmosphere. They grew weaker and weaker, and their bodies rapidly reached a state of distressing emaciation. Putrid sores and malignant eruptions broke out upon them; in some cases old wounds, that had been healed for years, reopened, assuming a peculiarly unhealthy aspect; in others, a virulent ophthalmia completely destroyed the tissues of the eye. Many became afflicted with scrofula, developing itself in tubercular phthisis, or in swellings and ulcerations of the glandular system, and many were attacked with pneumonia, terminating, in the case of one poor fellow, in that most loathsome form of disease—gangrene of the lungs. Nothing can equal the horrible odor of the expectorations in this disease; and to get rid of the offensive smell, which, with its kindred perfumes, seemed to permeate every pore of the ship, the sick man was brought up at night, and coolly thrown overboard—alive!

* *

The day succeeding, a violent gale sprung up from the south-west. Each moment heavy masses of water tumbled aboard of us, shaking the ship throughout every fibre of her frame, and flooding her decks, so that the fore and main hatches had to be closed, cutting off the supply of air for more than four hundred breathing beings except what could find its way down the after-hatch.

In ten or twelve hours the gale abated; the wind shifted to the east, and the heavy sea gradually subsided. The hatches were now opened, and more than thirty dead bodies picked out from among the mass of human beings, and thrown overboard. But, although without the elements had ceased their strife for the dominion of nature, within, the effects of the contest were only beginning to develop themselves. Owing, undoubtedly, to their close confinement during the gale in the vitiated air between decks, the eyes of nearly one-half the slaves became affected simultaneously with acute and painful inflammation. It was purulent ophthalmia in its most virulent form. There had been a few cases previous to the storm, but the disease then was limited in its progress, and assumed a milder and less malignant character.

It was wonderful, the rapidity with which it ran its course. In some cases not three days would elapse from the first symptoms, until the eyelids would be swelled to an enormous extent—the lower one so much so as, to rest—a huge mass of disease—upon the cheek. Ulcerations of the cornea, and the utter disorganization of the ball of the eye, was, in most cases, the result. Fever, violent pains in the head, and, in many cases, the most excruciating pains in the eye, from the motion of the upper eyelid over the ulcerated corner, where the conjunctiva had been abraded or absorbed, accompanied the disease. In three days one hundred slaves had lost an eye, and more than twenty, deprived of both eyes, were irrecoverably blind.

I exerted myself to the utmost to alleviate their sufferings, but my best efforts were of little avail. No form of medical treatment seemed adapted to the case, and the disease only ran a more rapid race when any attempts were made to arrest it. I had nothing, however, to reproach myself with on that score, for I felt the conviction, that under all the attending circumstances, the most powerful medicines in the most skillful hands would have been administered in vain.

Emerging from the fore hatch-way, after a useless visit to the unfortunates below, I observed some of the sailors engaged in slinging several twelve pound shots to pieces of rope two or three feet in length.

* *

It was just at day break, that while lying in my berth, my attention was aroused by some sounds on the forward deck. I heard a confused noise—a number of voices speaking together in rather a low key, and then a shrill cry of pain and fright, followed by a plunge of some heavy body into the water. In a minute or two the sounds were repeated. Again and again they struck upon my ear. "What devil's work is going on now?" I exclaimed, jumping from my berth and stepping out upon deck.

A dense fog brooded upon the surface of the ocean, and closely enveloped the ship—standing up on either side, like huge perpendicular walls of granite, and leaving a comparatively clear space—the area of the deck and the height of the main top-mast cross-tress. In-board, the sight ranged nearly free fore-and-aft the ship, but sea-ward, no eye could penetrate, more than a yard or two, the solid-looking barrier of vapor. A man standing at the taffrail might have seen the cat-heads the whole length of the deck, while at the same time behind him the end of the spanker-boom, projecting over the water, was lost in the mist. I looked up at the perpendicular walls, and the lofty arch overhead, with feelings of awe, and, I may add, fear. Cursed, indeed, must be our craft, when the genius of the mist so carefully avoided the pollution of actual contact. His rolling legions were close around us, but vapory horse and misty foot shrunk back affrighted from the horrors of our blood-stained decks.

The cause of the phenomenon, I concluded to be, the hot air generated in the crowded space between decks, but I had not time for much speculation as to the precise manner of its action. The same shrill cry and heavy plunging sound was repeated, and turning in the direction from whence it came, I saw a sight that riveted every faculty. A slave was standing amid a group of sailors, one of whom was busy fastening to his leg one of the twelve-pound balls that I had noticed the day before. When this was done, four men standing upon a grating, raised a foot or two from the deck, seized him on either side, and elevating him with a dexterous jerk, pitched him head first over the bulwark. His wild shriek of fear, when he found himself going, was hardly commenced before it was stifled by the waters closing over his head. Another succeeded, and again another.

"Are you sure that there are no more!" demanded Monte, who superintended the operation.

"All at present," responded a sailor; "there is a dozen more that will have to go to-morrow; but we may as well let them have their chance out."

And this was the fate of the blind! Of what value is a slave who has lost his sight? None! He is worth less than nothing! He is an incumbrance—a useless expense—an unsaleable article. Pitch him overboard! twenty-five to-day, and "a dozen more to-morrow!" [Kaloolah.

Wreck of the Isaac Mead.

A gentleman who was on board the Isaac Mead when she was run into and sunk by the steamer Southerner, on the 5th inst., gives the following account of the matter, through the N. Y. Tribune:—

I was lying awake in my state-room, when I heard the watch on deck giving order to the helmsman to steer to the windward of a vessel, which order seemed to be obeyed. In a moment after, the order was countermanded, as the vessel appeared to be crossing our track. Springing up, I commenced dressing, but just as I took my coat and vest up to put them on, the watch cried out that the vessel would be into us. At the same time he hailed her to steer away; but before the sound of his voice had ceased, the vessel, which proved to be the steamer Southerner, struck us on our bowsprit, which, acting as a lever, pried the bow of the bark wide open. I called out to learn whether there was any danger, and the first answer came that there was none; but some one immediately cried that she was sinking. By this time I was dressed, and running upon deck, where the passengers were fast assembling, several of us engaged for a moment in trying to launch a life-boat, which hung on the starboard side, but before she was unlashed the bow of the bark was deep under water, and none of us were able to stand. The ladies were all terrified, screaming for help and mercy; yet only one man seemed to lose command of himself. Those who could, immediately jumped overboard, and commenced swimming to get away from the vessel before she went down; but no one had time to seize a plank or any thing with which to sustain himself. The vessel was so nearly perpendicular that I slid down to the mainmast, where, catching hold of a settee, I drew myself with all my might toward the stern in order to jump overboard. But I had scarcely time to catch hold of the rigging of the mizzenmast before she went down, and the cries for help were drowned in the rush of waters made by the bark's sinking. As we went down, I commenced drawing myself up by the rigging, and when I had cleared myself from that, I continued to descend, being drawn down by the sinking vessel. Exerting myself to rise to the surface, till after what seemed to me an age, I felt that I was no longer descending, since the rush of waters had ceased. Although I ascended rapidly, I was so long under water that I was in a nearly exhausted condition when I gained the surface. As soon as I had cleared my stomach and lungs of water, I looked around to see where the steamer was, which had floated far to the south-east. About a hundred yards to the south-west, I observed, several things afloat towards which I started, and for the first fifteen minutes had nothing to support myself with. I then found a board about three feet long and two feet wide, on which I rested for a moment, and took the first long breath. During all this time, the cries of those who were trying to sustain themselves were most heart-rending, and loud above all the others was clearly distinguished that of a female. I tried to throw off my coat and boots, but finding it impossible, turned out of my course to try to render aid to the lady. When near enough to see her, I called out to her to take courage, telling her that I would soon be with her; also not to spend her strength by calling for help, but to hold firmly to her plank, since she would soon be saved. She replied that her strength was almost gone, and that unless she was soon saved it would be to late. At the same time, a man, a few yards from her, rolled off his plank but whether he was previously dead or not could not be ascertained; he neither struggled nor gave a sound, but immediately disappeared. The sea rolled so heavily, I could scarcely swim against it, and it was at this time that some of the floating planks or timbers struck against my side and arm, and threw me under water. Recovering myself, however, I turned to look at the lady, who was then being carried on the top of a high wave, and holding firmly to her plank; it rolled with her and she went under. But by an almost superhuman effort, she recovered her position on the plank again, and commenced calling for aid. She soon lost her hold again and went down, but rising asked me to help her, as she should go down, and when almost near enough to reach her plank, she gradually relaxed her hold, and with one long gurgling cry disappeared for ever. For the first time I felt desolate and disheartened, fearing the steamer was going to leave us, and looked toward the land, but none could be seen. Another man, soon after, went down near me, crying for help and mercy, and I began to think my last hour was at hand. Suffice it to say, that after being in the water for more then three quarters of an hour, I was rescued by the steamer's boats, yet, sad to relate, only nine were left to tell the mournful tale, twenty-four having gone to their final account. Of these, one was the child of the above mentioned lady, which the steward, with praiseworthy humanity, carried through the waves, swimming with one hand, till no signs of life appearing, he left it. The steward was picked up in an exhausted state.

The Captain was drawn under water by some one who seized him by the hand, and who came near drowning him. Almost immediately after this he was seized again by the breast, and in disengaging himself had to tear off his clothes. After recovering himself, however, he swam away for the steamer, and finding a plank managed to save himself. The rest of the crew, and the remaining passengers, met with no particular incidents. All being roused from their sleep, no one had time to save anything, and many passengers never got out of the cabin.

The Great Explosion at Seaford, Eng.

Great excitement was caused at Seaford, on Thursday, that being the day when an explosion of a part of the Cliff took place, as had been previously announced. Seaford is twelve miles from Brighton, and about five from Beachy Head. The sea having gradually encroached upon the land, it was determined to throw down a part of the cliff, so as to form a barrier against its future ravages. For this purpose, 55 of the Royal Sappers and Miners have been engaged for the last seven weeks making the necessary preparations.

The cliff was perforated in various places with tunnels and shafts, and in each of two chambers excavated for the purpose a charge of 12,000 lbs. of gunpowder was deposited. By 3 o'clock, the hour fixed for the explosion, about 10,000 people had assembled, and means were taken to keep them at a proper distance beyond the reach of danger. The gunpowder being fired by voltaic batteries at twelve minutes past 3, suddenly the whole cliff, along a width or frontage of some 120 feet, bent forward toward the sea, cracked in every direction, crumbled into pieces, and fell upon the beach in front of it, forming a bank, down which large portions of the falling mass glided slowly into the sea for several yards, like a stream of lava flowing into the water.

The whole multitude upon the beach seemed for a few moments paralyzed and awe struck by the strange movement, and the slightly trembling ground. There was no very loud report; the rumbling noise was probably not heard a mile off, and was perhaps caused by the splitting of the cliff and fall of the fragments. There seemed to be no smoke, but there was a tremendous shower of dust. Those who were in boats a little way out, state that they felt a slight shock. It was much stronger on the top of the cliff. Persons standing there felt staggered by the shaking of the ground, and one of the batteries was thrown down by it. In Seaforth, too, three quarters of a mile off, glasses upon the table were shaken, and one chimney fell. At Newhaven, a distance of three miles, the shock was sensibly felt.

In a few moments after the cliff had fallen the crowd upon the beach rushed forward to it. A second fall of chalk, when they had got half way, checked them for an instant, and but for an instant. They rushed up the mound which the exploded chalk had formed. Although it is a mass of large rough stones for the most part, difficult in many places to climb, except by using one's hands as well as feet, yet ladies eagerly clambered up it, and one gentleman managed to get his horse up. The mass which came down is larger than was expected; it forms an irregular heap, apparently about 300 feet broad, of a hight varying from 40 to 100 feet, and extending 200 or 250 feet more seaward, which is conciderably beyond low-water mark. It is thought that it comprises nearly 300,000 tuns. The operation is considered to have been decidedly successful.

Coffins of the Chaldeans.

Mr. Kennet Loftus, the first European who has visited the ancient ruins of Warka, in Mesopatamia, and who is attached to the surveying staff of Colonel Williams, appointed to settle the question of the boundary line between Turkey and Persia, writes thus:—"Warka is no doubt the Erech of Scripture, the second city of Nimrod, and it is the Orchoe of the Chaldees. The mounds within the walls afford subjects of high interest to the historian and antiquary; they are filled, nay, I may say they are literally composed of coffins, piled upon each other to the hight of forty-five feet. It has evidently been the great burial place of generations of Chaldeans, as Meshad Ali and Kerbella at the present day are of the Persians. The coffins are very strange affairs; they are in general form like a slipper bath, but more depressed and symmetrical, with a large oval aperture to admit the body, which is closed with a lid of earthenware. The coffins themselves are also of baked clay, covered with green glaze, and embossed with figures of warriors, with strange and enormous coiffures, dressed in a short tunic and long under garments, a sword by the side, the arms resting on the hips, the legs apart. Great quantities of pottery, and also clay figures, some most delicately modeled, are found among them; and ornaments of gold, silver, iron, copper, glass, &c., within. [Art Journal.

The Rapids of the Jordan.

It had been ascertained that the Dead Sea was more than 1,000 feet below the level of the lake of Tiberias. As the distance between the two was but 60 miles, this would give a fall of about 20 feet per mile—greater, it was then thought, than any river in the world exhibited. The Mohawk river in America was held to be one of the greatest fall, and that averages not more than four or five feet to the mile; but it is now known that the Sacramento in California has a fall of 2,000 feet in 20 miles, or an average of 100 feet to a mile. It was then, however, thought that such a fall as it seemed necessary to suppose in the Jordan, from the difference of level between the two lakes which it connected, was without example; and as its course was deemed tolerably straight, and as it was not known to contain any rapids, an error in the calculation of the difference of level between the two lakes was more than suspected. The problem it was left for Lieut. Lynch to set at rest. In the first place, the river is full of rapids—the boats plunged down no less than twenty-seven very threatening ones, besides a great number of lesser magnitude; and then, although the direct distance does not, as stated, exceed sixty miles, the course of the river is made at least two hundred miles by the exceedingly tortuous course of the stream. This reduces the fall to not more than six feet in the mile, for which the numerous rapids in the river sufficiently account.

The wide and deeply depressed plain or valley (Ghor) through which the river flows, is generally barren, treeless, and verdureless; and the mountains, or rather cliffs and slopes, of the river uplands present, for the most part, a wild and cheerless aspect."

Experimental Preaching.

Every minister of the Gospel should have an experimental knowledge of the truth which he preaches, so far as that truth has a personal application. Nothing can compensate for the want of such knowledge. No borrowed phraseology, no artificial fervor, no rhetorical art, can supply the place of heart-experience. The sanctified heart is quick to detect the lack of experimental piety in one who attempts to minister to its edification. The severest criticism ever made upon preaching is, the complaint of the more devout and spiritual hearers that "they are not fed." A venerable lady, whose Christian experience had been matured under the faithful preaching of the Word, being deprived of the privilege of attending the house of God, engaged her grandson, a gay and impenitent youth, to read to her the sermons of the most eminent divines of Great Britain and America. The young man finding this employment irksome, sought to divert himself by imposing upon his grandmother a composition of his own, which, to do him justice, was a very well written discourse, arranged according to the usual method of exposition, argument and application. The old lady listened attentively, and asked again and again the name of the author—a question which the reader as often evaded. When the sermon was finished, the young man was eager to get his grandmother's opinion of its merits. "How do you like the sermon, grandmother?" "O, pretty well." "Is it not a very good sermon?" "Why—yes—'tis a good sermon, very well written, but it seems to me *there isn't much Holy Ghost in it.*" That is poor preaching which betrays such a deficiency. The preacher should always infuse into his sermon his own heart, sanctified and enlivened by the Spirit of God; this is the true unction; this the demonstration of the Spirit and of power. [Independent.

Valuable Mineral Paint Discovery.

On the west side of Agawam River, in West Springfield, near the Falls and Factories, a quarry of stone material, suitable for paint, has resently been discovered and purchased by Skimer & Hancox. The premises consist of a high bluff of four or five acres, on the top of which Springfield may be plainly seen. The tract contains an inexhutible supply of the material, which is a soft, reddish brown stone, with some veins of blue, which when exposed to the air slacks or softens, and crumbles. To prepare it for mixing with oil, like lead, it is first washed, then ground. Nothing of the kind, beside this, has been found in this vicinity. According to Dr. Jackson's analysis, it contains a larger portion of the hardening qualities, than any paint material yet known. It is consequently more impervious to fire and water. We have seen some specimens of it, painted on wood and dry, and it looks well. The cost is not half as much as lead, and it is thought to be more durable, beside its protection against fire and water. Should this material prove to be what is now believed of it, by those who have examined it, the result will be fortunate for our community, and a source of profit to our enterprising proprietors. Similar discoveries at the west have been already favorably introduced to the public; but this one in West Springfield presents, as we have said, more substantial qualities for the use to which it is found adapted, than any other discovery of the kind yet made known.

Isle of Shoals.—The census of these Islands has just been taken by the Marshals of New-Hampshire and Maine. One of them reports that the inhabitants of these islands, are about as hardy a race of men a scan be found in the world. The islands themselves, situated ten miles out in the ocean, are nothing but a mass of bristling rocks, on which nothing but a few potatoes are raised. In severe storms from the east, when the surf dashes up to a great hight, the keeper of the outer light house boards up his windows and chimney, takes in his pig and cow, and lives a "retired" life, till fairer weather. The population subsists wholly by fishing.

Important Suit.—The Bunker Hill Aurora states that a Mr. Haskell of that city has commenced a suit at law to obtain possession of a large portion of the town of Yarmouth, Nova Scotia, which he claims as an heir of his grandfather, who emigrated from Marblehead, Mass., before the American Revolution, and bought the land from the British Government, and died in possession of the same; but the land was wrongfully kept by his widow, and descended to her children by his first marriage, who were then in this country, and to whom it rightfully belonged. Yarmouth is a flourishing port of entry on the western extremity of Novia Scota, and contains about five thousand inhabitants.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.

Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

Mrs. SUSANNA M. SPICER, Preceptress.

ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.
Prepared from Official Sources,

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

EXTRACTS FROM LETTERS OF A TOURIST—No. 7.

LONDON, Aug. 19, 1850.

My visit is drawing rapidly to a close, and a few days more will see me on my return voyage. The two or three weeks since my return from Paris have been spent in reviewing what I had seen, and paying final visits to the friends I have acquired while here. Part of the time I have spent in survey and on the borders of Kent—"the garden of England." There is a peculiar beauty in rural England, quiet and tamed as it were—the trimmed hedges, the green shadowed lanes, with here and there a park, breaking in a slight degree the monotony of the cultivated fields stretching away for miles till lost in the blue mist. It is now in the height of the harvest, the golden wheat waiting in gathered sheaves, and the trees looking dull and dry in the summer sun. It appears widely different from the freshness and verdancy of its garb when I was there before in June. I spent an exceedingly pleasant month in Kiegate, just as the trees were bursting into full foliage, and vegetation was coming into vigorous life. It was doubly interesting then, for it was the season of the birds and flowers, which had become associated with the early dreams and imaginings of the mother country. Then recurred to me, with redoubled distinctness, the tales which, when a child, I delighted to hear again and again, and while I smiled at the unhesitating belief my mind reposed in them, I venerated them too much for the pleasure they gave to disturb the impressions they had left. In a green lawn where I worked, there used to come a little redbreast, hopping familiarly up to within a few feet of me, and picking up the crumbs I threw out to him, would fly up into the hedge and trill his sharp little note a moment and dart away again. Nothing would have induced me to disturb or frighten him—the recollection of the "Babes in the Wood', would have saved him, if his own quaint and touching way had not. At every step in my walks I met with objects familiar as "household words." The timid little forget-me-not bewilderd the eye with its profusion of blue flowers springing in the green banks—the pansy—the daisy, thick springing with the red poppies in the grass of the meadows and hay-fields—and the wild hyacinth, profusely scattered in the borders of the fields, while in the shadowed nooks might be found some late violets. There the heath bloomed with the gorgeous yellow gorse filling the air with its delicious fragrance—the broom, no less beautiful, and scarcely less fragrant, sprung beneath the foot, and the edges flicked with the white flakes of "May." On every side was heard the plaintive cuckoo note and the sky lark's song; and when the quiet of the evening had come, the less intrusive one of the nightingale. We have in America sweeter song birds than these, but none that interested me so much. Now, the gorse is gone, the birds have ceased to sing, and the flowers are withered. Much of the peculiar beauty of the country is gone.

I visited, while at Kiegate, an old church at Gomshall, a few miles from there. Some parts of it date 800 years back; but as it is at present, it is a queer medley of the original Norman and sham Gothic—the latter being the addition of the Church wardens from time to time. It is a double building, a heavy, octagonal spire resting on one of the roofs. The interior is very massive, the ceiling being supported by heavy stone columns and arches. There is a fine old stained window, and a number of monumental *brasses*, bronze effigies fastened to the tablets in the floor and on the wall, with a stone baptismal font several hundred years old; but not so good a substitute for the river Jordan as the mill-pond close by. The old pew-opener was lamenting that the wardens were about to remove the heavy carved oak wood work from the interior, and replace it with something new and cheap—plain deal pews, &c. The whole building is a singular specimen of the spirit of the age—a spirit which, recognizing no real utility in the hallowed associations of another time, and no value in beauty or grandeur save as they please the eye or amuse an idle hour, hesitates not to sacrifice them to a miserable economy or to its false and narrow notions of the useful. When men sceptically ask the use of the beautiful, do they consider why they were created? whether to live merely, or to add to the glory of God? Did He give to us the perception of and love for the beautiful only to amuse moments of relaxation, moments snatched from the spirit deadening cares of the world? So far as the ordinary acceptation of the useful is concerned, the sun might have risen and set without the gorgeous beauty we admire in it, and when the thirsty earth demanded refreshment a vail of cloud might have shed rain on it without any of the grandeur of a gathering storm; we might have had the grass for the cattle without the wild flowers springing in their gemmed beauty amidst it. That there is a use in all these things, is proved by the fact of God's having given them and the faculty to enjoy them; and he who can pass with untouched heart these his hand-marks, should stop and ask for faith in the power that clothed the lilly of the valley. The same utility exists in the aspirations of art, and thence comes the elevation of spirit to him who contemplates them in a pure mind; and the world lost when modern Puritanism vanished art from the sanctuary of God, in its zeal to correct the abuses which had been introduced by its means. Increased intelligence should have purified its abuses, not destroyed it and them together. To the Catholic, the church in which he worships—the shrine at which he kneels—are embodied sermons; all things around him are emblems of some received truth in Christian doctrine; and though we rejoice in greater light, it remains to be shown that there is in the Christian world at large a greater zeal to serve God. In the days when men like Solomon thought they glorified God by beautifying his temple, their treasures were poured out like water to do him honor in the way they deemed most acceptable. Now, when they have learned that they may worship God in any temple, they put their money into railroad stock, and how much is given to religion? *They* gave to the best of their knowledge; *we*, knowing better how to give, give comparatively nothing at all.

I visited the ruins of Betchworth Castle while at Kiegate. They are rather small, and not of great antiquity, but covered with ivy, and the young trees are growing up in the banqueting hall. We advanced through the vaulted passages and apartments in search of picturesque points, startling the wild birds from their quiet nooks, and waking the echoes by merry laughter and words of jest, shouted to each other through the long halls, and finally pitched our seats in the shadow of the south wall for an hour or two's drawing, and when we had wearied with that, we searched out the winding paths which led down the hill side and which were in some places so grown in with the shrubbery as to be hardly discoverable.

On my return to London, I found an American staying at my lodging house, and have occupied myself for a few days in showing him the sights. He is heartily sick of England, though he has been here but two weeks, and curses the ways of the country, traveling conveniences, &c., included. He growls at the cooking and way of living, and thinks he will see all he wants to in two weeks and then go to the Continent. If he staid longer he would like it better.

W. J. S.

DR. CHALMERS DISCOURAGED.

The following anecdote is one of the most instructive that we remember to have seen. It shows at once how the greatest preachers are sometimes almost discouraged in view of the seeming failure of their best endeavors, and how, at the same time, they may be accomplishing great, though unseen results. We quote from an article on "Illustrations of Popularity," in the last London Baptist Magazine.

When he [Dr. Chalmers,] had been at Glasgow above two years, though his popularity was unbounded, his own spirits were greatly depressed. Having preached on one occasion at the Barony church for Dr. Burns, and dined with him and some other ministers and friends afterwards, a gentleman, who was present, writes, "I was exceedingly disappointed to see that Dr. Chalmers, who, in ordinary times, poured a fascinating influence over every company where he was, seemed extremely dull, nay, I may say dejected. When he arose, about nine o'clock, to go away, as our tract homeward lay for some distance in the same direction, I left the company along with him. When we had got together, I said to the Doctor,

"Are you well enough to-day, Doctor? for I have noticed you have not to-day been in your usual trim."

"Oh, yes," he said, "I am quite in good health, but I am not comfortable. I am grieved in my mind."

Seeing that he so frankly communicated to me the general cause of his unusual appearance, I used the freedom to say,

"Well, Doctor, is this a matter that I may be made acquainted with, as, if it is not, I have no wish to pry into any thing of a private nature?"

"Oh, yes," he replied, "you may perfectly know it, for it is a matter that presses very grieviously upon me. In short, the truth is," said he, in his own emphatic manner, "I have mistaken the way of my duty to God in at all coming to your city. I am doing no good. God has not blessed and is not blessing my ministry here."

On hearing this I replied, "Well, Doctor, it is a very remarkable circumstance that, in the providence of God, you should have been sent with your complaint to me on this point, because I have it in my power at any rate to mention one instance in which your ministry has been made instrumental in bringing a soul from darkness to the marvelous light of the gospel of salvation."

"Can you?" said he, "then you will give me the best news I have heard since I came among you.' I then narrated to him the following particulars:

At the time this took place, I was an elder under the late venerated Dr. Balfour, minister of the Outer High Church, whose practice it was, when he read over the names of those who were applying for admission to the ordinance of the Lord's Supper, to give us so much of their history and experience as he had been, in conversation with them, able to discover, and to request that some of the elders might, as far as possible, scrutinize further, and communicate to him the result. I well remember, at the sacrament, which in the town churches is always solemnized in the month of April, he mentioned the name of a young man who had applied to be a communicant. After he had read over his name—"By the bye," said the good servant of the Lord, "I must tell you something about this young man, for his history is somewhat interesting and singular. He sat, said Dr. Balfour, "for nearly twenty years under my ministry, but did not appear to derive any good from it; but when my worthy friend, Dr. Chalmers, (for that was the almost uniform designation he gave him when he had occasion to speak of him,) came to Glasgow, he was attracted to him by his splendid talents, and sat under his ministry for about two years, and then it pleased the Lord to come to him in the day of his power; and I have every reason to think him a truly converted young man. And now that he wishes to become a member of the church, he wishes to return to us. But," added Dr. Balfour, with a truly sublime humility, "it was not under my ministry that he was turned to the Lord, though he sat for the greater part of his lifetime in the Outer Church; but it was under the preaching of Dr. Chalmers."

You know what was Dr. Chalmers' ardent manner when any thing that related to the glory of Christ's kingdom, or to the spiritual good of his fellow-creatures, was made known to him; and you may easily conceive with what exuberant joy he heard this simple annal of the good done through his pastoral superintendence.

"Ah," said he, "Mr. Wright, what blessed, what comforting news you give me. I knew it not; but it strengthens me; for really, I was beginning to fail from an apprehension that I had not been acting according to the will of God in coming to your city."

REMINISCENCES OF CHILDHOOD.

"Thought's golden key
Unlocks the treasure-house of memory."

The affectionate son and biographer of Crabbe, the poet, writing of this gifted parent, says—"Among my first recollections of him is his carrying me up to his private room to prayers in the summer evenings, about sunset, and rewarding my silence and attention, afterwards, with a view of the flower garden through his prism." Earlier still were his reminiscences of his mother. "The very earliest, I think," he continues, "is of her combing my hair one evening, by the light of the fire, which hardly broke the long shadows of the room, and singing the plaintive air of 'Kitty Fell,' till, though I could not have been more than two or three years old, my tears dropped profusely." How natural and touching are such remembrances—and who has not some?

The late Thomas Hood has written a little poem upon this subject, full of a sad truth, tenderly and beautifully expressed, which want of space alone prevents us from quoting entire.

"I remember, I remember
The house where I was born,
The little window where the sun
Came peeping in at morn;
It never came a wink too soon,
Nor brought too long a day;
But now I often wish the night
Had borne my breath away!

I remember, I remember,
The fir trees, dark and high;
I used to think their slender spires
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm further off from heaven
Than when I was a boy!"

Dickens says—"I recollect when I was a very young child, having a fancy that the reflection of the moon in water was a path to heaven, trodden by the spirits of good people on their way to God."

One of our first living poets, speaking of the strange idiosyncracies of childhood, told us that he used to take a great and painful delight in looking at a star—or rather, its reflection in the waters of a certain moat belonging to Fort George, in Invernesshire, not far from his father's parsonage. He used to watch it with a species of fascination, mingled with fear, until it grew a passion. He recollects once trying to hit it with a stone, and running away frightened to see it, when the rippling of the water had subsided, shining down bright and calm as ever. "My great secret-keeper, my dear mother," he adds, "chided me gently for striking what I loved—but it was not love I felt for that star."

The same poet, when very young, had the brain fever, during which he kept pleading in his intense thirst, for a draught of the water which Moses struck from the rock of Horeb, with the rod of miracles; and parched and burning as he was, would touch nothing else. He was given over; when that same dear mother of whom affectionate mention has before been made, suddenly thought of substituting common spring water, for the miraculous draught, which she brought to his bedside carefully corked and sealed up. The child drank the healing waters—fell into a sweet sleep—and recovered.

A lady whose early years were passed in an old country house in the North of England, remembers, that when a very little child she always used to repeat the following lines; but she cannot recollect who taught them to her. Most probably the faithful and simple-hearted old nurse, who died when the narrator was about three or four years old, at the advanced age of ninety-eight, the greater part of which had been spent in the service of the family. The words are rude enough, although not without a certain charm—

"There are four corners to my bed,
There are four angels there laid spread—
One to read, one to write,
And two to guard me all the night;
And if I die before I wake,
I pray to Christ, my soul to take."

The relator of this little anecdote has a distinct recollection of her ancient bed-chamber, with its tapestried walls, and deep windows, and how the curtains used to sway backwards and forwards when the wind was high; while that same wind sang all sorts of wild and mournful tunes in the wide, open chimney, or played with the old trees without, until they creaked again! And yet the child never felt frightened, but used to think that no harm could possibly come with the four angels watching over her! She even fancied she could distinguish them apart. Two had large books open before them, in which one occasionally wrote; while the others kept guard over her all through the long night. She remembers being much struck, while walking with her nurse through the village churchyard, by some figures upon an ancient grave stone, which reminded her of the angels, but, on approaching nearer, she found them cold and decayed, and not near so beautiful. And that she wept bitterly, fancying they must be dead.

"Years afterwards," writes the narrator, "I returned, a grey-headed old woman, to the home of my childhood. I even slept in the same room, and heard the wind singing the same wild tunes, and rushing and moaning through the house like an unquiet spirit. I had grown wiser since then, but not less happy. Although the angels had vanished, I could still repeat the concluding lines of my little prayer with child-like faith, and my sleep was sweet and peaceful."

From the New York Evangelist.

THE SELF-FREED.

BY WILLIAM OLAND BOURNE.

"No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any laws or regulations therein, be discharged from such service or labor, but SHALL BE DELIVERED UP on claim of the party to whom such service or labor is due."

[Constitution of the United States, Art. III. Sec. 2.

"THOU SHALT NOT DELIVER unto his master the servant who is escaped from his master unto thee; he shall dwell with thee, even among you in that place where he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him. [Deut. xxiii. 15, 16.

I SAT at my door on an eve in Spring,
When the day with its toil was oe'r,
And I listened and heard my children sing
The hymn I had often sung before;
The full round moon was just lighting the sky,
As it rose on the distant hill,
And the stars looked down with a placid eye
On the hamlet whose inmates were still.

The hymn had died out on the whispering breeze,
And lost was the sweet, tuneful sound,
While the shadows that fell from the tall poplar trees
Were stretching along on the ground:
When there stopped at the gate a man weary and worn,
Who leaned on the wicket and spoke,
As he asked for a place where to sleep till the morn—
He would go ere the neighbors awoke.

He took off his hat and he heaved a sigh,
And he asked for some bread to eat,
And my bosom swelled up, I could scarcely tell why,
For my heart with its sympathy beat;
I bade him walk in—I would hear his tale—
He should eat and stay there for the night—
So he left his old staff leaning by on a rail,
And a bundle just pushed out of sight.

He held his torn hat in his hand on his knee,
And he seemed very fearful at first,
But he saw of a friend he was certain in me,
And he told me his tale, e'en the worst;
He said—"I have come from the Land of the Slave—
Where the waters of Ocmulgee rolled—
And I'd rather lie down even now in my grave,
Than go back to the South to be sold."

With a prayer in his gaze, and a tremulous voice,
He begged me to help him along—
And I told him to cheer, in his soul to rejoice,
For I hated the Curse and the Wrong;
I would show him the way and send him to friends
Who would help him for Freedom to fly,
Where the free air floats and the free soul bends
To the Author of Freedom on high.

My heart welled up with a holy joy,
As I looked at my toil worn guest,
And I bade my darling girl and boy
Sing a hymn ere they went to rest;
And they went and took of their little store,
And out of their heart they gave,
And we thanked our God that we had still more
In love for the flying slave.

'Tis the Law of God in the human soul—
'Tis the Law in the Word Divine—
It shall live while the earth in its course shall roll,
IT SHALL LIVE IN THIS SOUL OF MINE!
Let the law of the land forge its bond of wrong!
I will help when the self-freed crave!
For the law in my soul, bright beaming and strong,
Bids me succor the flying slave!

NEW YORK, May 19, 1850.

STRIKING RETRIBUTION.

The massacre of Protestants in France, at the Revocation of the edict of Nantes, and by order of the French King, has been followed by a remarkable experience of the whole line of French Kings. The facts of the case have been reduced to a nut-shell in the following, from the Edinburgh Witness:—

When the darkest of its many dark tragedies was enacted—the St. Bartholomew massacre—Knox was still alive. "Being conveyed to the pulpit," says McCrie, "and summoning up the remainder of his strength, he thundered the vengeance of heaven against 'that cruel murderer and false traitor, the King of France,' and desired Le Croc, the French Ambassador, to tell his master, that sentence was pronounced against him in Scotland, that the divine vengeance would never depart from him, nor from his house; if repentance did not ensue; but his name would remain an execration to posterity, *and none proceeding from his loins should enjoy his kingdom in peace*." Have the kings of France since that day reigned in peace, or descended from the throne full of years and honors? Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore of his body. Henry III, his successor, fell by the hand of an assassin. Henry IV., after a reign of twenty years distracted by civil wars, died by the dagger of Ravilliac His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died in his bed. Of Louis XIV., it is impossible to say whether the opening of his career was the more brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, growing discontent. The king expired of a mortal distemper caught in the pursuit of his pleasures. In the next reign the Revolution appeared upon the scene, and Louis XVI. perished on the scaffold. The troubled lives and unhonored ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Phillippe adds another to the list of discrowned heads which have gone down in exile into the tomb.

REPEATED STROKES.

Under this heading, the Congregationalist has some touching remarks occasioned by late visitations of mortality within its circle of readers. Speaking of afflictions coming in quick and impressive succession, that paper says:—

We have seldom met with a more striking instance of this than the repeated deaths which have recently occurred in the family of the late Rev. Mr. Bullard, of Barre, whose death was briefly noticed a few weeks since, in our columns. First the husband and father was stricken, and after an illness of twelve days, departed to his rest. A week or two elapsed, and the angel came again to that sad and desolate dwelling. The youngest and purest of those little ones now bereft of a father's care and love, was taken. The touch of an icy hand was on him, and he withered and faded from the earth. Four days of illness and he died, and then the father's grave was opened and the little form that was wont to spring so joyously into his arms, sought again its resting-place, and the little head that often reclining on that bosom forgot its sorrows, was laid yet again thereon in deep and dreamless slumber. Death marred not the stainless beauty of that cherub form, and while yet the loveliness of life was fresh upon him, they made for him a pillow of flowers and laid him down to his last sleep.

"No bitter tears for thee be shed,
Blossom of being seen and gone;
With flowers alone we strew thy bed,
O blest departed one;
Whose all of life—a rosy ray,
Blushed into dawn and passed away."

While the widowed and sorely stricken mother was watching the last moments of her departing boy, other friends in another apartment of the same dwelling, were standing by the death-bed of the aged grand-parent, who, sustained by the same faith that had cheered and strengthened the son, fell asleep in Jesus and was at rest.

Thus in the space of three weeks were called away the grandsire of seventy, the father in the prime of life, and the infant of days; representatives of three generations to learn together the notes of that new song which the redeemed sing in heaven.

THE BLIND PARROT.

Thomas Campbell, the poet, related the following as the origin of his fine poem, the Parrot:—

"Many long years ago, while I was sealed up in the Hebrides, I became intimate with a family who had a beautiful parrot, which a young mariner had brought from South America as a present to his sweetheart. This happened long before my arrival at the Mull; the Poll for many years had been a much-prized and petted favorite in the household. He was a captive, to be sure, but allowed at times to be outside his cage on *parole*; and always observing good faith and gratitude for such indulgences, they were repeated as often as appeared consistent with safe custody. The few words Gaelic which he had picked up in his voyage to the north, were just sufficient, on his arrival, to bespeak the good-will of the family, and recommend himself to their hospitality; but his vocabulary was soon increased—he became a great mimic—he could imitate the cries of every domestic animal—the voices of the servants—he could laugh, whistle, and scold, like any other biped around him. He was, in short, a match even for Kelly's renowned parrot; for though he could not, or would not, sing 'God save the King,' he was a proficient in 'Charlie is my darling,' and other Jacobite airs, with which he never failed to regale the company, when properly introduced.

"Poll was indeed a remarkable specimen of his tribe, and the daily wonder of the neighborhood. Years flew by; and although kind treatment had quite reconciled him to his cage, it could not ward off the usual effects of old age, particularly in a climate where the sun rarely penetrated within the bars of his prison. When I first saw him, his memory had greatly failed him; while his bright green plumage was fast verging into a silvery grey. He had but little left of that triumphant chuckle which used to provoke such laughter among the youngsters; and day after day he would sit mute and moping on his perch, seldom answering the numerous questions that were put to him regarding the cause of his malady. Had any child of the family been sick, it could hardly have been treated with greater tenderness than Poll.

"At last, one morning just as the vernal equinox had blown a few ships into harbor, a stranger was announced and immediately recognized by the master of the house as a 'Don' something—a Spanish merchant, whose kindness to a young member of the family had been often mentioned in his letters from Mexico. One of his own ships, a brig, in which he had made the voyage, was then in the bay, driven in by stress of weather, for Mull was no market for Spanish goods. But that was not my business; he would pay a visit to Greenock, where in the present day at least, Spanish cargoes are rife enough.

"No sooner had their visitor exchanged salutations with the master of the house and his family, than the parrot caught his eye; and going up to the cage, he addressed the aged bird in familiar Spanish. The effect was electric; the poor blind captive seemed as if suddenly awakened to a new existence; he fluttered his wings in ecstasy—opened his eyes, fixed them, dim and sightless as they were, intently on the stranger; then answered him in the same speech—not an accent of which he had ever heard for twenty years. His joy was excessive—but it was very short; for in the midst of his screams and antics, poor Poll dropped dead from his perch."

Such was the incident upon which Campbell composed the little ballad entitled "The Parrot." It had taken strong hold of his memory, and, after the lapse of forty years, found its way into the into the pages of the "New Monthly," and is now incorporated with his acknowledged Poems. The following is an extract:—

"The deep affections of the breast,
That Heaven to living things imparts,
Are not exclusively possess'd
By human hearts.

A parrot from the Spanish Main,
Full young, and early caged, came o'er,
With bright wings to the bleak domain
Of Mulla's shore.

But, petted in our climate cold,
He lived, and chatter'd many a day;
Until with age, from green and gold,
His wings grew grey.

* * * * * *

At last, when blind and seeming dumb,
He scolded, laugh'd, and spoke no more,
A Spanish stranger chanced to come
To Mulla's shore;

He hail'd the bird in Spanish speech;
The bird in Spanish speech replied,
Flapp'd round his cage, with joyous screech,—
Dropt down, and died!"

CONVERTS FROM MOHAMMEDANISM.

The following, is narrated in a letter of Rev. J. De Kock, an English missionary in South Africa. We quote from the Evangelical Magazine:—

Herewith I beg to send you a brief account of the conversion of a Mohammedan female. Elizabeth Dolley, the subject of the present Memoir, was born at Uitenhage, of heathen parents, and at an early age, was married to a Mohammedan, whose first care after marriage, was to induce her to embrace his faith, in which he succeeded. Thus they lived together, for a period of twenty years, in total spiritual darkness, in the midst of professing Christians, never visiting a place of Christian worship, till a short time after the commencement of my labors here, when she was prevailed upon by her friends to go and hear, "the new preacher," as they called me, when it pleased our God, through his tender mercy, to open her heart to what was spoken. She became seriously concerned about her condition, and said to her friends, that, though she could hardly remember anything of the sermon, yet she felt it had a strange effect upon her: she became convinced of the magnitude of her sins, and that, were she then to die, she was certain she must go to hell. She then became a regular attendant on my ministry; but her husband observing her troubled and sorrowful, and becoming too serious for his taste, forbade her to attend chapel any longer.

She, however, declared it impossible for her to please him in this instance, for that the chapel had become the place her soul panted after; whereupon he menaced her, and said he would betake himself to drinking. Then her sufferings commenced; he would wait for her at the chapel door, beat her till she reached home, sell her things to get drink, and ceased to work at his trade; in short, she was at length obliged to place herself under the protection of the magistrate. After some time, it pleased the Lord to bring him near his grave. During his illness, he was touched by her unwearied attendance on him, though he had been so unkind to her. One morning, he burst into tears, and asked if she thought I would come, were he to send for me. She said, most gladly, she was convinced. I was sent for. When I came, I found him as meek and gentle as a child. He asked me to forgive him, and whether I thought God could forgive him as readily as his wife had done. I assured him, if he would but flee for refuge to lay hold upon the hope set before us in the Gospel, he would find it impossible for God to lie. His sickness proved not unto death, but for the glory of God. He is now, I hope, making good progress, and I purpose, as soon as I see my way clear, to admit him to membership. The wife was baptized on the 23d of December last, with two others, and promises to become an ornament to the church of Christ.

WORKING CHRISTIANS.

Learn to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into some secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not; and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people! This is not like a servant. [M'Cheyne.

The Sabbath Recorder.

New York, October 24, 1850.

THE APPROACHING FAST-DAY.

We hope that our churches will not forget the day of fasting and prayer appointed by the Missionary Society, at its late Annual Meeting, to be held on the third day of next month. The object contemplated, is to implore the blessing of God upon our missionary operations, both in this and in foreign lands. As a denomination, we have declared our intention of publishing the gospel wherever a door may be opened for us, God giving us the means; but, after all, we must not forget that our planting and watering will be followed by increase, just in proportion as the Holy Spirit attends our labors. We take the liberty of offering a few hints in reference to the contemplated season of prayer.

1. That it should be a day rigidly devoted to the purpose for which it is set apart. In one respect it ought to be as much like a Sabbath day as possible; that is, the common every day business of life should be suspended, and the time spent in a religious manner till the going down of the sun. Make your calculations, brethren, to have no work done on that day. But in addition to this, remember that it is a fast-day. Let no food be eaten; or, if age or bodily infirmity in some cases renders it unadvisable to abstain altogether, let it be taken very sparingly, and that of the plainest kind. A devoted Christian, however, needs no instruction as to the right manner of keeping a fast.

2. That some preparation may be necessary. We suggest, that as the day previous will be the first Sabbath in the month, and consequently the time of the monthly concert, if the brethren will make larger contributions that day than usual, they will most probably offer their prayers on fast-day with more earnestness, and without being troubled with a consciousness of their own insincerity. On the other hand, if they contribute in a niggardly manner, and then are heard, the next day, to ask God to bless the missionary cause, it will look very much as if they were somewhat hypocritical in their professions. We never hear a covetous, miserly disciple pouring forth his prayers for the blessing of God upon efforts to propagate the gospel, without feeling in our hearts, that that man is telling the Almighty a plain up-and-down lie. But enough said on this point; though we would just like to add, that if there is any one who has the ability to give fifty dollars to the Shanghai Chapel, and has hitherto refused to do it, the fast-day will do him much more good, if he will first count out the money, and religiously dedicate it to that object.

3. That there are some particular points, which call for special earnestness in our prayers. One thing that we ought to pray for with great earnestness, is that there may be raised up a more abundant supply of missionaries. "The harvest is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Brethren Carpenter and Wardner have been gone from us nearly four years, yet up to this time no one has been found ready to go to their aid. Only two laborers of our denomination, and their wives, in the vast empire of China! Not only so, but other countries are open to our efforts, and we have no missionaries to send. God is able to raise up faithful men, but he waits for our prayers. Another thing calling for our fervent supplications, is that those heathen to whom our missionaries have been the messengers of life, may have grace given them to own Christ before men, and continue steadfast in the faith. Brother Wardner's teacher, though he has given good evidence of being a renewed man, had not, at the last accounts, been baptized. By one device, or another, the enemy had succeeded in holding him back from this duty. Two females also, members of the family of brother Carpenter's late teacher, had embraced the faith; but such is the peculiarity of Chinese society, that mighty obstacles must be overcome in order to their following Christ in the ordinances of his house. Especially is this the case with Ne-May, who, besides being hampered with all the usual difficulties which stand in the way of females in that devil-ridden country, is betrothed to an idolater. None but God can break the shackles, and set her completely at liberty. Our prayers are specially requested in her behalf. It would be well, also, to remember the peculiarly trying situation of our missionaries themselves. They are Sabbath-keepers, and, as such, bound to protest against the promulgation of that tradition which makes void the divine law. This brings them, to a certain extent, into conflict with their fellow missionaries of other orders. There is no help for this, so long as the error of Sunday-keeping exists. Let us make it our most fervent prayer, that God will enable them to conduct themselves, in this matter, wisely. Let us make it our prayer, too, that God will open the eyes of our brethren in error, that they may see and yield obedience to the claims of his law.

It will be remembered, that a resolution was passed at our Anniversary, requesting that the Annual Report of the Boatd be read publicly to the different churches. The approaching fast-day will be a very suitable time for attending to that duty; and as the Report is now nearly through the press, we shall make an effort to send at least one copy to every church immediately. May God pour upon us the spirit of grace and of supplication, and revive the missionary work among us.

A MISSION TO CANADA.

The Corresponding Secretary of the Missionary Society deems it proper to give notice, that the Board has under contemplation the establishment of a mission in some part of Lower Canada; the object being to bring the truth of the gospel to bear upon the French population of that country, and upon such others as may, in the providence of God, be accessible.

It is proposed to send, as a pioneer in this work, our brother Wm. M. Jones, recently returned from Hayti, where he has been laboring under the patronage of the Baptist Free Mission Society. Brother J. has acquired a good knowledge of the French language, can speak and write it with ease, and is, in other respects, judged to be well qualified for the undertaking. He will spend the approaching winter in the United States, occupying a part of his time in translating some of our tracts into the French, and, as early in the spring as the season will permit, will take his leave for Canada, furnished with a good supply of tracts and other religious works, acting somewhat in the capacity of colporteur, till, having explored the country, he shall find the most suitable place for locating the mission.

It is known that the population of Lower Canada (or, as it is now called, Canada East) is almost wholly under the spiritual dominion of Rome. To do something toward showing them the way of life, is the duty of those who have received mercy of the Lord to be faithful; and, however unpromising the prospect may be in the judgment of some, we think that a review of what has been done for Roman Catholics by other orders, not only in Canada, but in Ireland, in France, in Germany, and in other places, will result in the conviction that they are not utterly inaccessible. Our First-day Baptist brethren have a very promising mission at Grand Ligne, to say nothing of other establishments. But it is our firm persuasion, that Sabbath-keepers, above all others, are called to the work of preaching the gospel to the adherents of Rome. Those who yet linger in her gates, cannot labor for their salvation so effectually as those who have come quite out. In the matter of the Sabbath, at all events, we suppose ourselves to be free from the sin of symbolizing with her; and if in any thing else we are polluted with her abominations, may God reveal even this to us. If we enter upon the work, and prosecute it faithfully and in humble reliance on the Holy Spirit, we shall be accepted, and many of those whom God designs to bring out of her, that they be not partakers of her plagues, may be brought out by our instrumentality.

The intercourse between Canada and the States is every day becoming more extensive, and should the much-talked-of "annexation" ever take place, the importance of having its population thoroughly imbued with Protestant principles will be manifest. It is hoped that our own denomination will awaken to the work of spreading these principles in consistency with its well-known motto, "The Bible our only guide in matters of faith and practice."

Should the mission go into operation, there will be a call for enlarged contributions to our treasury. This enlargement ought to be made at once; for it is evident that considerable must be done in the way of preparation; besides that, the Board wish to know to what extent the denomination will justify them in their wish to carry forward a vigorous enterprise in that country. Perhaps some one, or more, may be found willing to accompany Bro. Jones; and if so, the Board would wish the state of the funds to be such as will fully warrant them in accepting such well qualified candidates as may offer for the purpose. Will the pastors and leading brethren in our churches take this matter in hand, and exert themselves to bring about liberal contributions and prompt remittances? THOS. B. BROWN, Cor. Sec.

EXTRACT FROM A MISSIONARY'S LETTER.

The following extract from a letter recently received, though not so late as matter already published, is interesting as showing the kind of labor in which our missionaries are engaged, and the spirit with which they prosecute it.

SHANGHAI, March 24.

Yesterday we wrote you a hasty letter by "overland," in the midst of our more *sober* efforts to get up a quantity of matter to go by ship. Scarcely had we found a breathing time, when a neighbor of ours called for me, by previous appointment, to go with her and visit some of her country-people whom I had not yet seen. They had sent the invitation through her, and most gladly did I accept of it. We found the owner of the house a maiden lady of fifty-five, and the wife of her tenant the occupant; and I had no need to be told that they were of a superior rank, as well as of superior intelligence. From the first, I was treated with that easy hospitality which makes one feel at home even among idolaters. Much information was given and exchanged on various subjects; among others, the object of our mission here was explained, at their voluntary request, the new doctrine discussed, the true God inquired after, and the character and offices of the blessed Saviour made a suject of thoughtful discussion. Never have I seen people of their standing seem equally interested in us and our mission. Of course no personal interest was manifest, although I think they easily comprehended the inefficiency which we attach to personal merit, and the need of relying upon the Son of God for salvation. They have promised to visit us, and to come to the chapel to attend our services. This is often done, by those who do not mean to attend, but there is one comfort—a spirit of inquiry is evidently awake, and this is the ground of our rejoicing. It is truly gratifying to know that we are not utterly despised, even by these poor heathen, and we can but hope that our social interviews will act as a gentle cord to bind them to us, and open their ears, perhaps also their hearts, to listen to the truth. O how much do we need faith! I sometimes wonder that any blessing can be bestowed upon those who are so destitute of that great, that powerful grace—that weapon by which so much is to be accomplished, without which every thing is dead. You can hardly realize how spirit-stirring to us are the reports of proceedings by our brethren at home, by the churches, and the societies. What have we to fear, while those who thus uphold us, who thus sustain us, are so active, so energetic? The Lord reward them, as also we are sure he does, by blessings on their own heads, their bounties, and their prayers. L. M. C.

BRITISH CORRESPONDENCE—No. 16.

GLASGOW, Oct. 4th, 1850.

Our deteriorated condition in respect to Education, has for a considerable number of years engaged attention. Mere education does not form a substitute for religion, nor give security for the morals of its possessor; for we see flagrant instances of deep criminality among those for whom schools had done much; and even science, in the present day, is used as the hand-maid of villainy. Education is, however, a valuable auxiliary to religion; and wherever, and whenever a deep interest in divine truth has appeared, it has always been ready to call to its aid the means of instruction. Imperfect as all reformations in this land have been, one distinguishing characteristic of such movements has ever been, largely to afford opportunities of advancement in intellectual culture. And for their attainments in this respect, certain classes in England, and the people of Scotland generally, long held distinguished place. The Universities of the one, and the Parish Schools of the other, were mainly instrumental in producing this result. Religion was in alliance with both; and although there have always been many deteriorating causes, yet evidence has been furnished of the good that might accrue from the church's employment of extensive agency of sanctified character for the instruction of her youth. In Scotland, the changes effected in the circumstances of our population impaired insensibly the efficiency of the Schools as adapted for their former condition. Adapted as these schools were for *parishes*, in which there were few towns of any magnitude, the growth of manufactures, by tending to the growth of large towns, has, for a hundred years back, been throwing multitudes into concentration, where there was no corresponding provision made by the State for the enlarged necessities which their education thus required. Some voluntary efforts were indeed made to supplement what Government provided; for parents who in the rural parish school had obtained the instruction they prized, were ready to contribute the means for their children obtaining similar advantages. Yet even this feeling gradually died out as a race arose who knew less than their fathers of the value of that which thus they neglected.

The progress of this evil has, however, for some time past been occasioning serious apprehension, and desire has been largely shown for its abatement and removal. In this cause the Free Church has honorably distinguished itself; although not without showing some of its *highly* sectarian character. No other of the large denominations have originated united or systematic efforts for the purpose; the duty is left to individual churches, and imperfectly performed. In last session of Parliament, Lord Melgrand introduced a Bill in the House of Commons to make more perfect provision for education in Scotland. He proposed to vest the immediate management in local Boards, partly elected and partly permanent members—the former chosen by the rate-payers where there there is an assessment for the relief of the poor, and by the heads of families where is none. There was to have been a Central Board, with paid Chairman and Secretary, in Edinburgh. There were to be no religious tests required of teachers, but certificates of qualification otherwise to be presented. The funds were to be raised by local assessment, supplemented by Government grants. A meeting of electors and heritors was to determine whether farther educational means were necessary for the district—the local Board having choice of the teachers and of the branches to be taught, subject to certain regulations and supervision. The Bill was lost on the second reading by a large majority. The dissentions of religious parties in the country was the cause of its failure—but for these, defects might probably have been amended. Provision was made for the established minister of the parish being *ex-officio* a member of the local Board of Direction, and for heritors voting by proxy. Both of these were also disliked—the first because it gave power to a class whom an increasing number of dissentors were desirous to exclude, and the second because it was feared that the votes of absentee heritors would be used by factors and others for purposes different from the educational improvement of the the district. One clause above alluded to, was obnoxious equally to the friends of the establishment and dissenters—that appointing a Central Board of control and direction in Edinburgh. The tendency to centralise power finds little favor in the provinces, and experience seems to indicate should not be resorted to in any case where local direction would serve. The parish, like the family, may well be regarded as the training school for higher departments of government; and where deficiency is perceived, the parties might be aided by advice rather than be supplanted.

A separate Bill for promoting education *in England* was introduced into the House of Commons by Mr. Fox, a Socinian preacher. It provided only for secular education also; and one of its promoters urged that it would provide education for 100,000 Roman Catholics who are at present wholly without education. The suspicion of what might be done *against* evangelical religion by the influence of Mr. Fox, probably contributed to the rejection of the Bill by a large majority. The question of what should be done for the advancement of Education, both in Scotland and England, will therefore probably again engage the attention of the Legislature in the ensuing session of Parliment.

But a more difficult part of this great question is its aspect in relation to Ireland, the source of much of the increasing neglect in the other countries. A strong hold of Popery, no encouragement to instruction has there been given by its priesthood. They have done nothing themselves and they have thrown obstructions in the way of those who would. Government with great difficulty succeeded in establishing a system of schools among them—the class books of which were compiled on principles designed to please. The selections from Scripture were submitted to their dignitaries and portions supposed to condemn them were excluded. More recently, Government, has erected Colleges in Ireland, which again excluded religious instruction from its departments; and although on that account, branded as "the godless colleges" by some of the leaders, opposition had seemed in a great measure overcome, and Professors chosen from among the Roman Catholics had accepted appointments and are now drawing salaries when a fierce denunciation against the whole has come from Rome. A meeting of their dignitaries in Synod was convened to receive the Pope's rescript, which has by a majority concurred in its censure. The conclave was secret; but a Pastoral letter, since issued, proclaims to their ignorant people the dangers to be apprehended to the faith of the flock, by allowing light to stream in any degree upon the cherished darkness. It is believed, however, that a large minority objected to the conclusion arrived at.

Curiously illustrative of this state of things among the Irish Roman Catholic priesthood is a circumstance related of Dr. Cullen, their recently appointed Primate. In 1848, in a periodical which he avowedly edited, the Copernican system of astronomy was repudiated. As if to maintain the infallibilty of the tribunal which condemned Galileo, the Dr. reviewed with marked approbation a book entitled Anticopernico, in which the author affirms that the sun is but six feet in diameter—that the earth is six times larger than all the heavenly bodies put together—and has no motion but on its own axis!!

There is a considerable change taking place in *the Proprietory* of Ireland; which may yet have some influence for good upon the people, although our hopes of effectual remedy for their superstition are slender. An Act of Parliament was passed affording facilities for the sale of estates encumbered with debt. The Encumbered Estates' Court commenced operations Oct. 17th, 1849, and from that period till August 1st, 1850, they had received 1085 petitions for sales—of which they had already sanctioned 997 involving estates rented at an aggregate of £655,470, burdened by debts amounting to £12,400,348. Of that 997, the Court had at the period named, 99 estates for £748,474, in 360 lots, of which sum, £400,000 had then been paid into court, and £240,000 of it paid to parties. In some cases the tenants have become the proprietors; in others, the encumbered proprietors themselves, at prices considered present value. But the ground of hope to which I have alluded is the fact that a number of Scotch and English are among the purchasers. It is possible that the priesthood may cause them to "rue their bargains."

There was much talk lately of a sea serpent on the Irish coast—which, however, by positive evidence of a hoax, has become too much of the character of those inventions for which a part of the American press has become notorious, and in which they seem to take pride. J. A. BEGG.

AGRICULTURAL COLLEGE.—At a recent meeting of the Executive Committee of the New York State Agricultural Society, held in Albany, Oct. 10, the following preamble and resolution were adopted:—

Whereas, The subject of Agricultural Education has attracted much attention among the farmers in this State, and the attention of the Legislature having been called to it by his Excellency, Gov. Fish; and Commissioners having been appointed, who have reported favorably to the establishment of an Agricultural School and Experimental Farm; and a Committee of the Legislature at its last session having reported a bill in accordance with the recommendation of his Excellency, the Governor, and the Commissioners—which, owing to the press of business, and the late period at which it was introduced, was not acted upon; the Executive Committee having received frequent applications in relation to the subject, therefore—

Resolved, That it be recommended to the county and town Agricultural Associations, and to the farmers and mechanics, and others interested in the establishment of this institution, to send up memorials to the next Legislature for the establishment of an Agricultural School and Experimental Farm.

THE FRUIT OF A WORD FITLY SPOKEN.

The following is extracted from a letter written by our beloved sister Carpenter to a brother in New York. It shows by what simple means faith may be developed in the mind of the child of God. We have wondered at the stong and enduring faith of our gifted missionaries in China; and with one accord have all who knew them ascribed the work to that "word of faith" which they preach. Long may that faith comfort them in the work to which God has called them:—

"Do you remember a remark you made to me? We were on our way to Rhode Island, and had stopped in the city of New York for the day. The wind had risen, and, never having '*been to sea,*' I was afraid to go on the Sound. You rather playfully said, 'You need not be afraid; you will not die to-night; the Lord has not done with you yet; he has more work for you to do before he takes you away.' I cannot tell how often the remark sounded in my ears that night above the war of elements, for it was a boisterous night; nor can I say how like a shadow it has haunted me since. I should not say a shadow, for it was a *word fitly spoken;* and even more precious than apples of gold in pictures of silver, has it ever been to me. I have more than once since that time crossed *the Sound;* I have traversed more than half the circumference of the globe; I have known such perils by sea as made the stoutest hearts quail; I have seen the helm deserted, and the men lying listlessly about the cabin as if conscious that their work was done; but that word would cling to me still, 'The Lord has not done with you yet.' This, too, in the hour of sickness, the only severe sickness I have had since leaving home, was a whisper of faith to my soul, and it is still sounding in my ears. Oh, it is sweet to live to labor. Sometimes I hope I feel that even trials are good for me. I could tell you of many that have been blessed to me; but they are all written in the 'book of God's remembrance.' I would live still—I would live long; but I would not, 'I would not live always.'"

THE FUGITIVE SLAVE BILL.

[Extract from a Business Letter.]

Having concluded other business matters, I wish to utter a word of indignation at what is popularly termed the "Fugitive Slave Bill."

I loathe slavery in all its forms. The claim of man on his fellow, to make him a chattel, is a relic of the barbarous ages Every principle of God's law is at war with the whole system. If he ever "*suffered*" a people bearing his name to claim a fellow being as property, it was "because of the hardness of their hearts. But, from the beginning it was not so." The true light that now shines rigorously requires that we should render to all "that which is just and equal"—"doing to others as we would that they should do to us." But slavery, root and branch, is a system of unmingled robbery; robbing man not only of the fruit of his sweat and toil, but it robs him of himself, of all that makes him a man.

Hated and abominated as slavery should be, in the abstract and the concrete, by every enlightened man, "the Fugitive Slave Bill" assumes a shape and embodies a character of odiousness which makes it a stench in the nostrils of God and man. What freeman can call it a law, or give it any of the honors of law? It is not *law.* It cannot be *law.* Others may call it a law; but, God helping me, I *never will.* I despise it; yea, more, I contemn it. Shall the panting fugitive, seeking refuge from the prison-house where "the sum of all villainies has made his fetters strong"—shall he be turned away from my door by the order of reckless tyranny? Shall he be told to go back to his master, and seek shelter and bread at the hands of his spoilers? No; *never!* NEVER!

While God entrusts me with the care of one of his domicils, I will share it with the panting fugitive. My last loaf shall be divided between him and my children. The slave hunter that shall attempt to cross my threshold in the pursuit, shall find no passage except through my riven carcass. The insignia of office can receive no honor at my hands in such a God-forbidden pursuit. No honor is due to the legislator who should enact, or the executive who should ratify, or the marshall who should attempt to enforce such a bill.

While I would not incite to deeds of blood-shed, I would arouse the indignant rebuke of freemen upon such high-handed treason—treason upon the Constitution—treason upon the sacred feelings of humanity—treason upon right, and treason upon the "higher law," the law of God.

Let every man, who has a voice or a vote or a name, marshal that voice and vote and name, to demand of our law makers to unmake what they have made in this matter, and to wipe from our nation's escutcheon the foul blot of that unhallowed Bill.

Yours for an equal Humanity and a pure Christianity, J. R. IRISH.

FREE-WILL BAPTIST CONFERENCE.—The fourteenth General Conference of the Free-Will Baptist churches was held at Providence last week, says the Independent. Rev. Amos Sutton, the English General Baptist missionary, from Orissa, was received with great attention. Communications of importance were received their own missionary in Orissa, Mr. Cooley. Rev. Mr. Horn was received as a delegate from the "Church of God," a body nearly harmonizing with them in doctrine. Rev. J. Woodman and Eli Noyes, D.D., made report of their visit as delegates to England:

"Dr. Noyes animadverted on the drunkenness, profanity and obscenity exhibited on board of the British steamer on their way out; and also upon the shameful bigotry in not permitting any but the religious services of the Established Church on board of those steamers. He said he had intended to chastise the English and the General Baptists a little; but yesterday he became so thoroughly disgusted with our abominable Fugitive Slave Bill, that for very shame's sake he thought he should hold his peace."

A very important discussion arose on a resolution declaring it to be "contrary to Gospel order and the usages of Free-Will Baptists," for a church to withdraw from a quarterly meeting without asking a dismission.

THE BAPTISTS OF NEW YORK ON THE "FUGITIVE SLAVE BILL."

At the annual session of the New York State Baptist Convention, held at Brockport on the 9th and 10th of October, 1850, an *Informal Meeting* of delegates was called to give a suitable expression of their views and feelings with regard to the law recently passed by Congress for the reärrest of fugitives from labor. This meeting, composed of both clergymen and laymen to the number of some hundreds, was large and enthusiastic, and animated by one spirit as to its object. Rev. Gibbon Williams was called to the chair, and Rev. J. B. Olcott appointed secretary. A committee appointed to draft resolutions, made the following report, which was adopted without a single dissenting voice.

Your committee appointed to draft and present resolutions expressive of the sense of this meeting upon the recent law enacted by the United States Congress and approved by the President, commonly called the "Fugitive Slave Law," beg leave to present the following report:

Whereas, The said law is manifestly a receding step in the cause of human liberty and enlightened human legislation, inasmuch as it deprives the colored inhabitants of the Free States of the two great bulwarks of personal safety, the benefit of the "Habeas Corpus Act," and the "Right of Trial by Jury," and whereas it lays the citizens of said States under *legal* obligations to assist the slaveholder and the slave huntar, in a business in which their moral sense and their best sympathies revolt with instinctive and unutterable aversion; and whereas the said law is oppressive in its bearing and disastrous in its results to multitudes of those whom we have learned to respect and love as American citizens and christians, whose only crime is that they have availed themselves of the opportunity which the Providence of God has opened to them of appropriating and enjoying that boon which of all, we most highly prize, and which is as much their birthright as our own, therefore

Resolved, That, as free citizens of the United States, and as lovers of equal rights, we *repudiate* the said law as contrary to the spirit of our glorious Declaration of Independance, and as opposed to the direct grants of the Constitution to every citizen, and to the law of God.

Resolved, That we will not voluntary aid, by any means whatever to giving effectiveness to this unjust and oppressive act of legislation.

Resolved, That in all suitable ways we will labor to secure a speedy repeal of the said "Fugitive Slave Law," and that until such repeal shall have been effected, we will in all suitable ways, express our sympathies with its oppressed subjects.

GIBSON WILLIAMS, Chairman.
J. B. OLCOTT, Secretary.

EPISCOPAL BOARD OF MISSIONS.—The reports made to this body at its late session in Cincinnati exhibit the receipts during the past three years to be $116,259 for foreign missions, and $201,128 for both foreign and domestic missions. The expenditures in that time were $205,787; $117,138 for foreign and $89,547 for domestic missions.

A colporteur in Missouri speaks of the popularity of Nelson's Cause and Cure of Infidelity, and of the fact that professional men seek it eagerly, and have been greatly benefited by it. And he cites three several instances of such individuals, as one consequence of reading the book, having procured *each a copy of Scott's Family Bible.*

One of the greatest telegraphic feats was accomplished last week. The European news received by the steamship Atlantic, reached New-Orleans over the Southern Morse line at 11¾ o'clock, having left Washington City at 12¼, beating time 30 minutes. The news was published in the Picayune simultaneously with all the Northern afternoon papers.

A letter from Burlington, Vt., states that L. G. Chittenden's room at the American Hotel, was broken into on Wednesday night, and a wallet containing $1,100 in cash and some notes of hand taken therefrom. There were eight bills of $100, each, on the Commercial Bank, balance Vermont money. A gold penknife marked "D. B. B." was also carried away.

Frederika Bremer has left Milwaukie for Pine Lake, Waukesha county; from thence she proceeds to Watertown, Madison, and Galena. She then proposes to ascend the Mississippi to St. Paul's in Minnesota, and from thence goes down the river to St. Louis, New Orleans, &c., for the purpose of spending the winter in the Southern States.

A dispach from Pittsburg, says that Mrs. Evans, the runaway yellow slave, has fled to Canada with her family. Her husband, who was born a free man, is about starting to join her. Their passage on the under-ground Railroad was paid by common contribution.

Timothy and William Pinkham attempted to cross the bay at New-Market, N. H., on Tuesday last, with too heavy a load of brick in their boat, when a gust of wind threw water into the boat, sinking it and drowning them.

The steamer Meteor, while on her passage from the Red River to New Orleans, on the 2d inst., caught fire and burned to the water's edge.

A most virulent disease, supposed to be cholera, has recently broken out at Kernstown, Va.

General Intelligence.

European News.

The steamship America with one week later news from all parts of Europe, arrived at Boston Oct. 18. Early on the first morning out of Liverpool she ran down a coasting vessel between Wales and Waterford. The crew were saved.

There is a great stir in England in regard to Ocean Steam Navigation and Electric Telegraphs.

A new invention by a Mr. Jordon of Liverpool, by which he proposes to substitue iron for the wooden framing of vessels, is attracting a good deal of attention in that town. The inventor has taken out an American patent.

It is stated that the British Government has in contemplation the construction of a powerful squadron of steamers for the African coast, with the view of employing them to carry a monthly mail, and to act upon the slave prevention service. It is proposed that the fleet shall consist of forty vessels, and that one shall be detached from the station along the coast monthly to come home and return with the mails, thus establishing a regular monthly communication with the African coast, and effectually crushing the slave traffic.

Dispatches have been received in England from Sir John Ross, stating that on the 13th of August, three Esquimaux were found on the ice of Cape York, and on being questioned, they stated that in the winter of 1846 two ships were broken by the ice in the direction of Cape Dudley Diggl, and afterward burned by a fierce tribe of natives; that the ships in question were not whalers, and that epaulets were worn by the men, that part of the crews were drowned; that the remainder were sometime in houses or tents, apart from the natives; that they had guns, but no balls, and that being in a weak and exhausted condition, they were subsequently killed by the natives with darts or arrows. The paper from which the above is copied says that there is good reason to believe that the whole story is a gross misconception, but what those reasons are is not stated. The American ships Advance and Reserve had penetrated as far as any squadron.

In Ireland the Tenant League are extending their organizations throughout every town and parish in the country. The movement is regarded by the Government with considerable apprehension. The subject of the Irish Colleges continues to give rise to angry discussion. The Catholic Bishops are making more strenuous efforts to establish a University of their own and with a fair probability of success.

In France, thirty individuals accused of belonging to a Society having for its object the restoration of the house of the Bourbons, have been declared guilty, and sentenced to six months imprisonment.

The French Government has given its sanction to a proposition for a lottery of 7,000,000 francs, to raise funds to send out 6,000 distressed persons to California.

M. Lagrange, an apothecary at Paris, has invented a new and most destructive kind of bullet, which, on striking any object against which it may be directed, explodes with a detonation as loud as that of the gun from which it is fired, and produces a most destructive effect.

The war in the Duchies has been renewed and with considerable vigor, the Holsteiners having, thus far, the advantage, but without bringing about any very important result. On the 29th of Sept. the Holsteiners commenced offensive operations. Proceeding from Rendsburg, on both sides of the Eyder, they have attacked Tonnin, and the Danes have evacuated the place. At the last accounts the Holsteiners had surrounded and bombarded Frederickstadt. The whole of the neighboring country, by cutting off the dykes of the Eyder, has been thrown under water. It seems that the Holsteiners cannot push their advantage far, unless the Danes choose to engage in a general battle.

Several battalions of Hungarians in the Austrian army in Lombardy have revolted, and the revolt was only suppressed by force, accompanied with bloodshed.

The Hungarian refugees have received permission to quit the Turkish Territory, when the term of location is over. Kossuth, it is said, applied to remain in Constantinople. The Divan is undecided on this point.

The High Court of Appeal at Turin has condemned, by a majority of 13 to 1, the Archbishop, for abuses of his high powers as a functionary. The See is declared to be vacant, all his spiritual domains are seized and the Archbishop himself condemned to banishment. The Archbishop Camliazi in Sardinia, has been treated like his colleague at Turin, and both have shipped off to Civita Vecchia. The power of the Pope will not, it seems, shield these obnoxious personages, the precise nature of whose crimes is not stated. All parties concur in stating that they have proved themselves exceedingly obnoxious.

Wealth of the City of New York.—By a late report of the Supervisors, the assessed value of real and personal property in this city is set at 286 millions; the tax on which is $339,697. This property is all taxed to about 6,000 persons. The increase for the year is thirty millions, nearly 10 per cent. The rules of valuation are too arbitrary to admit of a reliable comparison between different States or towns, as to their actual value.

The value of the real and personal estate of the State of New York, according to the last report of the Comptroller, was $536,162,901; of which $193,018,076 was in the county of New York; $62,164,451 being personal estate in the county, and $129,926,625 in the whole State. The State tax of 1849 amounted to $278,843 10; of which $130,000, or nearly one half, was paid by the city.

A Liberal Offer.—The State of Maine offers a farm to any citizen of the United States on the most liberal conditions. A law has passed the Legislature giving any man a farm of from one to two hundred acres, as he may desire, at the nominal price of fifty cents an acre, payable in one, two and three years, *in work on the highways*, a kind of remuneratian of as great advantage to the purchaser as to the State. The farmer must, however, clear up a certain number of acres within a given time and erect a house for his residence, or in other words, he must go to work, improve his farm, and make it his home.

In the eastern part of Maine are thousands of acres of the best and most productive land in New-England, owned by the State, and offered to settlers on the above advantageous conditions. In Aroostook County, where much of the land is, great crops have been raised, and the operations of the lumbermen afford a good market. The climate is healthy, the soil easy of cultivation, and the means of cultivation and social advancement constantly increasing [Gazette.

Later from California.

The Crescent City left Chagres on the evening of the 8th inst., arrived off Kingston on the 10th, at 6 P. M., left for New York on the evening of the 11th, and arrived at the quarantine, Staten Island, on Friday morning; thus making the passage in six days and eight hours. The Crescent City left the steamship Philadelphia at Chagres.

The most important news by this arrival, is the failure of several mercantile and banking houses.

The Alta California says:—"We can safely say, that the shipments of gold from this country, during the month of August, exceed that of any other month since the discovery of the mines. The amount is almost incredibly large, verging on three millions of dollars. This sum has been regularly manifested, and is exclusive of the parcels carried through by private hands.

There arrived at San Francisco from the 1st of August to the 13th of September, by sea, 5,940 persons, of whom 57 were females. The departures by sea for the same time were 4,672, all males.

Dr. Robinson, the squatter, has been committed for trial, on a charge of murder. The others committed under arrest had not been examined.

The Mayor of Sacramento City, Mr. Bigelow, who was so severely wounded in the late riots, continues to improve in health, though he has been obliged to submit to amputation of an arm.

The Pacific News remarks in relation to the mining district generally:—"From the mining regions, although the accounts are conflicting, they are generally of an encouraging character. A larger amount of gold will be taken out this season than during any former one, but it will be divided among a much greater number of miners, with perhaps less per man than has marked the past. Large fortunes will not be so frequent, but an abundant yield will result from persevering labor. The quartz rock, particularly in the Mariposa mines, is yielding a rich return, with an encouraging prospect for a still greater abundance, when the machiners for crushing the quartz shall be in successful operation."

The Placer Times has tbe following from the Northern mines:—"We learn that on Nelson's Creek miners are averaging about a half an ounce per day. Men are hired at a rate of wages varying from $6 to $8. From the south branch of the north Fork of Feather river, we hear reports that the generality of workmen are making fair wages.

A letter from the Mokalume river, dated August 28, published in the Pacific News, says: "The miners are doing very well, and are well satisfied with the products of their labor. Some fine specimens have been taken from the bed of the river, lately.

From the Southern mines, the Stockton Times has favorable accounts, though the intelligence is mostly of individual success. We have no account of the general results of the washings.

The Pacific News notices the reception of a specimen of silver ore from the Southern mines. The lump weighed twelve grains, and on melting nothing was lost in weight. It was taken from the region of the Sonorian camp, where a party was engaged in digging a race.

The foreign miners' tax does not appear to succeed very well as a revenue measure. The Sacramento Transcript says:—"We learn that a collector of taxes from foreign miners of Yuba and Sutter counties has not been very successful on his tour. We have just seen the deputy collector from Yuba, and he speaks very discouragingly of the prospects of turning over much revenue into the state treasury. We are informed that Collector Richardson of Yuba county, intends resigning."

The difficulties with the Indians still continue serious, A letter in the Alta Californian, dated American Bar, Feather river, says:—"I have recently learned of a desperate battle that took place between the miners and the Indians several miles above. While eight of the company were out prospecting, they were suddenly attacked by a party of fifty or sixty of the natives, some of whom were armed with pistols which had been imprudently sold them by the whites. The little band stood their ground for three hours under a terribly hot sun, and in a most disadvantageous position, till at last the Indians, disheartened by their slain, retreated. Captain Sanger was mortally wounded, and three others severely; the former was from Massachusetts, and the latter from Maine. Lt. Johnson started the next day with the entire force, and completely broke up all the enemy's villages or camps, and entirely routed them.

Improvements in San Francisco are now going forward with greater rapidity than ever. The "burnt district" is completely covered with buildings, many of them being two, three and four story brick blocks that would not disgrace a city of half a century's growth in the older States. The streets are being graded, planked and drained, and other desirable preparations made for the the rainy season, which is near at hand.

The rates of steamboat fare on the Sacramento have been materially reduced. Last winter, it cost a man $25 to $35 to get to Sacramento, but now $10 each way will cover the whole cost of the trip.

The Cholera was fearfully prevailing at Acapulco, and some 75 or 100 persons have lately died with it, principally natives.

At the request of the Central Authority at Washington, the Governor of New Jersey has appointed a local Committee, to select from the articles submitted, those most suitable for exhibition in the "World's Fair," to be held in London in May next.

Yucatan.—The following news from Yucatan and Guatemala is from the Watchman:

From recent intelligence it would appear that the belligerent parties in Yucatan, instead of ceasing, have recommenced hostilities with the utmost rigor. The Indians in the interior have again attacked the Spaniards, and driven them from several towns; indeed, from what we can learn, they have now risen with renewed determination, so that, as far as we can forsee, the prospects for peace are further off than ever, and we apprehend that that country will now become the arena for scenes of similar strife and turmoil which has before torn up the different States of Central America. The Indians being so much more numerous than the Spaniards, they must inevitably gain the ascendancy if they persevere, despite the assistance rendered the Spaniards by foreigners.

By intelligence received from that quarter, we are informed that the Spaniards left Bacalar on the 6th inst., for the purpose of ransacking the corn fields and plantations made by the Indians, who, hearing of their intentions, met and gave them battle, killing four officers and several soldiers.

On the 9th, a troop of one thousand Spaniards, divided into three companies, advanced toward Chichinha, and were again met by the Indians, who attacked and beat them on all sides. A deserter from Bacalar says that all the troops are afraid, and are deserting whenever they can.

Slave Excitement in Detroit Ended.—A correspondent of the Buffalo Courier, writing from Detroit, Oct. 15, states that the negro excitement has somewhat subsided. The military was on Friday night withdrawn from the jail yard, since which time a police has been on duty. On Saturday night a large meeting was held, at which the Mayor presided, and speeches were made by Hon. K. S. Bingham, Messrs. Joy and Emmons, and others. The meeting was large and enthusiastic. Yesterday a subscription of $500 was raised for the purchase of the negro. It was headed by H. Ledyard, Esq., son-in-law of Gen. Cass, with $50. The negro was last night released from custody. He said he had always been treated in the kindest manner, and regretted that he had caused all this excitement, His owner, who is a brother of Hon. Mr. Rose, of Geneva, paid all expenses, to the amount of about $200, pocketing the $300 as the value of the negro, and left for home. So the great insurrection has at last ended.

This morning large numbers of negroes are crowding over to Sandwich, Canada. We do not anticipate any further trouble, for fugitives will hereafter be cautious how they remain in town.

Indian Affairs in Texas.—The Washington Union says:—It is believed from rumors and appearances, that a general confederation of the Indian tribes along the interior portion of Texas, Arkansas, and New Mexico, are preparing for a foray into the defenseless settlements of that State. Their head quarters are to be fixed on the Brazos River, a little below the Camanche Peak, one of the most central and commanding positions in the interior of Texas. From this point they can sally forth upon any of the frontier settlements, and cut them off before succor could reach them. This is a most formidable combination, and requires the immediate and efficient notice of the government.

Cannon Balls and Locomotives.—According to the experiments of Dr. Hutton, it appeared that the time of flight of a cannon ball having a range of 6,700 feet is one quarter of a minute. The velocity was, therefore, 26,800 feet per minute, which is equal to five miles per minute or 300 miles per hour. It follows, therefore, that a railway train, moving at 75 miles an hour, not an uncommon speed for express trains to attain, would have a velocity only four times less than a cannon ball The momentum of such a mass moving at such speed is difficult to conceive. It would amount to the force of a number of cannon balls, equal to one-fourth of its own weight.

Robbery and Murder.—One of the most daring robberies on record was committed at Peoria, Ill., Oct. 12th, at about 10 o'clock, on the public highway within two miles of this city. A gentleman was attacked and robbed of $1,490 by two men who had seen him draw the money at the banking house of N. B. Curtis & Co., at 9 o'clock A. M., and followed him. He has since died of his wounds. The whole city is in a state of intense excitement. Five hundred dollars reward is offered by the Mayor for the arrest of the murderers and robbers.

Dreadful Shipwreck.—The ship Rosalinda, Capt. Timpson, which sailed from Quebec about the 25th day of August for Liverpool, on the night of the 9th of September broached-to, filled, and capsized. The captain and mate were drowned in the cabin; ten seamen and two apprentices were washed overboard and drowned, and eight surviving seamen were picked up by a French vessel, and landed at St. Pierre, whence they were brought to Sydney, C. B., on the 30th ult. Two of the seamen were sick, and one was severely injured.

The Fair at Castle Garden presents to its visitors one point of attraction of a very remarkable and unique character. It is nothing less then a large Gothic Arm Chair, backed and cushioned with beautiful wrought needlework in worsted. The needlework is from the hands of the wife of one who now fills the Presidentsal Chair, Millard Fillmore, President of the United States. It is probably the first instance upon record in modern times, where the Industrial Exhibition of a great nation has been graced by the handicraft work of the wife of one who occupies the position of its Chief Magistrate. This may, it is to be hoped, excite the emulation of the fair daughters of our glorious Republic.

The Philadelphia, arrived from Chagres, brings another installment of over a million of California gold. The receipts for the month including those by the Empire City, Cherokee, Ohio, Crecent City and Philadelphia, reach *three millions three hundred thousand* dollars. Truly California is fully meeting the expactions of all reasonable people in the extent of her remittance of the precious metal.

SUMMARY.

A lad about 17 years of age, a son of one of the workmen, (Mr. Jasper Provost,) in Messrs. Doty & Ford's steam saw-mill, New Brunswick, N. J., was crushed to a complete pulp on Saturday last. He was caught in a band, and entangled around the shaft, which was making 100 revolutions per minute. The remains, when extricated, gave scarcely any evidence to the spectators that humanity had ever existed in the mass of corporeal jelly before them.

The New York Sun states, that the bell of the steamer Rhode Island, which foundered at sea, on her way to California, and some thirty or forty persons lost, has been picked up on the Azores or Western Islands, by a whaling bark. It is 200 pounds in weight, had the stamp of James S. P. Allaire, N. Y., 1836, upon it, and was attached to a broken beam, which had just buoyancy enough, though very mush eaten with worms, to sustain itself and the bell on the surface of the water.

Near Pittsylvania Court-house, Va., a short time since, Miss Anthony, a young lady in the bloom of life, whilst adjusting a camphine lamp, communicated fire to the fluid, enveloping her in a sheet of flame, by the inhalation of which her tongue and throat were horribly parched. Her father, Dr. Anthony, was also badly burned in attempting to extinguish the flames. Miss A. survived her injuries only a few hours.

By the bark Republic, from Para, we have files of the *Trezedewoio* and *Voz Paraense* to Sept. 17. The Senate of Brazil had passed six days in secret session, discussing the ammendments made by the Chamber of Deputies, to the project for the abolition of the Slave Trade, first introduced into that Chamber as early as 1837. Finally they were adopted, and the bill was passed and submitted to the Emperor for his approval. The details of the bill we are not informed of.

On Saturday afternoon about 3 o'clock, an elderly lady, named Angelina Mayer, residing in South Ninth-st., Williamsburg, was crossing Broadway from the corner of Rector-st. Owing to the slippery and muddy condition of the Russ pavement she fell down surrounded by a number of omnibuses and other vehicles, and before she could recover from her dangerous position, the wheels of a hack struck her heat and injured her severely.

The Buffalo Express says that a person in pursuit of fugitive slaves, met a colored woman in the streets of that city and began to interrogate her concerning her claim to freedom. As his inquiries became pressing, she drew a revolver, which caused his retreat. The same paper says that most of the fugitive slaves in that city are armed.

The New-Orleans Bulletin says, that the owners of the Neptune, sunk near twenty years since, at the mouth of Meyfield's creek, in the Mississippi, are now taking out from the wreck large quantities of lead, chains, etc. The butter saved from the boat, which has been under water twenty years, had not changed its taste, and was as good as fresh.

A man named Ryan, in the employ of Mr. Plympton, a farmer in Dracut, was shot dead by a person whose name we have not learned. It appears that some men were out gunning, and were trespassing on Plympton's land. Ryan went to warn them off, when one of them deliberately shot him dead. The murderer is known, and the officers are after him.

Mr. Edward Whidden was killed in Parsonsfield, Me. on the 14th inst. under peculiar circumstances. He was in company with another young man, engaged in obtaining fruit from a neighbor's garden, when they were shot at, and he was almost instantly killed, and the other severely wounded.

There is a very active demand for Land Warrants from the West for location and the market is firm at $130 and $140 each. There are but few to be had at $130. The demand will soon absorb all the Warrants, probably not over 8,000, which have not been already located.

Haverhill, Mass., with a population of about 6000, has five Congregational churches, two Baptist, one Unitarian, two Universalist, one Christian, and one Millerite, and a new Catholic church has recently been removed there, making in all *thirteen* churches, each supporting its own minister.

One of the most terrific thunder storms ever witnessed at Kingston occured at Jamaica on the 10th. The main top royal of the bark Laura was struck and shivered by lightning, and an old wall in the city was destroyed by the fluid. The streets were so much cut up by the torrents that flowed in them as to be dangerous to foot passengers.

The new ship Daniel Webster was launched from East Boston, in fine style. Secretary Webster and the Turkish Ambassador, Amin Bey, were presentand witnessed the sight.

Judge M'Gee, of Woodville, Miss., has given to the several Methodist churches, in and around New-Orleans, not less than one hundred thousand dollars. He is determined to be his own executor.

It is said that the widow and daughters of the late Prof. Webster, are about to remove to Fayal, in the Azores, where a daughter resides. Her husband is Governor of Fayal. Mrs. Webster is a native of the Island.

For the week ending Tuesday, about 55,000 barrels of flour were exported from New York, of which about 47,000 barrels went to Europe, and 8,000 to the British and North American Provinces.

The Louisville Examiner, that excellent anti-slavery publication, formerly edited by C. M. Clay, has been obliged to discontinue, because its subscribers do not pay their dues.

It is the intention of the English Government to withdraw all sailing vessels from the coast of Africa, sending steamers in their places.

A report has reached here from Florida to the effect that several dissatisfied Chiefs were meditating and making preparations to renew hostilities.

A gentleman in California writes to his wife in Ohio, that his crop of tomatoes, on an acre and a half of ground, was worth $18,000.

Thanksgiving in New Hampshire, Nov. 28th.

John H. Turnbull, late of Scotland, has purchased a large tract of land in Broome County, N. Y., with an excellent water privilege, for the purpose of manufacturing Pyroligneous acid—an article extensively used in dying. It will employ about 100 men. There is at present but one establishment of the kind in the United States.

Milton Jones was to be executed on Friday last, at Charleston, Illinois, for the murder of Joseph Miller in May, 1849, while on a journey to Kentucky. The murderer is only 21 years old, was a member of the church, and respectfully connected. The murdered man was also young, lately married, and the two were intimate friends. The motive was a sum of money.

The Howard District Gazette states that the largest factory at the Union Works has ceased running, and the other two will run half time, as they all have been doing for fome time past. By this arrangement over 200 hands are discharged, and very recently over 100 were discharged from Patapsco Factory, which is running but half the machinery about three quarters of the time.

The Washington correspondent of the New York Tribune, under date of twenty minutes past four, Sunday, says—"There has been a great deal of liquour afloat; and several of the committee rooms have been converted into open bar rooms. Quite a number of members were drunk, *but not so many as I expected.*"

The commissioners appointed by the proper authorities of Iowa and Missouri to run the line of boundary between the two States have finished their labors and prepared their report to be presented to their respective governments. They were engaged four months in running the line.

A planter writes to the Charleston Mercury, that he will use "no Northern coaster to carry his crops; no northern cloth for his negroes' clothing; no northern soap, candles, flour, or (Ohio) bacon; no northern butter, cheese, or preserved fish; no northern refined sugar; no northern shoes if others can be obtained."

On the line of the Railroad, near the Tennessee River, says a Nashville paper, some veins of superior coal have been discovered, which in excellence of quality and abundance of supply cannot probably be surpassed in the United States. The coal is said to approach nearer in appearance the anthracite than any yet found in the West.

Henry A. Wise, while engaged in an animated discussion, on Wednesday, in the Virginia Convention at Richmond, received a telegraph despatch announcing the death of his wife on Monday night, at Accomac. She was the daughter of Hon. John Sargeant, of Philadelphia."

Among the subjects which were not acted upon at the late session of Congress, were the New York and San Francisco Branch Mint Bills, the Tariff, the Steamship System, Cheap Postage, French Indemnities, River and Harbor Improvements and the Pacific Railroad.

A severe storm occurred in Allegheny on Wednesday night. A number of houses and churches were struck by lightning, and several persons were injured. The rain was very heavy.

The Domestic Board of Missions of the Presbyterian Church (O. S.) have commissioned 50 more missionaries, and received $6,000 more than they had at the corresponding period last year.

Gen. Hinton was recently brought before the Circuit Court of Columbus, Ohio, and arraigned on four separate indictments for mail robbery. He pleaded not guilty to them all. Trial on one of the indictments set down for Tuesday, Oct. 22d.

J. R. Giddings affirmed, in an address at Cleveland, a week since, that any fugitive slave, having been once on British soil, might return to the United States with impunity, as he could not again be reduced to slavery. and that the Courts both north and south had so decided.

Richard P Robinson, who was tried and acquitted for the murder of Helen Jewett, was in this city a few days since. It is said that he has a flourishing farm somewhere off in the interior of Texas, where his family a wife and three children) are residing.

E. H. C. Griffin, formerly a clerk in the Rochester Post Office, indicted for robbing the mails, was acquitted at the sessions of the United States Circuit Court.

The Br. brig Treasurer, from St. Domingo city, brings the intelligence that a treaty between the British and St. Domingo governments had been ratified on the 18th of September.

We learn that Hon. Ira Harris, LL. D., has been called to the temporary Chancellorship of the University of Rochester, to preside until the appointment of a President.

Jackson Avens has been tarred, feathered and ridden on a rail at Yorkville, S. C., being convicted of abolitionism.

Our national debt, including $10,000,000 to Texas, is $85,000,000.

MARRIED.

In Waterford, Ct., Sept. 1st, by Eld. L. T. Rogers, Mr. Wm. Lester to Miss Eliza Ann Crandall, all of Waterford.

By the same, Oct. 6th, Mr. Richard Howard to Miss Sarah E. Steward, all of Waterford.

DIED.

At his residence in Waterford, Ct., Mr. Daniel Brooks, aged 61 years. Brother Brooks was a professor of religion for many years, and from the time of his first covenanting with his brethren, remained a worthy member of the Seventh-day Baptist Church in Waterford till his death.

At the residence of Isaac Cundall, Esq., in Hopkinton, R. I., Sept. 25th, 1850, Mrs. Sarah Ann Beckwith, wife of Mr. John Beckwith, and daughter of Mr. Joseph Mellor, of Huddersfield, West Yorkshire, Eng., aged 26 years. The deceased emigrated with her husband to this country about a year since. They located at Potter's Hill, in Westerly, where her Christian deportment won the friendship and esteem of all who formed an acquaintance with her. During her sickness, which lasted about a month, she manifested a calm resignation to her Heavenly Father's will, and when she drew near the time of her death, she expressed a strong desire "to depart and be with Christ, which is far better." When asked if she had a desire to recover from her sickness, she said she had no desire to live, but for her husband's sake, who during her sickness manifested all that care and solicitude which becomes a faithful companion.

In Hopkinton, R. I., on the 3d inst., quite suddenly, Miss Sarah Elizabeth Coon, aged 18 years.

In Hopkinton, R. I., on the 16th inst., Miss Thankful Ann Stillman, eldest daughter of Phineas Stillman, aged 39 years. She was a member of the 1st Seventh-day Baptist Church of Hopkinton, and left the cheering hope with her friends that she died "in the Lord."

Executive Committee of Eastern Association.

MEMBERS of the Executive Committee of the Eastern Association are requested to meet at the house of Eld. Daniel Coon, in Hopkinton, R. I., on the fourth day of the week preceding the second Sabbath in November, at eleven o'clock A. M.

S. S. Griswold, Secretary.

Stonington, Oct. 8, 1850.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Watchmakers.

A YOUNG man who understands the business thoroughly, has a small capital, and observes the *Sabbath*, can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 35, Bridgeton, Cumberland Co. N. J. sep.19 4t

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whiteball.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

THE steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cortland street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

PASSENGER TRAIN UP.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

Passenger Train Down.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

The Illustrated Domestic Bible.

NOW PUBLISHING IN NUMBERS, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

Agents wanted to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Redemption of Lands Sold for Taxes.

STATE OF NEW YORK, Comptroller's Office, Albany, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

SECRETARY'S OFFICE, Albany, August 15, 1850. To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

Sheriff's Office, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment.

Sept5—te.

Miscellaneous.

Blue Stocking Morality.

Not long ago a friend sent us a rich rare present, in the shape of the copy of a letter written twenty years ago, by a lady of great literary distinction, to her cousin, who now graces one of the most honorable official stations in the Empire State. It was written on the eve of his marriage, and accompanied a pair of blue mixed stockings, knit by herself, as a present. It was sent to us for our private and personal enjoyment; but as no restriction was imposed upon us, and as the letter is so decidedly unequaled and so entirely rich, we cannot resist the temptation to share the enjoyment of its perusal with our friends. We would only add, that it will endure being read slowly, carefully, and more than once:

"Dear Cousin:—Herewith you will receive a present of a pair of woolen stockings, knit by my own hands; and be assured, dear coz, that my friendship for you is warm as the material, active as the finger-work, and generous as the donation.

"But I consider this present as peculiarly appropriate on the occasion of your marriage. You will remark, in the first place, that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is mixed, and so alas, is the thread of life. In these, however, the white is made to predominate, expressing my desire and confidence that thus it will be with the color of your existence. No black is used, for I believe your lives will be wholly free from the black passions of wrath and jealousy. The darkest color here is blue, which is excellent, where we do not make it too blue.

"Other appropriate thoughts rise to my mind in regarding these stockings. The most indifferent subjects when viewed by the mind, in a suitable frame, may furnish instructive inferences, as saith the poet:—

> "The iron dogs, the fuel and tongs,
> The bellows that have leathern lungs,
> The fire wood, ashes, and the smoke,
> Do all to righteousness provoke."

But to the subject. You will perceive that the tops of these stockings (by which I suppose courtship to be represented) are *seamed*, and by means of seaming are drawn into a snarl, but afterwards comes a time when the whole is made plain, and continues so to the end and final toeing off. By this, I wish to take occasion to congratulate yourself, that you are now through with *seeming*, and have come to plain reality. Again, as the whole of these comely stockings was not made at once, but by the addition of one little stitch after another, put in with skill and discretion, until the whole presents the fair and equal piece of work which you see; so, life does not consist of one great action, but milions of little ones combined; and so may it be with your lives. No stitch dropped when duties are to be performed—no widening made where bad principles are to be reproved, or economy is to be preserved; neither *seeming* nor *narrowing* where truth and generosity are in question. Thus every stitch of life made right and set in the right place—none either too large or too small, too light or too loose; thus may you keep on your smooth and even course, making existence one fair and consistent piece—until, together, having passed the heel, you come to the very toe of life, and here, in the final narrowing off, and dropping the coil of this emblematical pair of companions and comforting associates, nothing appears but white, the token of innocence and peace, of purity and light—may you, like these stockings, the final stitch being dropped, and the work completed, go together from the place where you were formed, to a happier state of existence, a present from earth to heaven. Hoping that these stockings and admonitions may meet a cordial reception, I remain, in the true blue friendship, seemly, yet without *seeming*, Yours, from top to toe, ———."

[Holden's Magazine.

From the Pennsylvania Inquirer.

Germination of Wheat in Ice.

Some very interesting specimens of *Wheat germinating in Ice*, were exhibited to me, yesterday, by Mr. Alexander Carman, (Mr. Adolphe Mailliard's farmer,) residing near this place, taken from the bottom of his *ice-house*—not underneath the ice, but *imbedded in it*, eighteen inches from the ground—having numerous *radicula* of three to four inches long, shooting from the grain, in different directions, through the solid ice, while the *pumule* has made its way perfectly erect, as if it had no more resistance than the common pressure of the atmosphere—the ice not being softened in the least, but dry and friable.

It is generally held by naturalists, that "the *conditions* of germination are threefold, viz: moisture, a *certain temperature*, and the presence of oxygen gas. The necessity of moisture to this process has been proved by extensive observation. A certain degree of *warmth* is *not less essential*. Germination *cannot take place at* 32° Fahrenheit.

Without attempting to enter into any discussion of the received philosophy of germination, or to trace the necessary chemical changes, affected by heat, in the progress of incipient germination, the fact before me teaches us, that man's theories are sometimes at variance with nature's operations, and it behooves us to renew our researches and revise our dogmatic conclusions on such subjects.

Whether a sufficient evolution of heat can be generated by chemical action in seed imbedded in ice, may be solved by attention to those seeming anomalies. It is scarcely more curious, although much less explicable, than the freezing of water and the boiling of ether *in vacuo*, side by side, and under like circumstances, at the same instant; certainly not more singular in appearance than the combustion of the *chlorate of potassium* with *phosphorous* immersed in water, burning with a steady, inextinguishable flame, until entirely consumed. May not a play of chemical affinities, influenced by the season, (the present being the germinating season of wheat,) take place, and the quantum of heat required to promote the conversion of the starch of the cotyledons into the semi-fluid substance, consisting of sugar and gum, ordained to nourish the quickened embryo plant. The elucidation of this point will settle the whole difficulty.

At first sight, I was inclined to attribute this singular phenomenon to accidental dislodgement of sprouted seed from adjacent soil, in that advanced stage of germination, which floating in the water was afterwards frozen; but upon careful inquiry I found—1st. That no wheat had been grown within half a mile of the *pond* from which the ice was taken. 2d. That it is Italian wheat, which Mr. Mailliard brought from Florence a few years since, and thus can be identified. That *it* has not been planted on the property in which the pond lies—that there is no water communication between the grain fields and the pond. 3d. That the *fibres* of the *radicle* are perfectly white and transparent, almost gelatinous, not having the *tinge*, nor the consistence of soil-grown shoots.

On the contrary, I have the most satisfactory evidence, that the germination has taken place since the ice was packed away. 1st. The straw of the Italian wheat was used in packing the ice-house. 2d. The germinating seeds are found between *two pieces* of ice *consolidated together*. 3d. I have one specimen of the grain growing *from the ear*, attached to a full stalk of straw, sprouting in like manner—which had, most unequivocally, been dropped on a lower layer of ice, and was covered by another stratum.

On another occasion, I may trace this subject farther; for which I must await the result of some experiments I have just instituted, to test some matters in connexion with it; but communicate this cursory notice, at this time, to elicit any other facts which may elucidate the question.

W. M. FAHNESTOCK.

Bordentown, N. J., October 7th, 1850.

Electro-Magnetism as a Motive Power.

Professor Page, in the Lectures which he is now delivering before the Smithsonian Institute, states that there is no longer any doubt of the application of this power as a substitute for steam. He exhibited the most imposing experiments ever witnessed in this branch of science. An immense bar of iron, weighing one hundred and sixty pounds, was made to spring up by magnetic action, and to move rapidly up and down, dancing like a feather in the air, without any visible support. The force operating upon the bar, he stated to average *three hundred pounds* through ten inches of its motion. He said he could raise this bar one hundred feet as readily as through ten inches, and he expected no difficulty in doing the same with a bar weighing one ton, or a hundred tons. He could make a pile driver, or a forge hammer, with great simplicity, and could make an engine with a stroke of six twelve, twenty, or any number of feet.

The most beautiful experiment we ever witnessed was the loud sound and brilliant flash from the galvanic spark, when produced near a certain point in his great magnet. Each snap was as loud as a pistol; and when he produced the same spark at a little distance from this point, it made no noise at all. This recent discovery is said to have a practical bearing upon the construction of an electro-magnatic engine. Truly a great power is here; and where is the limit to it?

He then exhibited his engine of between four and five horse power operated by a battery continued within a space of three cubic feet. It looked very unlike a magnetic mahine. It was a reciprocating engine of two feet stroke, and the whole engine and battery weighed about one ton. When the power was thrown on by the motion of a lever, the engine started off magnificently, making one hundred and fourteen strokes per minute; though, when it drove a circular saw ten inches in diameter, sawing up boards an inch and a quarter thick into laths, the engine made but eighty strokes per minute.

The most important and interesting point, however, is the expense of the power. Professor Page stated that he had reduced the cost so far, that it was less than steam under many and most conditions, though not so low as the cheapest steam engines. With all the imperfections of the engines, the consumption of three pounds of zinc per day would produce one horse power. The larger his engine, (contrary to what has been known before,) the greater the economy. Professor Page was himself surprised, at the result. There were yet practical difficulties to be overcome; the battery had yet to be improved; and it remained yet to try the experiment on a grander scale, to make a power of one hundred horse, or more. [Nat. Intelligencer.

Good Bread.

"The Arabs always allow a man to divorce himself from a wife who does not make good bread. Were such a law in our country, half the young married ladies, we fear, would be in danger of falling back into single blessedness."

We wish it were in our power to pronounce this a slander upon young American wives, but are compelled, reluctantly though it be, to admit the full force of the allegation. We doubt, very much, if seven out of ten married woman, old or young, in our larger cities, know how to make good bread; and yet upon good bread depends the health of husbands and children. The production of an article of diet, so essential, is left, in most cases, to ignorant cooks, or to bakers. How the former do their work, the dyspeptic stomachs of thousands can tell; and the same delicate organs can answer for the art of the baker, which often consists in making the whitest and the lightest bread out of the poorest and cheapest flour. As a generel thing, bakers use the lower brands of flour; and, too often, damaged flour, because obtained at a cheaper rate. The whiteness is in many cases, deceptive, and we fear, it is too frequently the result of foreign and deleterious substances. There are, of course, honorable and praiseworthy exeptions to this, and housekeepers who buy bread, instead of baking it at home, should be very sure that they deal with those who use a good article of flour. Such are to be found in all our large cities. [Arthur's Home Gazette.

Apples for Human Food.

The importance of apples, as food, has not hitherto been sufficiently estimated in this country, nor understood. Besides contributing a large portion of sugar, mucilage, and other nutritive matter, in the form of food, they contain such a fine combination of vegetable acids, abstractive substances, and aromatic principles, with the nutritive matter as to act powerfully in the capacity of refrigerants, tonics, and antiseptics; and, when freely used at the season of ripeness, by rural laborers and others, they prevent debility, strengthen digestion, correct the putrefactive tendencies of nitrogenous food, avert scurvy, and probably maintain and strengthen the powers of productive labor. "The operators of Cornwall, in England, consider ripe apples nearly as nourishing as bread, and more so than potatoes. In the year 1801, a year of scarcity, apples, instead of being converted into cider, were sold to the poor; and the laborers asserted that they could stand their work on baked apples without meat; whereas a potato diet required meat or fish." The French and Germans use apples extensively; indeed, it is rare that they sit down, in the rural districts, without them in some shape or other, even at the best tables. The laborers and mechanics depend on them, to very great extent, as an article of food, and frequently dine on sliced apples and bread. Stewed with rice, red cabbage, carrots, or by themselves, with a little sugar and milk, they make both a pleasant and nutritious dish.

Profits of Fruit Culture.

The following facts, exhibiting the large profit which may be derived from the skillful culture of fruits, are furnished by S. W. Cole, of Boston, who is a remarkable fruit gatherer, and who remarks, "We give some extreme cases, and others which common skill may compass. The cultivator will do well with medium success. Yet it is well to have a standard of extraordinary attainment, or the perfection of excellence, as a goal for those who inscribe on the banner *excelsior*.

"Mr. Moses Jones, of Brookline, in this vicinity, a most skillful cultivator, set one hundred and twelve apple trees two rods apart, and peach trees between both ways. The eighth year he had two hundred and twenty-eight barrels of apples, and in a few years from setting the trees, $400 worth of peaches in one year; and the best part of the story is, that large crops of vegetables were raised on the same land, nearly paying for the manure and labor. The tenth year from the setting many of the apple trees produced four or five barrels each, the lands still yielding good crops of vegetables, the peach trees being mostly gone by old age. Mr. Jones grafted a tolerably large pear tree to the Bartlett, and the third year it produced $30 worth.

"Mr. S. Dudley, a very successful cultivator in Roxbury, an adjoining city, sold the crop of currants from one-eighth of an acre, for $108, the next year for $125, and he had good crops for several years. He picked five hundred quart boxes from one-eigth of an acre, the next season after setting the bushes in the fall. He had $35 worth of cherries from one Mizzard tree.

"We saw, in Natick, Massachusetts, on the banks of the 'Classic Charlie,' on the farm of M. Eames, Esq., an apple tree grafted to the Porter when seventy-five years old; it soon bore, and the seventh year it produced fifteen barrels, which sold at $30. The original Hurlbut apple tree produced forty bushels in one year and twenty the next. The original Bars apple yield sixty bushels in one year. N. Wyeth, Esq., Cambridge, in this region, had from a Harvard pear tree nine barrels of fruit which sold for $45.

"A farmer would not plant an orchard, thinking he should not live to eat the fruit; his son had the same views; but the grandson planted for posterity, yet his predecessors shared in the fruit also, for the grandfather drank hogsheads of the cider.

"Hovey states that a Dix pear tree in Cambridge, produced $46 worth of fruit at one crop. We saw in Orange, New Jersey, one hundred bushels of apples on a Harrison tree, which would make ten barrels of cider, then selling at $10 a barrel in New York.

"Downing says that the original Dubois Early Golden Apricot, produced $45 worth in 1844, $50 in 1845, $90 in 1846. A correspondent of the Horticulturist says that Mr. Hill Pennell, Darby, Pennsylvania, has a grape vine that has produced seventy-five bushels yearly, which sell at $1 a bushel. James Laws, Philadelphia, has a Washington plum that yields six bushels a year that would sell for sixty dollars. Judge Linn, Carlisle, Pennsylvania, has two Apricot trees that yielded five bushels each worth $120. Mr. Hugh Hatch, of Camden, New Jersey, has four apple trees that prodnced one hundred and forty bushels, ninety bushels of which sold at $1 dollar each. In 1844, a tree of the Lady Apple, at Fishkill Landing, New York, yielded 15 barrels that sold for $45.

What a Prudent Wife Did.

A correspondent of the National Era relates the following:—

"A fact which I came in possession of a couple of years ago, may illustrate the character of the New Englanders, and reveal the origin of some branches of their most profitable business. S. W. was the son of a country clergyman, and was accustomed to laboring on a farm in summer, and keeping school in winter. He was moral, industrious, and frugal, and took a wife possessing the same qualities, together with the shrewd propensity to calculate the cost of all articles of living. One day her husband brought home the cloth and trimmings for a new coat. The wife inquired the price of the buttons, which she noticed were made of cloth called 'lasting,' or, more fully, 'everlasting,' covered on wooden button-molds. She thought she could afford as good a button, made by hand, for less money. The next day, like the true daughter of a Yankee, she 'tried the thing out.' She bought the cloth by the yard and the molds by the dozen; and in a week she had better buttons, at a less price, in the market. The thing would pay. S. W. soon left farming and school-keeping, bought the cloth, which his wife cut into button-covers, and button-molds, hired the women and girls of the neighboring towns to make them up, and sold them at great profits. Soon another entered into partnership with him, and invented machinery to do the work. Then the plain lasting was changed to figured velvet, and satin, and twist. Improvement on improvement in machinery was made, till they equaled the best English, or French, or German buttons. S. W. now owns one of the sweetest villages in Connecticut valley, and almost supplies the United States with buttons for coats and overcoats. He has endowed an academy munificently; has contributed like a prince to the funds of a highly distinguished and useful female seminary, and has rescued a noble college from embarrassment. So much for the carefulness of a prudent wife; and so much for a disposition to earn an honest living in some way, rather than thrive in idleness on the hard and too often unrequited toil of others."

The Pin and the Needle.

Lem Smith, the philosophical editor of the Madison Record, tells the following witty fable, which is as good as anything we have seen out of Æsop. A pin and a needle, says this American Fontaine, being neighbors in a work-basket and both being idle, began to quarrel, as idle folks are apt to do:

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eye?" "What is the use of an eye," said the pin, "if there is always something in it?" "I am more active, and can go through more work than you can," said the needle. "Yes, but you will not live long." "Why not?" "Because you have always a stitch in your side," said the pin. "You are a poor, crooked creature," said the needle. "And you are so proud that you can't bend without breaking your back." "I'll pull your head off, if you insult me again." "I'll put your eye out if you touch me; remember your life hangs by a single thread," said the pin. While they were thus conversing, a little girl entered, and undertaking to sew, she very soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, she soon pulled its head off, and threw it into the dirt by the side of the broken needle. "Well, here we are," said the needle. "We have nothing to fight about now," said the pin. "It seems misfortune has brought us to our senses." "A pity we had not come to them sooner," said the needle. "How much we resemble human beings, who quarrel about their blessings till they lose them, and never find out they are brothers till they lay down in the dust together as we do."

Gigantic Birds.

A considerable doubt hung over the accounts from time to time detailed in the American journals and other publications, concerning those novel and extraordinary discoveries, until they were more than matched by the actual exhumation of the entire skeletons of the feathery tribes far exceeding in dimensions any thing hitherto dreamed of in the science of ornithology. The collections of Mr. Williams and of Mr. W. Mantell, from the alluvial deposits of New Zealand, utterly confounded all previous calculations as to the size and bulk attainable by the bird tribe. The tibia of a Dinornis, in the collection of the University of Edinburgh, measures thirty-one inches, the average circumference of both being nearly 12 inches. From the foot to the top of the clavicle, the animal must have stood at least 13 feet in hight. With the strut of the turkey or the pride of the peacock—head and neck of corresponding attitude—what a denizen for the wilds and forests of this region of the new world! When animals of similar dimensions, but of an erlier epoch, frequented the beaches of Great Britain, we have to imagine the Cumbrian mountains, the Penine chain Derby Peak, and the lofty clifts of Avon, surrounded by an inland sea stretching by central France, the Black Forest, and the Hartz mountains, and the shores all round, silted with the materials which now constitute the triassic group. Tortoises, turtles, birdheaded lizards, birds themselves, salamander froglike creatures, larger than crockodiles, resorted as now to the seashore, in the cool fresh of the evening or as tide-mark permitted, and regaled themselves at will on the food which an ever bounteous element furnished to their various wants. [English paper.

Development of the Lungs.

The following commendable hints are from Dr. Fitch's last work.

"Much has been said and written upon diet eating and drinking, but I do not recollect ever noticing a remark in any writer upon breathing, or the manner of breathing. Multitudes, and especially ladies in easy circumstances, contract a vicious and destructive mode of breathing. They suppress their breathing, and contract the habit of short, quick breathing, not carrying the breath half way down the chest and scarcely expanding the lower portions of the chest at all. Lacing the bottom of chest also greatly increases this evil, and confirms a bad habit of breathing. Children that move about a great deal in the open air, and in no way laced, breathe deep and full to the bottom of the chest, and every part of it. So also with most out door laborers, and persons who take a great deal of exercise in the open air, because the lungs give us the power of action, and the more exercise we take, especially out of doors, the larger the lungs become, and the less liable to disease. In all occupations that require standing, keep the person straight. If at a table, let it be high, raised up nearly to the arm-pits, so as not to require you to stoop; you will find the employment much easier—not one half so fatiguing; whilst the form of the chest, and the symmetry of the figure, will remain perfect. You have noticed that a vast many tall ladies stoop, whilst a great many short ones are straight. This arises, I think, from the table at which they sit or work, or occupy themselves, or study, being of a medium hight; far too low for a tall person, and about right for a short person. This should be carefully corrected, and regarded, so that each lady may occupy herself at a table suited to her, and thus prevent the possibility or necessity of stooping.

Influence of a Daughter.

In one of the counties of Western Virginia, there lived a man who for many years had been an officer of the church, and whose piety no one doubted. While active and earnest in most religious duties, one thing was wanting—he had no family altar. Years had passed without it, till God in mercy visited that circle. The heart of the elder was gladdened by seeing one of his daughters embrace the Savior. This babe in Christ felt that there was one thing wanting to her growth in piety—she needed the blessings that distill on those that gather around the altar of prayer. She felt too diffident to introduce the subject to her father, who had grown grey in the service of the Lord; but piety prompted an expedient. She had obtained from a colporteur the Tract "Do you pray in your family?" and one evening as the family had gathered around the fireside, she presented it to her father, and simply asked him to read it. He took it and read it with fixed attention. Every word was an arrow that reached his heart. He finished the tract, paused, remained in thought a moment, and looking at his daughter burst out into tears and said, "Daughter, bring me the Bible. I have neglected my duty too long: henceforth I will pray in my family." He kept his resolution, and every morning and evening witnessed a group of worshippers gathering to the daily sacrifice. From that day a new and brighter light shone into that dwelling. [Am. Mess.

Manlike and Godlike.

A gentleman who had filled many high stations in public life, with the greatest honor to himself and advantage to the nation, once went to Sir Earldley Wilmot, in great anger at a real injury that he had received from a person high in the political world, which he was considering how to resent in the most effectual manner. After relating the particulars to Sir Earldley, he asked if he did not think it would be *manly* to resent it? "Yes," said Sir Earldley, "it would doubtless be manly to resent it, but it would be *godlike* to forget it."

This the gentleman declared had such an instantaneous effect upon him, that he came away quite another man and in temper entirely altered from that in which he went.

How this little incident touches the heart—A mother who was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found a young twin daughter silent. The elder ones spoke modestly of deeds and dispositions, founded on the golden rule, "Do unto others as you would they should do unto you." Still the little bright face was bowed down in silence. The question was repeated, and the dear little child said timidly:—"A little girl who sat by me on the bench at school had lost a baby brother. All the time she studied her lesson she hid her face in her book and cried. I felt so sorry that I laid my face on the same book and cried with her. Then she looked up and put her arms around my neck, but I do not know why she said I had done her so much good."

The Snow Trade of Sicily.

The principle export from Cantania is snow, in which a very lucrative trade is carried on with Malta, and some parts of the south of Italy. It is collected during the winter in pits and hollows in the mountain, and covered with the scoriæ and asher, to prevent its thawing. It is brought down on mules to the coast at night, in panniers covered with leaves. The revenue derived from this source is immense, and renders the Prince of Paterno one of the richest men in Sicily. Snow is the universal luxury, from the highest to the lowest ranks. It is sold at the rate of two pence a rotolo, or thirty ounces; and the poorest cobbler would sooner deprive himself of his dinner than of his glass of "acqua gelate." It is also extensively used in the hospitals, and scarcity of it would be considered a great misfortune as a famine, or any other national visitation, and would more infallibly occasion popular tumults. To guard against any such accidents, the government at Naples have made the providing it a monopoly, the contractor being required to give security to the amount of 90,000 ducats, which sum is forfeited if it can be proved that for one hour the supply was not equal to the demand.

Starch from Indian Corn.—Many of our readers are not aware of the extent of this new branch of manufacture, which we hope soon to see take the place of whiskey distilleries in the consumption of our great American staple, Indian corn. There is now in operation at Oswego, New York, a manufactory that consumes 2000 bushels of corn a week, which makes 40,000 lbs., of the whitest and most beautiful starch for all domestic purposes, whether for the laundry, or pantry. The building is 130 by 190 feet, five stories high, (to which an addition is about being erected,) and contains 200 cisterns for precipitating the starch, eleven furnaces with drying rooms, and employs about 70 men, and manufactures $120,000 worth of starch annually. There are two other similar establishments in the United States, and yet the demand is constantly increasing.

An Adroit Theif.—On Thursday last, says the Brighton (Eng.) Guardian, a man, dressed as a mechanic, went to a house in Brighton, walked up stairs, took a bed from the bedstead, made it up into a bundle, and brought it down into the passage. At that instant he heard somebody coming. Thereupon, with admirable coolness, he gave two or three loud taps on the wainscoting, and when in due time one of the inmates made her appearance, he said, "I've brought this bed." "Bed," replied the woman, "there's no bed to come here; you must have made a mistake." "I think not," said the man; "this is No. 15, isn't it?" "Yes, this is 15." "Then that is the number master told me to bring it to." "Well," said the woman, "it's wrong, at any rate; so you'd better take it away." "If you say I'm to take it," responded the thief, "I had better do so," and with that he took up the bed and walked off. Some time elapsed before it was discovered how completely the bed-owner had been done.

The Price of a Flower.—M. Dutens, a traveler in Holland, (we cannot ascertain the year) says:—I was witness to a circumstance I could not otherwise have believed, respecting the price of flowers in Holland. I saw four hundred and seventy-five guineas offered and refused for a hyacinth. It was, to be sure, the most charming flower that ever was seen; it belonged to a florist at Hague, and another florist offered this price for it. The reason which the owner gave me for refusing the offer was, that his hyacinth was known to all the amateurs in Europe, and that he sold the bulbs every year for more than the interest of five hundred guineas.

Growth of Cincinnati.—Cist, the statistical, says there is nothing in all history or observation to parallel the growth of Cincinnati. The man, Asa Bolcomb, is yet living who saw the first cellar dug in that city. The man, Jeremiah Butterfield, is yet living, who assisted Israel Ludlow in surveying and laying out the streets, sixty years ago. He landed there in 1786, on his way to St. Louis, when not a single white dwelt between the two Miamis. He survives to behold the county in which he resides comprehending a population of almost 200,000 inhabitants.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

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And Professor of Mathematics and Natural Science.

Rev. JOSEPH W. MORTON,
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ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

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WHOLE NO. 332.

The Sabbath Recorder.

A CATHOLIC SERVICE IN HAYTI.

Correspondence of the Independent.

A few evenings since, as I was taking a walk through the city, I met a crier ringing his bell, and announcing some proclamation; but as it was not in French I could not understand the purport of it. The voice of a crier always attracts attention here, as in this way all orders, laws, creations of nobility, &c., are published through the city. Calling at the house of a friend, I learned that it was a government order that the city be illuminated on that and the next evening, and that the next day would be observed as a "fête" (festival) day, when masses would be said for all the heroes who had died in battle since the first revolution on the island. It was announced, moreover, that this fête was by order and at the expense of the Empress. While sitting with this family, I happened to cast my eyes into the street, and observed that it was lighter than usual. Ordinarily the streets are very dark, as there are no provisions for lighting them. I walked out of the door at once, in order to have a full view of the demonstration. On looking down the street, which is one of the finest in the city, I saw one, two, three, or more lamps or small wax candles, placed upon the side-walk before each door, and twinkling away to the full extent of their capabilities; and this was the *illumination*. The ordinary light shed by the lamps in the streets of New York, compared with this, is as mid-day to star-light. Yet even this meager affair had caused many a poor family to pay out "lobs" for these little wax candles that they would gladly have expended for plantains or something else to satisfy the cravings of hunger.

But slim as this commencement was, I was aware that the "grand service" at the church would be quite a different affair, and well worth seeing, as the Emperor and entire court would be present. I therefore made my way to church before seven o'clock the next morning. Several companies of soldiers had already arrived, and others were approaching. The church is a large, low, wooden edifice, built in the cheapest style. It is surrounded on all sides by a pavement ten or fifteen feet wide, which is covered by the extension of the roof of the church. This outer gallery, as it is termed, is esteemed as much a part of the church, and is usually as much occupied as the part that is enclosed.

The church was most monstrously and masoncally decorated, with folds of black cloth, completely dotted over with "skull and bones," cut from white paper, interspersed with small pieces of paper intended to represent the heart. These were suspended profusely about the pillars, door-posts, altar and other parts of the church, making quite a miniature Golgotha. About mid-way from the altar to the front door, a hearse-like structure was erected, covered over with black cloth, and surrounded with crosses, candles, &c., to represent the tomb of the departed dead, for the repose of whose souls this ceremony was made. Here, having surveyed the scene, I had the fortune to meet a "chevalier" with whom I was acquainted, who very kindly offered to secure me a seat that I could not otherwise obtain, which would afford me a full view of the Emperor, Empress, and other distinguished persons; and also of the altar and all that was passing.

Companies of soldiers were drawn up on different sides of the church, and around the square that fronts the church, and several pieces of cannon were stationed near by. The Senate had arrived in a body under an escort of soldiers. Some other distinguished persons were then escorted to the church with great pomp. Then a signal was given that the Emperor was near; and at once the air was rent with ringing of bells, the thunder of cannon, the stirring strains of bands of music, and the more martial sounds of the bugle, the fife, and the drums. In the midst of this tumultuous demonstration, the Emperor and cortége arrived, and halted before the church-door. He rode a very good gray horse, and was accompanied by several generals and a large body-guard on horseback. The Empress, and her daughter, about ten or twelve years of age, were in a carriage, preceded by three or four other carriages, in which were some of the most distinguished ladies of the court. I had secured a position which afforded me a perfect view of this scene. As the company arrived, l'Abbe Cessans, the head priest of the island, accompanied by two other priests, came out of the church, and met the Emperor upon the steps, bowed to him graciously, and conducted him to his seat near the altar; the Dutchesses, Countesses, &c., came out of the church in a body, met the Empress at her carriage, and conducted her to her seat. I then took my reserved seat, which was immediately in front of the Emperor and family, and but a few feet from them.

The internal structure of Catholic churches is peculiar; the body of the church is without seats, and is occupied by persons who either stand or occupy chairs which they bring with them. The only permanent seats in the church are those of the Emperor and family, and two long pews or boxes on each side of the broad aisle, extending lengthwise of the church, from the altar towards the door. On the right side of this aisle, near the altar, and in range with the long seats, were seated the Emperor and his family; his seat elevated above others like a little pulpit. On either side of this, are seats a little lower than his, yet higher than the other seats in the church. In the one on the right was seated the Empress and princess, and on the left five ladies of rank. The long seats on one side of the aisle were occupied by the Senate in a body, and on the left by titled dignitaries. On each side of the church, directly behind these long seats, a company of soldiers with fixed bayonets were stationed inside of the railing that surrounds the altar. In the aisle, near the altar, were seated the ladies of the court, and next in order after them came the generals and other military officers. In the space between the altar enclosure and the long seats on the left, and immediately in front of the Emperor, was seated your correspondent. Here I remained for three long hours, witnessing the service for the dead, while hundreds of soldiers were standing outside of the church, sweltering in the hot sun, and as I well knew, suffering from the terrible gnawings of hunger.

I cannot undertake a description of all that I witnessed—crossing, bowing, turning around, kneeling, chanting, burning incense, scattering holy-water, marching and counter-marching with crosses and candles, &c., &c.

All this was but the priests' part. There was an accompaniment of kneeling, bowing and crossing, giving and executing orders to "order arms," "shoulder arms," "present arms," &c., on the part of those in the church; and, outside, the ringing of bells and firing of cannon. But there were parts of the service not to be passed over in this general manner. A quantity of small cakes, resembling common tea-cakes, were brought in, and underwent a process of manipulation. This done, the beadle cleared a passage from the altar to the Emperor's seat; and the priest, with a small basket of this bread, advanced towards the Emperor, bowed very low, ascended the steps to him, bowed again, and then extended the basket of cakes, and the Emperor took one from it. The priest bowed low, retired a few steps, turned around, again bowed, and ascended to the Emperor, who returned the cake to the basket. The same ceremony was performed with the Empress and princess, the entire congregation standing. Then the bread was passed around to the titled persons present, and afterward to the rest of the congregation, who put their cake into their pockets, as is the universal custom here.

Still later in the service, the priest took from the altar what looked like a small gold plate, about six inches in diameter; and holding it with a small napkin in one hand, and covering it with a small napkin in the other, he approached the Emperor in the same manner as before, and, ascending to him, uncovered the plate and the Emperor kissed it. The priest wiped the plate, bowed and retired, and the same process was gone through by the Empress and princess. This done, the Emperor dropped into the hand of the Empress some pieces of money, which she immediately placed in a basket borne by another priest. I could not tell the amount, but judged by the *chink* that it was three or four doubloons. After this the priest retired within the altar, and the other dignitaries present led up their wives, and each taking a lighted candle in one hand, kissed the plate, deposited his gift, and retired to give place to others. This was the most animated part of the entire performances, and was much enjoyed by all, especially by the priest. His countenance fairly glowed with delight, and it did not seem possible that he could rave, as he did of late, even for a Bible agent. The kissing went on until plain old women and little children came up, who could only pay in coppers, after which the plate was soon wiped up and laid away.

I have not been able to learn the object of this ceremony. There was some embossed work upon the plate, which was kissed. Some have told me that it was the cover of the communion-cup; and others, that it was the plate that contained the "offering." Whatever it was, it seemed to be scarcely less sacred than the Pope's toe.

As the closing ceremony in the church, the priests with their attendants, and the Emperor with his court, and others, advanced from their places to the "tomb" in the center of the church, where bowings, crossing, manipulations, and a long list of other services were gone through with, after which the congregation retired. The Emperor, with his escort and guards, took a turn through the principal streets of the city to his residence, while the Empress and other attendants proceeded home by a more direct route.

ANECDOTE OF DR. MAXCEY.

On one occasion, several of the students of South Carolina College resolved to drag the Doctor's carriage into the woods, and fixed upon a night for the performance of the exploit. One or their number, however, was troubled with some compunctuous visitings, and managed to convey to the worthy President a hint, that it would be well for him to secure the door of his carraige-house. Instead of paying any heed to this suggestion, the Doctor proceeded on the appointed night, to the carraige-house, and esconced his portly person inside the vehicle. In less than an hour, some half a dozen young gentlemen came to his retreat, and cautiously withdrew the carriage into the road. When they were fairly out of the College precincts they forgot their reserve, and began to joke freely with each other by name. One of them complained of the weight of the carraige, and another replied, by swearing that "it was heavy enough to have the old fellow himself in it." For nearly a mile they proceeded along the highway, and then struck into the woods, to a cover which they concluded would effectually conceal the vehicle. Making themselves infinitely merry at the Doctor's expense, and conjecturing how and when he would find his carriage, they at length reached the spot where they had resolved to leave it. Just as they were about to depart—having once more agreed that "the carraige was heavy enough to have the old Doctor and all his tribe in it"—they were startled by the sudden dropping of one of the glass-door panels, and by the well-known voice of the Doctor himself, who thus addressed them:—"So, so, young gentlemen, you are going to leave me in the woods, are you? Surely, as you have brought me hither for your own gratification, you will not refuse to take me back for mine! Come, Messrs. ———, and ———, and ———, buckle to, and let us return; it's getting late!" There was no appeal; for the window was raised, and the Doctor resumed his seat. Almost without a word, the discomfitted young gentlemen took their places at the pole, and at the back of the vehicle, and quite as expeditiously, if with less noise, did they retrace their course. In silence, they dragged the carraige into its wonted place, and then precipitately retreated to their rooms, to dream of the account they must render on the morrow. When they had gone, the Doctor quietly vacated the carriage, and went to his house, where he related to his family with great glee the occurrence. He never called the heroes of that nocturnal expedition to an account, nor was his carriage ever afterwards dragged at night into the woods!

A GEM FROM JUDSON.

The following letter was written by the lamented Judson, to his friend and brother missionary, Osgood, in this country, on the death of his wife. Some few paragraphs are omitted. What a brilliant imagination Judson must have possessed! How chastened was it by grace! "The light in your dwelling," "the cup stirred by the finger of God," "the well-curb of the fountain of living water,"—are they not beautiful?

MAULMAIN, Oct. 21, 1843.

"So, the light in your dwelling has gone out, my poor brother, and it is all darkness there, only as you draw down, by faith, some faint gleams of the light of heaven, and coldness has gathered around your hearth-stone —your house is probably desolate—your children scattered, and you a houseless wanderer over the face of the land. We have both tasted of the bitter cups once and again; we have found them bitter, and we have found them sweet too—every cup stirred by the finger of God, becomes sweet to the humble believer. Do you remember how our late wives, and sister Stevens, and perhaps some others, used to cluster around the well-curb in the Mission compound at the close of day? I can almost see them sitting there, with their smiling faces, as I look out of the window at which I am now writing. Where are ours now? Clustering around the well-curb of the fountain of living water, to which the Lamb of Heaven shows them the way—reposing in the arms of Infinite Love, who wipes away all their tears with his own hands. Let us travel on and look up. We shall soon be there, as sure as I write, or you read these lines. Many a weary step we may yet have to take. but we shall surely get there at last. And the longer and more tedious the way, the sweeter will be our repose.

"I am still hard at work on the Dictionary, and shall be for a year more, if I live as long; I hope then to get into more congenial employ. However, I would not choose for myself—work of all sorts must be done, and it is a great privilege to be allowed to do anything for the King of kings, the Lord of hosts. * * * * Yours ever,

A. JUDSON.

A SCENE IN HAWAII.

The Congregational Journal quotes the following from a paper published in the Sandwich Islands. The description here given is from the pen of a gentleman visiting those islands, and furnishes a striking proof of the renewing power of the Gospel:—

On the following morning, having risen earlier than my companions, I directed one of the Indians to make up the fire, and in the meantime I strolled off to walk among some of the neighboring huts. From one of them I heard the continued utterance of monotonous sounds; and, upon looking in at the door, I saw a man kneeling on a mat in the corner, praying aloud, whilst the various members of the family, old and young, knelt in a row near him. The only words which I could understand, were "Ehovah," and "Luna," the former word, of course, given them from our language, and the latter from their own, signifying *above*.

What a scene! and what words from the hut of a native, on the wild volcanic mountains of Hawaii! among a people the last born of civilized discovery, many of whom, Christians of no more than adult years, bear on their persons the marks of barbarian customs. As a careless member of a community to which Christianity is a birthright trust, I felt rebuked. Never, in the dim religious light, and amid the solemn paraphernalia of Art's sacred temples, did I feel such an impulse to devotion, and involuntarily my own spirit of adoration was borne along with that of those humble worshipers.

ANECDOTE OF JOHN FLETCHER.

A young minister of the Wesleyan Church in England, received his first appointment to the circuit including the town of Madeley, at that time favored with the ministerial labors of Rev. John Fletcher. He was directed, on reaching Madeley, to inquire for Mr. F.'s residence, where he would meet with a welcome reception. On riding up to the house he called or knocked, when an elderly servant, as he supposed, in ordinary clothing, met the summons. "Is this Mr. Fletcher's residence?" "It is, sir." "My name is ——, the junior preacher for this circuit." "Yes, sir, the family have been expecting you; dismount and walk in." "No, my man, I make it an invariable rule to see my horse attended to first: take him to the stable; get your curry-comb and brush, and curry him down!" The old man, in compliance with his directions, performed the duties of hostler. "Now give him his provender, and I'll go into the house." "Walk in, sir; take a seat." Looking round, and seeing no one but the old hostler, he inquired, "Where is Mr. Fletcher?" "I AM MR. FLETCHER!" His surprise and mortification can be better imagined than described, but the excellent Fletcher told him not to distress himself, but let it be a lesson for the future, not to infer that because a man wears rusty clothes at home, he must be a hostler.

ANGLO-GERMAN SACRED POETRY.

The *Kirchenfreund* magazine, published at Mercersburg, and edited by the learned Professor Schaff, has a series of "Specimens of Anglo-German Church Poetry," being translations in English of German hymns. We copy the English of one of them, from the pen of Professor James W. Alexander. The original is by Hartmann:

1. Now the crucible is breaking!
Now my faith its seal is taking;
Molton gold unhurt by fire,
Only thus 'tis ever given,
Up to joys of highest heaven,
For God's children to aspire.

2. Thus, by griefs, the Lord is moulding
Mind and spirit, here unfolding
His own image, to endure.
Now he shapes our dust, but later
Is the inner-man's Creator;
Thus he works by trial sure.

3. Sorrows quell our insurrection,
Bring our members to subjection,
Under Christ's prevailing will;
While the broken powers he raises
To the work of holy praises
Quietly and softly still.

4. Sorrows gather home the senses
Lest, seduced by earth's pretences,
They should after idols stroll.
Like an angel guard, repelling
Evil from the inmost dwelling,
Bringing order to the soul.

5. Sorrow now the harp is stringing
For the everlasting singing,
Teaching us to soar above;
Where the blessed choir, palm-bearing,
Harps are playing, crowns are wearing,
Round the throne with songs of love.

6. Sorrow makes alert and daring;
Sorrow is the soul's preparing
For the cold rest of the grave.
Sorrow is a herald, hasting,
Of that springtide whose unwasting
Health the dying soul shall save.

7. Sorrow makes our faith abiding;
Lowly, child-like, and confiding;
Sorrow, who can speak thy grace?
Earth may name thee Tribulation,
Heaven has nobler apellation;
Not thus honored all our race.

8. Brethren, these our perturbations,
Step by step, through many stations,
Lead disciples to their Sun.
Soon—though many a pang has wasted,
Soon—though many a death been tasted,
Sorrow's watch of sighs is done.

9. Though the healthful powers were willing,
All the Master's will fulfilling,
By obedience to be tried,
O 'tis still no less a blessing,
Such a Master's care possessing,
In his furnace to abide.

10. In the depth of keenest anguish,
More and more the heart shall languish
After Jesus, loving heart,
For one blessing only crying:
"Make me like thee in thy dying,
Then thy endless life impart!"

11. Till at length, with sighs all breaking,
Through each bond its passage taking,
Lo! the vail is rent in twain!
Who remembers now earth's treasure!
What a sea of godlike pleasure
High in heaven swells amain!

12. Now with Jesus ever reigning
Where the ransomed homes are gaining,
Bathing in the endless light,
All the heavenly ones are meeting;
Brothers—sisters—let us, greeting,
Claim them ours, by kindred right.

13. Jesus! toward that hight of heaven
May a prospect clear be given,
Till the parting hour shall come.
Then, from pangs emerging brightly,
May we all be wafted lightly
By angelic convoy home!

KINDNESS.

This word seldom begins an article in a newspaper, but "cruelty," or "murder," more often instead. It is a pleasure to record an act of kindness; painful that we have not frequent opportunities. Yet such an act made our heart glad, filled it with a new love for our kind, only a day or two since. A school-girl, about ten years of age, was passing, with a smaller school-girl in her arms, whom she carried with much difficulty, for the weather was sultry. Other children were in company, with books in their hands. The whole party stopped to rest under the shade of a tree. Just then a gentleman observed the group. His attention was particularly attracted by the child, still supported by the arm of her friend. "What's the matter, my little Miss?" he inquired in his kind, soft tone. "She's sick, sir," replied the friend. "And are you taking her home?" "I'm trying, sir." "How far off does she live?" "Down by the Long Bridge." "A mile or more! and you would carry her through the hot sun! no shade on the way, either?" "I must try, sir," answered the school-girl. "No, you must not," said the kind gentleman, "it would kill both of you." A carriage passed at this moment. A word and a waving arm caused it to draw up to the pavement. All the party entered it, and all right merry, except the sick one, but even she looked up with a faint smile, fixing her large tender eyes on the face of the stranger. The driver had been instructed fully as to his designation, had been paid, too, and now drove away. "Poor little girl!" said the gentleman, to himself, in a low voice. "Good bye, sir!" said all the children, in a high tone. [Washington News.

PATIENCE.

Let me set before you, in one view, the incomparable excellencies and advantages of this lovely grace of patience. Patience, then, commends us to God, and keeps us his. Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humanity; patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand tramples upon temptation, endures persecutions, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach, she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, she invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man; she is beautiful in either sex, and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven, unspotted by the shadow of the cloud, and no wrinkle of grief or anger is seen in her forehead. Her eyes are as the eyes of a dove for meekness, and on her eyebrows sits its cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while like the virgin, the daughter of Zion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace. [Bishop Horne.

AFFECTION.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is a weakness. They will return from a journey, and greet their families with the cold and lofty splendor of an iceberg, surrounded by its broken fragments. There is hardly a more unnatural sight on earth, than one of those families without a heart. A father had better extinguish a boy's eyes, than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasure of his heart? Cherish, then, your heart's best affections. Indulge in the warm, gushing emotions of filial, parental, and fraternal love. Think it not a weakness. God is love. Love God, everybody, and everything that is lovely. Teach your children to love; to love the rose, the robin; to love their parents; to love their God. Let it be the studied object of their domestic culture to give them warm hearts, ardent affections. Bind your whole family together by these strong cords. You can not make them too strong. Religion is love; love to God, love to man.

ORIGIN OF THANKSGIVING DAY.

When New England was first planted, the settlers met with many difficulties and hardships, as is necessarily the case when a civilized people attempt to establish themselves in a wilderness country. Being piously disposed, they sought relief from Heaven, by laying their wants and distresses before the Lord in frequent set days of fasting and prayer. Constant meditation, and discourse on the subject of their difficulties, kept their minds gloomy and discontented, and, like the children of Israel, there were many disposed to return to the land which persecution had determined them to abandon.

At length, when it was proposed in the assembly to proclaim another fast, a farmer of plain sense, rose, and remarked, that the inconveniences they suffered, and concerning which they had so often wearied Heaven with their complaints, were not so great as might have been expected, and were diminishing every day as the colony strengthened; that the earth began to reward their labors, and to furnish liberally for their sustenance; that the seas and rivers were full of fish, the air sweet, the climate wholesome; above all, they were in the full enjoyment of liberty, civil and religious. He therefore thought, that reflecting and conversing on these subjects would be more comfortable, as tending to make them more contented with their situation; and that it would be more becoming the gratitude they owed to the Divine Being, if, instead of a fast, they should proclaim a thanksgiving. His advice was taken; and, from that day to this, they have in every year observed circumstances of public happiness sufficient to furnish employment for a thanksgiving day.

IMPORTUNITY IN PRAYER.

Importunity in prayer is a combination of gracious affections working in the heart and flowing out to God in fervent desire for the blessing. There is an infinite difference between pertinent expression, and importunate desire. Many address God in such language as awaken the affections of others, while their own hearts are cold and frozen. Those only, who are experimentally acquainted with importunity can form any proper idea of it; and even those can not express what they feel. The Scriptures give various descriptions of importunity in prayer, both to open up the nature of it, and make the tried saint know that others have been reduced to equal extremity. It is called a wrestling with God, and refusing to let him go without a blessing; a stirring up ourselves to take hold of him, and giving him no rest; never holding our peace, day nor night, and not keeping silence; and pouring out the heart and laying it before God.

It is often exemplified: Jacob wrestled, Moses cried, and David roared and made a noise. Christ himself was most fervent and importunate "in the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death." It is altogether opposed to cold, languid desires, and heart-wandering. The soul collects herself, brings every faculty into action, and with united energy makes fervent supplication to God. With the eye of the mind fixed on the blessing, the importunate believer strongly desires it; his hope is filled with expectation, and faith urges the Divine promise. The affections unite with the other faculties of the soul, and all that is within the believer is stirred up to seek the Lord. [Gurnall.

HOW TO JUDGE OF THE INDUSTRY OF MINISTERS.—A farmer is apt to suppose, if he does not see his minister at work in the field every day, he must be idle, or lazy. A mechanic wants to see him in the shop. The merchant, in the store. The professional man thinks he might be attending to some profession. But none of these are his appropriate work. Judge him on the Sabbath. If he comes with his mind well stored with Divine truth, and is prepared to present to the people well arranged, well digested sermons from Sabbath to Sabbath—sermons that are calculated to interest and edify the church and the congregation; don't charge that man with being idle or lazy, he is at *his work* when you are asleep. [Jour. and Mes

HUMILITY OF JOHN FOSTER.

Foster judged himself severely by the gospel standard, and ever wrote bitter things against himself. We read no writer in English literature so thoroughly pervaded with a religious spirit. To him chiefly the world is indebted for the overthrow of that scoffing and skeptical spirit which was prominent in the literary circles of England in the early part of the present century. He met it bodily and crushed it with merciless logic and withering sarcasm. But the noble services rendered to the cause of evangelical religion never awakened any emotion of complacency. The following extract from a letter written towards the close of his long life, is a true index of the feelings of his soul.

"On my already long life I look back with little complacency (except as to the goodness of Divine Providence,) rather, with heavy condemnation. Comparatively with what it might and should have been, it has been an indolent and profitless life—of extremely slight intellectual discipline, very defective cultivation and advance of personal piety, and little faithful exertion to do good—a most powerful antidote to all pharisaism; from which, indeed, I do think I am wholly clear—and strange if I were not. But for that blessed refuge in the atonement of our Mediator I should be in utter despair. But, *that*, heaven be blessed, is all sufficient and alone."

ONE OF GOLDSMITH'S BLUNDERS.—Lord Clare and the Duke of Northumberland had houses next to each other (in Bath,) of similar architecture. Returning home one morning from an early walk, Goldsmith, in one of his frequent fits of absence, mistook the house, and walked up into the Duke's dining-room, where he and the Duchess were about to sit down. Goldsmith, still supposing himself in the house of Lord Clare, and that they were visitors, made them an easy salutation, being acquainted with them, and threw himself on the sofa, in the lounging manner of a man perfectly at home. The Duke and Duchess soon perceived his mistake, and while they smiled internally, endeavored, with the considerateness of well-bred people, to prevent any awkward embarrassment. They accordingly chatted sociably with him about matters in Bath, until, breakfast being served, they invited him to partake. The truth at once flashed upon poor heedless Goldsmith; he started up from his free-and-easy position, made a profound apology for his blunder, and would have retired perfectly disconcerted, had not the Duke and Duchess treated the whole as a lucky occurrence to throw him in their way, and exacting a promise from him to dine with them.

RESPECT FOR PARENTS.—If children could realize but a small portion of the anxiety their parents feel on their account, they would pay far greater respect to the paternal wishes. A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents, nor do anything when his parents are absent that he has any reason to believe they would disapprove were they present. The good advice of parents is often so engraved on the heart of a child, that after years of toil and care do not affect it; and in the hour of temptation, the thought of a parent, has been the salvation of the child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted. A small token of parental affection borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accustomed to carry the picture of his father always in his bosom; and upon any particular occasion he would look at it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or mother is one of the best traits in the character of a son or a daughter. "Honor thy father and thy mother, that it may be well with thee, is the first command with promise," says the sacred Book, and happy is the child that acts accordingly.

A BEAUTIFUL ILLUSTRATION.—A florist will tell you that if you paint the flowerpot that contains a favorite, beautiful, flagrant flower, the plant will wither, and perhaps its blossom will die. You shut out the air and moisture from passing through the roots, and your paint itself is poisonous. Just so, mere external cultivation, superficial, worldly accomplishment, or a too exclusive anxiety and regard for that, injures the soul. The vase may be ever so beautifully ornamented, but if you deny the water of life to the flower, it must die. And there are kinds of ornamental accomplishments, the very process of which is as deleterious to the soul, as the paint upon the flowerpot is pernicious to the plant, whose delicate leaves not only inhale a poisonous atmosphere during your very process of rendering the exterior more tasteful, but the whole earth is dried and devoid of nourishment. Nature never paints, but all her forms of loveliness are a growth, a native character, possession and development from the beginning. If the sun can never be called a painter, it is only because the plants absorb his rays, and receive them into the very texture and life of their vegetation. So, whatever is real knowledge, wisdom, principle, character, and life in education, is a process of the absorption and development of truth—is not mere painting. [Cheever.

The world is apt to blame too much the unsuccessful, while it censures by far too little the vile and unjust.

The Sabbath Recorder.

New York, October 31, 1850.

IS THE DECALOGUE DONE AWAY?

From a correspondent in Michigan we have received the following:—

In the year 1831 I made a profession of religion, and joined a Baptist church connected with the Haldemond Association, Canada West. In two or three years from that time, I was appointed to superintend a Sunday School, and took a great interest in it. For three years I discharged the duties of that office to the best of my ability, teaching and exhorting all under my charge to keep holy the first day of the week, and I firmly believed that that day was the Sabbath. That belief was not the result of my own investigation, but was rather an opinion derived from my parents and instructors. My mind remained undisturbed upon the subject till I removed to this place. Here, being in a Sunday School, and instructing the children from a question book, (as the manner then was,) the question was asked, "What is the fourth commandment?" and, after the command was repeated, the question (from the book) was then asked, "Is not that command still binding?"—to which the school answered that it was. But, to the astonishment of some present, I said that it was not; for I saw that if it was, I was a transgressor. From that time I began to investigate the subject for myself, which investigation has constrained me to come out and observe the Sabbath of the Lord our God.

My wife and two others in the neighborhood are with me; and several others have confessed that the seventh day is the only Sabbath by divine appointment. Yet they do not embrace it, and thus show their faith by their works.

The people here, or many of them, see that the claims of the seventh day must stand or fall with the Moral Law, and, therefore, some deny the obligation of the Law altogether; others, excluding the fourth commandment from the Decalogue, acknowledge the remaining nine.

For myself, I think the Decalogue was given to us to obey, not as a means of justification, but as a standard or criterion of moral good and evil; no less *now*, than in the days of Aaron and Moses; as the Apostle says, "By the Law is the knowledge of sin."

I should be pleased to see in your paper some remarks on 2 Cor., 3d chapter, showing distinctly the nature of the two ministrations there spoken of; and why the administering the Decalogue by the priesthood of Aaron is called the ministration of death or of condemnation; and also that the administering the *same Law* under the restrictions of the *New Testament*, is called the ministration of the Spirit; the former, the letter which killeth the latter, the Spirit which giveth life.

I am, dear sir, your affectionate brother in the truth,

ERASTUS CLARK.

Remarks.

Those who assume that there is no Sabbath under the gospel, make the chapter referred to by our correspondent one of their strong-holds. Convinced that it affords them no defense, we shall attempt an examination of the Apostle's argument; and if it should not appear, that the law is not "made void through faith," it will be because of our want of skill in conducting the examination.

We must premise, that "testament" is not a proper translation of the Greek term *diathêkê*. It ought always to be translated *covenant*, as every scholar knows. Trusting to the correctness of the version, however, some have argued that as the testament, or will, which a man makes, renders null any former will, so the New Testament of Jesus Christ renders null and void the Old Testament. They maintain, that whatever of the Old Testament is not brought over, and incorporated in the New, has ceased to be of any obligation. But if instead of Testament we read Covenant, much of the plausibility of this argument will vanish.

The Apostle declares, that himself, and his fellow-laborers in the gospel, were "ministers of the New Covenant." They had been called to dispense those blessings, which were secured to believers of all nations in virtue of that covenant, which was ratified by the shedding of Christ's blood. These blessings were transcendently greater than those secured to the Israelites by the Old Covenant.

"Not of the letter, but of the spirit." That is, "Not of the letter *only*;" the expression being elliptical, as in the following: "Christ sent me not to baptize;" that is, "not *only* to baptize." 1 Cor. 1: 17. The ministry of Moses consisted in enjoining upon the people the law, as it was written in "tables of stone." That law was certainly spiritual, as the Apostle testifies in another place. Rom. 7: 14; for it concerned not only the outward behavior, but also the thoughts and desires of the heart. Rom. 7: 7. Matt. 5: 22, 28. Ps. 119: 96. It enjoined love, and forbid covetousness. Therefore to obey it was to "walk after the Spirit." Rom. 8: 1. Nevertheless, to render obedience was not in the power of the natural man. It was necessary that he should have the Spirit of God to quicken him, and inwardly work in him, in order that he might render obedience. But as the Mosaic sacrifices were not sufficient to procure the influences of the Spirit, so the ministry of Moses consisted simply in enjoining the letter of the divine precepts, and then leaving the people to their own strength. He could say, (quoting the law,) "Thou shalt not covet;" but he could not accompany his words with a spiritual influence to destroy the covetous disposition of the heart. He could say, "Thou shalt not commit adultery;" but he could send no influence of the Spirit into the heart, to render it pure. He could say, "Thou shalt not kill;" but it was not in his power to allay by a divine operation the feeling of anger, the first budding of a murderous disposition. He could say, "Thou shalt have no other gods before me;" but if the heart of any one was secretly enticed after the abominations of idolatry, he could not impart the influences of the Spirit to destroy that desire. To enjoin the letter of the law—the matter of the duty—was all he could do. Therefore his ministration of the law was the "ministration of death;" because their violations in heart of its precepts rendered them as obnoxious to the curse, as if they had been guilty of open transgression.

Transcendently surpassing the ministry of Moses, is the ministry of Christ by his Apostles. When he speaks, a power goes with the word. He enjoins the precepts of the law—the very same precepts which Moses enjoined, namely, those "written and engraven in stones"—but he does not then leave his people to their own strength, to obey them or not, as they can. Otherwise his would be as much "the ministration of death" as was that of Moses. He accompanies these precepts with the influences of the Holy Spirit, which his own sacrifice has secured for them; so that they not only hear the precepts spoken, but have wrought in them, at the same time, a disposition to obey them. He says, "Thou shalt not covet;" and when he says it, he, by the power of his own spirit, writes it in the heart. The sinful desire is destroyed. The subject, upon whom he thus operates, no longer looks with covetous eye upon his neighbor's house, nor upon his neighbor's wife. He says, again, "Thou shalt have no other gods before me;" and not only is the heathen made to cast away his false gods, but the secret desire after them is subdued. He becomes well satisfied to take the God of Israel for his God, and begins to say, "I will love thee, O Lord, my strength." So Christ takes up every precept of the Moral Law, enjoins it upon his people, and, at the same time, sends that influence of the Spirit into their hearts which makes them render a willing obedience.

Is Christ's ministry, then, the ministry of death? Certainly not. For if his people are made obedient to the law, how can it slay them? It kills only the transgressor. Walking in conformity to the law—that law which is declared to be "spiritual." Rom. 7: 14. They do, therefore, "walk after the Spirit." Hence they are not under condemnation. Rom. 8: 1. And because the mediation of Christ secures that divine inworking of the Holy Ghost, which renders his people lovers of the law, and obedient to it, the gospel is called "the ministration of the Spirit."

But here it will be objected, that the obedience of the Christian is not perfect, and therefore not sufficient to justify him from the condemnation of the law; and that even if it were perfect, the condemnation of the law rests against him for the sins he committed before he became a believer.

We admit, that the Christian's obedience is not perfect; nevertheless, he is not a sinner such as he once was. Once he delighted in sin; now, if the strength of indwelling corruption draws him aside, it is a grief to him. Once he made no effort to mortify his sinful lusts; now it is his daily aim to put them to death, and to yield himself to God. And so long as it is a revealed fact, that the condemnation of the law does not lie against those who pursue this course, the interpretation we have offered will not be found to clash with the true Scripture doctrine of justification.

The objection about justification, however, is fully met by the passage under consideration. For the gospel is called, not only "the ministration of the Spirit," but "the ministration of righteousness," in opposition to that of Moses, which was "the ministration of condemnation." From the very fact that the Israelites did not keep the law, it condemned them. They could not, therefore, be justified by it. Neither can believers, who enjoy the inworking of the Holy Spirit, be justified by it. Their imperfect obedience cannot be accepted as the matter of their righteousness before God. The New Covenant, however, presents this advantage above the Old. It sets forth, in the death of Christ, an Atoning Sacrifice, with which God is so well pleased, that he reckons or imputes righteousness to those who rest upon it by faith. The Old Covenant provided no such sacrifice. It had its sacrifice, it is true; but they sanctified only to the purifying of the flesh. Heb. 9: 13. They could not make him that did the service perfect, as pertaining to the conscience. It was not possible for the blood of bulls and of goats to take away sins. All that those sacrifices could do, was to typify the great one to come. Therefore, when the Israelites were condemned by the law, they found in that Covenant no atonement to cover their guilt, no righteousness to justify them from their transgressions. On the other hand, believers find, in the New Covenant, blood which cleanses them from all sin; a righteousness, which justifies them from all things, from which they could not be justified by the law of Moses.

Now, in all this view, we can see nothing which indicates, that the law is not just as much a rule of duty to Christians, as it was to the Israelites. It is said, it is true, that some thing was "done away"—"abolished." But what is it that was "done away?" Not the law itself, but the Mosaic ministration of it. What that was, we have already seen. Moses enjoined it, without connecting with it any atonement sufficient to cancel the guilt of violating it, and without any holy spiritual influence sufficient to bring the people to a hearty obedience. It was, therefore, necessarily, "the ministration of death." It was death to the souls of the people; for it pronounced the curse of God against him that continued not in all things written in the book of the law, to do them. And to give the liveliest and most awful representation of this, the final doom of the sinner, capital punishment was inflicted without mercy upon the disobedient. Such a method of ministering the law is indeed "done away."

Let it be observed, that the Israelites had entered into a covenant—a solemn agreement—to keep this law. "All that the Lord hath spoken we will do." Ex. 19: 7 and 24: 3, 7. They had bound themselves either to keep the law, or to pay the penalty. But "they brake the covenant," (Jer. 31: 32,) and were continually giving proof, that by entering into it they had taken upon themselves a yoke which they were not able to bear. For fifteen hundred years their history affords one continued series of proofs, that they had involved themselves in a covenant which they could not keep. By that time the world was furnished with sufficient evidence, that it was not in the power of unrenewed man to justify himself by the deeds of the law, or to render any thing like a cordial obedience to it. Isaiah had been placed under the most favorable circumstances to do so, if the thing were possible. They were a vineyard in a very fruitful hill, fenced in, cleared from stones, planted with the choicest vine, furnished, in short, with every advantage. Isa. 5: 1—7. But the experiment was a failure. It was needless to try it with any other people. God, therefore, brings this covenant to an end. He will no longer enjoin the precepts of the law unaccompanied with an atoning sacrifice to cancel the guilt of violating it, and unaccompanied with the inworking of his Holy Spirit in the heart to bring about obedience. He will no longer set the mere letter of the law before his people, "written and engraven in stones," but he will "put it in their inward parts, and write it in their hearts." Jer. 31: 33.

Now it is very plain, that this abrogation of the Old Covenant was not the abrogation of the law itself. It was simply a release of the Israelites from the obligation, by which they had bound themselves in reference to that law. They had not only bound themselves to obey the law, but they had bound themselves under a curse. The abrogation of the covenant releases them simply from that curse. They are "redeemed," or bought off, from it by the blood of the New Covenant. Yet the law itself remains, as a rule of duty, in all its force; for believers are "not without law to God, but under the law to Christ." 1 Cor. 9: 21. To disregard the law is sin, (1 John 3: 4;) and the idea of sinning because we are under the grace of Christ, is repudiated as abhorrent to the gospel. Rom. 6: 1.

One thing must not be overlooked; that though the Israelites had bound themselves under a curse "to keep all the words written in the book of the law to do them," and though that rendered their salvation utterly hopeless, God, as the other party in the covenant, did not choose to leave them in such a miserable condition. He spoke of another covenant which he would make with them in days to come, (Jer. 31: 31,) and bound himself, and that with an oath, (see Heb. 6. 13—17, Acts 2: 30, Ps. 89: 35, and other places,) that he would raise up a deliverer in Zion to turn away the ungodliness of Jacob. Rom. 11: 26. And having thus bound himself, he directed them, through all the types and shadows of the law, to look to that deliverer for the salvation of their souls. Thus, while by the covenant the Israelites destroyed themselves, God provided mercy for them; showing, even under the darkness of that dispensation, that though he was a consuming fire to his enemies, he was, at the same time, "long-suffering and gracious, forgiving iniquity, transgression, and sin;" and illustrating the important fact, that while the sinner does nothing but work out his own destruction, his salvation is all of free and unmerited grace.

But as we have not space to say all we wish to on this great subject, we shall reserve the remainder for another occasion.

WOMEN'S RIGHTS CONVENTION.—This Convention held its session on Wednesday and Thursday of last week, in Worcester, Mass. It was fully attended, and among the notables present were Lucretia Mott and Rebecca Plumley of Philadelphia; Paulina Wright Davis of Providence, R. I.; Mary A. W. Johnson of Ohio; Harriet K. Hunt of Boston; Abby K. Foster of Worcester, Mass.; W. H. Channing, Parker Pillsbury, Frederick Douglass, Joseph C. Hathaway of N. Y.; Nathaniel Barney and wife of Nantucket; Pliny Sexton of Wayne Co., N. Y. The Convention was called to order by Mr. Earle of Worcester. The following persons were nominated and elected officers of the Convention:—Mrs. Paulina Wright Davis of R. I., President; Wm. H. Channing of Boston, and Sarah Tyndale of Penn., Vice Presidents; Hannah M. Darlington of Penn., and Joseph C. Hathaway of N. Y., Secretaries. Many spirited speeches were made and resolutions passed advocating the right of suffrage for females, the right of married women to hold property, &c. Letters were received and read from Elizur Wright of Boston, Mrs. Elizabeth C. Stanton of Ohio, Samuel J. May of Syracuse, N. Y., and others, approving the objects of the meeting.

BRITISH CORRESPONDENCE—No. 17.

GLASGOW. October 11th, 1850.

The Queen returned last night from the Highlands to Edinburgh, on her way to London, amid demonstrations of loyalty and attachment to her person. During her abode at Balmoral, she attended the parish church in connection with the Established Church of Scotland—of which, by law, she is the Head. To the so-called High Church party in England, this has given dreadful offense. One of the organs of the party lately vented its spleen in no measured terms, at the danger to which her Majesty thus wantonly exposed herself in traveling without a chaplain having all the virtues of apostolical succession; and it is stated that the Bishop of London addressed to her a letter of remonstrance on the subject, and received for his pains the expression of the Queen's disapproval of his interference, and of her sense of duty in doing as she did. These Romanizers forget that the Presbyterians, though slighting dignified Bishops and Archbishops, boast as legitimately the Queen's supremacy in a certain sense, as the Episcopalians themselves.

The Evangelical Alliance met last week in Liverpool. The most remarkable circumstance that I have observed at their meetings was that of Sir Culling Eardley asking, this day week, "Whether it would be considered objectionable *for brethren* to submit to Government *a proposition for a Sabbath stamp?* He did not quite sympathize in the efforts that had been put forth for an entire cessation of all letter delivery on the Lord's day." The answer to, or discussion upon this question is not given in the paper from which I quote; but as the Alliance renewed their protest against Sunday work, it is to be presumed that Sir Culling found little favor. His proposal is indeed subversive of the principle which the Alliance seeks to maintain. They seek to have it believed that God has sanctified the first day of the week, and that, *therefore*, there should be no carrying of letters or postal delivery of them on that day. The proposal to carry or deliver only such as have a *high-priced stamp* affixed, might prevent many of *the poor* from Sunday correspondence, even when they considered themselves otherwise justified in the use of the post; and it would not deter *the rich* from availing themselves of the opportunity, even when they made no pretence to themselves or others, of justification on the plea of necessity or mercy. The Metropolitan Society, for promoting Sunday observance are preparing for another campaign—avowedly convinced that if their cause does not advance, it must retrograde. Indeed, they have already discovered that their late effort to shut all the Post Offices throughout the land, has resulted in an approach to a Metropolitan Delivery. They asked that all other towns should be conformed to the London model, and instead, they find that the provincial plan has been introduced into the suburbs of the city. There is now a Post Office delivery of letters and newspapers in Clapham, Paddington, Chelsea, &c., where formerly there was none; and with good reason it is expected that a more perfect uniformity will be established, unless by a great movement it can be prevented. That movement may, however, issue in their hastening what they seek altogether to prevent.

News from Rome intimates that the English Papist, Dr. Wiseman, who has for some time had the promise of a Cardinal's hat, has received it with the title of Archbishop of Westminster. The rest of their English dignitaries are also expected to be named Bishops of English sees, which hitherto has not been the case. Though designed for our heretical country, and residing amongst us, the dioceses of the Papal Anglecan bishops have had singular names of remote lands, if not as has been alledged, of places in the heart of Africa, or of countries scarcely better known. At the consistory which sends Westminster her apostate lordling, it is stated that of eighteen newly-made Cardinals, fourteen are from foreign States, and that only four are Italians. This seems somewhat remarkable. Can his Popedom be seeking to relieve himself from native bigotry by a large infusion of foreign blood?

Much interest has been excited here by the return of one of the vessels which had gone to the Arctic regions in search of Sir John Franklin's expedition. The commander, Captain Forsyth has brought with him from Cape Riley, near the mouth of the Wellington Channel, remains of pork, beef, canvas, and a piece of rope, found at a place which seemed to have been used as an encampment, and supposed to have been of a party belonging to the long-lost expedition. These remains Captain Forsyth has delivered to Government; and on a careful examination of the rope and canvas, it is believed, from peculiar marks, that they are remains of stores of the Terror, one of Franklin's vessels. When Captain Forsyth left, others of the searching expedition, which had previously seen the indications referred to, seemed pushing on in hope of success.

The Peace Congress made a bold attempt to give practical influence to their principles, by seeking to prevent the renewal of hostilities between the Danes and the Duchies of Holstein. A deputation, in interviews with the heads of the contending parties, sought to exhibit the sin and folly of war. The efficacy of their arguments was acknowledged by both; and then both went forth to prepare for the conflict, the renewal of which has already occasioned the loss of two or three thousand lives. Vain indeed is the hope the Congress indulges. I say not, therefore, the attempt to effect what is right should be abandoned. By all means let us testify against sin, and seek to encourage men to do what is right. But *war* is the result of indulged sin, against which mere reasoning, however convincing, gives not power. Men under the influence of sinful propensities, do what they know to be wrong. The grace of God felt in the heart alone prevents this. Christ having died to redeem us from our iniquities, He gives power to those who believe, to become the children of God; and those having in them the love of God, will have also that love to their neighbor which will seek his good, not his injury. A nation so influenced will be preserved from making agression on another nation—and thus would war be prevented by the true reception of the Gospel. The need of this heaven-born principle, I fear, many of our peace-men do not perceive; while they are ignorant of another of the revealed principles of Jehovah's government, which uses even the passions of men for his own righteous purposes. War is thus declared to be one of His "four sore judgments" whereby he punishes rebellious nations. While, therefore, men ignorant of the revelations of His word are dreaming of imparting happiness to apostate nations by means which bring not back the people to the love of God, that word denounces the dreadful outpouring of divine wrath on that apostacy, as the needful precursor and preparation for *the godly peace* that shall be enjoyed under the reign of the Redeemer.

I have been truly refreshed and encouraged by the account in the Recorder of the different meetings recently held of the representatives of the churches sanctifying the Sabbath in the United States. May they have great grace given unto them, to walk soberly, righteously, and godly in this present world, looking for that blessed hope, even the glorious appearing of the Great God our Saviour, to whom be all glory.

J. A. BEGG.

SUNDAY OF PAGAN ORIGIN.

It is often asked, Why is Sunday so generally observed if it be not right? and this is urged as an objection to the claims of the seventh day. In answer, we will briefly consider what evidence the history of the world furnishes of the origin and progress of the institution now so emphatically entitled "Lord's Day," or "CHRISTIAN SABBATH."

It is well known that the objects of worship among the earliest pagan nations, were the SEVEN PLANETS, and that each of these was supposed to exercise some divine influence over their respective days of the week. The Sun was the chief, and being adored especially on the first day of the week, this day was called after his name and became the chief of days. The next day was named after the Moon, and was called Monday, and so of the rest. Even the Jews, unto whom was committed the oracles of God, became seduced from their allegiance to them, also worshipped the Sun and Moon. 2 Kings 23: 5. The Greeks derived their notions from the eastern nations, the Egyptians and Phenicians, and the Romans followed the Greeks. With them Sunday became a more distinguished festival, as the Sun was a more conspicuous deity in their estimation. Thus, it is supposed, the great kingdoms which successively ruled the world, have in their time, consecrated this day of the week to the worship of a Pagan God, nor was it till the time of Constantine, that any abatement of Pagan regard was generally manifested. His conversion to Christianity was no doubt the occasion of its legal transfer to the character of a *Christian* Institution. Now, from the Scriptures, the obligation to keep holy the seventh day appears without dimunition from its first appointment at the close of the Creator's work. Even Pagan nations were not entirely ignorant of its claims. Hence, in the first centuries of the Christian Era, the seventh day was remembered by very many. But the animosity existing against the Jews by the Romans, from frequent quarrels between them or other causes, was in no wise diminished by the extension of Christianity in the Empire. As the Jews were the conservators of the Sabbath through the dark pages of the world's history, and as their zeal in its favor was only equal to their opposition to Christianity, enmity rose to the highest pitch against them among the Roman converts, insomuch that it was considered disgraceful to hold any thing in common with them. Under such circumstances it was not surprising that the venerable day of the Sun should retain sufficient regard in the Roman Empire to render it at least a formidable competitor for supremacy in the *professedly Christian* CHURCH OF ROME.

Christianity becoming greatly corrupted immediately after the death of the Apostles, its professors yielded to the weight of opposition against the Jews, and in many things conformed to the superstition of the Pagans, and according to Morer, "thought fit to keep the same *day* and the same *name* of it, that they might not appear causelessly peevish and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the Gospel. Morer p. 22. The disgusting superstition of the Idolatrous world led some to question the propriety of such conformity, even in name, for some of the Gentiles believed that they had their souls from the Sun, their body from the Moon, their blood from Mars, wit from Mercury, good temper from Jupiter, from Venus pleasantness, and dulness from Saturn. Hence, Bacon was lead to remark, that Christians ERRED MUCH in not resting on Saturday after the manner of the Jews.

The propriety of adopting Pagan customs which were evidently inconsistent with the nature of the Christian religion, was from the first questioned, for St. Augustine, while he admits they kept the festival of the Sun, denies that they were idolaters for they worshiped that Sun which the Scripture calls the *Sun of righteousness!* Should we trace the history of the Sunday festival in the Church to find its origin, what better evidence could be desired to satisfy the incredulous, than the exact agreement in character of the Christian festival of Sunday, and the Pagan festival of the same name, and when we consider that both were entertained and fostered by the *Roman State*, that the one was merged into the other under the Imperial edicts, and amid the darkness of Pagan and Papal superstition, how can we doubt their common origin. Not so with the Sabbath; standing as it does a monument of the great work of creation—a memorial of that work which filled all space with the glorious display of GOD'S power, it points to the end of time, when the new heavens and the new earth shall supersede the present, and unfold the incomparable luster of a heavenly paradise. The Sabbath requires no change—admits no competitor to vie with its blessedness, or with it to divide the obligation of men to remember it and keep it holy.

LUTHER.

LITERARY ASSOCIATION IN JERUSALEM.—A correspondent of the Christian Times, writing from Jerusalem, mentions that an association has been formed in that city for literary and scientific investigation of all subjects connected with the Holy Land; including history, languages, numismatic, statistics, manufactures, commerce, agriculture, natural history in all its branches, national customs, &c.; in short, every subject of curious research, except religious controversy. The members are all Protestant Christians, and residing within the Holy Land, by which designation is understood the territory between the Mediterranean and the Euphrates, and between the Nile and the Orontes. His lordship, the Anglican Bishop of Jerusalem, has accepted the office of patron, and some gentlmen of Damascus and Reyrout are corresponding members, as well as Dr. Kayat, her majesty's council in Jaffa. It is intended to publish yearly a volume of selections from the papers read at the weekly meetings, of which thirteen have already been held.

NEW YORK THEOLOGICAL SEMINARY.—President Hopkins, of Williams College, has been unanimously elected Professor of Theology in the Union Theological Seminary. The New York Observor remarks, that "the friends of theological education generally would rejoice to see Dr. Hopkins occupying the post to which he has been invited; but we presume there is little probability that he will leave Williams College. A correspondent at Williamstown, who, from his position, may be supposed to know whereof he affirms, writes, "The friends of Williams College need be under no apprehension that Dr. Hopkins will leave. It would be difficult to conceive how the Doctor could be more usefully and pleasantly employed than he is at present. The College was never in a more flourishing condition. More than sixty new students have entered since the commencement."

BISHOP ONDERDONK.—The principal interest attaching to the General Episcopal Convention at Cincinnati, was connected with the memorial before the House of Bishops, to restore Bishop Onderdonk. The question has been taken, and the request refused, by a majority of more than two to one. Considering that this is the concentrated effort of three years' managing, it would seem that the fate of the Bishop has reached its finality. The resignation of the Bishop may now be confidently expected. Indeed we have heard that it is already prepared and in the hands of a delegate, to be presented to the Convention, at the proper time. The House of Delegates at Cincinnati, have passed a canon providing for the election of an Assistant Bishop, where the Bishap of a Diocese is suspended, or otherwise disabled from service.

THE GOSPEL IN RUSSIA.—The Macedonian learns by a letter from Mr. Kemnitz, who writes from Templin, Russia, under date of May 13th, 1850, that the word of God is not bound within the field of his labors:—

"An earnest movement," says Mr. K., "a longing after the word of God, has recently been manifest, so that our places of meeting are too small to hold all who come, and the people therefore stand upon the floor of the house, even to the door. This hath God wrought, and it is marvelous in our eyes. The word of God has moreover proved its life-giving power on many a heart, so that on the 14th of April ten were baptized into the death of our Lord. Several strangers were present at the baptism, which was administered on a warm, pleasant moonlight evening. Fifteen places are calling upon us to come and hold meetings; but it is almost impossible for us to satisfy their desires."

NEW COLLEGE.—A company of benevolent individuals have recently purchased a lot of ground near Cleveland, Ohio, containing 275 acres, with a view of making it a site for a College, provided the means necessary to erect the buildings required can be raised. Prof. Asha Mahan has accepted the Presidency of the Institution, which is to be conducted upon the plan of Dr. Wayland, as regards allowing the students to select their own course of study. A young ladies' Seminary, under the charge of female Professors, is to be established in the vicinity of the College, in order to give the pupils in it the advantage of scientific lectures.

☞ Illness has kept G. B. UTTER from his office the last two weeks, which he hopes correspondents will consider a sufficient apology for any inattention to their favors.

General Intelligence.

European News.

Since our last, the steamer Asia has arrived, bringing seven days' later news from Europe. The political news presents no new facts of much importance. On Monday, Oct. 7, Liverpool was visited by one of the most violent gales experienced for some time past. On Sunday, shortly before midnight, the wind commenced blowing rather fresh from the North west, accompanied at intervals with heavy rain. The wind increased until Monday morning, when it raged with great violence, amounting to a complete gale. As the tide rose, the River became much agitated. The billows broke against the piers on the Liverpool side with frightful violence. In the morning a schooner got aground on the North Bank. The crew were saved in the boat, and the vessel was afterwards taken in tow by a steam-tug and brought into the Birkenhead Dock. Another schooner went ashore on the High Bank, and a flat also got ashore near the same place. A sloop run ashore on the Welsh coast, where she was abandoned, and it is said the crew have not yet been heard of. On Tuesday, intelligence came in of several serious disasters. Another disaster was to the Arcturus, Lidstrom, from Ibrail to Liverpool, which was driven on shore at Crosby Point, where she became a perfect wreck. Several casualties occurred to the coasting steamers that were out when the gale set in. The storm was very severely felt at Belfast, and hailstones are said to have fallen there "as large as a boy's spinning top, and pointed in a similar manner." The Greek brig Alcibiades was lost off the port of Ayr, Ramsey, but the crew were saved. The storm had an extensive range. It was felt severely in London from W. S. W.; and it had such an influence on the tide in the Thames, that the vessels in the pool were left aground. Great damage was done to the works of the Harbor of Refuge, at Dover.

M. Poitevin made his ascent on Thursday from the Hippodrome, Paris, mounted on the back of an ostrich, amidst the cheers of an immense concourse of persons assembled. The balloon rose very majestically, and took an easterly direction. From the very little wind stirring at the time, it remained over the Batignolles for upwards of an hour.

The Schleswig-Holstein army attempted on the 5th to take Frederickstadt by storm, but were repulsed with a heavy loss, particularly in officers—estimated at 500 in all.

We have advices from Cassel of Oct. 6. The Auditorial-General, on the application of the Standing Committee, has ordered the garrison court of Cassel to commence an investigation of the charges alledged against General Haynau, Commander-in-Chief. The garrison court constituted itself for that purpose on the 5th. Haynau is now said to be taken ill. No further acts of violence have taken place.

Dr. Wiseman has been created Cardinal, under the title of Archbishop of Westminster.

There is a sharp contest going on between Piedmont and Rome, relative to the rights of the temporal and of the spiritual power.

The Queen of the Belgians, a daughter of Louis Phillippe, continues very ill and is like to die.

By a retnrn to an address of the House of Commons, dated the 15th of July, it appears that the total number of municipal electors in England is 206,374; and in Wales, 7,178. Leeds stands highest on the list, having on the burgess-roll, 13,486 electors; Manchester is next, with 11,123; and Liverpool third, with 10,584. London is not comprised in the return.

Messrs. Wood and Reid, of Port Glasgow, have contracted to build a new steamer to replace the Viceroy, lately lost on the coast of North America. They were the builders of the mail steamer Europa.

The Cologne Gazette, of the 27th ult., states that the government has ordered the establishment of agricultural schools, on scientific principles, on a very large scale.

The health of Lady Peel has been greatly shattered since the death of her lamented husband. She was seized with hysterical fits on returning to the family mansion at Whitehall, but has since rallied, and is slowly recovering.

Madame Poitevin has announced her intention of making a balloon ascent in the character of Europa, mounted on a bull.

Letters from Milan, of the 37th ult., state that capital executions have taken place there for concealing firearms.

The King and Queen of Prussia are about to visit the Emperor and Empress of Russia, at Warsaw.

It is stated that the veteran Leigh Hunt is about to resusticate his London Journal.

The steamer Pacific arrived at New York on Sunday, bringing four days later news. The British Parliament was prorogued on the 15th of Oct., for the 14th of November. The erection of the building for the holding of the Fair of 1851, is going on rapidly. The tide of emigration still flows uninterruptedly from Ireland. The indications that Louis Napoleon will mount the throne, seems to increase. The Queen of Belgium died on the 11th. It is stated positively that Kossuth, and the other Hungarian exiles at Ketayha, have received permission to retire from the Ottoman territory, their term of detention having expired, and most of these distinguished individuals will at once proceed to the United States, where it appears they intend to settle. Accounts from Corfu of the 21st Sept., state that the Cholera still continued its ravages in Cephalonia. From the 12th to the 15th there were 64 cases and 23 deaths. The *Patrie* of Corfu mentions the death of Sig. Niccolo Delviniotti Baptistite, a distinguished literary character and author of several interesting works.

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The Potato Blight.—The Litchfield Enquirer says, "In this vicinity, and we believe throughout the country, the potato crop has suffered much more severely from the blight this season, than on any former year. Many farmers in this town, who anticipated a crop of three to four hundred bushels, have not enough to supply their own tables. Even those which seem to be fair and sound when dug, decay in a few days—and hence loads which have been carried into the cellar, apparently in good condition, have during the same week been carried out worthless. The value of this crop as an article of food, can scarcely be overestimated. Next to wheat it is the staple article of human sustenance. Indeed, it is demonstrated that an acre of potatoes will feed twice as many people as can be fed from an acre of wheat.

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Late from Cuba—Arrest of Spies.—By the kindness of a friend, says the Boston Mail, we have been favored with the perusal of a letter from Cuba, concerning the late movements of the Spanish Government in that island, &c. It is dated, Matanzas, Isle of Cuba, Oct. 15, 1850, and says that on the evening of the 7th, and the morning of the 8th of the present month, fifteen persons, all Cubans, were arrested by the government and put in prison, charged with being spies and revolutionists; many, however, made their escape from the Island. The writer of the letter then goes on to recapitulate the names of those arrested, among whom we noticed that of Don Francisco de la O. Garcia, Don Saturnio Hernandez, and others of the most influential and wealthy men on the Island. Among those who escaped was Col. Francisco Hernandez Morejon, an officer in the National Army, and his brother Don Pedro. It is said that these men who are arrested are some of the most wealthy and influential persons in Cuba, and though they have been taken up only on the mere supposition of being spies, the whole country around, including even the soldiers and officers of the army itself are dissatisfied, and dark mutterings are frequently heard. By the intervention of some officer of the government one or two of the gentlemen were released, and managed to leave the Island. The principal officers of the grand army, and even some of the government emissaries, it is said, disapprove of the course thus taken, and would perhaps on the first opportunity resist the government in so doing. The writer of the letter, we are informed, is a person of much influence and rank in the Island, and is personally acquainted with the gentlemen apprehended as well as with all the different movements contemplated among the liberty-loving Cubans. We should not at all wonder if something was on foot once more to start a new revolution for the establishment of republicanism in that Island.

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A Fugitive Escaped.—The Chicago Democrat says: On Tuesday a fugitive was "put through by daylight" for Canada, under the following circumstances, which are too good to be lost. A slave escaped a few days since from one of the back counties of Missouri and came to this State. His pursuers, hearing that he was in Quincy, Ill., passed over to that city, taking with them another slave who was to identify the runaway, and whom they hired from his owner at so much per diem, giving a guarantee that they would return him "in as good order and condition" as when received. At Quincy they were informed that the runaway had taken the underground track for Chicago; and forthwith they proceeded to this city, bringing their man who was to identify the fugitive along with them. Here, however, they received the unkindest cut of all. In the first place, they learned that the man they were after was not here and never had been; in the next place, the colored people got their heads together, gave the negro they brought with them for identification purposes a hint as to how "things was working," and on Tuesday evening they shipped him off by rail to Canada, where by this time he is safely set down beyond the reach of his pursuers; they, poor fellows, decamped for the South the same evening, their departure being hastened by a threat of "tar and feathers" from the excited colored population, who are up in arms, and nightly, as well as daily, on the watch for the white gentlemen with sallow complexions and broad brim hats.

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The Gold Mines of California.—A mineralogist and geologist of much experience, who has been a practical miner for a year past in California, contributes an article to the "Placer Times," published at Sacramento City, on the prospective resources of the placers. He remarks, that he has found gold in the northern mines more plentifully distributed than he ever found any other metal in any other country, and gives it as his confident opinion, that the untouched and staple foundations of the wealth of the new State will be discovered in those deposits where the renumeration of an individual laborer will average four or five dollars a day. He also ventures to assert, what he supposes to be thought very absurd, that ten years from this date, there will be more gold taken from the placers and mines of California than they are yielding at this time, for the reason that only the richer deposits are now worked. He adds:

"I have satisfied myself that one elevated tract of table land, containing probably not less than one hundred acres, would pay not less than three cents per bucket over the whole extent, from the surface to the bedrock."

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From Texas.—We have advices from the City of Galveston to the 11th inst. Arrangements have been made to ship beeves extensively from Indianola to New Orleans. The citizens of Indianola, illumined their houses on receiving intelligence of the passage of the Pearce bill. Nineteen-twentieths of them are in favor of the proposition. The Civilian proposes to make a very novel use of the money to be received from the United States. It thinks that after paying off the debt of Texas three millions will remain. This sum is to be received in U. S. Bonds bearing five per cent. interest, which will yield a revenue of $150,000 per annum—more than sufficient to pay the whole expenses of the State Government. This would enable Texas to do what no other State has done—abolish all taxes.

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Death of Rev. S. Snowden.—The Spiritual Philosopher says, We are pained to learn that this venerable and good man died suddenly some days ago. He was over 80 years old, and had been a minister in the M. E. church for 40 or 50 years. Having been once a slave, though nominally free for about 50 years, the poor old man sunk under the fear that he was about to be seized and carried back again to slavery, even in his old age. He was a very shrewd, and has long been quite popular as a minister in the sect to which he belonged.

Heavy Defalcation of a Cashier.—The Mechanics' and Manufacturers' Bank of Providence has been enjoined, and its affairs placed in the hands of a receiver. The cashier, Albert W. Snow, is said to be a defaulter to the amount of $70,000 or $80,000, and has been arrested and held to bail. The Providence Journal says:—

"The capital of the Bank is $187,150, and the personal property of the stockholders is liable for its debts. We understand that it is the opinion of the Commissioners that the public will not eventually lose anything by the Bank. There is a "Mechanics' Bank" in this city, and a "Manufacturers' Bank," both in high credit. This is the "Mechanics and Manufacturers' Bank."

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Insanity of one of the Hutchinson Family.—The Syracuse Standard of the 22d, verifies the report of the insanity of one of the Hutchinson Family. It says:

Judson Hutchinson, one of the members of the "Hutchinson Family," arrived in this city from the west, on Friday, in a state of insanity, induced by an attack of brain fever, at Cleveland, Ohio. He remained at the residence of Rev. S. J. May until yesterday morning, when he left for the east, in company with the remainder of the "family," who returned from the west with him. His condition is very unsatisfactory, and it is the design of his friends to take him to the Insane Asylum at Worcester, in hopes of affecting a cure. It is said that the fever which produced this terrible malady, was caused by the operation of mesmerism. Insanity, however, is hereditary in the family.

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Failure of the Pawtucket Bank.—The visit of the Bank Commissioners to this "Institution" disclosed a system of fraud on the part of the cashier, A. A. Tillinghast, which has been going on for about seven years. An injunction has accordingly been laid on the concern. The amount of his defalcation has not been ascertained, but it is supposed that his property, which has been made over to the Bank, to the amount of $20,000 will by no means cover it. He had the whole management of the Bank, and had loaned largely to his friends, without good security. Several failures in the village have happened in consequence of the explosion, which is a serious misfortune to the business of the place. Mr. Tillinghast was the oldest cashier in the Commonwealth, and had been highly respected up to the time of the discovery.

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Staves Exported.—The number of staves for wine, liquor, and oil casks, annually exported from New York to foreign countries, the Journal of Commerce says, is enormous, amouniug, in the course of the season, to many millions—there being sometimes as many as 800,000 disposed of from Mr. Denniston's yards in Water street and in Brooklyn, and as large a quantity from Messrs. Herbeck and Co.'s of Brooklyn. The staves, which are mostly of white oak, are brought ready prepared, as to size and shape, from the forests of Ohio and the other Western states, and a number of barges are employed, at this season of the year, in the exclusive carriage of these goods, but a small portion of which are required by the coopers of New York.

* * *

Volcanic Eruptions.—An Oregon paper, dated March 21, gives the following account of volcanic eruptions in Oregon:—"We are informed by a gentleman that both the mounts (St. Helen and Baker) are sending forth volumes of smoke, giving undoubted evidence that their volcanic fires are not yet extinguished. The craters from which the smoke was issuing in St. Helen were two in number, and low down the north and northeast sides; while in Mount Baker, which is a perfect cone, the smoke was issuing in dense masses from the center of the summit. It is probable that these are the only living volcanoes in Oregon."

* * *

Prize Ham, How Cured.—At the recent Agricultural Fair in Montgomery county, a prize was awarded to Nathan White for the best ham. This gentleman's mode of curing is as follows:

The pork should be perfectly cold before being cut up. The hams should be salted with fine salt, with a portion of red pepper, and about a gill of molasses to each ham. Let them remain in salt five weeks, then hang them up and smoke with hickory wood for five or six weeks. About the first of April take them down and wet them with cold water, and let them be well rubbed with bleached ashes. Let them remain in bulk for several days, and then hang them in the loft again for use.

* * *

To make Cucumber Pickles.—Soak the cucumbers, three or four days old, insour cider, or two parts water and one of vinegar; then place them in a pickle jar; heat good cider vinegar scalding hot, with an ounce of alum to a gallon of vinegar, with any kind of spices, and in such quantities as suits the taste; pour it over the cucumbers while boiling hot; cover them tight, set them in a cool place. If the vinegar is right, they will keep till substituted. Pickles made this way are always crisp, the alum hardens the skin of the cucumber, so that it never turns soft. Those made in this way a year ago are in excellent condition now.

* * *

A Respectable Salary.—The New York Mirror says, that the Rev. Dr. Hawks, (Episcopal,) has accepted the call of the congregation of Calvary Church, in Fourth Avenue, and will shortly enter upon his duties there. He is to receive a salary of $5000 a year, and to be relieved from all his present pecuniary liabilities.

* * *

In the Island of Goa, near Bombay, there is a singular vegetable, the "sorrowful tree," because it only flourishes at night. At sunset no flowers are to be seen, and yet, half an hour after, it is quite full of them. They yield a sweet smell; but the sun no sooner begins to shine on them, than some of them fall off, and others close up, and thus it continues flowering in the night during the whole year.

The Woonsocket [R. I.] Patriot says that several cotton mills in the valley of Quinebaugh, Conn., have shut down their gates, and that the proprietors of other factories are preparing to stop operations.

SUMMARY.

The Portuguese Refugees who came to our shores about a year since, and emigrated to Illinois, are represented as in a prosperous condition. Some of them have already become landholders. About thirty of them were left behind in New York city, and have been supported by charity to the present time. Efforts are now being made to raise funds to send them on to their countrymen.

A Treaty between England and St. Domingo has lately been made, by which the subjects of Her Brittanic Majesty residing in the Republic shall not be disturbed, persecuted, nor molested, on account of their religion; on the contrary, they shall enjoy a perfect liberty of conscience; as also in the free exercise of their belief, as well within their own dwellings as in their particular chapels, &c.

The Pope has ordered a universal jubilee to be celebrated in commemoration of his return to the Papal throne. The time will soon be fixed by the Bishops. It is to last fifteen days. The Evangelist says, "The festival will find the Pope himself in no pleasant mood. He is really a prisoner, and is as powerless as a child, and he knows it.

The case of Morse's Telegraph versus House's was decided by Judge Woodbury on the 17th inst. The Judge went into the history of telegraphing at great length. He contended that as the patent of Morse extended only to the mode, and not to the principle of telegraphing, and as the modes are entirely different, no infringement is proved.

Two days later accounts from Kingston, Jamica, state that one of the most terrific thunderstorms ever witnessed in that locality, had occured on the 10th inst. Trinidad had been similarly visited. At Barbadoes the weather had been very hot;—business is good there at present.

Parliamentary Statistics state that while the annual expense for bread in Great Britian is about $130,000,000, the consumption of liquor is about $350,000,000. Over $30,000,000 worth of grain is annually converted into intoxicating drinks. The dram shops and taverns, in England alone, amount to 110,000.

A decision of a somewhat novel character has been rendered in the Criminal Court at St. Louis. The Judge decided that a merchant who imports goods and pays duty on them to the United States, acquires thereby a right to sell them without taking out any city, county, or State license, and quotes decisions of the Supreme Court to sustain his position.

A vein of black lead has recently been discovered on the line of the Housatonic Railroad, in Connecticut. It is estimated that the mine, if it may be so considered, will yield from two to three tons of lead per day, worth from $80 to $150 per ton, at a cost of not exceeding $10 per ton.

A young lady of Philadelphia, named Anna R. Neil, who was ill of billious fever, died in consequence of taking a large dose of morphine, which was sent by an apothecary's clerk in answer to a prescription for quinine. She lived only six hours after taking the medicine.

A son of Mr. John Ritter, of New-Haven, fell from the top of the East Rock on Saturday, a distance of 150 feet; his fall was broken by some projecting rocks, and though he was badly bruised, no bones were broken, and hopes of his recovery are entertained.

A letter from San Francisco, of 31st August, mentions an invoice of house frames lately arrived there from Baltimore. Invoice cost $3500; freight $1200. They were sold to pay charges, and only brought $550. This is not very favorable for shippers of houses.

There are eleven ships on the stocks at Bath, Maine, intended for the cotton carrying trade; one of them measures 1600 tons. At New Bedford, and its vicinity, there are six ships on the stocks intended for whalers.

Within the past few days the St. Louis bankers have detected a new and very dangerous counterfeit. It is a $50 bill on the State Bank of Missouri. It is an excellent imitation of the genuine.

Thomas W. Dorr, the revolutionist "Governor" of Rhode Island, is now in very ill health at his father's residence, and it is doubtful whether he long survives.

M'lle Jagello has entered a boarding school in Washington, for the purpose of acquiring a correct knowledge of the English language.

Louisiana annually appropriates $550,000 to the support of education, a larger sum probably in proportion to her wealth and population than any other State in the world.

Hon. John P. Hale, of New Hampshire, has been invited to deliver the annual address before the New England Society of Cincinnati, on the 23d of December.

Mr. Barnum has been making inquiries in Cinncinati as to what the natives there would do to secure a visit from Jenny Lind. The reply was a $12,000 house.

The oldest member of the M. E. Conference of this State, Rev. Peter Vanest, died at Pemberton, Burlington County, on Thursday of last week, having entered the Conference in 1776.

The Grand Jury of Manchester, N. H., have found no bill against the Wentworths, who were charged with the murder of Jones Parker, at Manchester, six years ago, and they have been finally discharged.

A boy twelve years of age, died at Cheltenham, Eng., from excessive smoking. The symptoms were those usually caused by narcotic poisons.

The number of paupers relieved during one month in the counties of Buckingham, Devonshire, Warkwickshire, Northamptonshire, and Sussex, was 12,371.

The Mayor of Pittsburgh has been convicted of assault and battery, and held to bail to keep the peace in the sum of $200.

The population of Buffalo, according to the late census, is 42,277—an increase of 100 per cent. in ten years.

Mr. G. P. R. James, the novelist, has declared, in the proper court, his intention to become a citizen of the United States.

Forty-six churches have been erected, and fifty clergymen added to the Roman Catholic missions in Scotland, during the last year.

The whole land of England is monopolized by not more than 30,000 proprietors, the soil of Scotland is monopolized by 3,000 proprietors, and the soil of Ireland is monopolized by probably not more than 6,000 persons. To show how this land monopoly, with its entail laws, has been sweeping round the people of England, it may be stated, that in 1780 the number of land proprietors in England was about 250,000, instead of 30,000, as now, and the process of absorption is still going on rapidly.

An Italian was recently taken before the magistrates of London, who had for the last nine years imposed on the public by pretending to be deaf and dumb, though he can speak well enough. Two years ago he went to Italy, and purchased a farm with money obtained entirely by begging. He left his farm in charge of a relative, and returned to London to beg further capital. He was sent to jail for a month.

Capt. Conklin, who has been employed for the last 15 years in bringing rice from Santee to Charleston, was informed last week by his old employers, that they should no longer employ him, and this from no dissatisfaction with him, but for the sake of a principle which they approved, and felt bound to carry out, viz., to employ no Northern coaster.

A young man named Wm. Gross was recently convicted in New Albany, Ind., of murder. In the confession of his guilt, he said that he had no motive in the perpetration of the inhuman act, except the desire to gratify a fiendish thirst for blood, and a demoniacal satisfaction in seeing the death struggles of his fellow-beings, which feelings he had imbibed during the Mexican war.

One of our liberal minded fellow-citizens has notified Mr. Briesach of his intention to present Kossuth with a hundred acres of land, in the vicinity of New York, should the great Hungarian be induced to adopt this as his place of residence during his exile. Mr Briesach has caused the offer to be communicated to Kossuth.

A steamer plying between Rotterdam and Yarmouth, Eng., accidentally ran against a pile in the latter harbor, and broke part of the wood work of the paddle-box. The accident disclosed a large quantity of tobacco, which had been concealed there to be smuggled.

A little more than $2,000,000 of gold dust was brought by the Crescent City and Philadelphia, at their last arrival. The prospect at the mines in California is said to be as bright as ever, although there are more persons returning from the land of gold than are going thither just now.

On Wednesday, last week, Mr. Story, of Waltham, in the employ of J. H. Priest, storekeeper, while crossing the railroad track with a horse and wagon, was run into by a locomotive, the horse killed, the wagon completely demolished, and Mr. Story barely escaped with his life.

Jean Baptiste Chattillion, aged 38, a native of Havre, France, was instantly killed in Torrington, Ct., by a tree falling upon him as he was running toward his cabin to escape a storm. The poor man has left a wife in a strange land.

The Washington Globe has census returns of forty cities and towns in the United States, the population of which in 1840 was 382,913; in 1850 it is 831,802; a gain of 448,889, or 117 per cent.

A gang of counterfeiters was arrested in St. Louis on Saturday night last. They were caught in the act of printing ten dollar bills. From eight to ten thousand dollars in counterfeit money were seized.

Letters from Paris state that five Mormon "apostles," or missionaries, have lately arrived in that city, and commenced their attempt at proselytism. They propose to remain several years.

The wife of a tradesman in London, on returning from a pleasure excursion, accidentally suffocated her infant by wrapping it too closely under her shawl.

A gentleman in Everton, says the Liverpool Courier, has been made to pay a tax for a stuffed dog, the official mistaking it for a live one.

Of 159 Norwegians, who left Buffalo for Milwaukie in the propeller "Alleghany," 54 died on the passage of ship fever, contracted in a three months' passage from Europe.

Judge Gnatt, a celebrated jurist, died at his residence in Greenville, S. C., on the 18th inst., in the 86th year of his age. He served as a Judge from 1815 to 1842.

In Chicago, no one has yet been found who will accept the appointment of Commissioner to carry into execution the Fugitive Slave Law.

There were brought into New York from New Jersey, during the past season, no less than 1,338,500 bushels of peaches.

James Kennedy, Esq., a highly respectablo citizen of Webster, N. Y., came to his death by the kick of a horse.

Esther Lawton, aged 20, hung herself in Newport, N. Y., because her friends opposed her marriage.

MARRIED.

In Verona, N. Y., October 14th, by Eld. Christopher Chester, Mr. Sylvester Hills to Miss Jane Eggleston, all of Verona, N. Y.

In Tyrone, Steuben Co., N. Y., on the 16th of October, by Rev. Philetus Olny, Mr. John L. Thurston, of Wirt, Allegany Co., to Miss Mary Jordon, of the former place.

DIED.

At Vera Cruz, Mexico, Feb. 11, 1848, of vomito, Matthew Hale Tyler, son of Eld. Job Tyler, of Oporto, Mich., aged 23 years. He had his reason to the last, and died resigned to the will of God.

On the 16th of May, 1849, Martha Jane, daughter of DeWitt Clinton and Emily Tyler, aged 5 years.

On the 24th of Sept., of dysentery, DeWitt Clinton Tyler, son of Eld. Job Tyler, aged 32 years. He relied upon the merit of the Redeemer, and his friends have hope in his death.

On the 26th of Sept., of dysentery, Edwin E., one year old, and on the 27th Almeria A., four years old, children of DeWitt Clinton and Emily Tyler.

In Brookfield, Madison Co., N. Y., on the 12th of October, Mrs. Mary Ann Coon, wife of DeWitt C. Coon, and daughter of Ezra Stillman, of Newport, N. Y., aged 36 years. Sister Coon professed religion and joined the Seventh-day Baptist Church at Newport a number of years ago, with which Church she remained a worthy member until her marriage with brother Coon, when she united with the 3d Seventh-day Baptist Church of Brookfield, and continued a worthy member until death removed her to join the church above. In her sickness she was impressed with the certainty that she should not recover, and manifested a perfect resignation to the divine will. Her death was triumphant.

Executive Committee of Eastern Association.

Members of the Executive Committee of the Eastern Association are requested to meet at the house of Eld. Daniel Coon, in Hopkinton, R. I., on the fourth day of the week preceding the second Sabbath in November, at eleven o'clock A. M.

S. S. Griswold, Secretary.

Stonington, Oct. 8, 1850.

Christian Psalmody—Pocket Edition.

In compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Watchmakers.

A young man who understands the business thoroughly, has a small capital, and observes the *Sabbath*, can have an opportunity of connecting himself with a good business. Particulars and real name given, by addressing (paid) C. H., Box 35, Bridgeton, Cumberland Co. N. J. sep.19 4t

Day Line of Steamers for Albany.

The splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

Regular days of NEW WORLD, Mondays, Wednesdays, and Fridays; of ALIDA, Tuesdays, Thursdays, and Saturdays.

New York and Albany Steamboats.

The steamers HENDRIK HUDSON, Capt. A. P. St. John, and ISAAC NEWTON, Capt. W. H. Peck, form a daily line between New York and Albany—through without landing—from pier foot of Cort land street.

The Hendrik Hudson leaves New York every Tuesday, Thursday, and Saturday, at 6 o'clock P. M.

The Isaac Newton leaves New York every Monday Wednesday, and Friday, at 6 o'clock P. M.

New York and Boston Steamboats.

Regular mail line between New York and Boston, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangement, commencing April 1, 1850.

Passenger Train Up.—Passengers will leave New York by steamboat from pier 1 North River, or by the New Jersey Railroad, foot of Cortland-st., at 9 A. M. and 5 P. M.; leave Elizabethtown at 10 A. M. and 6 P. M.

Passenger Train Down.—Leave White House at 5.45 A. M. and 1.45 P. M.; North Branch at 5.55 A. M. and 1.55 P. M.; Somerville at 6.10 A. M. and 2.10 P. M.; Bound Brook at 6.20 A. M. and 2.20 P. M.; Plainfield at 6.40 A. M. and 2.40 P. M.; Westfield at 6.55 A. M. and 3 P. M.; Elizabethtown at 7.15 and 10.30 A. M. and 3.20 P. M.

The freight train (with passenger cars attached) will leave White House at 3.30 A. M., Somerville at 4.30, Plainfield at 5.15, and Elizabethport, by steamboat, at 7.30 A. M. Returning, leave New York, by steamboat Red Jacket, from pier 1 North River, at 1 P. M.

The Illustrated Domestic Bible.

Now publishing in numbers, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

Agents wanted to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Redemption of Lands Sold for Taxes.

State of New York, Comptroller's Office, Albany, April 12, 1850.—Notice is hereby given, pursuant to section 76, of title 3, article 3, of chapter 13, of the first part of the Revised Statutes, as amended by chapter 183, of the laws of 1850, that unless the lands sold for taxes at the general tax sale held at the Capitol, in the city of Albany, in the months of November and December, 1848, shall be redeemed by the payment into the Treasury of the State, on or before the sixteenth day of December next after the date hereof, of the amount for which each parcel of the said lands was sold, and the interest thereon, at the rate of ten per centum per annum, from the date of the sale to the date of the payment, the lands so sold and remaining unredeemed will be conveyed to the purchasers thereof.

321 6w WASHINGTON HUNT, Comptroller.

State of New York.

Secretary's Office, Albany, August 15, 1850.

To the Sheriff of the City and County of New York:—Sir: Notice is hereby given, that at the General Election to be held in this State on the Tuesday succeeding the first Monday of November next, the following officers are to be elected, to wit: A Governor in the place of Hamilton Fish; a Lieutenant Governor in the place of George W. Patterson; a Canal Commissioner in place of Jacob Hinds; an Inspector of State Prisons in place of David D. Spencer; a Clerk of the Court of Appeals in place of Charles S. Benton; a Representative in the 32d Congress of the United States, for the 3d, 4th, 5th, and 6th districts, in place of J. Phillips Phœnix, Walter Underhill, George Briggs, and James Brooks. County officers to be elected for said County—Sixteen Members of Assembly; a District Attorney in the place of John McKeon—all of whose terms of office will expire on the last day of December next. And also a new Judge, in pursuance of chapter 205, Laws of 1850. The electors throughout the State are also to vote for or against the Repeal of the Act, entitled, "An Act Establishing Free Schools throughout the State," passed March 26, 1849, and an Act entitled, "An Act to Amend the Act entitled an Act Establishing Free Schools throughout the State," passed April 11, 1849.

Yours respectfully,
CHRISTOPHER MORGAN,
Secretary of State.

Sheriff's Office, August 20, 1850.

I hereby certify that the above is a correct copy of the notice of the General Election to be held on Tuesday succeeding the first Monday of November next, received this day from the Hon. Christopher Morgan, Secretary of State.

THOMAS CARNLEY,
Sheriff of the City and County of New York.

N. B.—All the public newspapers within this County will please publish this notice once in each week until the election, and send in their bills for advertising the same as soon as the election is over, so that they may be laid before the Board of Supervisors and passed for payment. Sept—tf.

Miscellaneous.

The Cup of Cold Water.

BY T. S. ARTHUR.

Henry Green was a reformed man. He had been a most abandoned drunkard, and, in the years of his sad decadence, had shamefully wronged and abused his family. But in a lucid moment, he perceived, with startling distinctness, the precipice, upon the very brink of which he was standing, and started back therefrom.

For his suffering wife and children, the waste places became green again, and the desert blossomed as the rose. After a long, long night of weeping, the sun came forth, and his smile brought light and gladness to their spirits. The husband and father was a man once more, with the heart of a man. He turned no longer away from them in debasing self-indulgence, but toward them in thoughtful affection.

How quickly is perceived a change for the better in everything appertaining to the inebriate's family, when the head of it abandons his sin and folly, and returns to his affection and duty. All this change was apparent in the family of Henry Green. They had suffered even to the deprivation of every comfort; but of these one and another were now restored, until every part of their humble dwelling seemed to smile again. How happy they were!

And yet the wife of the reformed man often felt a deep sense of insecurity. She understood too well, that for her husband, temptation lurked at every point. How often did she await his return home, as evening approached, with trembling anxiety; and mark, while yet afar off, his steps, to see if they were firmly taken.

It was early in the fall of the year, when Henry Green took the pledge. Through the winter, he had worked industriously; and, as he could earn good wages, his income had given them, as just mentioned, very many comforts. He had not been much tempted of his old appetite during the cold weather, nor did he feel its return at the opening of spring. But, with the fervent heat of summer, the slumbering desire awoke.

Active bodily labor produced free perspiration. Frequent thirst was the consequence; and whenever this was felt, the thoughts of the reformed man dwelt upon the pleasure a cool glass of some mixed liquor would give. With an effort, and often with fear at his heart, would he thrust aside the alluring images drawn by his truant imagination. And yet, they would ever and anon return; and there were times when he was tempted almost beyond his strength.

Green was a carpenter. Early in the spring, a gentleman offered him a good contract for putting up two or three frame buildings, which he gladly accepted; and as the lot upon which his house stood was large, he erected a shop thereon.

More cheerfully and hopefully than ever did the reformed man now work. He saw a clearer light ahead. He would, ere long, recover all he had lost, and even get beyond the point of prosperity from which he had fallen.

Time wore on. Spring passed away, and the summer opened. July came in with intensely hot weather. Already had Henry Green felt the cravings of his awakened appetite, and it required strong efforts of self-denial to refrain from indulgence.

About eleven o'clock—it was a hotter day than usual—Green's thoughts were dwelling, as was now too often the case, upon the "refreshing glass," once so keenly enjoyed. A little way from his shop, though not in view was a tavern, the bar-room of which memory was picturing to the eyes of his mind with tempting distinctness. He had often been there in times past—often drank there until thought and feeling were lost. He saw, in imagination, the rows of alluring decanters, with their many colored liquors; he heard the cold ice as it rattled in the glasses; he almost felt the cooling beverage upon his lips. So absorbed at length did he become, that he paused in his work, and leaned over his bench, his eyes half-closed, like one in a dreamy reverie.

It was a moment upon which his future, for good or for evil, hung, trembling in an even balance that a hair might turn.

For as long a time as five minutes, did Henry Green stand leaning over his work-bench, a picture of the neighboring bar-room distinctly before his mind, while he was conscious of an intense thirst—that it seemed as if nothing but a glass of mixed and iced liquor could possibly assuage.

With a deeply drawn breath, he at length raised himself, and the struggle that was going on in his mind more than half decided in favor of self-indulgence.

"Papa!" spoke a low, familiar voice by his side.

Green started and turned suddenly.

A child not over four years old, stood by him—a fair child, with a countenance full of innocence and affection. She held a tin cup in both her little hands.

"Have a drink of cool water, papa!"

"Yes, dear," replied the father, in a low voice that was unsteady from the rush of a sudden emotion, and he caught the cup from the child's hands, and raising it to his lips, drank it eagerly.

Instantly the picture of the bar-room, with all its allurements, faded from the mind of Green. He was a man again, in the integrity of a firm purpose. His child, led to him by the hand of a good Providence, had saved him. The cup of cold water had fully assuaged the violence of his burning thirst; and he was no longer under temptation.

"Thank you, dear!" he murmured, as he lifted his child in his arms, and kissed her tenderly.

"Shall I bring you another cool drink after awhile?" asked the little one, as she pressed her father's cheeks with both her little hands.

"Did any one tell you to bring me the cup of water?" asked Mr. Green.

"No sir. But I thought you would like a cool drink," innocently replied the child.

"Yes, dear, bring me another drink after a while." Then kissing the little angel who had been the means of saving him when about to fall into temptation, he replaced her upon the ground, and once more turned to his work; and as he bent his body in labor, he mused thus:—

"I did not think of the water when I felt that intense desire for a glass of liquor—it did not seem to be what I wanted. But the cool draught sent me (by Heaven, I will say,) so opportunely, has quenched the morbid appetitite, and I feel it no longer. Water, pure, health-giving water, you are all I need to give entire strength to my good resolutions! When the old desire comes again, I will drown it in clear cold water. I feel safer now. There is a medicine for the inebriate's craven appetite, and it is—WATER. Freely will I use it! THANK GOD FOR WATER!"

Yes, water is the medicine that cures the sickly craving for strong drink. Let the reformed man keep this ever in his thoughts, and the moment he feels the old desire, drown it, as did Henry Green, in pure cold water. Let him do this, and he is safe. He should watch the beginning of thirst, and be quick to allay the uneasy sensation lest he fall unawares into danger.

Fulton's First Steam Voyage.

The following very interesting reminiscence is communicated by R. W. Haskins, for the Buffalo Commercial Advertiser:—

Some twenty years since I formed a traveling acquaintance, upon a steamboat on the Hudson River, with a gentleman who, on that occasion, related to me some incidents of the first voyage of Fulton to Albany in his steamboat Clermont, which I have never met with elsewhere. The gentleman's name I have lost; but I urged him at the time to publish what he related, which, however, so far as I know, he has never done.

I chanced, [said my narrator,] to be at Albany on business when Fulton arrived there in his unheard of craft, which every body felt so much interest in seeing. Being ready to leave, and hearing that this craft was to return to New York, I repaired on board and inquired for Fulton. I was referred to the cabin, and I there found a plain, gentlemanly man, wholly alone, and engaged in writing.

"Mr. Fulton, I presume?"

"Yes, sir."

"Do you return to New York with this boat?"

"We shall try to get back, sir."

"Can I have a passage down?"

"You can take your chance with us, sir."

I inquired the amount to be paid, and, after a moment's hesitation, a sum, I think six dollars, was named. The amount in coin I laid in his open hand, and with an eye fixed upon it, he remained so long motionless that I supposed there might be a miscount, and said to him, "Is that right, sir?" This roused him as from a kind of revery, and as he looked up at me, the big tear was brimming in his eye, and his voice faltered as he said: "Excuse me, sir; but memory was busy as I contemplated this, the first pecuniary reward I have ever received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion over a bottle of wine with you, but really I am too poor even for that just now; yet I trust we may meet again, when this will not be so."

Some four years after this, when the Clermont had been greatly improved, and two new boats made, making Fulton's fleet three boats regularly plying between New York and Albany, I took passage in one of these for the latter city.

The cabin, in that day was below; and as I walked its length, to and fro, I saw I was very closely observed by one I supposed a stranger. Soon, however, I recalled the features of Mr. Fulton; but without disclosing this, I continued my walk and awaited the result. At length, in passing his seat, our eyes met, when he sprung to his feet, and eagerly seizing my hand, exclaimed, "I knew it must be you, for your features have never escaped me; and although I am still far from rich, yet I may venture that bottle now." It was ordered; and, during its dicussion, Mr. Fulton ran rapidly but vividly over his experience of the world's coldness and of the hopes, fears, disappointments, and difficulties that were scattered through the whole career of discovery, up to the very point of his final, crowning triumph, at which he so fully felt he had at last arrived. And in reviewing all these, said he, "I have again and again recalled the occasion and the incident of our first interview at Albany; and never have I done so, without its renewing in my mind the vivid emotion it originally caused. That seemed, and still does seem, to me, the turning point in my destiny—the dividing lines between light and darkness, in my career upon earth; for it was the first actual recognition of my usefulness to my fellow-men."

Such, then, were the events coupled with the very dawn of steam navigation—a dawn so recent as to be still recollected by many—and such as Fulton there related them, were the early appreciations, by the world, of a discovery which has invaded all waters, causing a revolution in navigation which has almost literally brought the very ends of the earth in contact.

Longevity.

I will delineate to you the portrait of a man destined to long life. He has a proper and well-proportioned stature, without, however, being too tall. He is rather of the middle size, somewhat thick set. His complexion is not too florid; at any rate, too much ruddiness in youth is seldom a sign of longevity. His hair approaches rather to the fair than to the black; his skin is strong, but not rough. His head is not too big; he has large veins at the extremities, and his shoulders are rather round than flat. His neck is not too long; his belly does not project; and his hands are large, but not too deeply cleft. His foot is rather thick than long; and his legs are firm and round. He has a broad, arched chest, a strong voice, and the faculty of retaining his breath for a long time without difficulty. In general there is a complete harmony in all his parts. His senses are good, but not too delicate; his pulse is slow and regular. His stomach is excellent, his appetite good, and digestion easy. The joys of the table are to him of importance; they tune his minute serenity, and his soul partakes in the pleasure which they communicate. He does not eat merely for the sake of eating; but each meal is an hour of daily festivity, a kind of delight attended with this advantage, in regard to others, that it does not make him poorer but richer. He eats slowly, and has not too much thirst. Too great thirst is always a sign of rapid self-consumption. In general, he is serene, loquacious, active, susceptible of joy, love, and hope, but insensible to the impressions of hatred, anger, and avarice. His passions never become too violent or destructive. If he ever gives way to anger, he experiences rather a useful glow or warmth—an artificial and gentle fever, without an overflowing of the gall. He is fond also of employment, particularly calm meditations and agreeable speculations—is an optimist, a friend to Nature and domestic felicity—has no thirst after honors or riches, and banishes all thoughts of to-morrow.

[Dr. Hufeland.

Heroic Achievement.

The following affecting narrative, which appears in the Memoirs of Dr. Chalmers, recently published, will be read by many of our readers with much interest. The chief actor, it will be seen, was Mr. John Honey, father of the present respected minister of Inchture, and of J. M. Honey, Esq., writer, Perth.

"One fearful day, the intelligence circulated through St. Andrew, that a vessel had been driven on a sand bank in the bay to the eastward of the town. A crowd of sailors, citizens and students, soon collected upon the beach; for the vessel had been cast ashore but a few hundred yards from the houses, and she lay so near that, though the heavy air was darkened by the driving sleet, they could see, at intervals, the figures of the crew clinging to rope or spar, ere each breaker burst upon her side, and shrouded all in surfy mist and darkness. In a calm sea a few vigorous strokes would have carried a good swimmer to the vessel's side; but now the hardiest fisherman drew back, and dared not face the fearful surge. At last a student of divinity volunteered. Tying a rope round his waist, and struggling through the surf, he threw himself among the waves, forcing his slow way through the raging element; he was nearing the vessel's side, when his friends on shore, alarmed at the length of time and the slow rate of recent progress, began to pull him back. Seizing a knife, which he carried between his teeth, he cut the rope away, and reaching at last the stranded sloop drew a fresh one from her to the shore; but hungry, weak and wearied, after four day's foodless tossing through the tempest, not one of the crew had courage or strength to use it. He again rushed into the waves—he boarded the vessel—he took them man by man, and bore them to the land. Six men were rescued thus. His seventh charge was a boy, so helpless that twice was the hold let go, and twice had he to dive after him into the deep. Meanwhile, in breathless stillness, the crowd had watched each perilous passage, till the double figure was seen tossing landward through the spray. But when the deed was done, and the whole crew saved, a loud cheer of admiring triumph arose around the gallant youth. This chivalric action was performed by Mr. John Honey, one of Mr. Chalmers' early and cherished college friends, afterwards ordained as minister of Bendochy, in Perthshire. Though his great strength and courage bore him apparently untired through the efforts of that exhausting day, there was reason to believe that in saving the lives of others, he had sacrificed his own. The seeds of a deceitful malady were sown, which afterwards proved fatal. Mr. Chalmers was asked and consented to preach his funeral sermon on the 30th of October, 1814, the Sabbath after the funeral.

[Richmond Ch. Advocate.

Management and Profit of Fowls.

Since the exhibition of fowls last November, there has been a great interest shown in regard to the different breeds of hens and their management. It is a subject of more or less interest to every reader of your paper. Most persons are trying to obtain the largest hens. I think that small hens are much more profitable as layers. They will lay more eggs than those of the large breeds, and they can be kept at half the expense of those that are extremely large. My object is to obtain the hens that will yield the most eggs according to the expense. I have purchased a pair of Poland Top-knots, from which to raise stock for the year. They weigh about seven pounds to the pair.

I will give you an account of my management the past winter. I kept twenty-five hens and a protector, of the native breed. My pullets that were hatched in April commenced laying in November, and those hatched in May began to lay in December. I have not kept an account of the number of eggs they laid during the winter. The first week in January they laid ninety-one eggs. In the first two weeks in February, they laid one hundred and ninety-two eggs. I sold the eggs at fifteen cents per dozen, and during the winter the cost of keeping the hens was only equal to two-fifths the value of the eggs.

I give my hens corn and cob meal every day, mixed in meal or hot water. I kept corn, barley and oats by them all the time; I also kept by them, ashes, lime and oyster shells. Raw meat was given to them every day; I kept all the egg shells during the summer and gave them to the hens in the winter. I kept my hens in a house twenty by fifteen feet, with a large window in the south side. I find no difficulty in making my hens lay in winter; most people fail, neglecting to supply animal food, as a substitute for the numerous insects which they devour in summer.

Hens should be let out a few hours every day when the ground is bare. The best layers should be selected as breeders, and the protector changed every year. Grain should be kept by the hens at all times during the year. The principal reason that some farmers find no profit in keeping hens is because they only half feed them; they therefore are always in mischief, scratching for food. When farmers plant corn, they should give their hens a good supply, and they will not scratch it up. If hens are well managed, they afford more net profit than any other stock. Young hens should always be kept over, as they will lay better in winter than old hens.

[Aurora of the Valley.

INDIVIDUAL RESPONSIBILITY.—Dr. Wayland, speaking of the Christians who were dispersed by the first persecution of the Church at Jerusalem, says, "This little band accomplished more for the conversion of the world than all the Christians of the present day united have done;" does any one ask why? "Because," says he, "every individual felt that the conversion of the world was the work to which *he himself*, and not an abstraction called the church, was responsible. Instead of relying on man for aid, every man looked directly up to God to forward the work. God was thus exalted, his power was confessed; and very soon, in a few years, the standard of the cross was carried to the remotest extreme of the then known world."

Effect of Rarefied Air.

From a recent volume entitled "Curiosities of Physical Geography," written by W. Wittich, we learn that snow mountains are rarely visited by travellers, except along those foot paths which lie across mountainous passes, and serve as the shortest lines of communication between places situated on different declivities at some distance below the snow line. Such persons are hasty pedestrians, and commonly do not pay much attention to the operations of Nature. But several of these worthy persons, who wish to make themselves acquainted with all the particular phenomena of the works of Nature, have not hesitated to ascend the highest summits as far as possible, to explore these regions which appear to be the abode of horror and desolation. They have not been diverted from their purpose, or terrified at the dangers which surrounded them among these enormous masses of snow and ice, on the edge of perpendicular precipices, and on the brink of yawning chasms many hundred feet in depth; nor have they they hastily withdrawn themselves from those unpleasant sensations to which their bodies were subjected by the exceedingly rarefied air which they respired at such a great elevation.

These sensations are not experienced in the vicinity of the snow line, but only where the elevation of the mountain is considerably above it. The most remarkable, is the feeling of exhaustion. When Lieut. Wood was on the Roof of the World at Pamia, he wished to ascertain the depth of the lake Sri-kol, and for that purpose tried to make an opening in the ice. He found that the slightest muscular exertion was attended with exhaustion. Half a dozen strokes with an axe brought the workmen to the ground; and though a few minutes' respite sufficed to restore the breath, anything like continued exertion was impossible. A run of fifty yards at full speed made the runner gasp for breath. Indeed this exercise produced a pain in the lungs and a general prostration of strength, which was not got rid of for many hours. The human voice was sensibly affected; conversation, especially if in a loud tone, could not be kept up without exhaustion, and the pulse throbbed at a frightful rate. Saussure, when on Mont Blanc, experienced the same effects, and besides, he and his party complained of dizziness and headache; they lost their appetite, but were tormented by an ardent thirst, which could only be allayed momentarily by cold water. A complete indifference respecting all worldly objects pervaded their minds. When Humboldt attempted to ascend Chimborazo, and had nearly attained its summit, he desisted on finding that drops of blood issued from under his nails and from his eyelids.

Errors in Cooking.

Dr. Drake, of Cincinnati, in a late treatise on the principal diseases of the interior valley of North America, gives the following enumetation of the vicious modes of cooking which prevail in the valley:—

1. With a mass of our population, bread of every kind is apt to be baked too soon after the flour or meal has been wetted—that is, before there has been sufficient maceration. But what is still worse, it is scarcely ever baked enough.

2. Biscuits, as they are called, are baked in close ovens, by which process the fat they contain is rendered empyreumetic and indigestible.

3. When the dough for leavened bread, by excess of panary fermentation, has been charged with acetic acid, that product is not in general neutralized by the carbonate of potash or soda, but the bread is eaten sour.

4. Pastry, instead of being flaky and tender, is often tough and hard, sometimes almost horny.

5. Meats are often baked and fried, instead of being roasted or boiled, whereby they become impregnated with empyreumatic oil, and not unfrequently charred on the outside. In general, they are overcooked.

6. Fresh meat, and especially poultry, are commonly cooked too soon after death.

7. Soup is often prepared from parts deficient in gelatine, and abounding in fat, which swims upon the surface, and is much more indigestible than the meat would have been, if eaten in the solid form.

8. Eggs are generally boiled so hard as to render them tough, and many are often fried in fat, to a still greater degree of induration. Fried bacon and eggs eaten with hot unleavened biscuit, containing lard, and then buttered, is a favorite breakfast in many parts of the valley.

9. Vegetables, abounding in fecula, such as potatoes, rice and pulse, are often boiled so little, that all the starch grains are not burst open; while those containing albumen, as cabbage, are boiled until that element is firmly coagulated and deposited in the structure of the leaf.

WOMAN'S ECONOMY.—Governor Barbour, of Virginia, in an address before an agricultural society, says:—"Let every man have the fortitude to look his affairs in the face, to keep an account of his debts and items of expenditure, no matter how long or black the list; if he don't look into it, his neighbors will—and more, let him show it to his wife, if he has one. If a prudent woman, it will be of service; if imprudent, it will do no harm; but there are few of the latter, and I cheerfully bear evidence to the care and economy of woman. When in a situation to observe, I can safely say, that I never knew a woman, left to the care of an embarrassed astate that did not extricate it, if it was possible."

SPONTANEOUS HEATING OF IRON.—Cast iron, when brought into the air after it had been for many years under salt water, has become red-hot. In 1836 some cannon balls were raised from the Mary Rose, which sunk in a naval engagement near the Isle of Wight in July, 1545, nearly three hundred years before. The balls all became hot on exposure to the air, and fell to pieces. The cast iron gratings after being long immersed in the porter vats of the large breweries of London, grow hot when the porter is drawn off, from a similar cause.

EASILY DISCOURAGED.—How easily are some persons discouraged! If they try some project for an hour without success, they fret, get angry, and give up. Such characters never did accomplish any thing worth naming, and never will. Hierland states that he was three days and a half on a single stanza, which he was endeavoring to translate—one word only was wanting, and that he could not supply. It is said that Gray was ten years in writing the "Elegy in a Country Church Yard." Yet you are discouraged in an hour! What can be accomplished in a few moments! Years of patient industry are often spent in projecting great works. Some men have employed their whole lives in important undertakings, and, when just completed, have died of old age. Imitate them, and never yield for a moment to discouragement.

THE "BITING" WHALE.—Capt. Cook, of the bark Parker Cook, gave the following more particular information to Capt. Gamaliel Smith, of the schr. Union, relative to the sperm whale which attacked his vessel. It was on the 22d of July, in latitude 36 50. The whale was a very large one, yielding one hundred and three barrels of oil. When first lanced, the whale stove and capsized the boat with his head, and the line caught the leg of the boat-steerer, John Hoxie, nearly severing the foot. While in the water, Hoxie took his knife from his pocket and cut the line. The waist boat picked up the crew. Finding the whale was very war-like, Capt. Cook prepared his bomb lances and gun, and in the meantime the whale attacked the bark and struck her on the stern, which penetrated the head of the whale to the depth of the stem. The shock was so great that it threw every one on board upon the deck, and started the false stem. The whale then went off about half a mile and run upon the vessel a second time, but with less force. Capt. Cook then attacked the whale in his boat, with his bomb lance, and fired three times, within eighty yards, the whale coming at him each time with his mouth open, and "showing fight" in the most desperate manner. The third lance caused him to spit blood, and he died soon after. When the whale was cut in, Capt. C. bore away for Fayal to land Mr. Hoxie. [Boston Advertiser.

THE BANK OF ENGLAND.—An American correspondent of the New York Independent, writing from London says:—"I have had access to the interior of the Bank of England, and seen how dumb iron rods connected with a shaft turned by steam power, tell how many bank notes are struck of in the room above; how a box of paper will not come out from its place itself, put there by machinery, till a similar box of notes are brought back to be deposited there, and in turn to be removed by mechanical force; and how light, unworthy coins, as if conscious of their sins, will tremble a moment on the balance, which too, is moved by steam, and leap off in an opposite direction from the good ones; and how the blind agencies of brute matter are elsewhere furnished with eyes to guard the treasures of the establishment. In some instances three men must move in company with their different keys, and thus keep mutual watch of each other, or else these treasures cannot be reached. The arrangements throughout are remarkably exact and complete. There are nine hundred employed in and about the bank. One room contained only £30,000,000 worth of property, and what might be deposited in the vault below, I cannot say. The building occupies an area of eight acres. It has a clock that indicates the time on sixteen dials placed in as many different offices, and striking both the hours and the quarters.

THINKING ALOUD—The following amusing anecdote is related of the Earl of Dudley, whose talents as a scholar, and great knowledge of foreign and international law, induced King George the Fourth to select him as Secretary of State for Foreign Affairs without his having ever been a prominent man in politics. He had a habit of thinking aloud, which often placed him in very unpleasant predicaments. On one occasion, being caught in in the rain, a gentleman offered to take him home in his carriage; and on their journey the Earl said to himself:—"I suppose I must ask this man to dinner with me." The gentleman sitting by the side of him, who knew the failing of his Lordship, said aloud, as if musing, "If Lord Dudley should give me an invitation to dinner, I'll see him hanged before I will except it." This speech restored the Earl to a consciousness of what he had uttered, and he was so pleased with the manner it had been met that he offered the gentleman the appointment of Secretary of Embassy, which was, however, refused.

INFLUENCE OF A SMILE.—It is related in the life of the celebrated mathematician, William Hutton, that a respectable looking country woman called upon him one day, anxious to speak with him. She told him, with an air of secrecy, that her husband behaved unkindly to her, and sought other company, frequently passing his evenings from home, which made her feel extremely unhappy; and knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband. The case was a common one, and he thought he could prescribe for it without losing his reputation as a conjurer.

"The remedy is a simple one," said he, "but I have never known it to fail. *Always treat your husband with a smile.*"

The woman expressed her thanks, dropped a courtesy and went. A few months afterwards she waited on Mr. Hutton with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice, and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

MISDIRECTIONS OF THE COMPASS.—The immense loss which Great Britain sustains by shipwrecks, has induced inquiry into the causes, and it has been satisfactorily ascertained that in most cases it arises from the misdirections of the compass produced by the attractive power of the iron used in the construction of the vessels, as well as the funnels, tanks, and guns employed in men-of-war. A remedy, it is said, can only be obtained by direct experiment on board each ship, for the reason that the result varies in different cases. From carefully prepared statistics, it appears that the annual loss of Great Britain alone by shipwrecks, is over five hundred vessels. To remedy this, a compass observatory has been established, where every ship of the Royal Navy has its compass adjusted before proceeding upon a cruise. This arrangement as yet only applies to naval vessels, and has not been extended to the mercantile marine.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy. The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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For the Sabbath Recorder.

BOSTON.

Boston has been very appropriately styled the City of Notions—the Metropolis of New England—the Literary Emporium of the Western World—the Athens of America. It has charms for the peddlar of Yankee notions. It has a name closely connected with everything great and noble in the history of our country. It has been scathed by the blasts of religious intolerance and persecution. It is hallowed by a thousand memories and associations of struggles for political and religious freedom. It is a hot-bed of modern transcendental Unitarianism. It contains the grave of many a pious pilgrim, who believed in the divinity of Christ, and the reality of an outward, objective world. It has nearly one hundred churches, and almost as many sects, striving, "neck and neck, to see which will land the most souls in heaven;" yet it has done much to allay the strife of sect. Here the Puritan Pilgrims built their shrines, dedicated their temples, bowed, prayed, and praised. Here first glowed the fires of the Revolution. Its shrines and sepulchres—its public halls and silent retreats—all have a charm for a New England heart. Interest is connected with every spot; yet a few, from the thrilling events associated with them, are of peculiar interest.

Bunker Hill is one of these spots. Here, on the 17th of June, 1775, was fought one of the most bloody and one of the most important battles of the revolution. The loss of the British was about eleven hundred; that of the Americans, in killed, wounded, and taken prisoners, about four hundred and fifty. But slight portions of the redoubts and entrenchments, sheltering those engaged in that conflict, remain to mark the spot. The corner stone of the Bunker Hill Monument, commemorative of the event, was laid on the 17th of June, 1825, by General Lafayette. The monument was finished in 1842, and a celebration in honor of its completion took place on the 17th of June of the following year. Many heroes of the revolution were present, several of whom were there sixty-eight years before at the battle. Its hight is two hundred and twenty-one feet. It is ascended by two hundred and ninety-five steps. There are two cannons attached to the wall at the top of the monument, named the Hancock and Adams, with the following inscription on each of them:—

"Sacred to Liberty. *This is one of the four cannons which constituted the whole train of field artillery, possessed by the British Colonies of North America, at the opening of the war on the 19th of April, 1775. This cannon and its fellow, belonging to a number of citizens of Boston, were used in many engagements during the war. The other two, the property of the Government of Massachusetts, were taken by the enemy. By order of the United States, in Congress assembled, May 19th, 1788."* "These guns were used many years by the Ancient and Honorable Artillery; and by them the Adams was burst in firing a salute."

Standing at the top of the Monument, you have a fine and enchanting view of Boston, the bay, and adjacent country. Everything around gives you an impressive sense of the blessings for which the heroes of Bunker Hill fought, bled, and died. May that bravery, that love of freedom, that contempt of domineering aristocracy, which were characteristic of those who fell in that battle, long be possessed by those for whom they sacrificed their lives. May they resist as undauntedly the encroachments of arbitrary power as did the indomitable General Warren, one of the slain in the battle, who, when the British officers had threatened to take the life of any man that should dare to speak of the Boston massacre during its anniversary celebration, solicited the privilege of delivering the oration. When the time came, he made his entrance by a ladder at the pulpit window of the "Old South," while the aisles, stairs, and pulpit, were crowded with British soldiery. There, in the presence of friends, pale and trembling with fear, he, calm and collected amid glittering swords and bayonets, commenced his speech, ran rapidly over the past history of the Colonies, reviewed the wrongs inflicted by the mother country, asserted the rights of the colonists, depicted in vivid colors the horrors of the massacre—the melancholy walk of death—the murdered son weltering in his blood—the husband gasping on the ground—cautioned the orphan babes lest, while their streaming eyes are fixed upon the ghastly corpse, their feet slide on the stones bespattered with their father's brain! then exclaims, "We wildly stare about, and with amazement ask, Who spread this ruin around us? What wretch has dared deface the image of God? Has haughty France, or cruel Spain, sent forth the myrmidons? Has the grim savage rushed again from the far distant wilderness, or does some fiend, fierce from the depth of hell, with all the rancorous malice which the apostate damned can feel, twang her destructive bow, and hurl her deadly arrows at our breast? No, none of these—but, how astonishing! it is the hand of Britain that inflicts the wound." He concluded. A profound silence reigned. Not a bayonet moved—not a sword drawn— no attempt made to assassinate him!

Faneuil Hall, the "Cradle of Liberty," is another place rich with associations of the past. It was built by Peter Faneuil, and donated by him to Boston for a place to hold town meetings. It was commenced in 1740 and completed in 1742. In 1805, it was enlarged by adding forty feet to its width, and twenty-five to its hight. The structure of the Hall is simple and unique. It is without seats, save on the speakers' stand. On this are a few plain chairs and a cherry table or two. The railing about it is very plain, and of oak, or its imitation, and shows by bruises and scars, the rough usage through which it has passed. On the wall back of the speakers' stand, hang the portraits of Peter Faneuil, E Preble, R. T. Paine, Gen. H. Knox, John Hancock, Gen. Joseph Warren, J. Q. Adams, John Adams, Samuel Adams, and George Washington. Over in front an embossed eagle, like a guardian angel, spreads its wings over this Cradle of Liberty. In short, everything about the Hall seems to partake of the good old puritanic spirit of the immortal one hundred and one that landed from the May Flower on Plymouth rock. If an American feels the spirit of Liberty burning dimly upon the altar of his heart, it would do him good to perform a pilgrimage to this Hall. What reminiscences will here thrill his soul! Every niche, corner, and column, is sacred to freedom. Its very walls, ceiling, and floor, are all hallowed by scenes the remembrance of which is grateful to every American heart. Here met the Colonists to devise means for beating back the waves of oppression, that, rolling from their fatherland, surged threateningly against their rock-bound coast. Here has ascended, in "peril's night," the humble, fervent prayer for the nation's safety. Through this Hall has stalked with heavy tread the British mercenary. These walls have reverberated to the shouts of freemen, when peace and independence crowned their struggles. Here, from time to time, ever since, have freemen met and listened to stirring debates and thrilling appeals, passed spirited resolutions, consulted over the future welfare of our nation, devised means for the elevation of the rising generation, or wept over the fall of some statesman or public benefactor. Athens had its Pnyx, where assembled the Excclesia, while Demosthenes thundered against the Macedonian, until the universal cry [was—"Let us march against Philip. Let us fight for our liberties. Let us conquer him or die." Boston has its Cradle of Liberty, where James Otis, the "orator of intrepid passion," the "flame of fire," with eloquence, fervid, bold, rugged, witty, and impassioned, aroused the latent aspirations of the people for liberty, led them to "snuff the approach of tyranny in every tainted breeze," and fell upon the vassals of oppression, like that thunderbolt from heaven, which closed his own earthly career, and numbered him with the illustrious dead—where Samuel Adams, the plain, quiet, sagacious, patriotic old Puritan, with an oratory, simple, clear, grave, sound, placid, and firm, comporting well with his "tie wig, cocked hat, and red coat," guided and controlled those that stirred up the storm—where John Hancock, "dignified cavalier of liberty," often met with his "crew," over which he presided with energetic, gracious, and dignified complaisance—where Josiah Quincy, "orator of refined enthusiasm," in language, bold, poetic, pathetic, vehement, and vindictive, was wont to arouse the people as when he exclaims, "Oh, my countrymen! if we have any respect for things sacred, any regard to the dearest treasure on earth; if we have one tender sentiment for posterity; if we would not be despised by the world; let us, in the most open, solemn manner, and with determined fortitude, swear, we will die, if we cannot live freemen!"—where John Adams, "orator of blended sobriety and enthusiasm," often stirred the hearts of his countrymen with the "point, pith, and pathos" of an eloquence inspired by that spirit which led him to declare, "Sink or swim, live or die, survive or perish, with my country is my unalterable determination," and at whose death, these columns and arches were shrouded, for the first time, in badges of mourning, as it was announced that "Adams and Jefferson are no more! on our fiftieth anniversary, the great national jubilee, in the midst of echoing and re-echoing voices of thanksgiving, while their own names were on all tongues, they took their flight togethor to the world of spirits"—where, too, John Quincy Adams, the "old man eloquent," presided for the first time over a meeting of the citizens of Boston, to consult on the wrong done by the British to American seamen, and where, forty years later, he presided for the last time over the same citizens, when a meeting was called to "talk a certain matter over in a plain way, and look in one another's faces," (a man had been kidnapped in Boston, kidnapped at noon-day, on the high road between Faneuil Hall and old Quincy, and carried off to be a slave!")—where also reposed awhile his mortal remains on their way to their final resting place, from the National Capitol, where he fell fighting at his post, exclaiming as he fell, "This is the last of earth! I am content." These and many more once engaged in the spirit-stirring scenes of this Hall, have run the race of life, leaving behind their names enshrined in the hearts of a free people.

In fine, everything about Boston, even its short, narrow, winding, contorted, yet clean streets, and irregular broken blocks of houses, bears an impress of the spirit of its founders. Whether you stand within the Cradle of Liberty, or look from Bunker Hill, whether you wander through the Common or amid the solemn shades of Mount Auburn, you feel a kind of puritanic air—a patriotic spirit—a religious inspiration, surrounding and enveloping you at every step. Boston is the political, artistic, and literary Athens—the moral and religious Jerusalem of America.

Lelan.

DONALD AND THE CATHOLIC NOBLEMAN.

A Scotch Nobleman, of the Roman Catholic persuasion, lived a very retired life, and left his affairs very much in the hands of others. One of his tenants named Donald, rented a farm upon which his forefathers had lived about two hundred years. The lease by which he held was on the point of expiring, and the steward refused to allow Donald a renewal, wishing to give it to a friend of his own. Poor Donald tried every argument in his power with the steward; but in vain. At length he determined to make his case known to his lordship himself; but at the castle he was repulsed, the steward having given orders that he should not be admitted.

Donald, almost in despair, resolved on a bold measure. He climbed over the garden wall, and entered a private door, made his way unobserved towards the apartment of the nobleman. As he drew near he heard his lordship's voice engaged in prayer; and waiting till he should conclude, distinctly heard him pleading earnestly with the Virgin Mary and St. Francis to intercede with the Father and Son in his behalf.

After the voice ceased Donald gently knocked at the door, was admitted, and made his case known to the nobleman, who, greatly moved by his tale, assured him that his lease should be renewed, and himself and family protected from the resentment of the steward. Donald poured forth his earnest and artless thanks, and was about to take leave, when a feeling of anxiety for the generous nobleman took possession of him thus:—

"My Lord, I have been a bold man, but you have forgiven me, and saved me and my family from ruin; I would again be a bold man, and say something farther, if I have your permission."

"Well, Donald, speak out," said the nobleman.

"My Lord," replied Donald, "as I stood waiting at your door I heard you praying with great earnestness to the Virgin Mary and St. Francis; you seemed to be very unhappy. Now, my Lord, forgive me, but I cannot help thinking that the Virgin Mary and St. Francis will do you but little good. I had been a ruined man if I had trusted to your servants; but I came direct to your lordship, and you heard me. Now if you would but leave the Virgin Mary and St. Francis, who I am convinced will do no more for you than your steward would for me, and just go direct to the Lord Jesus himself and pray to him for what you need, he will hear you and grant the desires of your heart; for he has said in his word, 'Him that cometh to me I will in no wise cast out.'"

ANECDOTE OF DR. MASON.

BY LAURIE TODD.

There lived in Newark, in 1802, a gentleman named William Ballard. For many months he carried about in his soul and body an awful impression of Divine wrath; he went to every church and assembly in the neighborhood; he found "no rest for his heart, nor peace for his soul," [I give his own words,] from anxiety about the one thing needful. His secular affairs were neglected.

Thinking that change of place and pursuits might tend to his peace of mind, he removed to New York. He visited most of the churches, prayer-meetings, and most of the solemn assemblies in the city; still the terrors of the law were around him. One Sunday, as the bell rang for afternoon service, he went forth, intending to enter the Middle Dutch Church. Passing from Broadway through Cedar street, he observed a crowd passing into a house of prayer. Previous to this he had never seen the building; he neither knew the name of the church nor the name of the preacher. He entered the porch and sat down near the door. He had never seen Dr. Mason, but he thought there was an unusual solemnity in his first prayer, and a familiar mode of expression, when addressing his Maker, as of a man speaking face to face with his friend. The text was, "Oh wretched man that I am! who shall deliver me from the body of this death." The words from the lips of the living preacher, fell like soothing oil on the stormy ocean in his troubled breast; every word spoke peace; his heart was opened to receive the truth, the scales fell from his eyes, and he wondered in himself, "Why have I been so long blind?" He went on his way rejoicing. He joined himself to the church on the next sacramental occasion, about a month thereafter; when, having stated the circumstances above narrated, Dr. Mason remarked. Said he, "On that afternoon I entered the pulpit prepared to speak from another text. During the singing of the Psalm before prayer, on reflecting, I could neither remember the subject nor the text. After prayer, while the congregation sang, I was yet undecided. In the anguish of my spirit I inwardly exclaimed, 'O wretched man that I am!' An inward monitor suggested what better text? You know the sequel."

From Dicken's Household Words.

THE HOUSEHOLD JEWELS.

A traveler, from journeying
In countries far away,
Repassed his threshold at the close
Of one calm Sabbath day;
A voice of love, a comely face,
A kiss of chaste delight,
Were the first things to welcome him
On that blessed Sabbath night.

He stretched his limbs upon the hearth,
Before its friendly blaze,
And conjured up mixed memories
Of gay and gloomy days;
And felt that none of gentle soul,
However far he roam,
Can e'r forego, can e'er forget,
The quiet joys of home.

"Bring me my children!" cried the sire,
With eager, earnest tone;
"I long to press them, and to mark
How lovely they have grown;
Twelve weary months have passed away
Since I went o'er the sea,
To feel how sad and lone I was
Without my babes and thee."

"Refresh thee, as 'tis needful," said
The fair and faithful wife,
The while her pensive features paled,
And stirred with inward strife;
"Refresh thee, husband of my heart,
I ask it as a boon;
Our children are reposing, love;
Thou shalt behold them soon."

She spread the meal, she filled the cup,
She pressed him to partake;
He sat down blithely at the board,
And all for her sweet sake;
But when the frugal feast was done,
The thankful prayer preferred,
Again affection's fountain flowed;
Again its voice was heard.

"Bring me my children, darling wife,
I'm in an ardent mood;
My soul lacks purer aliment,
I long for other food;
Bring forth my children to my gaze,
Or ere I rage or weep,
I yearn to kiss their happy eyes
Before the hour of sleep."

"I have a question yet to ask;
Be patient, husband dear.
A stranger, one auspicious morn,
Did send some jewels here;
Until to take them from my care,
But yesterday he came,
And I restored them with a sigh:
—Dost thou approve or blame?"

I marvel much, sweet wife, that thou
Shouldst breathe such words to me;
Restore to man, resign to God,
Whate'er is lent to thee;
Restore it with a willing heart,
Be grateful for the trust;
Whate'er may tempt or try us, wife,
Let us be ever just."

She took him by the passive hand,
And up the moonlit stair,
She led him to their bridal bed,
With mute and mournful air;
She turned the cover down, and there,
In grave-like garments dressed,
Lay the twin children of their love,
In death's serenest rest.

"These were the jewels lent to me,
Which God has deigned to own;
The precious caskets still remain,
But, ah, the *gems* are flown;
But thou didst teach me to resign
What God alone can claim;
He giveth and he takes away,
Blest be His holy name!"

The father gazed upon his babes,
The mother drooped apart,
While all the woman's sorrow gushed
From her o'erburdened heart;
And with the striving of her grief,
Which wrung the tears she shed,
Were mingled low and loving words
To the unconscious dead.

When the sad sire had looked his fill,
He veiled each breathless face,
And down in self-abasement bowed;
For comfort and for grace;
With the deep eloquence of woe,
Poured forth his secret soul,
Rose up, and stood erect and calm,
In spirit healed and whole.

"Restrain thy tears, poor wife," he said,
"I learn this lesson still,
God gives, and God can take away,
Blest be His holy will!
Blest are my children, for they *live*
From sin and sorrow free,
And I am not all joyless, wife,
With faith, hope, love, and thee."

EFFICACY OF PRAYER.

We are said to be living in an age of mere expediency—of material progress—of social derangement—of everything except faith. To this assertion there is at least one curious contradiction in the existence of the Ashley Down Orphan House in Somersetshire; a brief account of which, as we have received it, will probably be interesting to our readers. In that county there has lately sprung up a new religious sect, known by the inconvenient and undeclinable name of Craik-and-Mullerites, whose prime article of belief is, the power of prayer. Whatever they require, these people simply demand it of God; and, as they alledge, it is bestowed on them. The text, "Ask, and it shall be given unto you," they adopt in its literal sense—and with a result which is marvelous if a tithe of what they assert can be accepted in their own literal spirit. The sect of the waiters on Providence is likely to spread if they can establish their premises.

Not to mention other matters, some time ago, Herr Muller and his followers took it upon their consciences to build a magnificent Orphan House. Their design was beneficent, the institution was greatly needed in the district, but instead of adopting the ordinary machinery of charity, by appeals to the rich and benevolent, they simply fell on their knees and appealed to Heaven. The responses came in from every corner of England, from many cities on the Continent and in America, and in every variety of form. From one contributor came a penny—from another a boot-jack—from a third an ancient coin. The farmer forwarded a cart of manure—the merchant a hogshead of sugar—the landowner the produce of the sale of a tree cut down for the purpose. Women sent in their golden trinkets—men their clothes. Tables, chairs, sacks of flour, flitches of bacon, sides of beef, beds, tooth-picks, coats, hats, shoes, wash-hand-stands, and so forth, came pouring in. The money contributions were halfpence, shillings, pounds—the latter in hundreds and in thousands. All these things came, it is said, as the levies of faith. What is certain is—the building is there on Ashley Down. In arrangement, proportion, completeness of design, and detail, it is one of the noblest fabrics in the country. It is already occupied by three hundred children—and the same means by which it was erected in the first instance, and is now maintained, are about to be employed for its further enlargement.

No one is personally applied to for a farthing; the whole is left to the secret influences of the spirit. Yet, according to Herr Muller's statements, strangers, whom he has never seen, to whom he has not made known his case, have given him for his orphans not less than 33,868*l.* 11*s.* 1¼*d.* in answer to his secret prayers. These are strange facts to record among the materials for the history of the times. Mormonites and Mullerites in the midst of railways, penny postage, and half-penny steamboats! Pointing to the noble edifice, the founder says,—"It grew by prayer; story after story, wing after wing, added themselves in answer to prayers offered on bended knees." The mystery which envelopes the affair should not, however, blind us to the manifest inconveniences of such a creed and practice in weak hands. The thirty odd thousand pounds is only part—the orphan's part—of the wealth forwarded to Herr Muller in answer to his celestial supplications; and the fact that the new apostle seems to have hitherto used his dangerous power with discretion, may be an uncertain guarantee for his future moderation, or that of his successors. If the spell of Herr Muller's conjuration be as strong as he calls it, the world is very inconveniently at his mercy. [London Athenæum.

ANECDOTES OF DR. CHALMERS.

Some curious anecdotes of Dr. Chalmers are given in the new volume of his life, now on the point of publication. Immediately upon his translation to Glasgow, a most enthusiastic attachment sprung up between Chalmers, who was then some thirty-five years of age, and Thomas Smith, the son of his publisher, a young man still in his minority. It was more like a first love than friendship. The friends met regularly by appointment, or in case of absence, daily letters were interchanged. The young man died in the course of a few months. A ring containing his hair was given to Chalmers; and it is noted as a singular fact, showing the intense and lasting nature of his attachment, that the ring, after having been long laid aside, was resumed and worn by him a few months before his death, a period of more than thirty years. . . . His keen practical talents did not altogether shield him from attempts at imposition. "On one occasion," he writes, "a porter half drunk came up to me, and stated that two men were wanting to see me. He carried me to a tavern, where it turned out that there was a wager between these two men whether this said porter was correct in his knowledge of me. I was so revolted at his impertinency, that I made the ears of all who were in the house ring with a reproof well said and strong; and so left them a little astounded, I have no doubt." . . . On another occasion, while busily engaged one forenoon in his study, he was interrupted by the entrance of a visitor. The doctor began to look grave at the interruption; but was propitiated by his visitor telling him that he called under great distress of mind. "Sit down, sir; be good enough to be seated," said the doctor, looking up eagerly, and turning full of interest from his writing table. The visitor explained to him that he was troubled with doubts about the divine origin of the Christian religion; and being kindly questioned as to what these were, he gave among others what is said in the Bible about Melchisedec being without father and without mother, &c. Patiently and anxiously Dr. Chalmers sought to clear away each successive difficulty as it was stated. Expressing himself as if greatly relieved in mind, and imagining that he had gained his end—"Doctor," said the visitor, "I am in great want of a little money at present, and perhaps you could help me in that way." At once the object of his visit was seen. A perfect tornado of indignation burst upon the deceiver, driving him in very quick retreat from the study to the street door, these words escaping among others—"Not a penny, sir! not a penny! It's too bad! it's too bad! and to haul in your hypocrisy upon the shoulders of Melchisedek! . . . . A discussion arose among the superintendents of his Sunday Schools whether punishment should ever be resorted to. One of them related an instance of a boy whom he had found so restless, idle, and mischievous, that he was on the point of expelling him, when the thought occurred to him to give the boy an office. The candles used in the school-room were accordingly put under the care of the boy; and from that hour he became a diligent scholar. Another superintendent then related his experience. He had been requested to take charge of a school that had become so unruly and unmanageable that it had beaten off every teacher that had gone to it. "I went," said the teacher, "and told the boys, whom I found all assembled, that I had heard a very bad account of them, that I had come out for the purpose of doing them good, that I must have peace and attention, that I would submit to no disturbance, and that, in the first place, we must begin with prayer. They all stood up, and I commenced, and certainly did not forget the injunction—Watch and pray. I had not proceeded two sentences, when one little fellow gave his neighbor a tremendous *dig* in the side; I instantly stepped forward and gave *him* a sound cuff on the side of his head. I never spoke a word, but stepped back, concluded the prayer, taught for a month, and never had a more orderly school." Dr. Chalmers enjoyed the discussion exceedingly; and decided that the question as to punishment and non-punishment stood just where it was before, "inasmuch as it had been found that the judicious appointment of a candle-snuffer-general and a good cuff on the *lug* had been about equally efficacious." . . . Among the most ardent admirers of the doctor's eloquence, was Mr. Young, professor of Greek. Upon one occasion, he was so electrified that he leaped up from his seat upon the bench near the pulpit, and stood, breathless and motionless, gazing at the preacher till the burst was over, the tears all the while came rolling down his cheeks. Upon another occasion, forgetful of time and place—fancying himself perhaps in the theater—he rose and made a loud clapping of his hands in an ecstacy of admiration and delight. . . . . He was no exception to the saying that a prophet is not without honor save among his own countrymen. When he preached in London, his own brother James never went to hear him. One day, at the coffee-house which he frequented, the brother was asked by some one who was ignorant of the relationship, if he had heard this wonderful countryman and namesake of his, "Yes," said James, somewhat drily, "I have heard him." "And what did you think of him?" "Very little indeed," was the reply. "Dear me," exclaimed the inquirer, "*when* did you hear him?" "About half an hour after he was born," was the cool answer of the brother. . . . . When he preached at his native place, so strong was the feeling of his father against attending any but his own parish church, or so feeble was his desire to hear his son, that, although the churches of the two parishes of Eastern and Western Anstruther stood but a few hundred yards apart, the old man would not cross the separating *burn* in order to hear him.

THE LOST BROTHER FOUND.

An American missionary, after a residence of several years in Syria, returned to visit his friends. His parents had gone to their long home, but his brothers still survived, of whom one was hopefully converted soon after his arrival; but another was in the far West, a gentleman of princely fortune and of high rank, but without God and without hope in the world. He resolved to visit him, and on his arrival at his habitation, was welcomed with great fraternal tenderness.

"But," says the missionary, "I found my brother as I had anticipated, averse to religious conversation, especially when it assumed a personal character. Day after day passed, and I begun to fear lest I should be constrained to return to my foreign field, without having any religious interview with him. But on the evening previous to my departure from his dwelling, after his family had retired, and when we were alone, I spoke of our departed mother, sang some of the hymns which she taught us, and repeated passage after passage from the Catechism. The tears streaming from his eyes assured me that I had at length found an open door to his heart. He inquired, 'Where is the old Primer? I would give more for a copy of it than for any book in my library.' I drew from my pocket," continues the missionary, "the only one in my possession; and while we wept together, I presented it to him, saying, 'Take that, dear brother, and God grant that it may revive our mother's faith in your heart!' We bade each other good night and retired. Early in the morning I left his abode, expecting to see his face no more in this world. It was not many days before I received a letter from him, informing me of his hopeful conversion, which he ascribed instrumentally to his recollection of his mother's instruction, awakened by that little book." "Cast thy bread upon the waters; for thou shalt find it after many days."

RECIPROCAL SYMPATHY.

Half a century ago, when a coach ran daily between Glasgow and Greenock, by Paisley, on a forenoon while a little past Bishopton, a lady in a coach noticed a little boy walking barefooted, seemingly tired, and struggling with tender feet. She desired the coachman to take him up, give him a seat, and she would pay for it. When they arrived at the inn in Greenock, she inquired of the boy what was his object in coming there. He said he wished to be a sailor, and hoped some of the captains would engage him. She gave him half a crown, wished him success, and charged him to behave well. Twenty years after this, the coachman returning from Glasgow in the afternoon, on the same road, when near Bishopton, a sea-captain observed an old lady on the road, walking very slow, fatigued and weary. He ordered the coachman to put her in the coach, as there was an empty seat, and he would pay for her. Immediately after, when changing horses at Bishopton, the passengers were sauntering about, except the captain and old lady who remained in the coach. The lady thanked him for his kindly feelings, as she was unable to pay for her seat. He said he had always sympathized with weary pedestrians, since he himself was in that state when a boy, twenty years ago near this very place; when a tender-hearted old lady ordered the coachman to take him up, and paid for his seat. "Well do I remember that incident," said she; "I am that lady, but my lot in life has changed: I was then independent; now I am reduced to poverty by the doings of a prodigal son." "How happy am I," said the captain, "that I have been successful in my enterprises, and am returning home to live on my fortune; and from this day I shall bind myself and heirs to supply you with 25 pounds per annum till your death." [Ladies' Journal.

An Italian artist who was engaged in painting a picture of the "Last Supper," invited some friends to examine and criticise it. A remark was made by one of them that the silver cups were most beautifully represented. He immediately took his brush and swept them out, saying that he would have nothing in the picture that would attract even a moment's attention from the face of the Saviour, which he designed to be the prominent figure of his work.

Could we all resolve to do as much good as is in our power, acting upon the resolution, what incalculable happiness might we diffuse for ourselves, what gladness might we diffuse over the existences of others!

The Sabbath Recorder.

New York, November 7, 1850.

Proclamation,

By Hamilton Fish, *Governor of the State of N. Y.*

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. Abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquility are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance, have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to us all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, that while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, the twelfth day of December next, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name and affixed the Privy Seal of the State, [L. S.] at the City of Albany, the 31st day of October, one thousand eight hundred and fifty.

By the Governor, HAMILTON FISH.
Robert H. Morris, Private Secretary.

IS THE DECALOGUE DONE AWAY?

[Concluded from our last.]

The stone tablets, on which the Ten Commandments were written, being spoken of as "the tables of the covenant," (Heb. 9: 4,) some suppose that the Decalogue was the covenant which God made with the Israelites at Mount Sinai. Hence, as it is expressly taught that the covenant is done away, the conclusion is, that the Decalogue itself is no longer binding. We shall endeavor to set forth our own views in regard to this point, and leave the reader to judge for himself whether they are according to truth or not.

A covenant, being of the nature of a contract or agreement, supposes two parties, one of whom makes certain propositions, and the other accepts or rejects them at his pleasure. But in the Ten Commandments what propositions are made by one of the parties, and what agreement to, or acceptance of them, is there on the part of the other? These commandments, taken by themselves, appear simply *as* commandments, or as so much pure law enjoined by the Creator, which the hearers are not at liberty to reject. Without some superadded transaction, there is nothing that appears like a covenant. That which is wanted to give the Decalogue a covenant character, is the voluntary agreement of the people to keep all its precepts, or abide the penalty. This agreement we have in the express promise of the Israelites, "All that the Lord hath spoken we will do." Exod. 19: 8 and 24: 3, 7.

But suppose there had been no such agreement; suppose God, as one of the parties in the covenant, had not proposed to make the Israelites his peculiar treasure above all people, on condition of their keeping his covenant, (Exod. 19: 5;) and suppose the Israelites, on the other hand, had not promised obedience—would not the duties enjoined in the Decalogue have been binding upon them nevertheless? Most unquestionably they would, not as a covenant, but as law. And if the duties of the Decalogue would have bound them antecedently to any covenant obligation entered into to keep them, they would continue to bind them after such covenant obligation is done away. As law, or as an expression of the will of God with regard to his creatures, the Ten Commandments devolve upon us with moral obligation. Between moral and covenant obligation the distinction is clear. We do not contend for that covenant obligation to the Decalogue, by which the Israelites were bound, but for moral obligation. We maintain that Christianity does not dissolve, but greatly strengthen, moral obligation; and for this reason we hold, that Christians are still bound by the Decalogue as a rule of life.

But it ought not to be overlooked, that the covenant which God made with the Israelites contemplated a very important object, namely, the shadowing forth of a Redeemer to come. This was the great object for which they were set apart as a nation by themselves. It was to accomplish this object that they were furnished with that system known as the Levitical Law. This was the end of the priesthood, the sacrifices, the festal seasons, and all the temple service. And when this great object of the Old Covenant was accomplished by the coming of Christ in the flesh and dying for the sins of mankind, the Covenant was no longer needed. It decayed, it waxed old, it vanished away.

But what was the guaranty that the Israelites would faithfully perform their part towards shadowing forth the promised Redeemer? What security could they give, that they would observe the festivals, offer the sacrifices, and faithfully attend to all the routine of the temple service? Nothing less than a distinct and solemn recognition of the Moral Law as the great rule of right and wrong. The heathen nations had other standards by which to regulate their behavior. They were governed by expediency, self-interest, love of fame, and had so little sense of moral obligation, that when they made a solemn promise there was no security that they would keep it. They were preeminently covenant-breakers. But the Israelites must not be like them. They must, by their distinct recognition of the Moral Law as expressed in the Ten Commandments, give the best guaranty possible, that they will faithfully perform what they promise. No stronger guaranty could they give.

The Decalogue, therefore, becomes the basis or foundation upon which the covenant of God with the Israelites is made. And we add, that it must necessarily be the foundation of any other covenant. Jesus Christ, as our Redeemer, could not have entered into covenant with the Father to accomplish the salvation of his people upon any other principle. He must first recognize the law of God. Accordingly, when about to undertake the great work, he says, "Thy law is within my heart." Indeed, in all our covenant transactions with one another, we require the great principles of this law to be recognized. We are afraid of that man who will not recognize them. We are suspicious that he will not be true to his word.

But does it follow, because a covenant is done away, that this law upon which it is based is done away? By no means. The law remains *as* law, though all covenant contracts based upon it are brought to an end.

BRITISH CORRESPONDENCE—No. 18.

Sunday Movements—Roman Catholic Bishops for England—Mr. Gorham, &c.

Glasgow, October 18th, 1850.

A correspondent of this day's Scottish Guardian, in whose district Sunday postal delivery is the practice, had intimated at the local office, that he wished the delivery of his own letters on that day to be discontinued. This, he says, was, however, refused, and on communication with the head office of Edinburgh, the refusal was stated to be in accordance with the regulations. He has now a farther communication from the head office in London, intimating that the decision of the Edinburgh office was correct, but that the subject is under consideration. Such a decision will show how little has been gained by the recent agitation. I never doubted, that at any previous time persons might have succeeded, on written application to the local postmaster, in getting their letters and newspapers withheld over Sunday, or over any other day. Unless, therefore, I was mistaken in this opinion, *the Sunday cause has gained a loss!* But the annoyance in such a case would equally apply to a keeper of the true Sabbath. From the correspondence it does not appear what would be the result of the letters being refused at the door on Sunday; but I am thankful to be able to say, that hitherto letters addressed to me at my shop, have been delivered after the Sabbath is past.

On Sunday last a number of gentlemen, *employees* of the Board of Health, over which Board Lord Ashley presides, were engaged with instruments surveying Abbey Wood, on the North-Kent Railway—the ground being designed for a cemetery. It may have been done without the sanction or knowledge of his Lordship, but considering the prominent part he has taken in endeavoring to promote sanctification, it is not remarkable that the incident has been specially noticed in this connection.

The Sunday excursion trains from London have this year been largely patronized; and some of the provincial districts into which they have run complain of the consequences. There was a meeting held last week at Bath, with a view to their prevention. They resolved to petition the Great Western Railway Company on the subject. The favorable season is past for the present year; and the Directors may readily enough comply with a request which they may not deem it their interest to refuse. But the interest of shareholders, when excursion season returns, is likely to have fully more consideration.

A rather curious circumstance has occurred in connection with the town of Johnstone Prize Essays for Sunday Observance. It is stated in the church papers, that the first prize, paid in money, was awarded for an Essay which has been found to be a plagiarism, with scarcely any adaptation, from discourses of the Rev. Mr. Binne, minister of Lady Yester's church, Edinburgh, printed in the Christian Herald for 1836. The journals, in commenting upon the delinquency, are very indignant; but they do not enter upon the consideration of the temptation which, from the manner in which Essays have been solicited, and prizes bestowed, has been held out to unprincipled men. It is no doubt right that literary labor be remunerated; but in a question of morals and religion, a first question as to qualification surely ought to be the moral and religious *character* of those who presume to instruct.

Considerable apprehension appears to be entertained of the consequences of the Pope's recent transformation of the "Bishop of Melipotamies" into the "Archbishop of Westminster," and appointment of English Bishops. "The Times" has thundered on the subject, and the echo has been transmitted through various channels. But it seems more an indication of past progress of corruption than as actually imparting more power to Rome. It depends upon the country what recognition shall be given to Papal assumption. In the close approximations of Puseyism, as well as in the extensive increase of chapels throughout Scotland and England, (chiefly, if not exclusively, arising from Irish immigrants,) the wily head of an apostate church has drawn favorable omens, that he may advance the cause of declension by the step just taken. And in this calculation, I doubt not, he is correct. Some who love the pomps which Puseyism has re-introduced into the English church, and who seek for peace through the means which have been substituted for the blood of Christ, may prefer receiving both nearer their source than the streams which have flown from it. The simple Gospel of the grace of God having been departed from, and Tradition being preferred to Inspired Scripture, the tendency must be downward. Our security is in cleaving to the Lord, and holding fast his faithful word.

The Rev. Mr. Gorham is seriously ill at Bampford Speke, his medical advisers being in constant attendance upon him. The long and severe contest in which he was engaged with the Bishop of Exeter, has probably injured his constitution. He has, however, been the means of eliciting a judgment of which others are availing themselves. Several cases, it is stated, have occurred similar to his own, in which the enmity of the Bishop has been expressed; but, although for a time threatened with ecclesiastical displeasure, yet on their manifesting a design of contesting the point, the Bishop has succumbed. He may well dread the renewed expense of a similar prosecution, especially while there is no reason to expect greater favor.

The wire of telegraphic communication between England and France, which was severed immediately after its efficiency of action had been tested, is to be renewed in a form less liable to such an accident. All operations are at present suspended; but it is now proposed to have the wire, after it is enclosed in gutta percha, encased in thick wire cables capable of withstanding heavy anchors, and to have two such lines, at a distance of some miles from each other, either of which may be used in case of accident to the other. These cables and other apparatus are to be manufactured during the winter, and in spring to be submerged. The work is expected to be completed in May, when it will be opened with ceremony.

J. A. BEGG.

RESOLUTIONS,

Adopted at a meeting of the citizens of Alfred Center and vicinity, held at the Academy, Oct. 24th, 1850, for the purpose of expressing their sentiments on the present aspect of the Slavery Question in our national transactions.

1. *Resolved*, That we love Order, Peace, and Justice, and heartily detest Anarchy, Contention, Misrule, and especially Legislative and Executive Tyranny and Corruption.

2. *Resolved*, That *any* legislative and executive body, most emphatically *ours*, is legitimately amenable to its subjects, as well as to God, for its abuse of delegated powers.

3. *Resolved*, That, therefore, whenever any legislation, emanating from the law-making powers, is clearly subversive of the laws of God, and utterly repulsive to the nobler sentiments of humanity, it is made the imperious duty of the subject to raise his voice against it, and, if unheeded, to *oppose its execution, even unto death.*

4. *Resolved*, That the "Fugitive Slave Bill," passed by our Congress at its last session, and approved by our President on the 18th day of Sept., 1850, exhibits, in its effects upon the African race, the common abominable phases of all slave codes—in taking away the right of trial by jury, it greatly endangers the safety of freemen, even of free white men—in specifying a discriminating price for trials, it attempts a vile corruption of the judiciary—in forbidding to feed, shelter, clothe, protect, and administer to any specific necessity of a fellow creature, it is shamefully unchristian—in paying the expenses of protection to slave-catchers, from the public revenues, it is beyond all precedented fraud—in the facilities and inducements held out for the purpose of inviting slave-catchers and kidnappers amongst us, it calls into our midst, and turns into our houses, a class of the most notorious banditti, and attempts to legalize their murderous depredations—in all its features, it not only transcends, but also violates, both the spirit and letter of our national Constitution.

5. *Resolved*, That a Legislative Act, so obnoxious to humanity, to all justice, to Christianity, and to our constutional guaranties, is a most shameful disgrace to, and a libel upon, our nation and age; and, that we will not only not passively submit to its requisitions, but will also resist its execution among us—will defy the power which would enforce it, calling upon the God of the oppressed—the God of justice—in this our extremity.

6. *Resolved*, That this Bill, and the Bill dismembering New Mexico and paying Texas $10,000,000, constitutes a series of the most flagrant acts of tyranny and corrupt legislation ever yet perpetrated by our government, a vile scandal upon our national character, and worthy the veriest tyrants and the darkest ages.

7. *Resolved*, That we deem every candidate for office under obligation to state, openly and candidly, to his constituents, his opinions on all such political questions pertaining to his prospective office, as they may see fit to interrogate him.

8. *Resolved*, That, therefore, we will not support any man for the next Presidency or Vice Presidency, nor for any State office whatsoever, unless he is under pledges to oppose all Legislation designed to perpetuate and extend human slavery.

9. *Resolved*, That we request the printing of these Resolutions in two or more of our County papers, in the Sabbath Recorder, New York Tribune, and National Era; and that a copy of them be sent to the President of the United States.

H. G. Greenman, Chairman.
Ira Sayles, Secretary.

To the Editors of the Sabbath Recorder:—

In accordance with the last of the above Resolutions, this copy is forwarded to you, in the hope that you will give the Resolutions a place in your paper, making such comments as may appear to you best. We are far from desiring to light the torch of civil strife, or to array ourselves against the civil authorities of the land; yet, when tyrants menace, and imbecile, time-serving politicians, who are the constituted guardians of our national liberties, tremble, falter, yield to unhallowed, unjust, and exorbitant demands, we hold firm, undaunted opposition, on the part of the people, to be a solemn duty imposed upon them by the obligations they owe to themselves as men, to their wives and their children, their mothers and their sisters, to the wronged, oppressed, crushed victims of an inhuman legislation, to their posterity, to their common nation, to those undaunted champions of justice who dared to stand firmly against the passage of so odious an Act as the "Fugitive," and, finally, by the obligation and allegiance they owe to God. Thus believing, we present the above Resolutions for the consideration of our neighbors, in like calamity with ourselves, for the consideration of the nation, and the Christian world; and, though we stand alone, we stand by them, or we fall by them; but, if we fall, our last words shall be an execration upon tyranny and corruption. Let no one think this a vain and idle threat. We have, in time past, through the providence of God, had the pleasure of extending that friendly aid needful to the timid, fleeing fugitive; and we pray God to send us more! They shall not want a roof to shelter their defenseless heads, or a bed whereon to rest their weary limbs, food to satisfy the cravings of hunger, clothes to warm their shivering flesh, sanative medicine for their gaping wounds or feeble bodies; nor, if they will receive it, light to the understanding, and the cheering hopes of the gospel of the "Lamb of God, who taketh away the sin of world," tyrannical interdictions to the contrary notwithstanding.

H. G. Greenman.
Ira Sayles.

ANOTHER VIEW OF THE FUGITIVE SLAVE LAW.

To the Editors of the Sabbath Recorder:—

Several communications have appeared in your paper of late on the subject of Slavery, and I think some of the writers were not properly under the guidance of the inspired advice, "Let your moderation be known to all men." When I read such language as the following, can I reasonably come to any other conclusion? Speaking of the Fugitive Slave Law, one writer says:—

"What freeman can call it a law, or give it any of the honors of law? It is not *law*. It cannot be *law*. Others may call it law but, God helping me, I *never will*. I despise it; yea more, I contemn it."

The law is also pronounced high-handed treason. I am myself an uncompromising enemy to slavery, and have been from my early days, perhaps as much so as any of your correspondents; but I have never felt myself authorized to assume the judgment seat, and pronounce the two Houses of Congress, the President, and Attorney-General, traitors, and their acts treason, for not doing what I might honestly suppose they ought to have done. I do not think such a state of things would be desirable. Suppose one third or one half of the freemen in the United States should believe that Congress and the President were traitors; the natural consequence would be to confine and punish them as traitors. I would ask if that would not "incite to deeds of bloodshed," and civil war?

I have not the vanity to suppose, that my individual movements will amount to much. I will, therefore, only ask for a little space to introduce the opinions of two or three individuals of high standing, both as jurists and expounders of the Constitution. Judge Grimkie, of Ohio, late of the Supreme Court, "a thoughtful, calm, dispassionate man," (so says the editor of the North American Review,) says:—

"The men of the South find themselves born under an institution which they had no hand in creating, which their fathers did not assist in building up, but vehemently protested against, when it was introduced by the mother country. Their course is plain—if it cannot be removed, to employ the same judgment and discretion in the management of it as is due to every other institution which is placed beyond their control. To have made slaves of men originally, was deep injustice. To introduce them into the society of whites, and leave them to contend with beings so much their superiors, is still more flagrant injustice. Even if there were not an incontestible distinction between the two races, still, if there is a total defect of sympathy, from causes which it is impossible to remove, all efforts to melt them into one people must fail. If, then, it is impossible to melt the two races into one; if to transport one of them is impracticable, and to emancipate it would be an act of injustice and inhumanity, there is but one alternative—to retain the institution of slavery. We are never masters of circumstances under which we were born. We may desire a change in every one of them. But the wise and inscrutable decrees of Providence have ordered otherwise, and we can in no way fall in with its designs so completely as by accommodating ourselves to difficulties which cannot be surmounted; in other words, by acting up to the rule of right, in every situation in which we may be placed, and this not merely where our duties are plain, but where they lead us over a dark and difficult way. To attempt to beat down an institution because we were not consulted as to its establishment, is to arrogate an authority which does not belong to us. But we may convert that institution into an instrument of good. We may apply to it the same rules of justice and humanity which are applicable to every other part of the economy of society."

Hon. Daniel Webster, in a letter to the Committee who requested his attendance at a meeting of the friends of union and peace at Castle Garden, New York, on Wednesday evening last, says:—

"The peace measures of the last session are, the Texan Boundary Act, the Act for establishing the two Territorial Governments of New Mexico and Utah, the Act for the Abolition of the Slave Trade in the District of Columbia, and the Fugitive Slave Law. This last measure, gentlemen, is not such a measure as I had prepared before I left the Senate, and which, of course, I should have supported, if I had remained in the Senate. But it received the proper sanction of the two Houses of Congress, and the President of the United States. *It is the law of the land, and as such is to be respected and obeyed by all good citizens. I have heard no man whose opinion is worth regarding, deny its constitutionality, and those who counsel violent resistance to it, counsel that which, if it take place, is sure to lead to bloodshed, and to the commission of capital offenses. It remains to be seen how far the deluded and deluders will go on, in this career of faction, folly, and crime.* There were honest and well meaning members of Congress, who did not see their way clear to support these great and leading measures of the last session. You are quite right in saying that the motives of these gentlemen ought not to be impeached. *But the measures have been adopted, they have become laws, constitutionally and legally binding upon us all, and no man is likely to oppose them.* No man is at liberty to set up, or affect to set up, his own conscience as above the law, in a matter which respects the rights of others, and the obligations, civil, social, and political, due to others from him. Such a pretense saps the foundation of all government, and is of itself a perfect absurdity; and while all are bound to yield obedience to the laws, wise and well-disposed citizens will forbear from renewing past agitation, and rekindling the flames of useless and dangerous controversey. If we would continue one people, we must acquiesce in the will of the majority, constitutionally expressed; and he who does not mean to do that, means to disturb the public peace, and to do what he can to overturn the Government."

Hon. Josiah Quincy, of Massachusetts, whose "moderation" and talents are "well known to all men," after a very candid discussion of the subject, says:—

"Let the laws upon this subject be so modified as to give every person whose service is thus claimed the right of trial by jury before being sent out of the land, and the universal dissatisfaction would be almost wholly allayed, and the southern owner, under the law so modified, will have no more obstacle to his success than what is inherent in the nature of such trial."

I fear I have already exceeded my limits, but would beg the indulgence of a line or two more, to enter my protest against holding out any inducements to the slaves to desert from the South, such as promising to divide the last loaf between him and our children, &c. Whatever may be our duty to them when they *arrive here*, I believe it is as wrong for me to hold out any inducements for them to leave their masters, as it would be to induce an apprentice to run away, or a marine to leave a war ship; not that their cases are exactly similar, but both are fraught with evils and breaches of law. If one has selected to be free, and finds his way to the North, and calls at my door and asks for bread or a fish, I would not give him a stone or a serpent, and I think I should not lend any aid to discover his whereabouts, nor assist in arresting him. And if I held an office that required me to do so, I think I should resign it, (unless it was a *very* fat one.) As to promises, I think I had better make none, as it is an old maxim, that he that is first to make is the first to break them.

J. S.

GREENMANVILLE, CT.

Greenmanville, (Mystic Bridge P. O.,) Ct.,
Nov. 3, 1850.

To the Editors of the Sabbath Recorder:—

Spending a few days at this place, I am reminded of the changes which time has made in the condition of things near the scene of my boyhood sports. More than thirty years have passed. I well remember the countenance of a venerable man, bent with the severe toil of a ship-builder's life, who was accustomed to pass by my father's residence, in the pursuit of his avocation. Notwithstanding the difficulty of his task, he was a consistent Christian, and a Sabbath-keeper. Few men in New England had a more extensive acquaintance, and few men were more noted for industrious and enterprising habits. But he has passed to that "bourne whence no traveler returns." His sons, who now succeed him, inherit his character, and at this place have "built a city," devoted to their calling, and to the service of the God of their fathers. They stand prominently before the commercial community as the enterprising builders of some of the largest ships that traverse the ocean. One of them, at present a popular packet between New York and Liverpool, bears the name of their honored parent, "Silas Greenman." Another, still larger, now on the stocks, will soon add a new leaf to the volume of the fame of "Greenmanville." The three brethren, who by their united strength have done so much for the building of this place, are zealous supporters of the institutions of religion. A Sabbath-keeping church has already been formed in their midst, with more than forty members, and a neat and an appropriate house of worship is in progress of erection. A minister of the gospel is settled among them, and an interesting state of religious feeling is manifest. May the work of the Lord prosper in their hands, and success crown their labors of love.

Luther.

Closet Concert of Prayer for Colleges.—A writer in the Vermont Chronicle urges the duty of closet prayer as essential to success in general supplication; and he advises a concert or agreement for this purpose. Many graduates of Middlebury College observe the hour from 8 to 9 o'clock on Sunday morning as the time of special prayer on behalf of their *Alma Mater*, that God would pour out his Spirit on the institution, and call young men from among its students to the work of the ministry. The writer says:—

"Middlebury College, the first half of the period of its existence, was highly favored in respect to the outpourings of the Spirit. During these years, every class but one was permitted to share in a religious awakening, and some classes received three or four such visits of mercy while in College. Many that have preached the Gospel at home and labored with success as missionaries abroad, were led in these seasons of revival to rejoice in the hope of the glory of God. It is a remarkable fact, that of the class alluded to, as having been the first to go through college without a revival, six were soon after brought to the knowledge of the truth as it is in Jesus. *There then lived those who prayed for the college with an importunity not to be denied.*"

LETTER FROM ELD. ESTEE.

Jackson, Ohio, Oct. 18, 1850.

I am now about leaving Ohio, with the design of visiting our brethren in Virginia. In a former communication, an extract from which was published in the Recorder, I stated briefly the condition of the Churches in Ohio, and referred to their wants. Since the date of that communication their prospects have been steadily brightening, and at this time are more auspicious than at any previous period in their history. The spirit of progress has been widely diffused, and its healthful influence is quite perceptible. Its tendency has been to allay discord, and cement the bonds of union among the brethren. There is a happy agreement as to what is necessary to their prosperity. All agree that the labors of a missionary are imperiously demanded within the limits of the Ohio Churches. With great unanimity they have made choice of Eld. Lewis A. Davis as their Missionary, who, they expect, will commence his labors among them in a short time. As to the importance and feasibility of starting a school in Jackson, which may hereafter assume the character of an academy, there is but little difference of opinion. In relation to this matter our brethren here have taken a noble stand. They have resolved on starting a school, having employed Bro. Franklin Babcock as the teacher to engage in the enterprise. During the recent session of the South-Western Association, a meeting was called to consider the subject of education, and discuss the question as to the propriety and feasibility of starting a school in Jackson. A much larger congregation convened than was anticipated, and an interest in the cause of education was awakened which was truly encouraging. Elder R. Babcock was appointed Chairman of the meeting, and addressed the congregation with remarks appropriate and interesting. He was followed by A. Estee, L. A. Davis, B. Clement, and others. At this meeting it was resolved with great unanimity to start a school, and a Board of Trustees were appointed, and other preliminary steps were taken for its organization. I cherish the sanguine hope that the school which is about to be started under the supervision of Bro. Babcock may prosper, and hereafter occupy an important place among the literary institutions in our highly favored land. As it is designed to elevate this school, so that it may, as soon as practicable, possess the character of an Academy, I trust that some of our young men, who have a heart for the work, and who are favored with the requisite literary attainments, will be willing to make the needful sacrifice, and engage in the glorious enterprise of building up a Literary Institution in Western Ohio.

AZOR ESTEE.

Death of Rev. Dr. Cote.—The life of this valuable and devoted missionary terminated at Hinesburgh, Vt., on the morning of the 4th ult. He came to Hinesburgh about two weeks previous, to attend the anniversary of the Lamoille Baptist Association. During the first day of the meeting, in an impressive manner he presented the claims of the mission with which he has been for seven years so intimately connected. In the evening he became somewhat ill; the best medical aid was promptly secured, but in spite of all that could be done, disease traveled on in its might until it conquered. From an early period in his sickness he had a settled impression that he should not recover. His sufferings were intense, but in the midst of them Christian patience had its perfect work. To those around him he would say, "Talk to me about God." On one occasion he remarked, "In me you see a perfect development of physical suffering and of spiritual peace." When a Christian brother said to him, "It does not seem as though you could be spared from the mission," he replied, "God's thoughts are not as our thoughts, nor his ways as our ways." And so it proved. He was but 41 years of age, full of life and strength, and just in the midst of a great work, when unexpectedly the Master called, and he ascended to his reward. His remains were carried to Grand Ligne for interment.

Heidelberg University, Germany.—Rev. J. W. C. Pennington, pastor of a colored church in New York, to whom the honorary D.D. was worthily voted by this venerable University, took the opportunity of his attendance at the Peace Congress to visit Heidelberg to receive the proffered honor. A correspondent of the Boston Atlas thus describes the scene:—

"The ceremony of presenting the diploma was accompanied with the following words: 'You are the first African who has received this dignity from a European University, and it is the University of Heidelberg that thus pronounces the universal brotherhood of humanity.' The new Doctor returned thanks in the name of his brethren of Africa and America. He expressed a hope that the time is not far distant when slavery will everywhere cease, and all races be united in fraternal bonds. He then pronounced a short address in Latin, instead of the usual Latin dispute, and the ceremony ended."

"HARPER'S NEW MONTHLY MAGAZINE" for November completes the first volume of that interesting and successful work. Besides the usual variety of original and selected matter, this number contains a long extract from the forthcoming number of Lossing's "Field Book of the Revolution," giving a description of the author's visit to the battle-fields of Lexington, Concord, and Bunker Hill, embellished with several wood engravings. The Publishers say, that "the popularity of the work has outstripped their most sanguine expectations. Although but six months have elapsed since it was first announced, it has already attained a regular monthly issue of more than Fifty Thousand copies, and the rate of its increase is still unchecked. Under these circumstances, they would consider themselves as failing in duty, as well as in gratitude to the public, if they omitted any exertion within their power to increase its substantial value and its attractiveness. They will spare neither labor nor expense in any department of the work; freely lavishing both upon the editorial aid, the pictorial embellishments, the typography, and the general literary resources, by which they hope to give to the Magazine a popular circulation unequaled by that of any similar periodical ever published in the world."

JENNY LIND is still giving Concerts in New York three evenings a week, and has full houses at three dollars a ticket. Mr. Barnum has announced, however, that this will continue for a few nights only, after which she will proceed to Philadelphia, Baltimore, Washington, Charleston, Havana, New Orleans, St. Louis, Cincinnati, &c. It is expected that she will sail for England in May next, so as to be in London at the time of the great World's Fair. Those who intend to hear her should embrace their earliest opportunity.

A FAMILY OF MINISTERS.—The Presbyterian Herald says that the Rev. W. W. Martin, a venerable Presbyterian minister, who died on the 30th ult. at Livonia in Indiana, left behind him two sons, missionaries in China; four sons-in-law, Presbyterian ministers; and one in the Theological Seminary at New-Albany, preparing for the missionary work, making eight ministers in one family.

EMBARKATION OF MISSIONARIES.—Rev. B. C. Thomas and wife, missionaries appointed to labor among the Karens in Tavoy, embarked on Thursday, the 17th ult., on board the ship Soldan, for Calcutta. Miss L. Crawford went out in the same vessel to join the Free Will Baptist Mission at Balasore, Orissa.

MISSIONARIES FOR THE EAST INDIES.—Rev. Dr. A. Sutton and wife, for the Crissa Mission, and Rev. Dr. Poor and wife, for Ceylon, have taken passage in the ship Townsend, at Boston, for Calcutta.

☞ Eld. VARNUM HULL's post-office address is Milton, Rock Co., Wisconsin.

ATTEMPT AT BANK ROBBERY—ONE OF THE ROBBERS SHOT DEAD.—At 2 o'clock Thursday morning, Oct. 31, an attempt was made to break into the Village Bank, North Danvers, Mass. The robbers began their attempt to burst the door in, when the watchman of the Bank, named Aaron Batterman, called upon them to desist, which they refused to do. He then fired a gun loaded with ball, hitting one of them in the side, who staggered a few paces and fell dead. He proved to be John C. Page, brother-in-law of the Cashier of the Bank. His father, who lived in the nearest building to the Bank, was aroused by the noise of the gun, and coming out stumbled over his dead son's body. It appears that the Bank Directors have had warning that an attempt would be made to rob the Bank, and have had a watchman there for a week past, which was generally unknown. The three companions of the deceased are supposed to have been regular robbers, and to have drawn Page, who was of rather bad habits, into the attempt. They all escaped in a carriage they had brought with them. [Tribune.

PENNSYLVANIA COPPER AND LEAD.—It is reported that an extensive Copper and Lead formation has been discovered in Pennsylvania, near the Schuylkill river, and only about twenty miles from Philadelphia; and the extent of the metal is, from present appearances, such as to warrant the expectation of a very large business arising out of it. Some of the veins have been successfully worked within the past year. The copper ore is said to bear a striking resemblance to that of Cornwall and Cuba mines. The average yield of 2,000 tuns has been 20 per cent. of pure copper. The lead and silver ore, which is also abundant, has been assayed and carries about 75 per cent. of lead, and will yield of silver about $35 to the tun

FUGITIVE SLAVES.—The owners of a number of fugitive slaves now in Philadelphia and New York, have either gone on or are preparing to go, for the purpose of reclaiming their property. We have heard of some dozen cases within the past ten days, where the proper and requisite papers to prove titles have been procured. We also understand that several gentlemen are about proceeding to Boston to claim several slaves who are known to be in that city, and will carry with them every legal requisite to prove their property. Some of our energetic police will probably accompany them.
[Balt. Clipper.

DAMAGES FOR ENTICING A MINOR TO GO A WHALING.—In the Middlesex Court of Common Pleas, sitting at Lowell, Butterfield brings an action against Ashly and others to recover damages for enticing away the plaintiff's minor son, and shipping him at New Bedford on a whaling voyage. The plaintiff lived in Claremont, N. H. His son ran away, and shipped with defendants on board the whale ship Saratoga; deserted, as appeared by a deposition put in by Ashly, at the Sandwish Islands, and has not since been heard from by his father. The Jury found for the plaintiff, and assessed the damages at $305,50.

Slave Hunting in Boston.

The following account of an unsuccessful attempt at slave-catching in Boston, is given by a correspondent of the New York Tribune. The editor of that paper says it comes from a responsible source, and may be relied upon as a correct statement of the affair.

BOSTON, Thursday, Oct. 31.

The slave hunters, Knight and Hughes, left the City yesterday at 2 o'clock P. M., fully persuaded, after a week's trial, that all attempts to arrest Wm. and Ellen Crafts in the City of Boston, were worse than useless. Yet not a blow has been struck, or an act of violence done!

As soon as it was known that they were about to take out a warrant, the Vigilance Committee was called together, and various sub-committees appointed. Among these was a committee of legal gentlemen, whose duty it was to give Crafts the benefit of every legal weapon of offense or defense. This committee consisted of S. C. Sewall, Charles Sumner, R. H. Dana, jr., John C. Park and George Minot. In addition to these gentlemen, Charles G. Loring, Esq., one of the most distinguished lawyers in the State, volunteered his services. After full deliberation, this committee notified the Commissioners, that if they acted under the law, they would be sued, on the ground of the unconstitutionality of their appointment, and that the same course would be taken with the Marshal and his deputies, or any other persons who should act under the direction of the Commissioner. The ground was taken that the process under this law is a civil process, and that the *outer door of a house cannot be broken in* for the purpose of serving it, and the Marshal was notified accordingly. Crafts moved his bed and clothing into his shop, and made it his domicil—his castle.

In the mean time Crafts, on his own responsibility, without advice from any parties, determined on resistance. He armed himself fully, and made up his mind to sell his freedom with his life. His shop is in the midst of the negro population, who were in a state of intense excitement, armed and determined upon resistance. No man could approach within a hundred yards of Craft's shop without being seen by a hundred eyes, and a signal would call a powerful body at a moment's warning. The Marshal's assistants made reconnoisances and were perfectly satisfied that if the "outer-door" doctrine prevailed, the process could not be served at all, and if that doctrine was not adhered to, the process could only be served with bloodshed.

It must be distinctly understood, that this forcible resistance was a matter with which the Committees had no concern whatever, They confined themselves to legal measures solely.

As an offset to the Roman simplicity and grandeur of this poor man, seated camly at work at his saddler's bench, in an upper chamber, the Spartacus of his race, there was a ludicrous side of the picture. Knight and Hughes were themselves arrested and held to bail in $10,000 each, on a charge of slander. After some difficulty they found bail. The next day they were arrested on a charge of conspiracy to kidnap William Crafts, and again in the afternoon on a similar charge as to Ellen Crafts. Two arrests a day was their smallest allowance. After the last arrest, the excited crowd of negroes followed Knight's carriage, and he took flight through Court and Leverett streets, over East Cambridge bridge, running tolls, to East Cambridge, and thence to Porter's. The mob overtook and threatend him, and it was with difficulty that some of them were kept from violence, but no actual violence was inflicted. Knight was thoroughly alarmed. A portion of the Vigilance Committee waited upon him and Hughes, and told them that they had no intention to threaten them, but that their presence periled the peace of the city as well as their own lives. They promised to leave the city the next morning; but when the morning came they were not gone. Several complaints were made against them, and prepared to be served—one for carrying concealed weapons; another for "smoking in the streets," contrary to the City Ordinance; another under the statute against "profane cursing and swearing" (a plenty of which they did); another for missing toll over the bridge; and still another for *fast driving* through the town of Cambridge. Truly the Bostonians are a law-abiding people! The combination of the tragical and the comical, the serious and the ludicrous, with the harrassment of handbills, arrests, and crowds at their heels wherever they went, and the certainty that their process could not be served without bloodshed, overcame their obstinacy, and they took the express train for the South, waited upon by a large and respectable committee.

Knight and Hughes are said to be men of low description, mere hirelings or speculators, deserving no better treatment than they received. These various arrests, however, were not made by the legal committee, but were the voluntary suggestions of parties taking the responsibility upon themselves. The committee were prepared to serve a writ *de homine repligiando* upon the Marshal, the moment the arrest should be made, and thus to raise an issue between the State and National tribunals. They also proposed to hold Crafts to bail for debt, in order to try the question whether the certificate of the Commissioner will override the civil processes of the State, made for other purposes. As a last resort, Crafts was to be arrested on a criminal charge, for violent assaults, with dangerous weapons, if he used them, and thus raise the final question of precedence between a criminal process of the State and the certificate of the Commissioner. If no other criminal charge could be raised, it was proposed, with his own consent, to arrest him for fornication, (which is a criminal offense in Massachusetts,) on account of the invalidity of his slave marriage.

These various technical obstructions and contrivances were raised, not against the Constitution, but against the odious and unconstitutional statute. Had the statute been no more than the Constitution requires, no legal resistance would have been made, except on the real issues between the parties. As for the forcible resistance of the negroes, how can they distinguish between the Constitution and a statute? They only receive the simple idea that, without trial or notice, father, mother, husband, wife or child, brother or sister, may be snatched from each other, and from home, and hurried into captivity in an unknown and hostile land.

There are rumors that the President has authorized the Marshal to employ a portion of the standing army to enforce his precept and to "punish" offenders. We do not believe he has done or intends to do any such thing. He knows that the whole standing army of the United States, which took Mexico and Monterey, cannot break down a poor man's outer door to serve a civil process, or "punish" any citizen for any crime whatever.

Three Days Later from Europe.

By the steamer Canada, three days later news has been received from all parts of Europe.

The political and general news, since the sailing of the Pacific, is wholly destitute of interest. The Queen has returned to the Isle of Wight.

Five new Bishoprics have been created in the Anglo-Catholic Church.

Cardinal Wiesmar has received the appointment of Archbishop in Ireland.

The great Education bill continues to occupy a large share of public attention, and the Catholic Bishops and Clergy are urging a scheme for their own University with much energy.

The English and Irish papers supply details of many outrages, ending in robbery and murder.

In various places of three Counties farming operations for the Spring crop are commenced upon an extensive scale. It is said that an immense breadth of Wheat will be sown in England and Ireland this year.

From Italy there is news of the final breaking off of the negotiations between Rome and Piedmont. Count Pinelli, the Envoy of the latter power at Rome, received his passports, and left for home on the 7th, having accomplished nothing.

Nothing new has occurred in the relative position of the contending armies since the assault on Friederichstadt, as it is now confidently asserted that diplomacy will be called in to settle all difficulties. England and France are named as the mediating powers. The numbers killed and wounded in the last affair are variously stated, but it appears certain that the people of Friederichstadt suffered severely from the effects of the shells thrown into the town by the Holsteiners. Many persons, under great deprivation, have been obliged to abandon the place. A public subscription has been started to meet the exigency, and the King of Denmark subscribed $1,000 to the fund.

The great æronaut of Paris, M. Poiteirn, after having stimulated curiosity by ascending to the clouds on horses and ostriches, both with and without his wife similarly mounted to accompany him, has hit upon a device still more piquant and original. On Sunday, the 13th, he went up from the Hippodrome. The Uranus, his balloon, bore him and along with him three young women belonging to the Hippodrome, suspended from the car. They had wings affixed to their shoulders, and appeared as if flying in the air. Their ascent was hailed with shouts from the immense concourse of persons assembled, but a feeling of terror seemed to predominate, at seeing the women suspended in mid-air, without anything apparent to support them. After being about an hour in the air, the flying adventurers alighted in safety on a plain ner Villejuif.

Notice to Bounty Land Claimants.

DEPARTMENT OF THE INTERIOR,
WASHINGTON, Oct. 31, 1850.

Applicants for Bounty Land, or for information in relation thereto, are requested to address their communications on that subject to the Commissioner of Pensions direct. Their transmission through the Department proper imposes on it a very great and unnecessary amount of labor, and the additional examination they must thereby necessarily undergo, only creates delay and increases their liability to be lost or mislaid.

Whenever new questions arise under the law, the decision of the Department will be communicated to the Commissioner of Pensions, and he will thereby be enabled, as he is required to do promptly to acknowledge the receipt of all communications, and answer such inquiries as may be made.

As numerous inquiries have been directed to those points, it may be well to state:—

1st. That where the service has been rendered by a *substitute*, he is the person entitled to the benefit of the law, and not his employer.

2d. That the widow of a soldier who has rendered the service required by the law is entitled to bounty land, provided she was a widow at the passage of the law, although she may have been married a second time; but if not a widow at that time, the benefit of the act enures to the minor children of the deceased soldier.

3d. That no person who has received or is entitled to bounty land under a prior law, is entitled to the benefit of the act of the 28th September, 1850.

4th. That no soldier is entitled to more than one warrant under this act, although he may have served several terms; but where a soldier has served several terms, he will receive a warrant for the greatest quantity of land to which those several terms, consolidated, will entitle him.

ALEX. H. H. STUART, Sec. of the Interior.

SAD LOSS OF LIFE AT ORONO, ME.—The Bangor Mercury has an account of a sad loss of life which occurred at Orono, Me., on Tuesday afternoon, the 29th ult. It appears that a party of some fifteen or twenty men, at work for Mr. Joseph Clark, were engaged in dividing and removing a pile of edgings, which had accumulated to the extent of two or three hundred cords at the spot where the accident occurred, which was at the southwest end of the "Babcock Block" of mills. While they were at the work the pile parted suddenly, and without a moment's notice five of the men were plunged into the swift, wild torrent, four of whom were seen no more. The fifth, Samuel Young, caught a bunch of edgings and supported himself till he was able to seize a broom-stick at one of the mills below, to which he owed his life.

Geo. Thompson, the English Anti-Slavery Agitator, who arrived per the Canada, last week, is to have a reception from the colored people and other abolitionists, in Faneuil Hall, Boston.

SUMMARY.

One of the census takers for Greene County, Mr. McCoy, says the Xenia (Ohio) Torchlight, informs us of an instance of precocity that came under his observation in the eastern part of that County, which we venture to say is unparalleled in this latitude. The parties are a married couple, the husband 18, and the wife 16. They have been married about four years, and have two children—one of which is over three years of age, and the other over one.

The New-Albany (Ind.) Bulletin tells the following: Wm. Gross, the young man who was lately convicted of murder, in the confession of his guilt, which was given in evidence on his trial, stated that he had no motive in the perpetration of the inhuman act, except the desire to gratify a fiendish thirst for blood, and a demoniacal satisfaction in seeing the death struggles of his fellow-beings, which feeling he had imbibed during the Mexican campaign.

Accounts received from Sydney, New-South Wales, dated June 1, report that a tremendous hurricane had occurred at Navigator's Island April 16. There is hardly a house left standing on the Island. The ship Favorite, (whaler) of New-London, Hercules, of New-Bodford, and schooner Clara, were stranded by the force of the gale.

The enterprising house of G. W. McHenry & Co. intend to issue cabin passage certificates for the Industrial Exhibition to take place in London next year. The tickets for the excursion to Liverpool and back are to be furnished at the low price of $100, including everything but wines and liquors. The trips will commence with the packet ship Mary Pleasants, to sail on 15th March next.

A new bark called the Fanny, now fitting for California at St. Stephens, N. B., and partly owned in Boston, has on board as a portion of her cargo, an entire steamboat, with all her usual fixtures attached, except the smoke funnel, which has been taken down. She is 125 feet in length, 30 feet wide from outside to outside of paddle-boxes.

Aliens who came to the United States under 18 years of age, can be naturalized at the age of 21. In either cases the applicant must be a resident for *five years*, and must have made a declaration of his intention *two years* before being admitted as a citizen. In both cases the fact of the required residence must be proved by witnesses who are citizens native or naturalized.

From all quarters of the Island of Newfoundland we hear of the extensive destruction of the potato crop. It is no longer a matter of fear or doubt, but an absolute fact, that a very small proportion of the potatoes sown will be fit for human food. Coupled with this calamity, the catch of fish this season, though perhaps not below an average, will prove miserably deficient in some localities.

The Southern Rights meeting at Wilmington, N. C. on Wednesday declared in favor of establishing a Southern Commercial Marine, in order to render them independant of Northern manufacturers and ship-owners,—and that the repeal of the Fugitive Slave Law, or the abolition of Slavery in the District of Columbia, will justify and require secession.

A vessel manned by twenty or thirty slaves, and belonging to two gentlemen from the South, left Philadelphia a few days ago for California, with a number of passengers on board. The vessel was built and was fitted out for sea by the slaves. They are to work in the mines, and have accepted their masters' proposal to set them free at the end of a stated period.

Land Warrants continue dull at $125 and $130. The Land Offices in Illinois have been closed for two or three weeks past, in order that the State may select the lands granted under the act of the last Congress for the benefit of the Chicago and Mobile Railroad, and this has tended to check the demand for locations.

In a bigamy case in Brooklyn, N. Y., Judge Rockwell decided that a man living with a woman in a state of adultery, and calling her his wife, is for all legal purposes her husband, and may not only be made liable for her debts and acts, but may be prosecuted if he weds another during the lifetime of his paramour.

The Circuit in Van Buren, Arkansas, lately tried the suit of Wm. Ward *vs.* James Cougar, for seducing plaintiff's daughter, a girl 15 years old. The Jury gave a verdict for Mr. Ward of $5,000 damages, and expressed their regrets that they could not legally lay the damages at $10,000.

A telegraphic dispatch from New Orleans announces the arrival of the steamship Alabama from Chagres, at that city, with later news from California. According to the dispatch, there has been another destructive conflagration in San Francisco—the third within six months.

President Fillmore has announced his determination to enforce the Fugitive Slave Law, let the consequences be what they may; and, if necessary, he will protect the United States Marshals in the discharge of their duty, by calling to their aid the force of the army.

Last year farmers were in ecstacies over their ordinary good crop of corn—it was considered the best that had ever been produced in North Indiana. This year's crop, however, is better than that of last year, and a great many more acres were planted.

The Executive Committee at Washington on the London World's Convention, have selected the U. S. storeship Fredonia, to convey American productions to the Industrial Exhibition of all nations.

The Providence Journal publishes a list of seventy-one Cotton and Woolen Mills, all, with the exception of three, within thirty miles of the city, which have suspended operations, and are now lying idle.

The Receipts and Expenditures of the United States from July to September 30, 1850, are as follows:—Receipts, $15,622,450 00. Expenditures, $6,480,954 00.

Mr. P. T. Barnum, has given $200 to the Fairfield, Conn., Agricultural Society, to be distributed in premiums at the next plowing match.

Reade Washington, Esq., of the family of Gen. George Washington, has resigned office as U. S. Commissioner, as he will not serve under the Fugitive Slave Law.

There are at present three lines of submarine Telegraph wire in working order under the Hudson River, four under the Connecticut, two under the Delaware, and eight lines under the Harlem River, all coated with gutta percha. Experience and necessity will, we venture to predict, dictate the insulation and placing of all lines of Telegraph underground in a very few years.

The amount of gold coined at the Philadelphia Mint from January to November 1, 1850, was as annexed: Gold coinage, to Sept. 30, 1850, $17,013,872 50; silver coinage, to Sept. 30, 1850, $314,800 00; gold coinage, to October 31, $2,669,055 00; silver coinage, to October 31, $34,600 00. Total, $20,032,327 50.

Mr. Johnson, of Islip, L. I., gives the welcome intelligence of the recovery of Powers' statue of Calhoun from the wreck of the ship Elizabeth, under which it has been buried since the 19th of July last.

Counterfeit Threes on the Bank of Providence have made their appearance.

Connecticut Thanksgiving, Thursday, Nov. 28th.

Thanksgiving in Indiana, Thursday, Nov. 28th.

Thanksgiving in New Hampshire, Nov. 28th.

Thanksgiving in Florida, Thursday, Nov. 28th.

New York Markets—November 4, 1850.

Ashes—Pearls $4 62; Pots 6 12.

Flour and Meal—Flour, 4 56 a 4 69 for State, Michigan and Indiana, 4 95 a 5 00 for pure Genesee. Rye Flour 3 19 a 3 25. Jersey Meal 3 12.

Grain—Wheat, 1 03 a 1 05 for Canadian and Ohio, mixed and White, 1 12 a 1 15 for Genesee. Rye 73 a 74c. Barley 85 a 90c. Corn 71 a 72c for round yellow. Oats 37 a 39 for Jersey, 40 a 41 for Northern.

Provisions—Pork, 8 37 for prime, 10 75 for mess. Beef 4 75 a 5.50 for prime, 8 50 a 9 50 for mess. Butter 9 a 11c for Ohio, 14 a 17 for State. Cheese 5½ a 6¾.

MARRIED,

In Leonardsville, N. Y., October 9th, by Eld. W. B. Maxson, Mr. JEDEDIAH GORTON and Miss ABIGAIL CRAIN, all of Plainfield, N. Y.

In DeRuyter, N. Y., Oct. 19th, by Eld. J. R. Irish, Mr. WM. C. WHITFORD, to Miss ELMINA E. COON, daughter of Mr. Clark Coon.

In Genesee, October the 22d, by Eld. Henry P. Green, Mr. LEROY CRANDALL to Miss SARAH A. GREEN, both of Genesee.

In Westerly, R. I., Oct. 13th, by Eld. A. B. Burdick, Mr. JOSHUA B. KENYON, of Hopkinton, to Miss MARY LEWIS, of Westerly, both of R. I.

In Pawcatuck, by the same, Mr. JOHN E. CRANDALL to Miss MARY E. SAUNDERS, both of Westerly, R. I.

DIED,

In Scott, on the 16th day of Oct., at the residence of his son, PAUL KENYON, in the 84th year of his age. Mr. Kenyon was born in Massachusetts, and lived there until a few years since, when he moved to Scott, Cortland Co., N. Y, where he lived with his son Charles Kenyon till his death. He was a kind-hearted father, a good and much-esteemed citizen. At his death he said that he was willing to go; then his soul winged its flight to the spirit world. COMM.

In Verona, N. Y., on the 23d of October, of inflammation of the lungs, Mrs. MARY WILLIAMS, widow of Ray Williams, aged 68 years. Sister Williams made a profession of religion in early life, and united with a First-day Baptist Church. Some years after, she embraced the Sabbath of the Lord, and united with the first Seventh-day Baptist Church in Verona, soon after its organization, of which she remained a member, and an example of piety, until called to join the church above. During her last distressing illness, which continued about a week, she manifested calm resignation to the will of God. She has left a number of children, and a large circle of relatives, to mourn her loss. In her death the Church is bereaved of one of its brightest ornaments.

In Trenton, N. Y., October 8th, Mr. SAMUEL GREENMAN, in the 65th year of his age. The subject of this notice evinced a living and unwavering faith in Jesus Christ as his all-sufficient Saviour. He made an early profession of the religion of Jesus, in the Seventh-day Baptist Church, and continued in their communion until by death he was transferred to the church triumphant. In his disposition he was meek and affectionate, a kind husband and a loving parent. For several years he suffered much from ill health. His severe sickness continued about three weeks, during which he expressed the strongest confidence in Christ and his assurance of being accepted in his kingdom. His last words, uttered but a few minutes before his death, were, "O, how happy I am!" He has left several children, and many relatives and friends, to lament their loss.

In Lincklaen, N. Y., Oct. 19, LYDIA ELVIRA CRANDALL, daughter of Dea. Wm. G. Crandall, aged 15 years. Sister Crandall was a member of the Church in Lincklaen, in the fellowship of which a well-ordered life had testified to her early piety. But the fortitude with which she bore her last painful illness, and the composure with which she awaited death, were a demonstration of the power of faith in the triumphs of victory.

In DeRuyter, Oct. 28, NORMAN L. CRUMB, only child of Benjamin and Ann Jennette Crumb, aged eleven months and twenty-eight days.

In Brookfield, N. Y., September 28th, Mrs. SIMEON CLARK, aged 88 years.

LETTERS.

C. M. Lewis, Job Tyler, E. S. Bailey, Henry Clarke, D. R. Stillman, D. E. Maxson, J. M. Allen, A. B. Burdick (no,) B. Birdsall, A. D. Titsworth, L. Crandall, G. H. Babcock, E. P. Larkin, Joel Greene, C. C. Lewis, John Bright, Wm. B. Maxson (C. S. paid—not L. B.,) A. Whaley, Wm. Green, T. A. Maxson, J. T. G Bailey, H. P. Green, E. C. Calkins, S. P. Kirkbride, Andrew Babcock, E. R. Gallup, Peter Fyock, James Hubba.d, D. F. Randolph, C. Chester, J. R. Irish, S. J. Phillips, W. D. Gilbert, I. D. Titsworth, S. S. Griswold, Josiah Langworthy, E. Barnes, Charles Spicer, Sylvanus Carpenter (will attend to it.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Daniel Babcock, Scott,	$2 00	to vol. 7	No. 52
Abel G. Lewis, "	2 00	" 7	" 52
A. D. C. Barber, "	2 00	" 7	" 52
John Barber, 3d "	2 00	" 7	" 52
C. S. Potter, "	2 00	" 7	" 52
Jesse Burdick, "	2 00	" 7	" 52
P. Knight, "	2 00	" 7	" 52
Wm. Green, Stowell's Corners,	2 00	" 7	" 52
John Witter, "	2 00	" 7	" 52
N. R. Truman, "	2 00	" 7	" 52
Daniel Bennett, "	2 00	" 7	" 52
John Utter, Sen. "	1 00	" 7	" 46
Orenzo Coon, Berlin,	4 00	" 8	" 52
Amy Saunders, "	2 00	" 7	" 52
Betsey Saunders, "	2 00	" 7	" 52
James Muncy, DeRuyter,	2 00	" 7	" 52
Waite Williams, Watson,	2 00	" 7	" 52
Silas Bailey, Baldwinsville,	2 00	" 8	" 20
N. Spencer, East Winfield,	2 00	" 7	" 52
C. T. Rogers, Brookfield,	2 00	" 7	" 52
Clark Saunders, Leonardsville,	2 00	" 7	" 13
V. Greenman, Unadilla Forks,	2 00	" 7	" 52
O. B. Arnold, West Edmeston,	2 00	" 7	" 52
John C. Bassett, Independence,	2 00	" 7	" 52
Jabez Chadwick, Enfield Center,	2 00	" 7	" 52
C. D. Lewis, Caton,	2 00	" 7	" 52
J. Willard, Mina,	2 00	" 8	" 20
J. T. Edwards, Hopkinton, R. I.	4 00	" 7	" 52
Benj. F. Kenyon, "	4 00	" 7	" 52
James W. Brown, "	2 00	" 7	" 52
Thomas Langworthy, "	2 00	" 7	" 52
John Davis, Shiloh, N. J.	2 00	" 7	" 52
Lewis Davis, "	2 00	" 7	" 52
Geo. Tomlinson, Roadstown, N. J.	2 00	" 7	" 52
Asa Barritt, Bridgeton, N. J.	2 00	" 7	" 52
Benj. Stelle, Crossingville, Pa.	2 00	" 7	" 52
James Steile, "	2 00	" 7	" 52
Mr Burdett, "	1 00	" 7	" 46
Hiram Boyd, Cussewago, Pa.	2 00	" 6	" 52
Peter Fyock, Quincy, Pa.	2 00	" 7	" 20
Clark Saunders, Rockville, R. I.	2 00	" 7	" 52
John Barber, Mystic Bridge, Ct.	2 00	" 8	" 20
J. H. Stillman, New Orleans, La.	1 00	" 7	" 46

BENEDICT W. ROGERS, Treasurer.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Day Line of Steamers for Albany.

THE splendid steamers NEW WORLD, Capt. Acker and ALIDA, Capt. Stone, will leave the wharf foot of Chambers-st. daily, (Sundays excepted,) landing at West Point, Newburgh, Poughkeepsie, Kingston, Malden, Catskill, Hudson, and Coxsakie, arriving at Albany at 4½ P. M., connecting with Express Trains for Buffalo, and Railroads for Saratoga and Whitehall.

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Death on the Pale Horse.

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Miscellaneous.

From Bentley's Miscellany.

Snakes and Serpent Charmers.

At the present time there are at the London Zoological Gardens two Arabs, who are eminently skilled in what is termed "snake-charming." In this country, happily for ourselves, we have little practical acquaintance with venomous serpents, and there is no scope for the development of native skill in the art referred to; the visit, therefore, of these strangers is interesting, as affording an opportunity of beholding feats which have hitherto been known to us only by description. We propose, therefore, to give some account of their proceedings.

The names of these are Jubar-Abou-Haijah, and Mohammed-Abou-Merwan. The former is an old man, much distinguished in his native country for his skill. When the French occupied Egypt, he collected serpents for their naturalists, and was sent for to Cairo to perform before General Bonaparte. He described to us the General, as a middle-sized man, very pale, with handsome features, and a most keen eye. Napoleon watched his proceedings with great interest, made many inquiries, and dismissed him with a handsome "backsheesh." Jubar is usually dressed in a coarse, loose bernoose of brown serge, with a red cap on his head. The gift, or craft, of serpent-charming, descends in certain families from generation to generation; and Mohammed, a smart, active lad, is the old man's son-in-law, although not numbering sixteen years. He is quite an Adonis as to dress, wearing a smart, richly-embroidered dark-green jacket, carried—hussar fashion—over his right shoulder, a white loose vest, full white trowsers, tied at the knee, scarlet stockings and slippers, and a fez or red cap, with a blue tassel of extra proportions on his head. In his right ear is a ring, so large that it might pass for a curtain ring.

Precisely as the clock strikes four, one of the keepers places on a platform a wooden box containing the serpents, and the lad Mohammed proceeds to tuck his ample sleeves as far up as possible, to leave the arms bare. He then takes off his cloth jacket, and, opening the box, draws out a large Cobra de Capello, of a dark copper color; this he holds at arm's length by the tail, and after allowing it to writhe about in the air for some time, he places the serpent on the floor, still holding it as described. By this time the corba had raised his hood, very indignant at the treatment he is receiving. Mohammed then pinches and teases him in every way; at each pinch the corba strikes at him, but, with great activity, the blow is avoided. Having thus teased the snake for some time, Mohammed rises, and placing his foot upon the tail, irritates him with a stick. The corba writhes, and strikes sometimes at the stick, sometimes at his tormentor's legs, and again at his hands, all which is avoided with the utmost nonchalance. After the lapse of about ten minutes, Mohammed coils the corba on the floor, and leaves him while he goes to the box, and draws out another far fiercer corba. While holding this by the tail, Mohammed buffets him on the head with his open hand, and the serpent, quite furious, frequently seizes him by the forearm. The lad merely wipes the spot, and proceeds to tie the serpent like a necklace around his neck. Then the tail is tied into a knot around the reptiles head, and again head and tail into a double knot. After amusing himself in this way for some time, the serpent is told to lie quiet, and stretched on his back, the neck and chin being gently stroked. Whether any sort of mesmeric influence is produced, we know not, but the snake remains on its back, perfectly still, as if dead. During this time the first corba has remained coiled up, with head erect, apparently watching the proceedings of the Arab. After a pause, the lad takes up the second cobra, and carrying it to the first, pinches and irritates both, to make them fight; the fiercer snake seizes the other by the throat, and coiling round him, they roll struggling across the stage. Mohammed then leaves these serpents in charge of Jubar, and draws a third snake out of the box. This he first ties in a variety of apparently impossible knots, and then holding him at a little distance from his face, allows the snake to strike at it, just dodging back each time sufficiently far to avoid the blow. The serpent is then placed in his bosom next his skin, and left there, but it is not so easy after a time to draw it out of its warm resting-place. The tail is pulled; but no! the serpent is round the lad's body, and will not come. After several unsuccessful efforts, Mohammed rubs the tail briskly between his two hands, a process which—judging from the writhings of the serpent, which are plainly visible—is the reverse of agreeable. At last Mohammed pulls him hand-over-hand—as the sailors say—and, just as the head flies out, the cobra makes a parting snap at his tormentor's face, for which he receives a smart cuff on the head, and is then with the others replaced in the box.

Dr. John Davy, in his valuable work on Ceylon, denies that the fangs are extracted from the serpents which are thus exhibited; and says that the only charm employed is that of courage and confidence—the natives avoiding the stroke of the serpent with wonderful agility; adding, that they will play their tricks with any hooded snake, but with no other poisonous serpent.

In order that we might get at the truth, we sought it from the fountain-head, and our questions were thus most freely answered by Jubar-Abou-Haijah, Hamet acting as interpreter:

Q. How are the serpents caught in the first instance?

A. I take this adze (holding up a sort of geological hammer mounted on a long handle) and as soon as I have found a hole containing a cobra, I knock away the earth till he comes out, or can be got at; I then take a stick in my right hand, and seizing the snake by the tail with the left, hold it at arm's length. He keeps trying to bite, but I push his head away with the stick. After doing this some time I throw him straight on the ground, still holding him by the tail; I allow him to raise his head and try to bite, for some time, in order that he may learn how to attack, still keeping him off with the stick. When this has been done long enough, I slide the stick up to his head and fix it firmly in the ground; then taking the adze, and forcing open the mouth, I break off the fangs with it, carefully removing every portion, and especially squeezing out all the poison and blood, which I wipe away as long as it continues to flow; when this is done, the snake is harmless and ready for use.

Q. Do the ordinary jugglers, or only the hereditary snake-charmers, catch the cobras?

A. We are the only persons who dare to catch them, and when the jugglers want snakes they come to us for them; with that adze (pointing to the hammer,) I have caught and taken out the fangs of many thousands.

Q. Do you use any others besides the cobras for your exhibitions?

A. No; because the cobra is the only one that will fight well. The cobra is always ready to give battle, but the other snakes are sluggish to give battle, and can't be taught for our exhibitions.

Q. What do the Arabs do if they happen to be bitten by a poisonous snake?

A. They immediately tie a cord tight round above the wound, and cut out the bitten part as soon as possible—some burn it; they then squeeze the arm downward, so as to press out the poison, but they don't suck it, because it is bad for the mouth; however, in spite of this, they sometimes die.

Q. Do you think it possible that cobras could be exhibited without the fangs being removed?

A. Certainly not, for the least scratch of their deadly teeth would cause death, and there is not a day that we exhibit that we are not bitten, and no skill in the world would prevent it.

Such were the particulars given us by a most distinguished professor in the art of snake-charming, and, therefore, they may be relied on as correct; the matter-of-fact way in which he *acted*, as well as related the snake-catching, bore the impress of truth, and there certainly would appear to be far less mystery about the craft, than has generally been supposed.

Sketch of the Life of Jenny Lind.

This greatest of modern singers, was born in Stockholm. Her parents filled a comparatively humble position in life, and when Jenny first came into the world, nothing augured her future reputation. She was a lovely and modest child, and from her earliest days was passionately fond of melody. Her first accents were almost made in music. One day, when she was merely five or six years of age, a Swedish actress heard the child singin,g and was so surprised by the almost marvelous purity of her voice and the talent and native skill even then displayed by the child in its management, that she spoke of it to Herr Crœlius, a music master, then resident in Stockholm. He came and heard the child sing, and instantly determined on presenting her to the Count Puke, as a candidate for admission to the musical school attached to the Royal Theatre, of which he was the manager. The Count Puke at first made some difficulties, but after hearing her sing, was even more astonished than Herr Crœlius had been, and consented to her admission. She accordingly entered the conservatory at this early age, and was placed under the tuition of Eramus, a profound and skillful musician. After studying under this master for several years, the public were surprised one evening at seeing a child appear in a *vaudeville*, in which she had to sing. This child was Jenny Lind. Such was her success, that she became a public favorite, and after a short time, began to appear in opera. At this period of her life, every thing seemed to bid fair for the future, and the child looked forward to the day in which she might hold a position in her art. This, however, was a dream which was destined to be dispelled by a misfortune to which she had not looked forward. It was the loss of her voice, when she was about fourteen years of age. She was compelled to retire from the theatre, and again practice her art alone, and in the privacy of her own apartments.

At length her voice returned to her, but it was no longer the voice she once had, nor had it yet acquired the wonderful beauty and purity which now marks it. She now managed to go to Paris, and place herself under the tuition of Signor Garcia, who, however, at first little foreboded the future eminence which his pupil was to obtain. And very frequently has he said: "If Lind had more voice at her disposal, nothing could prevent her becoming the greatest of modern singers; but as it is, she must be content with singing second to many who will not have one half her genius."

Her voice, nevertheless, gradually strengthened, and she was at length summoned to Stockholm. Here she again entered the theatre, and speedily became again a public favorite in Sweden. But during her residence in Paris, she had made the acquaintance of Giacomo Meyerbeer, the celebrated composer. This great man had formed a friendship for Jenny, and e'er two years had elapsed, she received an invitation from him to join the opera at Berlin. To this she consented, and soon after repaired to Berlin, in 1842 or 1843. We are unable to name the precise year, but it was in one of these she first appeared there. One evening, however, when she was singing in *Robert le Diable*, she felt that it had returned, and inspired by the consciousness, sang the music of *Alice* with such a force and power, combined with the sweetness to which the public had become accustomed, that she electrified them, and astonished Meyerbeer, who from that moment regarded her as the first of modern singers. Everything was now changed for her. She rapidly progressed in public estimation, and her reputation soon spread through the whole of Germany, which at present, is, perhaps, the most musical nation in Continental Europe. Soon after this, a musical festival was held at Bonn, upon the Rhine; and the Queen of England, who was then on a visit to His Prussian Majesty, attended it. Jenny Lind was engaged at the festival, and the English critics who attended it, wrote back such warm accounts of her singing, that it was not difficult to fortell that she would soon come to England. Accordingly, towards the end of the year, M. Bellinaye came to Berlin, and through the medium of Lord Westmoreland, was presented to Jenny Lind, whom he had the satisfaction of engaging to appear, under Mr. Lumley's management, the following season.

Her success in England was such as at once to rank her, in the estimation of London, as the very first of modern singers, and this, too, at a season when Alboni had made her first appearance there, and Viardot Garcia had returned to the English stage, in all the triumph of a continental reputation. From this period her reputation has remained unchanged. Incredible sums have been paid for the purpose of hearing her. She has sung in Vienna and every capital of Germany with the same extraordinary success.

At her Majesty's Theatre, in London, crowds have been in attendance around the pit and gallery doors as early as three in the afternoon on the nights on which she was to appear. She has sung before the Queen of England, repeatedly in private, and has indeed appeared at all the Courts in Germany and Northern Europe, excepting that of Russia, nor has she been merely received as a singer, but as a woman, the spotless virtue of whose life and whose extraordinary and splendid charities equally entitle her to the admiration and love of the public.

The Advancement of Learning.

The British Association for the Advancement of Science assembled this year at Edinburgh, and its first general meeting was held on Wednesday, the 31st of July, when Sir David Brewster, upon taking the chair, delivered a very interesting address upon the history of the Association, and the progress of the Sciences. On Thursday, business began in all the sections, and in the evening Professor Bennett delivered a lecture on the passage of the blood through the minute vesicles of animals, in connection with nutrition. On Friday, a party of about seventy started under the direction of Mr. R. Chambers, to examine into the groovings on the western face of Corstophine Hill, and the striæ on the sandstone near Ravelstone. They afterward visited Arthur's Seat and St. Margaret's, where they examined the striated rocks and stones. In the evening there was a conversazione and promenade. Saturday was devoted to excursions. On Monday afternoon upward of two hundred members dined together, Sir David Brewster presiding. In the evening, Dr. Mantell delivered a lecture on the extinct birds of New Zealand. On Tuesday evening there was a full-dress promenade and *soirée*. On Wednesday, the general Committee assembled to sanction the grants that had passed the Committee of Recomendations; and in the afternoon of the same day, the concluding general meeting of the Association, for the accustomed ceremonial proceedings, was held. The next annual meeting is to take place at Ipswich, and Mr. Airy, the Astronomer-Royal, will preside. The meeting, altogether, was one of unusual interest; among the persons present were the chief lights of science, in the empire and from the continent, and our own country was represented by Prof. Hitchcock and several other scholars. The papers read in the various sections were numerous, and some of them are described as of very remarkable freshness and value. They will soon be accessible in the published "Transactions," which will this year be more voluminous than ever.

Bad Effects of Drinking Scotch Whiskey.

A correspondent of the Knickerbocker tells the following anecdote of old Judge B. of South Carolina:—

The Judge was a great admirer of whiskey punch. One night, on circuit, some scamps of lawyers, after the old gentleman was pretty oblivious, determined to play him a trick, and letting the inn-keeper into the joke, wrapped a number of the latter's silver spoons in a handkerchief, and stowed them away in the Judge's trunk. The next morning, while the stage was leisurely wading through a stretch of sandy road, who should overtake them at full speed but the tavern-keeper, who, with much apparent embarrassment, made his errand known. He informed the party that he had missed some spoons from his house, and as he intended making a thorough search, he was afraid some he suspected would not let him do so. But if he should say to them, "You needn't be so particular now; I've just left Judge B—— and Mr. So and So, and they didn't hinder me, the rogues would n't have a word to say in excuse." "Oh, certainly, certainly!" cried every body, all but the Judge being in the joke; and down they all jumped, opened their trunks one after another, and shook the separate articles of clothing to show there was nothing in them. Presently it was the Judge's turn. "Oh, to be sure!" said he producing his keys. But the search among his properties was scarce begun, when to his tremendous amazement, out of a handkerchief dropped the landlord's spoons! Every one looked at the Judge. After a moment's reflection, he broke out with—"Well, now, boys, you see its all owing to that miserable Scotch whiskey I drank last night. I know it's that which made me steal these spoons."

They never enlightened the Judge, and he always firmly believed there was nothing like Scotch whiskey for weakening a man's sense of right—especially touching the appropriation of his neighbor's property. In fact, it was said, whenever a prisoner charged with stealing was brought before him, he would gravely ask if he had n't been drinking Scotch whiskey lately, "for if you have," he would add, "you'd better leave it off, I tell you; I stole spoons once!"

Talent Acquired.

As it is in the body, so it is in the mind; practice makes it what it is, and most, even of those excellences which are looked as on natural endowments, will be found, when examined into more narrowly, to be the product of exercise, and to be raised to that pitch by repeated actions. Some men are remarked for pleasantness in raillery, others for apologues and apposite diverting stories. This is apt to be taken for the effect of pure nature, and that the rather because it is not got by rules; those who excel in either of them never purposely set themselves to the study of it as an art to be learned. But yet it is true, that at first some lucky hit which took somebody, and gained him commendation, encouraged him to try again, inclined his thoughts and endeavors that way, till at last he insensibly got a faculty in it without perceiving how, and that is attributed wholly to nature which was much more the effect of use and practice. [Locke.

We may judge of man's character by what he loves—what pleases him. If a person manifests delight in low and sordid objects—the valgar song and debasing language—in the misfortune of his fellows, or cruelty to animals, we may at once determine the complexion of his character. On the contrary, if he loves purity, modesty, truth—if virtuous pursuits engage his heart and draw out his affections—we are satisfied that he is an upright man.

Obstructions to the Use of the Telescope.

It has been long known, both from theory and in practice, that the imperfect transparency of the earth's atmosphere, and the unequal refraction which arises from differences of temperature, combine to set a limit to the use of high magnifying powers in our telescopes. Hitherto, however, the application of such high powers was checked by the imperfections of the instruments themselves; and it is only since the construction of Lord Rosse's telescope that astronomers have found that, in our damp and variable climate, it is only during a few days of the year that telescopes of such magnitude can use successfully the high magnifying powers which they are capable of bearing. Even in a cloudless sky, when the stars are sparkling in the firmament, the astronomer is baffled by influences which are invisible, and while new planets and new satellites are being discovered by instruments comparatively small, the gigantic Polyphemus lies slumbering in his cave, blinded by thermal currents, more irresistible than the firebrand of Ulysses. As the astronomer, however, cannot command a tempest to clear his atmosphere, nor a thunder-storm to purify it, his only alternative is to remove his telescope to some southern climate, where no clouds disturb the serenity of the firmament, and no changes of temperature distract the emanations of the stars. A fact has been recently mentioned, which entitles us to anticipate great results from such a measure. The Marquis of Ormonde is said to have seen from Mount Etna, with his naked eye, the satellites of Jupiter. If this be true, what discoveries may we not expect, even in Europe, from a large reflector working above the grosser strata of our atmosphere. This noble experiment of sending a large reflector to a southern climate has been but once made in the history of science. Sir John Herschel transported his telescopes and his family to the south of Africa, and during a voluntary exile of four years' duration he enriched astronomy with many splendid discoveries. [Sir David Brewster.

Pulverized Wood for Cattle.

About three years since, (says Mr. Daniels, in Chambers' Journal,) I had occasion to send my cart-horses frequently through a piece of coppice wood, and whenever it happened that they stopped within reach of the rods, they would greedily devour every bough they could get at. This I noticed many times. At last I was led to examine the rods on which I had seen them feeding, and found them completely stripped of their branches, some of which were of a very considerable thickness. This led me to suppose that there must be some good qualities in the wood, and this consideration induced me to get some pulverized and given to the cart-horses, which experiment was repeated at several different times, until I was fully satisfied that it had no injurious effect on them. After this I was led to give it to my gig-horses with their corn; and having ascertained that it did them no injury, I had machinery prepared for reducing the wood for the purpose of food, and began to feed both cart and gig-horses, as also my cows and pigs, mixing a portion with all the food which was given them.

This practice I have continued for the last ten months. Previously to feeding my horses in this way, they had each three quarters of a peck of oats and beans given them per day, for which is now substituted three pints of barley per day. They are in equally as fine condition as when fed in the usual way, and more playful and free in their work. Soon after the wood was mixed with the fodder given to the cows, their milk as well as their condition was much improved. For several weeks past, I have been feeding sheep with the pulverized wood, together with crushed Swedish turnips, and they also improve by it. I have likewise fatted four pigs successively, mixing this food with barley meal, and the results have proved most satisfactory."

This statement, however strange it may sound, is not so startling when we remember that the woody matter of trees is, in its chemical nature, nearly allied to starch, and that it always contains some nitrogen; so that, in reality, it furnishes the ordinary materials of food in another form. We presume, however, that white-wooded, not resinous trees, are those which furnished Mr. Daniel's cattle with the ligneous pulp they thrive so well upon.

Courtship of Lilly, the Astrologer.

On his arrival in London from Leicester, he was taken into the service of Gilbert Wright, of Newgate Market, who, on dying, settled on him an annuity of twenty pounds; and his mistress cast her eyes on him as a likely lad to console her for the loss of her spouse. She accordingly threw out some gentle hints to her maid, who faithfully repeated them to Master William.

"She would have no more old husbands," she said, "and she did not want money."

William considered the matter on both sides. She had already been twice married, was not very young nor very fair, but she was wealthy. He, in his autobiography, catalogues her charms very carefully. "She was of brown complexion, corpulent, of but mean stature, plain, no education, yet a very prudent person, and of good condition." He thought the chance a very good one, and there was no time to stand shilly-shallying. One day after dinner, "when her talk was about husbands," he plucked up courage to say he thought he could find one that would exactly suit her. She asked where; whereupon, laying aside his natural bashfulness, he incontinently "saluted her, which she accepted lovingly." The courtship so briskly and happily commenced was as speedily and prosperously concluded. The very "next day she at dinner made him sit down with his hat on his head," and announced that "she intended to make him her husband; for which," says he, "I gave her many salutes." The marriage soon followed.

Quality of the Flesh of Domestic Fowls.—The quality, that is, the fineness, juciness, and richness of flavor, of the flesh of domestic fowls, is of much more importance than their size; and I consequently reject all coarse-meated fowls, however large they may be. There is no difficulty in discriminating between coarse and fine fowls, at any time. When chickens, if the down is straight and stands out, and the body and limbs are closely jointed, the meat is coarse; but if the down is glossy and lies close to the body, and the limbs are compactly formed, the meat is fine; and when grown, if the fowl is light in weight in proportion to its size, the flesh is coarse, but if heavy, the flesh is fine. There is, also, a *fitness* in the quality of the flesh; for if the meat is fine, the bones are fine, and the feathers are fine, and *vice versa*. If the flesh is fine, it is juicy and richly flavored; if coarse, dry, fibrous, and insipid. The color of the legs, too, is quite material in judging of the quality of fowls. All other things being equal, dark legged fowls have the finest flesh, and are most hardy.

New Hotel at Saratoga Springs.—A new Hotel is to be erected at Saratoga Springs, of most colossal dimensions, and on a plan and in a style which will make it the wonder and admiration of the age. It is to extend, according to a correspondent of the New York Herald, five hundred feet on Circular street, two thousand feet on Spring st., and fifteen hundred feet on Putnam street, with a piazza four thousand feet long, extending the whole length of the building. The front part of the hotel will be conducted in the ordinary mode, where the charges will range from $2 to $5 per week. The north wing will be appropriated to those who wish to occupy rooms and board themselves, and the west wing will constitute a large and commodious "Water Cure" establishment. The whole establishment will accommodate about two thousand five hundred persons, and it is estimated the grounds and buildings will cost $530,000, and the furniture $220,000. A farm of two hundred acres, two miles distant, is to be connected with the establishment, where the inmates, if they wish, can be employed in the exercise of farming and gardening, and thus pay a portion, or the whole of their expenses, as well as improve their health.

Harvesting Buckwheat.—Buckwheat requires more care in harvesting, in order to prevent loss from the shaking off the seeds, than any other crop. Some writers recommend cutting it as soon as one-third of the seeds are turned brown; others say two-thirds. If we wait for all to ripen, the earliest and best portion of the grain should be cut; and as the straw is very succulent and juicy, the unripened grain will draw nourishment from the stalk, will fill out and ripen very well after it is cut. Some prefer to cut this grain when it is wet with dew. The most approved method of harvesting is to cradle the buckwheat, and then with a rake put it into bunches about the size of ordinary wheat sheaves, and set them up without binding. By raking or rolling it together with a rake, it is interwoven in such a manner that it will stand any desirable length of time, and when sufficiently dry it may be taken up with a fork and placed on the cart without the loss of a grain. It should be threshed out immediately. It is very easily threshed, when it is in good condition. It will often be necessary to let it remain in the bunches ten or twelve days before it becomes sufficiently dried and cured. It rarely suffers any injury from exposure to rains. [Maine Farmer.

The Guinea Hen.—The Guinea Hen, or Pentado, is near an everlasting layer. They are said to unite the properties of the turkey and the pheasant. They are a native of Africa, though said by some to belong equally to this country, and are easily domesticated. Their flesh is more like that of the pheasant than the common fowl, both in color and taste, and is reckoned a very good substitute for that bird. They assimilate perfectly with the common fowl in their artificial habits and kinds of food. Their gait is peculiar, as are also their cries. They are fond of marshy places, and always perch during the night on high situations, or on trees. It is a little singular that American farmers do not turn their attention to these fowls. A knowing Jerseyman named David Bonner, from England, hired a patch of five acres four years ago, and commenced raising eggs for the New-York market. Bonner has never hired any help, and at this moment owns a farm, for which he paid $4,700, of which the buildings cost over $3,000. His farm is all paid for—he owes not a cent in the world, and he owns a flock which varies from 800 to 1,200 Guinea hens.

Temperance Fables.—The rats assembled in a large cellar to derive some method of safety in getting the bait from a small trap which lay near, having seen numbers of their friends and relations snatched away from them by its merciless jaws. After many long speeches, and the proposal of many elaborate but fruitless plans, a happy wit, standing erect, said, "It is my opinion that, if with one paw we can keep down the spring, we can safely take the food from the trap with the other." All the rats present loudly squealed assent, and slapped their tails in applause. The meeting adjourned and the rats retired to their homes, but the dovastations of the trap being by no means diminished, the rats were forced to call another "convention." The elders just assembled, had commenced their deliberations, when all were startled by a faint voice, and a poor rat with only three legs, limping into the ring, stood up to speak. All were instantly silent; stretching out the bleeding remains of his leg, he said, "My friends, I have tried the method, and you see the result! Now let me suggest a plan to escape the trap—*Do not touch it.*"

How to Measure an Acre.—Land; 30 1-4 square yards make a square rod; 4 square rods one square rood; 4 square roods make one acre; 640 sacres make one square mile; 4,840 square yards or 160 rods make an acre. In measuring an acre by yards, the usual practice is to trace off 70 yards in length and 70 yards in width; this in a rough way may be considered near enough for practical purposes, but as 70 yards either way make 4,900 square yards, it exceeds one acre by 60 square yards. To determine an accurate acre, it should be measured 70 yards in length by 66 1-7 yards in breadth. The same result may be arrived at by measuring 220 feet in length and 198 feet in width, or by measuring 73 1-3 yards in length by 66 yards in breadth. [American Farmer

Poetry springeth from truth, as leaves from the tree: and, as the tree survives the loss of its leaves, so truth liveth without poetry; but, on the other hand, poetry when separated from truth soon fadeth, as the leaf that is torn from its tree.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

WHOLE NO. 334.

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NEW YORK, FIFTH-DAY, NOVEMBER 14, 1850.

The Sabbath Recorder.

For the Sabbath Recorder.

THE FUGITIVE SLAVE BILL.

Such is the title of an act of legislation having *undoubted* title to preëminence in all that might characterize the legislation of the darkest periods of man's history. The statute books of the blackest night of Algerine piracy, or Russian despotism, can scarcely produce a parallel. The world at this moment shudders at so unprecedented a development of unrelenting hatred. But, although its magnitude of iniquity has insulted the common intelligence of the universe, and aroused the slumbering sympathies of man, it does not burst upon the world as a single specimen of an unknown genus. It is the climax of that iniquitous system of jurisprudence, which our government has been fabricating for more than half a century. Acts of a kindred character, yet wanting in the quantity of its essential characteristic, might be enumerated to fill a volume. * * *

This bill claims paternity far back in the history of American legislation. It professes to be, "An Act to amend, and supplementary to an Act entitled, 'An Act respecting fugitives from justice, and persons escaping from the service of their masters,' approved February twelfth, one thousand seven hundred and ninety-three."

This Act, commonly known as the Act of 1793, claims to have sprung from the Constitution itself. So this miserable burlesque on all human legislation, claims to be a grandchild of that noblest and purest specimen of consistent and godlike legislation that ever blessed the human kind. What a caricature on the universal law of nature, that "like begets like!" What an insult to the shades of Washington, and his noble compatriots, who watered the infant Constitution with their blood, having planted it deep in a soil consecrated to freedom!

The essential feature of the original Act, is to authorize the individual claiming property in man, to seize that man, with or without process, and drag him before some Justice of the Peace of his own choice; and, upon such claimant making oath before said Justice that the person seized is his slave, said Justice is bound to deliver him to the claimant. The trial by jury was suspended by that Act; but the right of retention by writ of habeas corpus, that his case might be adjudicated, was preserved. The claimant was also liable to an action for false imprisonment, in case his claim proved fraudulent. Such were the general features of the Act of 1793; bad enough, surely!

The first defect found in this Act by the keen-sighted legislators existed in the paucity of authorized slave-catchers. There were usually *only three* Justices of the Peace in a town throughout the Northern States, and it was quite evident that a swift-footed fugitive might pass them, if not highly endowed with nasal susceptibilities. The new Act supplies this defect by authorizing the appointment of Commissioners by the Circuit Courts of the United States. The number of Commissioners is discretionary with the Courts appointing; so that one of these legal blood-hounds may be stationed at every school district, and even at every house, if the owner would allow his swarthy visage to prowl around that spot consecrated to social endearments.

The authority of these licensed men-catchers is almost unbounded, while they are responsible for the exercise of that authority to no higher tribunal this side the eternal judgment. Their authority is both judicial and executive. They are authorized each one of them to issue warrants, "which shall run and be executed any where within the State in which they are issued." All the marshals and deputy marshals of the United States are commanded, under penalty of one thousand dollars, to execute the warrants thus issued. But lest there should be a scarcity of marshals and deputies, these commissioners are empowered to appoint any number of "*suitable persons* to execute all such warrants and processes as may be issued by them," and said suitable persons to be empowered to summon a *posse commitatus* of the bystanders to aid in the arrest of the victim. Oh, my God, what a spectacle! A pack of despicable men, authorized both to pursue *God's image* as if it were a prowling hyena, and to beget another pack in their own fiendish likeness, to yelp on the bloody track of bruised humanity; and this pack of sub-blood-hounds, clothed with authority to summon the entire population to their aid in this nefarious business. "*And all good citizens are hereby commanded to aid and assist in the prompt and efficient execution of this law, whenever their services may be required as aforesaid for that purpose!*" What a consummation of all that smells of the fumes of Orcus! What a burlesque on all enlightened legislation! What a misconception of the character of all good citizens, to command them to aid such miscreants in so unhallowed a work!

But this power extends not only to the issuing of warrants, and arresting of victims, but this same commissioner is both judge and jury in the case. The trembling victim appears before him who holds his dearest rights at his disposal, and, accountable to no authority for such disposal, he dooms him to hopeless bondage, and that upon testimony of which he alone is judge as to its validity. No Jury can sit empaneled to weigh the testimony in the balance of unprejudiced deliberation. No Judge sits upon the bench, versed in the technicalities of law, and competent to determine the bearings of the law in the case. The party accused is forbidden to testify, and of course can procure no testimony. What a scene in a land of law! In that room where the momentous question of human liberty is to be tried, sits the trembling prisoner, by that trial to be lifted up to the blessings of liberty, or thrust down to the bitter woes of slavery. What a measureless value at stake!—a value outweighing worlds. Who are there to decide this question, big with interests reaching through eternity, which might well summons the erudition and virtue of the world? Alas for humanity! Who? The slaveholder, whose bloody hand has often wielded the cutting lash over the victim he has pursued, bearing an affidavit from some one at the South as false to God and humanity as himself, and this Commissioner, his soulless tool—these two constitute the legal tribunal at which human freedom must appear for adjudication. What a forlorn hope for liberty! A merciless slaveholder for a prosecutor—the affidavit brought by him from another as mean as himself for testimony—and this sympathizing commissioner for judge and jury—and he bribed by the proffer of five dollars to deliver the victim up! By the provisions of the act, he is to receive ten dollars fee if he delivers the accused to the accuser, but only five if he does not deliver him. I had rather entrust my liberty in the hands of the bloodiest pirate that ever infested the high seas, than in the hands of such a tribunal. And yet such is the tribunal which this nation has set up for the adjudication of human rights, and by it freemen are almost every day being consigned to hopeless bondage. When this mock Judge has tried the case, which in some instances occupies less than an hour, he consigns the prisoner to the claimant, with a certificate, which forestalls the action of any court whatever in the United States in behalf of the accused, and with authority to employ the whole military force of the United States to convey that poor fugitive back to bondage. But if all this should fail to carry him safe to his master's plantation, and with or without the marshal's consent he should escape, this Act makes said marshal liable to the claimant in the value of the slave.

This Act has not left one single barrier around human freedom. In the first place, any individual may be seized without process, and dragged before a tribunal more detestable than ever before stole the sacred name of Justice. From this there is no appeal. Our County Courts, State Supreme Courts, and the Supreme Court of the United States, all, all are closed, and this little tool of tyrants makes a decision which even the Chief Justice of the Supreme Court of the United States cannot annul. In controversies involving the value of a pig, all this array of judicial tribunals is open, and a quarter of a century may be employed in the investigation. But when an immortal soul is involved, a single hour suffices, and that before the lowest tribunal on earth, without appeal, without jury, without habeas corpus to stay the execution of a sentence as dreadful as ever fell on mortal man!

And is this Act the *legitimate* progeny of that Constitution which declares, that "no person shall be deprived of life, liberty, or property, without *due process of law?*" It denies every element of a "due process of law." Is this Act the offspring of a Constitution that guaranties a trial by jury, in all cases where the value in controversy exceeds twenty dollars, and in all criminal cases? This it denies. Is it the offspring of a Constitution declaring that "the privilege of the writ of *habeas corpus shall not* be suspended unless in cases of rebellion or invasion?" It forbids this privilege, while it authorizes the very personal violence which this writ was instituted to prevent. Oh, how would a Constitution formed for the express purpose to "secure the blessings of LIBERTY," blush to own such an offspring! As soon would a sweet fountain pour forth bitter waters, or a pure heart send forth corrupt communications.

But this Act not only reaches its scaly fingers into the sanctum of the fugitive, but it also invades the sacred rights of the free people of the North. It compels the Marshal, under a penalty of a thousand dollars, to accept and execute the warrant of the Commissioner and others authorized to issue warrants. It imposes a fine of a thousand dollars, and six months imprisonment, together with a thousand dollars damage, if any one shall in any way, directly or indirectly, aid or abet the escape of a fugitive. It forbids to oppose any obstructions to the capture of a fugitive, with or without process; and, in short, it forbids the exercise of all those feelings of benevolence which make the gospel of Christ worth possessing. To give a cup of cold water to a thirsty, panting child of God, is forbidden. To shelter him from the pitiless storm is forbidden. *To be a Christian is forbidden.* But to be blood-hounds—to bark on the track of our bleeding brother, at the nod of petty, irresponsible, and wicked emissaries of a government at war with Heaven—this is enjoined.

Such are the essential features of this Act. Shall it be obeyed? It may be deemed the height of impiety to question the duty to obey the powers that be. To those who repudiate the doctrine of a "higher power," it may be impiety. But with those who recognize the authority of God, disobedience to this Act is the highest virtue; for it is not surer that God is the rightful sovereign of the universe, than that this Act forbids what he enjoins, and enjoins what he forbids. "Thou shalt love thy neighbor as thyself," is the *whole* duty of man to his fellow-man. This duty is most impiously forbidden by this blasphemous Act; and since no man can love God who loves not his neighbor, it follows that it forbids obedience to both tables of the Decalogue, which embrace the *entire* duty of man. God seems to delight in affording opportunities to distinguish the hypocrite from the true Christian. "Choose ye this day whom ye will serve," is as appropriate an injunction to day as it was four thousand years ago. Nor was obedience to the false gods of the heathen, a surer indication of hatred to the true God, than will be obedience to this false god, on the part of any who shall so far forget his humanity, and his christianity, as to obey it. What is the prompting of our holy religion, when the poor victim represented in the parable of the Samaritan, having been robbed, and bruised, and beaten, till more than half dead, has crawled to our door, and besought shelter from the pitiless storm, and from thieves more pitiless than the storm? Shall he have a cup of cold water—a mouthful of food? Shall he be warmed and sheltered? There never was a plainer duty. "Thou shalt love thy neighbor as thyself," *cannot* be evaded—it is exactly in point. There can be no alternative. At that moment there *must* be a choice whom to serve. Can the Christian turn that poor suppliant away unblessed, and then look up to Heaven for a blessing? As well might Cain have knelt on the mangled body of his murdered brother, and called on God for a blessing.

But we are not only forbidden thus to show mercy to God's image, but are commanded to aid in seizing and dragging that poor suppliant back to the tender mercies of the thieves who have stripped him, and bruised him. Did our legislators expect us to obey this injunction? What an estimate of our manhood, and our christianity! Where is the miscreant to do this deed, the thoughts of which might well burn the face of Satan to cinders with blushes. Such a wretch would be spurned from the face of an *honest* man, as a venomous reptile. Paul and Silas are in heaven, but their mantles have fallen, we hope, on a host who, like them, dare to despise the puny arm of enthroned injustice, and obey the living God. Let the furnace be heated seven times hotter than is wont, and the sound of dulcimer and harp ring in the ears of men; this great image *shall* stand unworshiped by all true devotees at the shrine of the God of Shadrack, Meshech, and Abednego. Let growling lions be unloosed; the spirit of Daniel lives, and the God of Heaven lives, who will speedily write on the walls of this great Babylon, "Mene, Mene, Tekel, Upharsin."

This Act is a double nullity—for, 1st. It is at war with every precept of the Divine Law; and, 2d. It is at war with every precept of our Constitution, as we have shown. Now, if we admit, as is claimed by the Belshazzars and *false Daniels* of this nation, that the Constitution of the United States is the paramount rule of action, both for God and men, still we pronounce this Act a nullity, for the reason, that it tramples the plainest provisions of that document in the dust. It belies the expressed intentions of its founders, and insults their sleeping dust. We love *law*, and will obey it, but this despicable Act *is not law*, and we *will not obey it.* The power exists not this side of Omnipotence, that can compel us. We can and will enjoy its heaviest penalties, and the damp dungeon shall hear our praise to God. But the poor slave shall find shelter under our roof; he shall be fed, and shall be clothed, and the miscreant that shall dare to seek him there, shall find the strength of freemen's arms.

DARWIN E. MAXSON.

LIVING IN HEARTS.

It is better to live in hearts than in houses. A change of circumstances or a disobliging landlord may turn one out of a house to which he has formed many attachments. Removal from place to place is, with many, an unavoidable incident of life. But one cannot be expelled from a true and loving heart save by his own fault—nor yet always by that, for affection clings tenaciously to its object in spite of ill-desert; but go where he will, his home remains in hearts which have learned to love him; the roots of affection are not torn out and destroyed by such removals, but they remain fixed deep in the heart, clinging still to the image of that object which they are evermore eager to clasp. When one revisits the home of his childhood, or the place of his happy abode in life's spring-time, pleasant as it is to survey each familiar spot, the house, the garden, the trees planted by himself or by kindred now sleeping in the dust, there is in the warm grasp of the hand, in the melting of the eye, in the kind and earnest salutation, in the tender solicitude for the comfort and pleasure of his visit, a delight that no mere local objects of nature and art, no beautiful cottage, or shady rill, or quiet grove, can possibly bestow. To be remembered, to be loved, to live in hearts, this is our solace amid earthly changes, this our joy above all the pleasures of scene and place. We love this spiritual home feeling—this union of hearts which death cannot destroy; for it augurs—if there be heart-purity as well as heart-affection—an unchanging and imperishable abode in hearts now dear. [Indep.

THE OLDEST HYMN.

In Paed. Lib. III. of Clement of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the Apostles,) asserted to be of much earlier origin. It may have been sung by the "beloved disciple" before he ascended to his reward. The following version will give some imperfect idea of its spirit:—

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways;
Christ, our triumphant King;
We come thy name to sing,
And here our children bring,
To shout thy praise.

Thou art wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None calls on thee in vain,
Help thou dost not disdain,
Help from above.

Thou art our holy Lord!
The all-subduing word!
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace,
Thou mightest save our race,
And give us life!

Ever be thus our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! thou Christ of God!
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing.
Infants, and the glad throng,
Who to thy church belong,
Unite and swell the song,
To Christ our King.

A NATION WITHOUT GOD.

I know—I sigh when I think of it—that hitherto the French people have been the least religious of all the nations of Europe. Is it because the idea of God—which arises from all the evidences of Nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable, and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all the European races—has not the force and severity necessary to carry far and long the greatest conception of the human understanding? Is it because we are and have been a military people, a soldier nation, led by kings, heroes, ambitious men, from battle-field to battle-field, making conquests and never keeping them, ravaging, dazzling, charming, and corrupting Europe, and bringing home the manners, vices, lightness, and impiety of the camp to the fireside of the people? I know not; but certain it is, that the nation has an immense progress to make in serious thought if she wishes to remain free.

If we look at the characters, compared as regards religious sentiment, of the great nations of Europe, America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to Heaven—our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator; or, at most, posterity.

Open the history of America, the history of England, and the history of France; read and compare the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying.

Washington and Franklin fought, spoke, suffered, ascended and descended in their political life of popularity, in the ingratitude of glory, in the contempt of their fellow-citizens—always in the name of God, for whom they acted. The Liberator of America died, confiding to God the liberty of the people, and his own soul!

Strafford, who died for the constitution of his country, wrote to Charles I., to entreat him to consent to his execution, in order to prevent political troubles; after this consent was obtained, he wrote—"Put not your confidence in princes, nor your trust in the sons of men, for salvation cometh not from them, but from on high."

On his way to the scaffold, he stopped under the window of his friend the Bishop of London; he raised his head towards him, and asked his prayers in the terrible moment that awaited him. The aged prelate burst into tears, and giving his trembling benediction, fell senseless into the arms of those who surrounded him.

Strafford went on his way, strengthened by the Divine influence, invoked by the venerable man, and spoke in calmness to the people assembled to see him die. "I only fear one thing," said he, "it is, that this is an unhappy presage for my country—this effusion of innocent blood. I am now at the end—one stroke will make a widow of my wife, orphans of my children, will deprive my servants of an affectionate master, will separate me from my poor brother, and my friends. May God replace all to them."

He undressed, and laying his head on the block, said, "I thank my Heavenly Master for enabling me to await this blow without fear, for not permitting me to be dismayed by an instant of terror. I lay down my head on this block with as much composure as I ever laid it down to sleep."

Behold faith in union with patriotism. Look at Charles I. in his turn, that model of the death of a king. At the moment of receiving the stroke of the axe, whose edge he examined, he raised his head, and said to the minister who attended him, "Remember!" That is, remember to tell my sons never to avenge the death of their father.

Sidney, the young martyr of patriotism, guilty of nothing but impatience, and who died to expiate his country's dream of liberty, said to his jailor, "I rejoice that I die innocent towards the king, but a victim resigned to the King on high, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of battles. Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels that God was in all the movements of these great people.

But cross the seas, traverse La Mancha, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul; that His name was unknown in the language. History will have the air of an athiest when she recounts to posterity these annihilations, rather than deaths, of celebrated men in the greatest year of France! The victims only have a God; the tribunes and victors have none.

Look at Mirabeau on the bed of death: "Crown me with flowers," said he, "intoxicate me with perfumes. Let me die to the sound of deilcious music." Not a word of God, or of his soul. Sensual philosopher, he desired only a supreme sensualism, a last voluptuousness to his agony.

Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the besotted people who killed their prophets and sybils. Not a glance towards Heaven! Only one word for the earth she was quitting—"O, liberty!"

Approach the dungeon door of the Girondists. Their last night is a banquet. The only hymn, the Marseillaise!

Follow Camille Desmoulins to his execution. A cool and indecent pleasantry at the trial, and a long imprecation on the road to the guillotine, were the two last thoughts of this dying man on his way to the last tribunal.

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, "You will show my head to the people; it is worth the trouble!" His faith, annihilation; his last sigh, vanity; behold the Frenchman of this later age!

What must one think of the religious sentiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister, Death itself, recalls neither the threatenings nor the promises of God!

The Republic of these men without a God has quickly been stranded. The liberty won by so much heroism and so much genius has not found in France a conscience to shelter it, a God to avenge it, a people to defend it against that atheism which has been called glory! An atheistic republicanism cannot be heroic. When you terrify it, it bends; when you would buy it, it sells itself. It would be very foolish to immolate itself. Who would take any heed? the people ungrateful, and God non-existent! So finish atheist revolutions! [Lamartine.

HAYTI.

From the Boston Journal.

We had the pleasure, recently, of conversing with a gentleman of Port-au-Prince, a Haytien citizen, who is now on a visit to this country, and were much interested in his statements respecting that empire. From these statements it is evident that the general impressions of our people in regard to the local difficulties which for the few past years have distracted that nation, have been founded upon an imperfect knowledge of the causes, and are, therefore, to a considerable degree, erroneous. The statements of the gentleman alluded to, who for thirty-two years has been a resident of Port-au-Prince, and intimately acquainted and connected with the political affairs of the nation, place the conduct of the Emperor Soulouque in a more favorable position than we have been wont to regard it.

The gentleman contends that the affairs of Hayti, notwithstanding her internal commotions, have been, on the whole, conducted better than many of the South American States. Such was the case under Boyer as President, and is now under Soulouque as Emperor, supported by a standing army. He states that the movement of Soulouque in assuming the powers of Emperor, was a *conservative movement* to preserve order and peace to the nation. With a Republican Government, upon the death of the President there were from fifty to sixty aspirants for that office, ready to involve the country in civil war to sustain their claims. The ideas of the people generally, in regard to Republican Governments and institutions, are not in accordance with the Republicanism of America, but are of the *Red Republican school of France.* The gazettes and papers are of that class. When Soulouque was elected President, the rabble, imbued with these ideas, and under the direction of designing leaders, endeavored to carry them into practice. Surrounded by such men, some of whom were associated with him in the councils of the nation, the action of the President was necessarily cramped and swayed from the course he wished to pursue, to suit the emergency in which he found himself placed. His policy has been to free himself from the influence and embarrassments of those men, and he has in a great degree done it, though in some instances not without very decided and summary action.

The gentleman states that the more intelligent portion of the population are earnestly in favor of elevating the condition of the people generally. As an evidence of this, he mentions that one great cause of complaint under Boyer's administration was the neglect to establish the requisite means for the *education of the people.* In Boyer's time there was founded a Lancastrian School, a little distance from Port-au-Prince, which is still in existence; but it was not until after the expiration of his term of office that Primary Schools were introduced by the Government.

Our informant expressed the belief that Soulouque was disposed to restore order and quiet throughout his dominions—to encourage agriculture and all business which would tend to develop the resources of the Island. Even under all the difficulties which have been experienced, the agriculture of the Island has not been neglected. The culture of Coffee, and other staple productions and vegetables, has been continued with no sensible diminution in the crops. In this connection, our informant alluded to the longevity of the coffee-tree and sugar cane in the Island, in consequence of the superiority of the soil, when compared with those cultivated at Jamaica and other of the West India Islands. In Hayti the coffee shrub will last, with proper care and attention, for fifty years, without sensible depreciation, while in other islands it requires to be re-planted in a few years.

In spite of all her bad government, Hayti has been, and still is, rich in her productions, and the trade to that Island is valuable to this country; for some of her implements of industry, all her building materials, and in fact for the greater part of the necessaries of this life, she is dependent upon and purchases them of the United States. Her near proximity to this country renders it natural for her to look hither for a supply of those articles which are required to supply the wants of her population, numbering about 1,000,000. Among the articles specified, for which there is a large demand, our informant mentions that the coarser kinds of cotton goods sent from this country, are preferred to those of English manufacture, and are more readily disposed of. There is one article, however, in the manufacture of which we, as yet, have not been able to compete with the English, and that is, the article of *checks*, for the use of the common population, large quantities of which are required to meet the demand. When we shall become able to manufacture this article so as to compete in quality and cheapness with the English manufacturer, a very important addition to our trade with the Island will be made.

This gentleman mentioned one fact in this connection, which is worth repeating, viz: that while in all other implements of husbandry the English are believed to surpass us, in the manufacture of the *axe* we are decidedly ahead of them. He states that the American axe is preferred there to the best of Birmingham manufacture, and is sold at a cheaper rate. He also stated a fact with which we were not conversant, that American axes had been sent to Liverpool, and there sold in competition with the English article.

Our informant further states that a friendly feeling exists among the Haytiens toward Americans, although there has been and is much to alienate those feelings. It is, in some cases, for the interest of the white resident there to tell as bad a story about Hayti as he can—and this has been done with a prejudicial result to the Haytiens. Then there is the English influence, which is not favorable to a government of blacks. Beside this, the conduct of our Commissioner, Mr. Green, who was recently sent there to adjust certain difficulties, was such as to prejudice the people against this country and Government. His bearing toward the Emperor is described as being ungentlemanly and insolent, such as gave great offense, and reflected dishonor upon the Government whose accredited agent he was.

Another interesting item of intelligence was communicated to us, viz. that there is now in course of publication, from the pen of a native Haytien, a history of the Island, from its discovery to the present time. The history is written in the French language, and will be published in three large volumes, two of which have already been issued. Negotiations are being made to have a translation of the work published in this country. We trust this will be done, as we are assured the facts therein stated will correct many errors now existing relative to the political history of the nation, and that it will also contain a large amount of valuable information in regard to the resources and capabilities of the Island.

EXPERIENCE OF ANDREW FULLER.

In March, 1770, I witnessed the baptizing of two young persons, (having never seen that ordinance administered before,) and was considerably affected by what I saw and heard. The solemn immersion of a person, on a profession of faith in Christ, carried such conviction with it, that I wept like a child on the occasion. The words of the Psalmist, in Psalm 111: 10, "A good understanding have all they that do his commandments," left a deep and abiding impression on my mind. I was fully persuaded, that this was the primitive way of baptizing, and that every Christian was bound to attend to this institution. About a month after this, I was baptized myself, and joined the church at Soham, being then turned of sixteen years of age.

Within a day or two after I had been baptized, as I was riding through the fields, I met a company of young men. One of them, especially, on my having passed them, called after me in very abusive language, and cursed me for having been "dipped." My heart instantly rose in a way of resentment; but though the fire burned, I held my peace; for, before I uttered a word, I was checked with this passage, which occurred to my mind:—"In the world ye *shall* have tribulation." I wept, and entreated the Lord to pardon me; feeling quite willing to bear the ridicule of the wicked, and to go even through great tribulation, if at last I might but enter the kingdom. In this tender frame of mind I rode some miles, thinking of the temptations I might have to encounter. Amongst others, I was aware of the danger of being drawn into any acquaintance with the other sex, which might prove injurious to my spiritual welfare. While poring over these things, and fearful of falling into the snares of youth, I was led to think of that passage, "In all thy ways acknowledge him, and he shall direct thy paths." This made me weep for joy; and, for forty-five years, I have scarcely entered on any serious engagement without thinking of these words, and entreating divine direction.

The Sabbath Recorder.

New York, November 14, 1850.

"DESTINY OF THE WICKED."

To the Editors of the Sabbath Recorder :—

In reading your articles on the Destiny of the Wicked, I find you have discovered that "the unskillful rantings of some preachers depict the final state of sinners in such a light" as to reflect "on the goodness and benevolence of the Divine Being." Your reason justly bolts at the idea of sinners being "thrust down into some lake of material fire," there to writhe on the billows of damnation to all eternity. But what do you do? Do you turn to the Bible to see what God has revealed on this subject? No; you go to work and conjure up a hell of your own, where "the ligitimate *fruit* of unsubdued *enmity* against God" is the punishment of sin. "The cause existing," you say, "the effect necessarily follows." The enmity, then, and "the hated presence of the Holy One," is the "very climax of his misery." Sinners seem to be well enough suited with this "effect" of sin in this life, and why not in another? (1.) The most hardened sinner would take the most comfort in such a hell. You say, "It is the natural and necessary result of the workings of his own enmity. God needs to do nothing more than to leave him just as he is; that makes hell enough for him." What nonsense!—to confound the penalty of sin with sin itself. (2.) But, say you, sinners will also suffer "the positive tokens of divine wrath." What these tokens of divine wrath are, you have not informed us; but I conclude they are rather harmless, since "God needs to do nothing" like the exercise of "physical power," and the sinner had "hell enough" before. (3.)

Brother, come back to the Bible. All this fog arises out of the pagan notion, that man is a double entity; and that the soul is an immaterial, immortal nothing, that fire and brimstone cannot touch. Does the Bible say man has an immortal soul? No. If man has such a soul, why are we not told of it in the account of the creation? Surely we ought to be informed concerning the noblest part of man—the man himself. But the record says, "God formed MAN *of the dust of the ground*, and breathed into his nostrils the breath of life; and man became a living soul;" (*Hebrew*, living being.) God told this living soul, that if he sinned he should die. He sinned; and the following sentence was pronounced against him: "In the sweat of thy face shalt thou eat bread, till *thou return unto the ground;* for out of it wast THOU taken; for *dust thou art*, and unto dust shalt thou *return.*" But what about the "immortal soul"—the pagan *man proper?* Nothing! (4.) Now, if returning to dust is annihilation, the Bible teaches the doctrine. But you say, "The advocates of this doctrine are therefore driven to the extremity of maintaining, that the soul does actually suffer annihilation at death; in other words, that the *whole* man dies—the *soul* as well as the *body.*" (How many living beings does man consist of? and which was excepted in the threatening, "Thou shalt surely die?") You continue, "Death is regarded by them as an *entire extinction of being*. But if this be so, it is impossible to punish the wicked at all. For, if the thinking spirit in man be entirely extinguished at death, the resurrection of man to a new consciousness is the creation of a new conscious being. It is not the same conscious being who once deserved punishment." Here is a new argument against the resurrection of the dead; one that the Sadducees never thought of. "If a man die, shall he live again?" is a Bible question. Let this argument answer the question. "If a man *dies*, 'it is impossible' for him to *live* again; but if he does *not* die, he will live *again.*" (5.)

The preachers you accuse of "unskillful rantings," are not alone in consigning the sinner to "some lake of fire." The Bible says, "All liars shall have their part in the lake which burneth with fire and brimstone." The difference between them and the Bible is this: The Bible says, "This is the second death;" they say, "This is eternal life in misery." The Bible says, (Jude 7,) "Sodom and Gomorrah are set forth as an example, suffering the vengeance of eternal fire." 2 Pet. 2: 6—"Making them an example unto those that *after* should live ungodly." Now, the case of those wicked men can be no example to us, farther than we have learned their history. What says the history? Does it say that God left them to "the workings of their own enmity," and also gave them "positive tokens of divine wrath?" Not quite so mild. "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19: 24.) "Turning the cities of Sodom and Gomorrah into ashes." (Peter.) This is their history, and they are set forth as an example. Were they burned to ashes? They were. Was the fire eternal and unquenchable? It was. Is it still burning? It is not; it accomplished its work and ceased to burn.

You say, "In God's presence he (the sinner) must forever remain." How does this agree with the Scripture, "Who shall be punished with everlasting destruction *from the presence* of the Lord, and from the glory of his power?" (6.) Brother, abandon heathen fables, and come to the Bible, and all is plain and straight. There God vindicates his own benevolence.

Yours in hope of eternal life,
ROSWELL F. COTTRELL.

Remarks.

(1.) This is a mistake. "Sinners are *not* "well enough suited with this effect of sin in this life." The fact is, that in ninety-nine cases out of a hundred, they experience little or nothing of this "effect" till they pass into the eternal world. Their time and attention are so completely occupied with the objects of sense, that they do not stop to consider how they feel towards God. As soon as they are satisfied with one object, they go immediately in quest of another, and then of another, and so on; thus filling up the measure of their existence on earth in trying to obtain pleasure from the things which they can see, hear, taste and feel. It is not till they are cut off from all farther communication with such things, that the enmity of their hearts begins to rage. Then they begin to reflect upon the life they have led. They have no opportunity for any thing else but reflection. They reflect that they have, by leading such a life, violated the law of God. They feel that the claims of that law still lie upon them. But, being still unsanctified in heart, they are unwilling to yield, and are only maddened by having such restraints laid upon them. Their unsubdued enmity rages like the troubled sea, and the natural consequence is, that they are miserable. They have a hell raging within them. Sinners would be just as miserable in this life, were it not that this material world, with its ten thousand objects of sense, is continually attracting their attention, taking up their time, and so filling their hearts that no room is left for any consideration of the relation in which they stand to their Creator. Yet there are cases of partial development of this result even in this life. Witness those miserable wretches who have grown weary of the world, who have worn out their lives blaspheming the name of Jesus Christ, and are, at last, sufficiently awake to see themselves abandoned of God. Paine was keenly miserable before he left this world. Voltaire had the fire of hell burning within him before he passed into the eternal state. Others of like spirit have been afraid to stay alone in the dark. Gibbs, a noted pirate, who was executed some dozen or more years ago in Boston, perpetrated a great part of his atrocities apparently without any motive. When asked why he did so, he replied, that it was "to avoid the horrors of reflection." He carried about so much of hell within his bosom, that he could render his existence tolerable only by plunging more deeply into that course, which gave him so much active business, that no time was left for reflection. But to say nothing of such God-abandoned creatures, do we not see something in the case of every awakened sinner to illustrate the truth of our position? What is the nature of the horrible distress which almost every one feels before giving up his heart to Christ? His misery is unutterable; it is like taking a sip from the very cup of the damned. The cause of it is his enmity. His rebellious spirit is not yet destroyed. The claims of the law and of the gospel are distinctly before him, but he is not yet able to yield. He has hard thoughts of God, thinks he is unnecessarily rigid, feels like persisting in his rebellion, and sometimes feels as if he could leap to heaven and tear the Almighty from his throne. Yet the exercise of such enmity does nothing to alleviate his wretchedness, but only increases it; thus giving him a fearful presage of what eternity will be to the enemies of God.

(2.) Another mistake. We did not say, that the enmity of the sinner's heart was the penalty of sin. If we recollect rightly, we said something about *abandonment* as being included in the penalty. Enmity itself may be no part of the penalty which the transgressor suffers, but the misery naturally resulting from such enmity may. When a man thrusts his hand into the fire, he violates a law of nature. The act of thrusting his hand into the fire is not the penalty which he suffers for this violation, but the pain resulting from it is. When God judicially abandons the sinner to the workings of his own enmity, that very abandonment is, in a certain sense, the execution of the penalty against him. The exercise of enmity is the sinner's own act, but the abandoning of him, so that his enmity may rage and render him miserable, is God's act. But if our correspondent will examine what we wrote with a little more care, we think he will discover that we set forth this view by way of vindicating the Divine Being from the charge of being wanting in benevolence, which some are inclined to bring against him. We thus proved, that the sinner must of necessity be miserable, independent of any arbitrary appointment of God to make him so. But we did not maintain, that this was the penalty proper annexed to the transgression of the divine law. We added, that the sinner would suffer "the positive tokens of divine wrath."

(3.) It is true, we "did not say, what these tokens of Divine wrath are;" but we now say, that we do not pretend to be wise above what is written. In some manner or form, that we do not understand, God will make the sinner feel his righteous indignation. If our correspondent will tell us in what mode divine wrath was impressed on the soul of our Lord Jesus Christ, when he was "made a curse for us," we shall be able to give him satisfaction. When Christ was in such agony, that "his sweat was, as it were, great drops of blood falling to the ground;" when he prayed to have the cup pass from him, if it were possible; and when, in his extremity, he complained that God had forsaken him; it is evident that he complained of something more than bodily pain—of something more, too, than the common infamy attached to hanging on a tree. He was then suffering, in the sinner's stead, the positive tokens of Divine wrath. He felt not that misery of soul which grows out of the workings of enmity, for he was perfectly free from sin. This element of the sinner's hell could not possibly have any place with him. Yet in some mysterious manner he suffered such anguish as no mortal on earth ever suffered. In some such mysterious manner will God, at last, inflict wrath upon the wicked.

(4.) All this about the immortality of the soul being a pagan doctrine, is much easier said than proved. If our brother wishes the proof that man consists of body and soul—"dust" and "spirit"—he is referred to Ecclesiastes 12: 7.

(5.) The very fact, that "if a man die, he shall live again," shows most conclusively, that death does not mean annihilation. It means simply the dissolution of the connection between soul and body, so that "the dust may return to the earth as it was, and the spirit to God who gave it." If death were the entire extinction of being, it would be impossible for the *same* man to live again.

(6.) When we said, that the sinner must forever remain in God's presence, we did not, of course, mean that he would be in his presence in the same sense that the righteous are. We meant that he would never be able to find a place, where the tokens of God's power and justice are not displayed. And with this agrees the Scripture. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." Ps. 139: 7, 8. The passage in 2 Thess. 1: 9, means, that from the presence of the Lord shall go forth the tokens of his wrath against those that know not God and obey not the gospel of ouy Lord Jesus Christ, which shall be to them an "everlasting destruction."

THE SOUTH-WESTERN ASSOCIATION.

The Seventh-day Baptist South-Western Association convened in the Seventh-day Baptist meeting-house at Jackson, Shelby Co., Ohio, Oct. 10, 1850, at 11 o'clock A. M.

Elder Azor Estee failing to be present at the organization of the meeting, the introductory sermon was preached by Elder Rowse Babcock, from John 3: 30.

The Association having been called to order, Eld. Rowse Babcock was chosen Moderator, and Eli Forsyth and Joshua G. Babcock, Clerks. John Forsyth, Job Vanhorn and Benj. Clement, were appointed a Committee to select Standing Committees.

Adjourned to meet at 3½ o'clock.

Met pursuant to adjournment. Prayer by Elder Simeon Babcock.

The letters from the churches were called for and read.

The Standing Committees were appointed as follows:—

On Preaching Arrangements—Eli Davis, Calvin Davis and Job Kennedy.
On the State of Religion—Eli Forsyth, Ezekiel P. Stout, James Simpson, and Elder Rowse Babcock.
On Resolutions—Eld. S. Babcock, Eld. R. Babcock, Maxson Babcock, Franklin Babcock, Benj. Clement.
On Petitions—Elder S. Babcock, Joel Babcock, and Calvin Davis.
Corresponding Secretary—Joshua G. Babcock.
Treasurer—Eld. S. Babcock

Adjourned to 8 o'clock to-morrow morning, Prayer by J. Forsythe.

Met pursuant to adjournment. Prayer by Elder Lewis A. Davis.

The following preamble and resolutions were received and adopted:—

Whereas, circumstances demand that there should be a division of this Association, and the necessary preparatory steps having been taken at its last session, therefore,

Resolved, That this Association be divided, making the Ohio river the dividing line, and that that part lying north of the Ohio river be called the Ohio Seventh-day Baptist Association, and that it adopt the Constitution of the South-Western Association, amending the first article to suit its circumstances.

Resolved, That we appoint a Committee to draft a Constitution for the Ohio Seventh-day Baptist Association, and that Elder L. A. Davis be that Committee.

Resolved, That we appoint a Committee of three to devise means for future Missionary Operations, and that Eld. L. A. Davis, B. Clement, and Maxson Babcock, be that Committee.

Adjourned to 2½ o'clock P. M. Prayer by L. Lippincott.

Met pursuant to adjournment. Prayer by Elder A. Estee.

The report of the Committee on Resolutions was called for, whereupon the following resolutions were presented:—

Resolved, That we regard intemperance as a great evil, and the use of intoxicating liquors for a beverage as immoral in its tendency, and the certain and broad road to drunkenness; therefore this Association recommends to the churches composing the same, to withdraw fellowship from all persons participating therein.

Whereas, Jesus Christ is declared to be the Prince of Peace, and his followers peace makers, therefore,

Resolved, That we enter our solemn protest against war and all its appurtenances, as being repugnant to the letter and spirit of the religion of our blessed Saviour.

Resolved, That this Association cherishes with interest the objects and labors of the American Sabbath Tract Society.

Resolved, That Secret Societies are not in accordance with the gospel of Christ, and that this body would recommend to the Churches to discountenance them in all reasonable ways.

The first and second of these resolutions were fully discussed by R. Babcock, A. Estee, L. A. Davis, B. Clement, and others. The fourth was not fully discussed for want of time, but was sustained by R. Babcock, B. Clement, and A. Estee, and opposed by E. P. Stout and H. M. Stout. They were adopted.

The report from the Committee on the State of Religion being called for, was received and adopted.

Adjourned to 8 o'clock First-day morning.

Met pursuant to adjournment. Prayer by B. Clement.

The Committee on Missionary Operations presented the following report, which was received and adopted:—

Your Committee on the subject of Missions respectfully report, the following resolutions and plan of operations:—

Resolved, That this Association become a Missionary Association; that missionary funds be raised by voluntary subscription; that solicitors be appointed in each church to obtain and collect said subscriptions, and pay over the same to the Treasurer of the Association; also, that there be an Executive Committee of five appointed, to secure missionary labors and see that such labors are remunerated; and farther, that the Treasurer of the Association take charge of the missionary funds, and pay them over to the order of the Executive Committee.

Resolved, That Eld. S. Babcock, Maxson Babcock, Calvin Davis, Benj. Clement, and Jacob D. Maxson, be the Executive Committee.

Resolved, That Joseph Furrow be the Solicitor in the North Hampton Church, Joshua G. Babcock in the Jackson Church, E. P. Stout in the Port Jefferson Church, Alonzo Graham in the Scioto Church, and J. Simpson in the Stokes Church.

The Executive Committee of last year made their report, which was received and adopted.

Resolved, That the South-Western Seventh-day Baptist Association hold its next session with the New Salem Church, Va.

Adjourned to 3 o'clock P. M.

Met pursuant to adjournment. Prayer by J. Vanhorn.

Resolved, That Elder R. Babcock preach the introductory discourse at the first session of the Ohio Seventh-day Baptist Association, and L. A. Davis be his alternate.

Resolved, That Eld. A. Estee assist the Clerks in revising the minutes for publication in the Sabbath Recorder.

Resolved, That we recommend the Executive Committee to engage Elder L. A. Davis as a missionary.

Resolved, That it be the duty of the Executive Committee to meet on Sixth-day before the third Sabbath in November, after each Anniversary, and that it shall be the duty of the Solicitors of each Church to report to the Committe the amount of subscriptions obtained.

Resolved, That M. Babcock and B. Clement be requested to preach each of them a discourse on the subject of missions in each church.

Resolved, That this Association recommends the members to conform to the Scripture mode of naming the days of the week numerically.

Adjourned to meet at Jackson, Ohio, on the fifth day of the week before the second Sabbath in October 1851.

During the session of the South-Western Association, several communications were received from different Churches, from which, in connection with some verbal communications, the following statistics are prepared:

Lost Creek Church—Sam'l D. Davis, Elder; Joshua S. Davis, Licentiate; Abel Bond, Wm. Kennedy, Deacons; Thomas B. Bond, Jacob Davis, Clerks. Added 10, deceased 1, dismissed 2; total 73.
New Salem—Peter Davis, Elder; Lodowick H. Davis, Deacon; Jesse J. Davis, Wm. B. Davis, Clerks. Added 14, excluded 1; total 97.
Hughes River, South Fork—Asa Bee, Licentiate. Added 10; dismissed 2; total 20.
Woodbridgetown, Pa.—Added 1; total 5.
Hughes River, North Fork—No returns.
North Hampton, O.—Simeon Babcock, Elder; S. Lippincott, Jr., Deacon; A. D. S. Ayers, Clerk. Dismissed 6; total 19.
Port Jefferson—L. A. Davis, John Davis, Elders; Thomas Babcock, Licentiate; John Babcock, Moses H. Ailes, Deacons; Eli V. Ailes, Clerk. Added 2; total 44.
Scioto—No returns.
Jackson, O.—Simeon Babcock, Elder; Maxson Babcock, Benj. Clement, Leman Lippincott, Calvin Davis, Licentiates; John Forsythe, Jacob D. Maxson, Deacons; Eli Forsythe, Clerk. Added 27; deceased 1; dismissed 6; total 56.
Stokes, O.—Job Vanhorn, Deacon; James Simpson, Clerk. Members 23.

R. BABCOCK, Moderator.
ELI FORSYTH,
J. G. BABCOCK, } Clerks.

SABBATH SCHOOLS.

Some years since, two of our churches were nearly equal as to numbers, talents and circumstances. Neither of them had a minister. In the one, they started a Sabbath School, under rather discouraging circumstances, no one but an illiterate youth being sufficiently interested to take charge of it. He prayerfully took upon himself the solemn responsibility. God blessed his effort. In a short time parents and their children were deeply interested in "searching the scriptures," under his instruction. As might have been expected, prayer-meetings were soon established, and even juvenile prayer meetings. Many of the youth were hopefully converted, followed their Lord's example in baptism, united with the church, and are now its most efficient members. From the time that this Sabbath School was started until these children were baptized, they heard but very few gospel sermons. This mode of studying the Bible has been kept up, frequent additions have been made to the church, it has now a settled minister, and is heartily engaged in the benevolent operations of the day. All who are acquainted with this church, must admit, that its prosperity, (under the blessing of God,) is owing to its well-conducted Sabbath School.

But to the other church of which mention has been made. Its history is not at all encouraging. It has dwindled away, until it has but little more than a name. The children in its vicinity, who were from ten to fifteen years of age at its organization, have grown up and stepped upon the stage of action without the love of God in their hearts; and by their overwhelming numbers and mighty influence, they seem to have almost entirely swept holiness from the whole neighborhood. Some members of this church have doubtless joined the church triumphant; others have become discouraged, and emigrated to the far West; but few remain to witness that a church was ever planted there. They have no minister—no Sabbath School.

In this contrast we see the utility of Sabbath Schools. Some of us have witnessed even greater and better results from them than those here referred to. It cannot be denied, that at least some of our churches had their origin in Sabbath Schools.

Where are the young men and women to take charge of the youth of our denomination and of other denominations among us, and "expound unto them in all the Scriptures the things concerning" our Redeemer? Unless this be done, we have much to fear. If the children in the vicinity of our churches, do not outnumber their members, they will soon have the field—the places of influence—and what is true of the last church above mentioned, may be true of more, or even all whose condition is as theirs was.

H. P. B.

INCREASE OF MISSIONARIES IN CHINA.—A letter from Rev. J. L. Shuck, a missionary at Shanghai, from the Southern Baptist Board, gives the following account of the increase of Protestant Missionaries in the Celestial Empire:—

"Nearly fifteen years have passed away since I became a missionary. On reaching China the country was closed. I smuggled my family on shore, and I found the Protestant missionaries in number, male and female, all told, to amount to *six*. At present I am thankful to be able to communicate to you the encouraging fact, that there are now *seventy-five* male Protestant missionaries in China, from the various evangelical denominations of America and Europe. The female missionaries are in number about fifteen less than the males. Of the above seventy-five, nineteen are at Shanghai, and seventeen are at Ningpo, and the other thirty-nine are divided between the ports of Foo Chow, Amoy, Canton, and Hong-kong. Among the above seventy-five, there are only thirteen Baptist missionaries. Other denominations, in England and America, are pouring their representatives into China, while the Baptists on both sides of the Atlantic remain fearfully remiss with regard to the thronging, perishing millions of this great land of heathenism."

AN INDIAN'S COMMENTS ON ENGLAND.—George Copway, the Indian Chief, now stopping in England, writes to the New York Tribune in the following strain:—

"The present topic of excitement, in different circles, is the Bull of Pope PIO NONO, establishing Episcopal Hierarchy in England, no doubt gratifying to the Puseyites, and yet much to the annoyance of the other party. I had very little idea of the sectarian feeling which every where prevails among the different denominations of Christians in this country. The Wesleyans have at this time a quarrel, which may be productive of much evil, but if the controversy is conducted in the right spirit, might be of some benefit to that body; but their weapons are made too much of brimstone and fire. I have seen meetings all over the kingdom, in cities and towns, railing against each other. The High and Low Church parties are at war with one another. The State Church in Scotland are making a stir. One Mr. Todd is imprisoned for not paying a few shillings to the tax which supports the supposed favored church and meetings were held in Edinburgh sympathizing with the gentleman incarcerated."

REVIVALS IN BAPTIST COLLEGES.—Within the past year, says the N. Y. Baptist Register, there have been revivals in several of these Institutions. In Lewisburg, Pa., last winter, there was a delightful refreshing; and a revival is in progress in the Mercer University, Penfield, Georgia. On the 8th of October, eight of the students were baptized. During the last term, several of the students in Howard College, Marion, Alabama, professed conversion. All the present term a weekly prayer-meeting has been kept up, and more than half of the students in the advanced classes are professors of religion. One fact specially noticed is, "that those who profess religious principle make the best students, to a degree that those only who have had to do with institutions of learning can conceive. While such are the results of denominational Institutions, we do not wonder," says the editor, "that Baptists all over the United States are waking up to their importance, and hastening to endow them."

NEW ROUTE TO CHINA.—A letter from Rev. J. L. Shuck to the N. Y. Recorder, says that the time is just at hand when there will be a regular and rapid communication between Shanghai and San Francisco. "You are aware of the efforts being now made to form a Company for the establishment of a line of steamers across the Pacific, between the United States and China. A line of sailing vessels has already been started, and within the past ten days, the 'Corsair' and the 'Dart' have both left Shanghai for San Francisco via the Sandwich Islands. God, by a glorious train of providences, is linking the most distant nations of the earth together, and the time is not far off when we shall witness a still more rapid and wider diffusion of the great principles of our holy religion."

MISSIONARY BALLOONS.—The Hong Kong Register publishes, under the title of "Suggestions to Missionaries," a very strange project, which consists in arranging the distribution of small publications of the Bible Society, and other religious tracts, over the whole surface of China, by means of balloons. Upon a calculation made of the weight of the tracts, each balloon could carry two thousand, which might be allowed to fall one by one, and at short intervals. Thus the Word of God would fall literally like a refreshing shower over the incredulous "Flowery Land."

PANORAMA OF PILGRIM'S PROGRESS.—One of the most remarkable and original artistic exhibitions ever got up, was opened at Washington Hall, No. 598 Broadway, N. Y., on Second-day evening last. It is a panoramic representation, by some of the first American painters, of Bunyan's Allegory of the Pilgrim's Progress. Among the scenes represented are the Wicket Gate, the Castle of Giant Despair, the Delectable Mountains, the Valley of the Shadow of Death, and the Celestial City.

ELECTION RESULTS.—The result of the election held in the State of New York last week is not certainly known at the time of writing this paragraph. The N. Y. Tribune of Second-day, Nov. 11, expresses the opinion that the Free School Law was sustained, although the vote is quite close. It also thinks that Hunt, the Whig candidate for Governor, is elected by about 1000 majority, and Blakely, the Whig candidate for Canal Commissioner, by about the same majority. The other Whig candidates, it apprehends, are defeated, though nothing can be certainly known till the official canvasses begin to come in. The same paper figures up the Legislature for 1851 as follows: *Senate*—17 Whigs, 15 Democrats. *Assembly*—(just chosen)—82 Whigs, 14 Democrats, 2 Independent. In New Jersey the Democrats swept the State by some 5000 majority.

SUNDAY EVENING CONCERTS IN NEW YORK.—Among the novelties of the day, should be noticed a series of Sunday Evening Concerts, now being given in New York by Madame Anna Bishop, assisted by a large number of opera singers and musicians. Tripler Hall is said to be crowded on these occasions at 50 cents a head. Who can wonder, considering what a fine time Sunday furnishes to get ready for these displays of fashion and foppery? "Straws show which way the wind blows." These concerts show how much regard for the Sunday there is in New York.

COST OF PUBLISHING A RELIGIOUS NEWSPAPER.—The Synod of New York and New Jersey have reported, that the New York Presbyterian, a religious newspaper, sold for $1,000 to the editor of the New York Evangelist, never had more than 2,200 subscribers, 600 of whom were ministers paying but $1 per year. The founder of the paper lost $6,000 by it in eight months. It was subsequently supported by subscriptions.

MISSIONARY SUCCESS IN BURMAH.—A letter from Rev. Mr. Beecher, of the Sandoway Baptist Mission, dated July 3, says that Tway Poh, one of the ordained Karens, had returned from a preaching tour in Burmah, having baptized one hundred and forty-five Karens. This number, added to those baptized by himself and Myat Kyau, makes in all three hundred and thirty four added to those churches since the first of January.

NOTICE.—The Corresponding Secretary of the Seventh-day Baptist Missionary Society gives notice, that he is about to resume the prosecution of his agency in behalf of the Shanghai Chapel, and that he expects (the Lord willing) to spend Sabbath, the 23d inst., in Brookfield, and the following Sabbath in Adams. He hopes that the brethren will be prepared for his coming.

RECEIPTS FOR BAPTIST MISSIONS.—It appears from the Macedonian, that the receipts of the American Baptist Missionary Union, from the 1st of April to the 30th of September, were $26,549 16, leaving over $98,000, or more than $16,000 a month, to be raised during six months, beginning the 1st of October, in order to meet the annual expenses authorized at the last meeting of the Board.

NEW MISSION TO JERUSALEM.—"The Church of the Disciples," better known as Campbellites, have recently appointed Dr. and Mrs. Barclay to establish a mission at Jerusalem. They took leave of their friends in Scottsville, Virginia, some five weeks ago.

A WINDFALL.—It is stated that a fortune of £400,062 currency has been left by the will of one Col. Daniels, lately deceased at Liverpool, England, to "a certain bookseller in Connecticut, the United States of America," whose name the testator did not remember. The will, however, specifies that the bookseller aforesaid kept a book-store south of the Tontine Hotel, New Haven, and in a large four or five story block, made of brick, having a bank in one of its divisions. "And my reason for this bequest is," continues the testator, "that the said bookseller showed me many marks of kindness and courtesy, and visited me during a sickness of several days. He was a married man, and a member of the English Church, and if now living, is about 40 years of age, or more." A codicil is added, that if this bequest cannot be complied with, for lack of proof, or by reason of the death of the legatee, the property, consisting of shares in the Banks of Liverpool, England, Dumfries, and Scotland, shall be divided between five persons named in the will. The question is, who is the fortunate man? Col. Daniels, it appears, was formerly a sojourner at New Haven during the summer months. [Tribune.

MESSAGE OF AN INDIAN CHIEF.—In the Cherokee Advocate of Oct. 12, says the N. Y. Tibune, we find the Message of John Ross, principal Chief of the Cherokee Nation, to the Legislature of his tribe. In brevity Mr. Ross's message might profitably serve as a model for Governors of the pale faces, or even for their great father at Washington. He laments the death of President Taylor, adding due moral reflections thereon, expresses peculiar regret at the death of Dr. Wm. Butler, late U. S. agent among the Cherokees, returns thanks to Divine Providence for the goodness of the crops, rejoices that peace and good order generally prevail in the nation, while he laments the growth of a class of intemperate and thieving characters, and proposes building a jail to correct them—suggests that the expenses of Government ought to be diminished, and thinks it indispensable that a census of the people be taken, in order that the appropriation lately made by the U. S. Government may be justly distributed—and all in but little more space than is occupied by this paragraph. Truly John Ross is a man of business and wastes no words.

General Intelligence.

Six Days Later from Europe.

The new steamship Africa arrived at New York on Sixth-day last, with Liverpool dates to Oct. 26th, London 25th, and Paris 24th.

In England, there is a great deal of excitement in connection with the late appointment of Catholic Archbishops and Bishops by the Pope. This distribution of England into Sees, and conferring of titles without authority by law, or previous negotiation with the Government, is regarded as improper and presumptuous, and the authorities are called upon not to permit it to be carried into execution. The tone with which the most ardent Protestants organs regard the matter, may be inferred from the following extract from the *Morning Chronicle* :—

Unquestionably, the matter is not one which can be allowed to sleep. A calm and serious inquiry must be instituted as to the best method of dealing with these absurd pretensions. Can any good reason be assigned why we should deal more leniently with these cases than we should do if the Emperor of Russia had assumed to confer on his Consul here the title of British Baron ? Already we forbid an Englishman from accepting even an order of knighthood from a foreign prince, unless permitted to do so by his own sovereign. The reason is obvious; it is both right and expedient that the Monarch should be the sole fountain of honor. But we now discern an actual rival. The Pope does not claim merely to confer an honorable rank or designation—*he claims to give jurisdiction.* He says to Dr. Wiseman : "I have certain subjects in England—go and govern them for me. They are to obey *my* orders and *yours* in the first place; after that, they may yield to the heretic Queen of the country such obedience as they find expedient, always remembering that I am the person who can save or condemn their souls, and that *I* am, therefore, the person to whom their chief allegiance must be paid."

In France, the difficulties long existing between Gen. Hautpoul, Minister of War, and Gen. Changarnier, Commander of the forces at Paris, has resulted in the dismissal of the former from office, he receiving the appointment of Gov. of Algeria by way of emollient. This event may be taken as an act of reconciliation between Louis Napoleon and the powerful Changarnier, in which the former gives in to the latter. The successor of D'Hautpoul is Gen. Schramm, a soldier of the Wars of Napoleon. He is said to be a person of great firmness and decision. Gen. Schramm had the glory of putting down an insurrection against Louis Phillippe in 1832, and commanded the army in Algeria before Marshal Buguead was sent there.

From Schleswig-Holstein there is no special news. A number of Austrian officers have joined the army of the Duchies. The latter rejoice at the approach of winter, and regard every day as so much gained. The army has published an address of thanks to the young woman of Arolsen, a town in the Waldeckerlande. The address commends not only the patriotic industry of these girls, which has produced stockings for the soldiers in the camp, and lint for the hospitals, as well as saleable articles for the bazaars and lotteries established to increase the funds of the Schleswig Holsteiners, but the self-denial which has led them to forego customary articles of diet, in order to be able to lay by the amount saved, as an offering on the altar of freedom.

From Italy, a document of some importance has appeared in the Papal Bull creating the new bishoprics in England. It is dated Sept. 29, and speaks of England as if it were a Catholic country. It recites that it is the earnest desire and aim of the Roman Pontiff to extend Catholicity, and to "reconvert the English nation," especially by the foreign education of devout young English Catholics, who, when brought up in the Propaganda College in their ecclesiastical calling, might return to their native land, and there propagate the true faith. The Pope, considering the present state of Catholicism in England, and the number of persons daily converted, judges it proper to recall the vicars apostolic, and a complete episcopal hierarchy is established.

In China, a serious rebellion has broken out, of which the Overland China Mail gives the following details :—

"The province of Kwangsi is at present the theater of a serious outbreak, but whether on the part of the unsubdued tribes or of the banditti who infest its borders, is not very clearly ascertained. There is no doubt, however, that a large body of men is in actual rebellion against the Imperial authorities, over whom they have obtained some important advantages. Recently they have taken the chief City of the Ho district, a place of great commercial importance, bordering the province of Kwang-tung on the North-west, the city being situated on a navigable branch of the Canton River. It is even stated on good authority that the rebels, 2,000 strong, have penetrated into Kwang-tung, and are within 100 miles of Canton City. The leader, who is named Li-ting-pang, has assumed the title borne by the highest Tartar Generals, and displays banners inscribed "Commissioned by Heaven to exterminate the Tsing (the present Manchu) and restore the Ming (the former Chinese) dynasty." He is said to have under his command 50,000 men in all, which is probably an exaggeration. He and his fellow chief, Tsau, are said to assume great state, and move about in chairs with four bearers. After a successful attack on Kong Mun in the district of Sz-hwui, the pawnshops were rifled, and 20,000 taels of silver extorted from a rich inhabitant; after which about a hundred cookshops were set up to provide for the band. It is further reported, besides some persons of importance having fallen in the flight, that the Governor of the province, and the Chief Magistrate of Woo-chau, have committed suicide in despair; but these reports also require confirmation. The province contains many independent tribes who have never owned subjection to the present dynasty."

A vast conspiracy has been discovered at Teheran, Persia. Its object was to dethrone the present Scah, and replace him by a descendant of Ali, and to drive all the Turks out of Persia. Numerous arrests had taken place at Teheran and in the principal towns. The greater part of those arrested belong to the corps of Ulemahs.

Twenty Days Later from California.

The steamers Empire City, Georgia, and Cherokee, from Chagres, arrived at New York last week, bringing some eleven hundred passengers, about two millions in gold dust, and news from California to Oct. 5, twenty days later.

Another great fire—the fourth within nine months—has visited San Francisco. It broke out on the morning of the 17th of September, in a restaurant, and was not subdued until it had destroyed four squares, which included about three hundred buildings. The loss is estimated at one million of dollars.

The mines are represented as yielding quite satisfactorily; but an unexpected rise in the waters of the American River had carried away several dams, and disappointed the expectations of a good many diggers.

By this arrival we have news of terrible suffering among the emigrants on the Plains. "Alto California," of Sept. 24, gives the substance of two letters from Capt. Waldo, one written at Great Meadow, Humboldt River, the other dated Truckee River, Sept. 15th.

He states that the Relief Committee have not a single pound of flour east of the Mountains, that he entered the Desert on the 7th inst., met two men who had given up to die from starvation; same day two men died from starvation on Carson Desert; that those with wagons have no food, but their poor exhausted animals; that footmen subsisted on the putrified flesh of the dead animals along the road, and disease and death are consequently sweeping them down. The Cholera made its appearance on the 8th, and eight persons out of a small train died of it in three hours. The Indians take every advantage to steal their animals, and thus many are left more than six hundred miles beyond the settlements. Fighting between them and the emigrants occurs almost daily. Twenty thousand persons are yet beyond the Desert, of which number fifteen thousand "are now destitute of all kinds of provisions, yet the period of their greatest suffering has not arrived. It will be impossible for ten thousand of this number to reach the mountains before the commencement of Winter." From the Truckee to the head of the Humboldt the cholera is killing them off; the sick surround the Truckee Station unable to proceed. Capt. W. was about starting to try to persuade such as are from four to six hundred miles back, to return to Salt Lake. He calls for 10,000 lbs. of flour for the Station at Truckee, and the same amount for the Summit. He says that those back several hundred miles *will die by starvation* unless relieved. He asks for contributions, and offers to the City Council his claim to $10,000 worth of property, if they will forward that amount in flour and articles for the sick to that place. His report is fearful. A black man from Boston rode express 400 miles with the information.

The Overland Emigration to California.

A gentleman who went to California by the overland route, writes to the Tribune, under date of Sacramento City, Sept. 10, as follows :—

An extreme amount of suffering attended the latter end of the route, for want of provisions, and as half are still behind, unless succor meets them there will be suffering indeed. Thousands are entirely destitute, and were obliged to make that distance with no other means of living but upon the roots, berries and small game they could pick up, and the charity of emigrants. Many, having no money to buy, and too proud to beg, lived for a month on raspberries, &c. In fact, those who had no money, and made known their situation, got along better than those possessing money, for the latter were always refused, hoping they would soon find those possessing provisions to exchange for money, while no such excuses could be urged against the importunities of the former. I know of no actual case of starvation, because there seemed to be united feeling and interest among all Californians, that would not permit another to suffer while there was meat to divide. On Carson River the needy met a Relief Station, established by citizens of California.

The Overland Emigration must indeed reap a golden harvest to repay it for its necessary sacrifices, its losses, and the hardships and privations experienced. Many believe there are dead animals enough on the Desert (45 miles) between Humbolt Lake and Carson River, to pave a road the whole distance. We will make a moderate estimate, and say there is a dead animal to every five feet left on the desert this season, which would make about 45,000 head. This number, at the low average of $50 for horses, mules and cattle, would produce over $2,000,000! I counted 153 wagons within one and a half miles. Not half those left were to be seen, being burnt to make lights in the night, &c. Before all is over, there will be as many as 100 wagons to the mile, which at $100 make $450,000. Then the Desert is strewn with all other kinds of property—tools, clothes, crockery, harness, &c., &c., and there cannot be left on this Desert this season less than $3,000,000 of property. No emigrant, upon reflection, will dispute this.

My short residence here will not justify me in making any remarks upon the country; but this I know, Sir, that California of 1849 is not California of 1850. A great change has taken place, and this year's emigration is most egregiously disappointed. Surface mining yields nothing near the amount it did last year. Labor rates from $2 to $5 per day, and hundreds are working for their board; but the latter are only the necessitous, possessing neither money, tools, nor provisions, to go to work with, and consequently compelled to accept any offer.

The brig Grand Turk has arrived at Savannah, Ga., from Providence, R. I., with an entire cargo of machinery for the Macon Cotton and Wool Manufacturing Company, in that State.

DISCOVERIES IN THE ANCIENT COPPER DIGGINGS.—We were shown last week, says the Lake Superior Journal, a copper arrow-head and a piece of human skull and other bones, which have lately been found in the Ancient Indian Diggings on the Ontonagon River. The native copper arrow-head is now about two inches in length, but seems to have had, originally, a socket, though but part of it remains. Several chisels, or instruments resembling chisels, having sockets like the common carpenter's chisel, and small gads or wedges, have also been found at the Minnesota Mine. But the greatest curiosity we have seen in the way of these articles, is the stick of oak timber lately taken out of one of the ancient "pits" or shafts at the Minnesota Mine, 27 feet below the surface. It is a small tree, about 10 feet in length, and eight or ten inches in diameter, having short limbs 2 feet apart, and at nearly right angles with one another; and on this account, and from its standing nearly upright, it is supposed to have been used as a ladder by the ancient miners. In this shaft and around and over this stick were rocks and earth, and large trees were growing over it; and many centuries must have elapsed since that ancient ladder was placed there.

WAR IN HAYTI.—Advices from Jeremie, Hayti, to the 15th of October, state that hostilities have actually commenced between the Haytiens and Dominicans. On the 9th ult., as the vanguard of Soulouque's army was descending the Pass of Bonica, they were attacked by about 500 Dominican troops, who drove back the Haytiens with terrible slaughter. The announcement of this defile skirmish caused much uneasiness to the Emperor, who marched on the 11th from Petit Goave, at the head of his staff and 400 of his Guards, to take the field in person against the Dominicans. In addition to the above defeat, a Haytien brig of war, with 250 men on board, was captured off Scott's Bay by two Dominican schooners of war, or gun boats, and carried as a trophy into Macao Roadstead. These hostilities have had a very disastrous effect upon the trade of the island. There was no coffee to be had, and the cutting of logwood was under restriction. [Tribune.

HOW THEY GET MARRIED IN ILLINOIS.—Mr. Henry Wheeler, of Greene County, and Minerva Steely, of McCrissin County, wanted to get married, but their friends did not want them to. They drove forty-five miles to Alton in order to escape this difficulty, but when they got there found that the law sternly required a license, which could only be had from the County Clerk, who resided in another town. Not discouraged, they engaged a parson, and jumped into a skiff, and were rowed over to a small bar in the river, directly opposite to Alton, where, shortly after sunrise, in the state of Mo., surrounded by water, isolated from the world, and the "rest of mankind," but in sight of the whole city, they solemnly plighted their troth. They returned in a few minutes to the shore, where they were welcomed with cheers by the assembled people.

A STRIKE AGAINST COLOR.—In New York, one day last week, Mr. Dennis Harris employed a colored man to wheel dirt from beneath the large building he is erecting in Duane street. This was the signal for about sixty or seventy Irishmen, engaged as laborers, to strike at once, and refuse to work unless the colored man was summarily dismissed. Mr. Harris decided that the poor man, the unwilling cause of this trouble, should be continued at any rate. The strikers afterward offered to make up a purse for the colored man, if he was dismissed. But, said Mr. Harris, ten thousand dollars cannot purchase his dismissal. Consequently, the building stood that day almost silent. Mr. Harris has formerly had to take the same stand in favor of Irishmen, with whom some Germans refused to work, and vice versa. [Tribune.

SUMMARY.

At a late Union meeting in McIntosh Co., Ga., a Mr. Spalding, the only surviving member of the Convention that formed the Constitution of that State, appeared and took part in the proceedings. Although one hundred years old, he declared his willingness to accept a nomination for a Convention of the friends of the Union, and promised, if elected, to start on his errand, though he should die on the way.

The Directors of the Buffalo and Conhocton Valley Railroad Company have resolved to construct the road from Painted Post to Batavia, and to put it under contract with the least possible delay. A large proportion of the capital stock has already been subscribed, and the Directors, with other wealthy individuals, have entered into written obligations to procure subscriptions for the remainder of the stock.

The Evansville Journal gives one or two items of intelligence showing that Cario, at the junction of the Ohio and Mississippi Rivers, is growing fast in importance. It states that there were 48 arrivals and departures of Steamboats at Cairo in 24 hours, and that business was very active. A telegraph station had been established there, and a newspaper was to be started in two or three weeks, to be called the Cairo Peninsular.

The Governor of Missouri has discharged Raymond de Montesquieu, who, with his brother, was charged with murder at St. Louis. Gonsalve de Montesquieu was pardoned some weeks ago on the ground of insanity. The pardon of Raymond is based on the belief that he did not participate in the homicide whereof he stands indicted.

A dispatch dated New-Orleans, Friday, Nov. 1, says that the house of McDonogh, the millionaire, has been robbed by one of his slaves, assisted by five white men. The negro says they took three buckets of gold and silver. There was a package of notes amounting to $100,000 in the same room, which it seems was not taken. The idea of breaking McDonogh's will is now ridiculed by the New-Orleans papers.

The Debats announces two new works from the pen of M. Guizot, to be published at the end of this month. The first is entitled "Monk; Fall of the Republic, and Reestablishment of the Monarchy in England in 16-60." The second is "Washington; Foundation of the Republic of the United States of America."

Judson Hutchinson, who became deranged at Cleveland, under the influence of mesmeric operations by Mr. Howe, has been perfectly restored. One of the brothers, M. W. Hutchinson, Jr., gives this information in a letter from Boston, of 29th of October, to the editor of the Tribune. "He has been at home," he says, "for several days past, constantly recovering, until he is now able to attend to his domestic duties. This morning I left him driving his own team alone and unprotected."

The editor of the Frontier Guardian—the Mormon paper in Iowa—says he has a decided objection to the name of Utah, from a low and diminutive tribe of Indians, who inhabit Salt Lake valley and the surrounding valleys. He hopes that a petition will be sent to Congress to have the name changed, and that that body will give the citizens of Salt Lake the one they chose for themselves, "DESERET," the signification of virtue and industry.

The number of religious houses existing in the Sardinian dominions amounts to 483—that is, 384 in Piedmont, 253 for men and 131 for women; and 99 in the Island of Sardinia, 88 for men and 11 for women. The Journal, calculating the inmates of each at 20, finds 6,820 monks and 2,840 nuns, that is, one monk for every 670 inhabitants, and one nun for every 1,645.

The carrier pigeons let loose by Sir John Ross, one of the seekers for Sir John Franklin, have arrived at Ayr, Scotland, and made their way to their former dovecote. One bore the mutilated and illegible remains of a letter; it had apparently been shot at, having lost its legs. It is supposed that they had flown above 2,000 miles. Sir John took five pigeons with him.

A notice is published in the Mount Holly (N. J.) Mirror, that application will be made to the next Legislature for a charter to a company having $2,000,000 capital to construct a railroad from some point on the river Delaware, near Camden, through Burlington, Ocean and Monmouth, to a point on Raritan Bay near Keyport.

The Station House connected with the Ogdensburgh Railroad, at Rouse's Point, is 500 feet long and 100 feet wide, with a spacious waiting room, and a saloon of 100 feet by 50, for breakfast, dinner and supper. The third story is fitted up as bedrooms for 100 persons. The whole is warmed by hot-air furnaces.

The Georgia Helicon sets down the number of cotton mills in the States of Georgia, Tennessee, South Carolina and Alabama, at 98, in which are invested about $1,000,000. Some 16,000 hands are employed, and 152,000 spindles. They consume 94,000 bales of cotton per annum.

Mrs. Sparks of Cincinnati by mistake put arsenic in some cake, supposing it to be cream tartar, and served the cake to a tea party, at the same time eating herself. Six persons in all partook, but were soon seized with vomiting, and it is hoped all will recover.

Mr. Hugh Cooke, of London, has discovered a valuable process for dying a permanent black on wool and merino fabrics, which Professor Rogers of the University pronounces to be more durable than the black of the French cloths.

The Statue of John C. Calhoun, by Powers, which was lost with the ship Elizabeth, has at length been recovered after most persevering exertions. The only injury it has sustained is the loss of a part of the right arm, which can easily be repaired.

The Mayor of Washington has issued a public notice, that free negroes residing there, who have not given bonds and security to become no burden on the Corporation, will be fined and imprisoned according to the law of 1827.

The Attica and Hornellsville Railroad has been let, and the contractors will push the enterprise with vigor. This will make another through connection by the Erie Railroad with the west.

At Lowell, George Owen of Boston, convicted of forging the name of the President of the Bunker Hill Bank to a check for $1,900, and attempting to pass the same, was sentenced to six years in the State Prison.

The Paris Moniteur de Soir announces that a grand tournament is to take place in the Champ de Mars. Fifty horsemen, armed *cap-a-pie*, are to figure at this representation.

John A. Butler, of Edgefield District, S. C. was killed on the 23d ult. by two runaway slaves which he was in chase of, and was about to flog for having fled from their proprietors.

Hon. Jeff. Davis has been appointed to deliver a Eulogy on John C. Calhoun, on the first meeting of the Legislature at Mississippi, before a meeting of the friends of SOUTHERN RIGHTS.

Mr. Curtis, a plasterer of Cincinnati, has turned out to be one of the six heirs to an estate in England worth forty-four million dollars.

Gov. Seymour has issued his proclamation for the observance of Thursday, the 28th of November, as a day of public thanksgiving and prayer in Connecticut.

Gov. Johnson, of Pennsylvania, has designated Thursday, the 12th day of December, as the day to be observed for public thanksgiving.

Letters from Buenos Ayres, of September 3d, state that the city is full of rumors that a declaration of war between Buenos Ayres and Brazil is soon to take place.

The people of Danbury, Ct., have started a subscription to erect a monument to the memory of Gen. Wooster.

Hon. Wm. Appleton, of Boston, has donated the sum of $20,000 to the McLean Asylum for the Insane, in that city.

Gov. Williams, of Vermont, has appointed the 5th of December to be observed in that State as a day of public thanksgiving.

The woman at Constantinople who recently killed one of her eunuchs has been condemned to five years imprisonment.

Smithfield, Madison Co. (the home of Gerrit Smith,) gives for Governor—Hunt 58, Seymour 63, Wm. L. Chaplin 122.

Great efforts are making at Washington by naval officers to revive the "cat." The President opposes the movement.

At the Assizes held at Hamilton, C. W. Judge Draper presiding, sentence of death has been recorded against William Walker, the late Postmaster at Brantford, for *purloining bank notes* from letters passing through his hands, this being the stern penalty attached to his crime by the Imperial statute under which he was tried.

At Boston, on the night of Nov. 4th, a fire broke out in the freight depot of the Boston and Maine Railroad. It destroyed the depot, a building 50 feet wide and 500 feet long, together with a large number of loaded freight cars, and much other property. The entire loss is estimated at $250,000.

The Grand Jury of Pittsburgh have found a true bill against Mayor Barker for a misdemeanor while in office. One of his policemen has been found guilty of larceny, another of perjury, another of an assault with intent to kill.

At Richmond, Va., a meeting has been held, at which it was resolved to call a Convention of all persons interested in mines and manufactures in Virginia, to consider the present condition of those interests, and the best means of promoting them.

In the Jardin des Plants, at Paris, are two animals altogether out of the common pale of zoological classification—an hermaphrodite ass, and a calf with two heads.

As Dr. David Flanders, of Londonderry, N. H., was making a tour to Vermont recently, the coach was upset, which resulted in his death by dislocation of the neck.

Rev. H. A. Graves, formerly editor of the Boston Christian Reflector, died at Bristol. R. I., on Sunday, Nov. 3.

Out of one hundred new Journals founded in Paris, after the revolution of February, ninety-six have already ceased to exist.

Mr. Brady, of this city, has just completed the discovery of putting a daguerreotype on ivory, with a most beautiful effect.

The Small-Pox has appeared at Augusta, Ga.

New York Markets—November 11, 1850.

Ashes—Pearls $5 75 a 5 87; Pots 6 12.

Flour and Meal—Flour, 4 62 a 4 75 for Canadian, State, and Michigan; 4 94 a 5 00 for pure Genesee. Rye Flour 3 37 a 3 44. Corn Meal 3 00 a 3 12 for Jersey.

Grain—Wheat, 1 04 for Ohio, 1 07 for good Canadian, 1 16 for Genesee. Corn, 70c. for Western mixed, 71c. for round yellow. Barley is scarce, 92c. for two-rowed. Rye 80 a 81c. Oats 37 a 39c. for Jersey, 40 a 41c. for Northern.

Provisions—Pork, 8 37 for prime, 11 00 for mess. Beef, 5 50 a 5 75 for prime, 8 75 a 9 75 for mess. Butter, 8 a 11c. for Ohio, 14 a 16c. for Western Dairy. Cheese 5½ a 6¾c.

Hay—45 a 50c. for prime lots.

Tallow—7¾c. for prime.

MARRIED.

In Rockville, R. I., on the 2d inst., by Eld. C. M. Lewis, Mr. ALBERT WELLS to Miss CATHARINE DAVIS, all of Hopkinton.

At Alfred Center, N. Y., Oct. 31st, by Eld. N. V. Hull, Mr. BRADDOCK P. STILLMAN to Miss ANN E. GAVIT, all of Almond.

In Amity, Allegany Co., N. Y., Sept. 29th, by Eld. Rowse Babcock, Mr. RALPH THOMAS to Miss MARY ANN GOUDY, both of Scio.

In Westerly, R. I., Oct. 2, by Eld. Daniel Coon, Mr. WM. POTTER, Jr., to Miss MARTHA GAVIT, all of Westerly.

DIED.

At Brookfield, N. Y., Sept. 27, 1850, Mr. SIMEON CLARKE, a member of the 1st Seventh-day Baptist Church of that town, aged 82 years. At Troy, N. Y., on the 27th ult., Mrs. FANNY BURDICK, widow of Mr. Asd Burdick, late of Berlin, N. Y., aged 85 years. She has been a worthy and devoted member of the Seventh-day Baptist Church in Berlin more than forty years. She was a sister of the above named Simeon Clarke, and both were originally of Westerly, R. I., descendents of the Clarkes who first settled in Newport, R. I. They came to their ends as shocks of corn fully ripe. The celebrated Dr. John Clarke (brother of Joseph Clarke, from whom the deceased were descended) was the founder and first pastor of the first Baptist Church in Newport, being the first Baptist Church in America. According to Callendar, the Church in Newport was organized in 1644; recent researches, however, prove it to have been organized in 1622. S. C.

In California, Sept. 8th, of typhus fever, GEORGE W. FRASIER, of Westerly, R. I., aged 21 years. Bro. Frasier sailed for California in the month of November of last year, and had been from home less than ten months at the time of his death. Although he has been cut off in the midst of his days, and has died in a land of strangers, yet it is a source of consolation to his afflicted relatives and friends, that in his last hours he was attended by his personal friends, some of whom were his covenant brethren. They speak of his death as peaceful and triumphant. His remains now repose on the east side of the American River, 300 feet above its surface. Bro. Frasier was a member of the Seventh-day Baptist Church of Pawcatuck.

In Westerly, R. I., Nov. 1st, of croup, ELIZA ANN, daughter of Nathan and Eliza Ann Nash, aged 3 years and 13 days.

In Petersburg, N. Y., Sept. 26, MARY BABCOCK, relict of Amos Babcock, aged 76 years. Sister Babcock was a member of the first-day Baptist Church of Berlin, had many years been united by a living faith with her Lord, in whom her "life was hid," and was an observer of his much-despised Sabbath. Living, Christian piety was her ornament; dying, it was her stay, her comfort, and her highest solace. "Blessed are the dead who die in the Lord." J. S.

In North Stonington, Ct., on the 30th of Oct., of dysentery, Mrs. ABBY KENYON, wife of Dea. Matthew S. Kenyon, aged 55 years. Sister Kenyon was a worthy and devoted member of the Seventh-day Baptist Church of Rockville, R. I., and died in possession of a strong hope of a blessed immortality.

In Wirt, Allegany Co., N. Y., of dysentery, Oct. 22d, HARRIET, aged 9 years; also, on the 31st of Oct, MARY ANN, wife of Nathan Scott, aged 20 years, both daughters of Jared and Nancy Emerson. Mary Ann had been married about two weeks, and in her short illness was thought to have found a pardon of her sins, and died in the triumphs of faith. R. B.

LETTERS.

N. V. Hull, Sam'l Davison, Rowse Babcock, G. H. Babcock, J. Summerbell, A. B. Burdick, A. S. Clark, C. C. Stetson, O. Snowberger, W. B. Maxson, Wm. M. Clark, D. F. Randolph, H. W. Stillman, H. P. Burdick, Silvanus Carpenter, Elias I. Maxson, C. M. Lewis.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Geo. P. Barber, Westerly, R. I.	$2 00	to vol. 7	No. 52
Corydon Clark, "	2 00	" 7	" 52
A. C. Green, "	2 00	" 7	" 52
Ephraim Stillman, "	2 00	" 7	" 52
Stephen Wilcox, "	4 00	" 7	" 52
Horace Potter, "	2 00	" 7	" 52
W. A. Weeden, Jamestown, R. I.	2 00	" 7	" 52
Geo. W. Weeden, "	2 00	" 6	" 52
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N. Drake, Plainfield, N. J.	4 00	" 7	" 52
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Job Kennedy, Quincy, O.	2 00	" 7	" 40
Job Vanhorn, Lewistown, O.	2 00	" 7	" 40
Susan Bowen, Farmington, Ill.	2 00	" 8	" 21
Elisha Stillman, Unadilla Forks,	2 00	" 7	" 52
S. C. Burdick, Alfred,	2 00	" 8	" 21
Jer. Burdick, Almond,	2 00	" 8	" 4
Chris. Teft, "	2 00	" 7	" 52
Peleg S. Clark, Scott,	2 00	" 7	" 52
Benj. Edwards, Leonardsville,	2 00	" 7	" 52
Roxana Coon, Alfred,	2 00	" 7	" 52
Davis Stillman, Philipsville,	2 00	" 7	" 52

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Death on the Pale Horse.

THIS SPLENDID PAINTING of Wm. Dunlap, Esq., the great American artist, is now being exhibited at Stoppani's Hall, corner of Broadway and Walker-st., N. Y. Language cannot express the sublime and beautiful effect of this noble production. It has been highly commended by Teachers, Professors of Colleges, Clergymen, and others of the purest taste, as the most glorious moral representation of the age, impressing the mind of the most careless with a lofty vivid sense of the sublime subject it is to portray.

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Proclamation,

By HAMILTON FISH, *Governor of the State of N. Y.*

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. Abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquility are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance, have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to us all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, that while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, THE TWELFTH DAY OF DECEMBER NEXT, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name and affixed the Privy Seal of the State, [L. S.] at the City of Albany, the 31st day of October, one thousand eight hundred and fifty.

By the Governor, HAMILTON FISH.
ROBERT H. MORRIS, Private Secretary.

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Miscellaneous.

The Swedish Songstress and Her Charities.

BY MRS. L. H. SIGOURNEY.

Blest must their vocation be
Who, with tones of melody,
Charm the discord and the strife,
And the railroad rush of life,
And with Orphean magic move
Souls inert to Life and Love.
But there's *one* who doth inherit
Angel gifts and angel spirit,
Bidding tides of gladness flow
Through the realms of Want and Woe,
'Mid lone Age and Misery's lot,
Kindling pleasure long forgot,
Seeking minds oppressed with night,
And on darkness shedding light;
She the seraph's speech doth know.
She hath done their deeds below,
So, when o'er this misty strand
She shall clasp their waiting hand,
They will hold her to their breast,
More a Sister than a guest. [Tribune.

Smoke Consumers.

It is gratifying to know, that human ingenuity has at last devised a protection for railroad travelers against the smoke and coal-cinders which render that mode of conveyance usually not only uncomfortable, but dangerous. Multitudes of persons have had their eyes seriously injured by the cinders which are drawn into the cars by the eddying currents of air produced by the rapid motion of the railway trains; and a general discomfort is often experienced, particularly in warm weather, from the necessity of closing the windows to avoid the annoyance. A patent smoke-consuming apparatus has been invented, and upon trial has proved to be effectual. It consists of what may be called an endless chain of bars; and this chain of bars forms the bottom of the furnace, on which the live coal blazes. The chain moves very slowly forward—not more than at the rate of an inch in the minute—from the front to the back of the furnace, carrying the fire along with it. At the back or bridge of the furnace, the chain of bars moves round and comes back again. Thus it goes on endlessly, from morning to night. The apparatus is fixed on a carriage, which is run into its place on a species of railroad; and the whole—that is, the whole bottom of the furnace can be dragged in or out at pleasure, by which means every facility is presented for cleaning, renovation, &c.

The chain of bars is moved by connecting gear from the steam engine. The coal is laid on a hopper at the mouth of the furnace, and is carried forward by the bars, the depth of coal that enters being regulated by an iron door, which is depressed or raised like a sluice. The principle of smoke-consumption consists in the slow and regular admission of the coal. Instead of being heaved in with a shovel, so as to produce continual gusts of smoke, it is admitted, as it were, by hair-breadths. The ignition is, therefore, little at a time; *what smoke is raised, having to go over the whole bright fire beyond, is necessarily consumed.* Nothing gets up the chimney that is perceptible to the eye. The apparatus, we are told, has the further advantage of economizing fuel and attendence, while it sustains the steam equally with the common practice of firing. The whole invention is as simple is it is ingenious. More than a year ago one of these patents was applied by the Messrs. Chambers, of Edinburgh, to a ten horse power engine, which they employed to drive their extensive printing machinery. They have found it every thing they desired. No smoke, they say, is ever seen to issue from their chimneys, and, on a calculation as right as could be made, the saving seems to be about one-twentieth of the fuel, or one tun to every twenty consumed without the patent. They have concluded that if a ten-horse power engine is any criterion, smoke is no longer an unavoidable nuisance in connection with locomotives and manufactories. [Eve. Post.

An Ingenious Jerseyman.

In a notice of a recent fair held at Newark, N. J., the Daily Advertiser refers to a very ingenious clock which was exhibited by Mr. A. D. Crane. It requires winding but once in three hundred and sixty-five days, and hence the ordinary chances of accidents by removing the shade to wind it, &c., are very much lessened, as compared with an ordinary eight-day clock. By simple inspection, it gives the time of the day, the days of the month during the whole year, the rising and setting of the sun and moon for any latitude, the phases of the moon, and the time of the sun and moon entering the signs, high and low tide, &c. This clock is also so improved as to compensate for differences of the motive power, and is calculated to be *isochronal*, the absence of which property in time-keepers has formerly been a very serious difficulty.

The inventor has always devoted himself to the study of *Horology*, and one of the editors of the Evening Post remembers having seen, many years since, at Caldwell, N. J., a wooden clock, made by him in his boyhood, with the assistance of no other tool but his penknife, which was unexceptionable ar an ordinary clock. The farmers of New Jersey are also indebted to his inventive genius for the best horse power now in use. The admirable clock in Trinity church, Newark, was constructed by Mr. Crane, and contains many novelties of value. The variation is but ten seconds in two months. The clock is divided into three parts; the time dial being in the gallery; the escapement is like that of a chronometer, with compensating pendulum, and the hands are carried by a separate weight, so that they may be moved irrespective of the clock, and are detached from it, though moved by it. This secures the works from receiving any injury from accidental movements of the hands by wind, ice, or other causes; but immediately on the removal of any disturbing cause, the hands resume their proper position, and are again acted upon by the clock. The striking is performed by one wheel and an escapement acting upon the hammer.

Mr. Crane's greatest achievement, however, has not yet met the public eye. He is now engaged in arranging the relative parts of a style of Chronometer for sea use, in a cheap form, with less than half the work of an ordinary movement. The train is calculated to run four days, but by a peculiar arrangement, it runs four days more, making eight days, and this without any extra expense in its construction. The escapement is peculiarly constructed, and gives four times as much motion to the balance as the best time-pieces. When manufactured, they may be afforded at one-sixth the usual price of ship-chronometers, and will perform equal to those of the highest cost.

The inventor has also made an improvement in the common Yankee clock, by which many parts are done away with, and their quality as time-keepers improved, while the price of a good brass clock will be lessened to one dollar.

Opening of the Erie Canal.

Twenty-five years ago this day, says the Albany Evening Journal of Oct. 26, the Erie Canal was announced as navigable from Lake Erie to Hudson River. On the 26th of October, 1825, eight years and four months from the time the work was commenced, the Erie Canal was completed, and on that day the "Seneca Chief," with De Witt Clinton, then Governor of this State, Lieut. Governor Tallmadge, and various Committees, on board, left Buffalo for the Hudson River. Along the entire line of the Canal, within hearing distance of each other, heavy artillery was placed, and the starting of the "Seneca Chief" from Buffalo was carried to the City of New York as fast as sound could travel, and by the same means it was announced in Buffalo that this great event was known in New York. This was before the present mode of communicating information by telegraph had been made known; but the plan was so well executed, that in one hour and thirty minutes from the firing of the first gun at Buffalo, the echo was heard in New York and returned to Buffalo. It was a day of great rejoicing throughout the State, and the arrival of the "Chief" at the various places along the line was signalized with great pomp and splendor. Every city and village had prepared its festival, and throughout the whole line, from the Lake to the Ocean, it was a voyage of triumph. On the second of November the "Seneca Chief" reached this city, eight days from Buffalo; and on the fourth she arrived in the City of New York.

When the fleet, which was composed of the "Seneca Chief" and several steam and other craft from Albany, New York and other places on the river, reached Sandy Hook, Gov. De Witt Clinton proceeded to perform the ceremony of commingling the waters of the Lake with the Ocean, by pouring a keg of Lake Erie water into the Atlantic, when he delivered the following address:—

"This solemnity, at this place, on the first arrival of vessels from Lake Erie, is intended to indicate and commemorate the navigable communication which has been accomplished between our Mediterranean Seas and the Atlantic Ocean in about eight years, and to the extent of more than four hundred and twenty-five miles, by the wisdom, public spirit, and energy of the people of the State of New York; and may the God of the heavens and the earth smile most propitiously on this work, and render it subservient to the best interests of the human race."

Pumping a Lake Dry.

Dr. J. V. C. Smith, the editor of the Medical and Surgical Journal, gives an interesting description, in his editorial correspondence from Holland, of the manner in which the Lake of Haarlem is being drained by steam engines, and its waters sent to the sea:—

"Six miles from Amsterdam is the inland lake of Haarlem, 21 miles long by 11 in width, which three hundred years ago was found to be perceptibly increasing by shooting its waters farther and farther, and covering up the land, threatening the first commercial port of the realm with destruction by flowing in upon its back. Various schemes, at that remote epoch, were devised by able counsellors to stay the threatened danger. Three Dutch engineers, of acknowledged ability, proposed draining off the water, first raising it by wind-mills. They are entitled to remembrance, from having suggested the very plan adopted in 1839 for averting an impending calamity. Seven years since, delay being no longer safe, a canal was dug around the whole circumference of the lake, averaging 200 feet in width by ten deep. Three monster steam engines are housed on the sides of the lake, some six or eight miles apart, each moving eight monstrous iron pumps. All the pistons are raised at once, at every revolution of the machinery, raising 15,000 gallons of water, which is emptied into the canal, whence it is hastened on by a fourth engine faster than it would otherwise move, to the Zuder Zee, and thus it reaches the sea 15 miles distant. In April, 1840, the pumps, worked by three of the largest steam engines perhaps ever constructed, were set in motion; and up to this date, July 25th, 1850, have lowered the contents of the lake seven feet. By next April, it is anticipated that the bottom will be fairly exposed, and all the water conveyed away from this ancient basin. All this is executed at the expense of Government.

Attachment of Birds.

While passing through the orchard a few days since, (says our informant,) I saw the most singular exhibition of attachment among the feathered songsters I ever witnessed. My attention was arrested by a mournful cry of a bird in apparent distress, and curiosity led me to the tree from which the singular cry proceeded. In one of the upper bows of the tree sat the sorrowful bird, apparently in distress. He would occasionally drop his wings as if pained, and then his bitter lamentation awakened a sympathy in my bosom, and a desire to avenge him of his adversary, if the cause of his grief could be ascertained. I succeeded in frightening him from the limb he first occupied—he immediately flew to another, and continued his imploring cry. I approached nearer, when, to my utter astonishment, I saw his mate lying dead in the forks of a limb by his side. He would flutter over the dead body of his mate, crying bitterly, and then alight on the nearest branch, exhibiting every expression of loneliness and grief. Curiosity led me a little further. I thought I would venture to take away the deceased bird, supposing that thereby the painful loss might be speedily forgotten. He saw me approaching the deceased, and instantly flew to the resting place of his loved one, seized her, and actually bore her out of my sight. I stood in utter astonishment at so singular an attachment among birds. A neighbor of mine, three days after, saw the same bird some distance from the place where I saw him, still uttering the same wailing cry by the side of the dead body of his mate.

Reproduction of Vegetable Forms.

In a number of the London Machanic's Magazine, is the following curious statement, said to be an extract from a work of Oetinger, entitled, "Thoughts on the two faculties of Feeling and Knowing:"—

"I chopped up some balm, put it into a large glass retort, poured rain water upon it, connected the retort with a good-sized receiver, and let it heat at a cuppel, gently at first, then more strongly. Upon this there went into the water a yellow-greenish oil; it took up the whole space of the receiver, and swam on the surface of the water the thickness of the back of a table knife. *This oil had the form of innumerable balm leaves,* which did not lap over or run into one another, but lay side by side, each perfectly drawn, and with the distinctness of all the lines of a balm leaf. I let it stand a long time, that all about me might observe it. At last I shook the receiver, because I had to pour it out; the leaves ran together, but in less than a minute *restored themselves to their former position* more distinctly."

A writer in the Magazine follows this quotation by saying:—

"Chemists show that the *palingenese* (being born again) or the resurrection of plants is very possible. Able chemists in great numbers have made experiments by which placing the ashes of a plant in a vial, these ashes exhale and arrange themselves as nearly as they can in the very figure which the Author of nature first impressed upon them.

"Gafierel, a very able chemist, states that M. Duchine, one of the best chemists, of the age, reported that he had seen a very able physician in Cracow, who kept in vials ashes of almost all plants, so that when any curious person desired to see, for example, a rose in a phial, he took one containing the ashes of a rose well preserved, and warming it over a lighted candle, after becoming warm the ashes were seen to be in motion. A little cloud arose, and after some motion of the vial, soon assumed the form of the rose, so fresh, and so perfect and beautiful, that one would believe he could smell its sweet odor."

"Once Caught, Twice Shy."

Many years ago, (says Mr. A. Smee,) I caught a common mouse in a trap, and, instead of consigning it to the usual watery grave, or the unmerciful claws of the cat, I determined to keep it prisoner. After a short time the little mouse made its escape in a room attached to my father's residence in the Bank of England. I did not desire the presence of a wild mouse in this room, and therefore adopted means to secure him; the room was paved with stone, enclosed with solid walls. There was no hope for him that he would ultimately escape, although there were abundant opportunities for hiding. I set the trap and baited it with a savory morsel, but day after day no mouse entered. The poor little thing gave unequivocal signs of extreme hunger, by gnawing the bladder from some of my chemical bottles. I gradually removed everything from the room that he could eat, but still the old proverb of "Once caught, twice shy," so far applied, that he would not enter the trap. After many days, visiting the apartment one morning, the trap was down, the mouse was caught; the pangs of hunger were more intolerable than the terrors of imprisonment. He did not, however, accept the unpleasant alternative of entering the trap until he was so nearly starved that his bones almost protruded through his skin; and he freely took bites of food from my fingers, through the wires of the cage.

Trees of the South.

Texas produces the pecan; Louisiana the cypress, which is the tree of the State; Mississippi the magnolia; Florida the live oak; Georgia and North Carolina the yellow pine; South Carolina the palmetto, though we fear the structure of this beautiful tree would be impracticable for useful purposes. This is the finest specimen of the palm family indigenous to the United States. This palm possesses a great, and, to this country, an increasing value. It is the only tree produced in our forests which is not attacked by the *toredo navalis*, or ship-worm; and as it is incorruptible in salt water, its value for sub-marine construction is almost incalculable. Its leaves can be employed in the manufacture of hats, baskets, mats, and many other purposes of domestic economy; "the cabbage," composed of the unexpanded embryo leaves, may be classed among the most delicious vegetables produced at our tables. It is, however, a wasteful luxury, as the tree always perishes when deprived of this part of its foliage. It grows along the sea-coast of Carolina and Georgia, confined to the neighborhood of salt water; preferring damp, rich soils. Flowers in June—July.

IDIOCY—OPIUM.—Dr. Enos Stevens, Examining Agent for the Massachusetts Commissioners for the prevention and cure of idiocy, has a manuscript work wherein occurs the following:—

"At Cambridge Poor House, there are three well-formed and strong brothers, whose names are Joseph Cox, 23 years old, George Cox, 20, and Wm. Cox, 18. These are all the children that their mother had. Their father was a very respectable mechanic, and has a very intelligent child by a second wife. The mother of these idiotic boys was a devotedly benevolent woman, who often took narcotic drugs, and went out whole days and nights to visit and assist the sick among her neighbors; leaving her own children all put asleep by laudanum, (which is wine and opium.) Every day when they cried, and every time she wished to go out, she put them all asleep with laudanum. At length their whole organization assimilated to such a state of body and mind, and they have grown up to the size of manhood, with the avenues of their brains practically closed by drugs; so that they have merely infantile powers of mind, and strength of bodies."

A VALUABLE HINT.—The Free Democrat (Wisconsin,) relates the following remark of Miss Bremer, during her sojourn in Milwaukie:—

"On entering a private dwelling, she was asked to sit near the fire, where some other ladies were seated, but replied, 'No, no; you American ladies are very handsome, but you are too white. You sit down by a fire of your own making, and neglect the great fire that God has placed in the heavens, which would give you health and a better color.'"

AUTHOR OF THE MORMON BIBLE.—The New England Puritan states that at a public meeting held lately in Cherry Valley, Judge Campbell said:—

Rev. Solomon Spaulding, one of the earliest preceptors of the academy at Cherry Valley, was the actual composer of most of what is known as the Mormon Bible. He wrote it during a period of delicate health, to beguile some of his weary hours, and also with a design to offer it for publication as a romance. Doctor Robert Campbell, late of Cherry Valley, and foster father of the first Mrs. Grant of the Nestorian Mission, calling some years since upon Mr. Spaulding, had the manuscript of this notable book shown to him, and was also informed by Mr. Spaulding that he had hopes of reaping some pecuniary advantage from it for himself and family. Mr. Spaulding has been dead some years, though it is believed his wife is still living in the United States. How it passed from the possession of his family into the hands of Joe Smith, it is probable that Mrs. Spaulding could tell.

PRINTER'S CHALLENGE.—A Cincinnati paper boasted of a compositor who set up, in seven working days, 90,750 ems. The Utica *Herald* has a compositor, Henry Keeling, who did the following week's work in six days:—

Monday, August	19	19,250 ems
Tuesday, "	20	17,500 "
Wednesday, "	21	17,800 "
Thursday, "	22	17,400 "
Friday, "	23	17,400 "
Saturday, "	24	12,000 "
Total		100,950

Thus beating the Cincinnati boy 19,200 ems in one day's less working time.

During this period Mr. Keeling distributed his own case, and corrected his own proof. He commenced work each morning at 7 o'clock, and left off at about 8 P. M., devoting about two hours and a third each day to his meals. On the last day (Saturday,) he did not work over eight hours. The average time of working did not exceed ten hours each day. The Cincinnati boy must try again.

FRENCH REWARDS FOR SCIENTIFIC MEN.—M. Antoine d'Abbadie and M. Armand d'Abbadie have, on the recommendation of the Minister of Agriculture and Commerce, been nominated by the President of the Republic members of the Legion of Honor, for "the services they have rendered to geographical science and to commerce by their journeys in Abyssinia." In a long report to the President, the minister recapitulates the efforts made by the enterprising travelers to trace the Nile to its source, and their observations on the different African tribes with whom they came in contact. They endured many hardships, and braved many dangers, but succeeded, among other things, in collecting a mass of curious information on the literature of the Ethiopians, whose language M. Antoine d'Abbadie spent some time in studying. The result of this gentleman's observations was, that "the principal source of the White river, or the real Nile, is in the Forest of Babia, on the southern frontier of Inari," and there, he says, he had the satisfaction of planting the tri-colored flag on the 19th of January, 1846.

RESTORING LIFE.—Mr. William Burdick, of Newport, R. I., while eating supper on Wednesday, Oct. 10th, choked himself with a piece of beef steak. He soon became speechless, struggled violently, and became first black and then pale in the face and perfectly lifeless. Medical aid soon removed the obstruction, but the pulse had ceased, and he was pronounced dead. Artificial means of restoring life were resorted to,—cold water was dashed upon his face,—artificial respiration was attempted, and he was bled freely. After the last had been done, consciousness was suddenly restored—he raised his head quickly, pointed to his throat, and said, "Gone!" After the overwhelming feeling of suffocation and impending death, Mr. Burdick had no recollection of any painful sensation, or of any of the circumstances which occurred, until after he was bled. His case should be a warning against too soon abandoning efforts to restore life in similar instances of sudden death. [Courier and Enquirer.

BALLOONING.—The Spanish papers are filled with accounts of the famous balloon constructed by M. Montemayor, of Madrid, which is said at last to have solved the grand problem of ærial navigation, independent of, and even against the winds. It is announced, with as much confidence as is the sailing of an English steamer, that the *Eolus*, Jose Montemayor, commander, will leave Madrid on the 15th inst., and crossing the Pyrenees, will pass over Bordeaux, and traverse France on its way to London, whither M. Montemayor goes to pocket the reward there offered to him who shall invent the means of guiding and controlling the course of a balloon in the air. The Eolus is a colossal affair, of a capacity of 530,000 gallons. Upon a sort of prow is fixed a large tube, which is made by means of internal machinery to inspire from the front a great quantity of air, which is forcibly ejected in the rear against the balloon. It is also provided with large wings, resembling in shape those of birds, which are made to work—accounts don't tell us how.

"THE HIGHER LAW."—The Syracuse Daily Journal publishes the following as an extract from a speech of Mr. John C. Spencer, in the Legislature of 1820:—

"I go further than the gentleman from Delaware (Erastus Root) on this subject. He says that the adoption of the Declaration of Independence in this State Constitution renders Slavery unconstitutional. I contend that the first act of our nation, being a solemn recognition of the liberty and equality of all men, and that the rights of life, liberty and the pursuit of happiness were inalienable, was the corner stone of the Confederacy, *and is above all Contstiutions and all laws.*"

The schooner Eliza Ann, (of Cohasset,) cleared at Boston, on Monday, for Cumana, Venezuela, to recover the treasure from the wreck of the Spanish ship "San Pedro," sunk near Cumana. She took an engine, diving bell, and other machinery necessary for the experiment, and thirteen men.

MINNESOTA AND THE STOCKBRIDGE INDIANS.—The St. Paul (Minnesota) Chronicle of the 14th ult., says that John H. Quinby and Ziber H. Peters, Chief and Council-man of the Stockbridges, in Wisconsin, have returned from their exploring trip up the St. Peter's River. They were delighted with the country, and will make preparations to remove and settle in some part of the Minnesota territory. In exchange for their townships of improved land in this section, Government has agreed to give them two townships of unimproved lands, selected from any unoccupied United States lands; to remove them free of all expense, and to give an annuity of $2,000 for ten years. The Stockbridges number about 200, are educated, and have adopted the habits and costume of the whites.

Variety.

The indigo plant was a native of South Carolina. It grew spontaneously among its weeds and woods. More than one hundred years ago the planters there commenced its cultivation. In the year 1748, South Carolina exported to Great Britain 200,000 lbs., and the parliament granted a bounty of 12 cents per pound to induce its greater cultivation. In 1781, indigo was one of the staples of South Carolina, and we believe of Georgia. Now, in 1849, not a single pound of indigo is raised in South Carolina, or as far as we know in all the South.

Coffee was originally introduced from Arabia, where it has been used as a beverage from time immemorial. It was first known in England in the year 1653. Daniel Edwards, an English merchant of Smyrna, brought with him, in that year, from the East, a Greek by the name of Pasqua, whom he set up in trade in the first coffee house, in a shed near St. Michael's, Cornhill. The new article soon grew into universal favor.

Mr. Soyer gives a novel and certainly very convenient method of making coffee, which he assures us is preferable to any in use. "Put two ounces of ground coffee into a stew-pan, which set upon the fire, stirring the powder round with a spoon until quite hot, when, pour over a pint of boiling water; cover over closely for five minutes, when, pass it through a cloth, warm again, and serve."

A London paper contains this account of a new finger-saving invention:—"A snuff-box of a novel construction, and designed to supersede the necessity of using the fingers in taking snuff, has been registered at Birmingham. The box is inverted, and upon being turned up, two small cups are found charged with the titillating mixture, and ready to be applied to the nose."

The number of Journals and periodicals at present published in Russia is 154, of which 64 appear at St. Petersburgh, 13 at Moscow, 22 in the Baltic provinces, and the rest in different parts of the empire. Only 108 of them are in the Russian language; the others are in German, French, Polish, &c.

Parliamentary Statistics state, that while the annual expense for bread in Great Britain is about $30,000,000, the consumption of liquor is about $250,000,000. Over 30,000,000 worth of grain is annually converted into intoxicating drinks. The dram shops and taverns in England alone amount to 110,000.

A most interesting discovery is reported to have been made in Russia, between Dorpat and Norva, of a combustible as carboniferous and calefactory as coal. It is of a yellowish brown color, with white spots, and is the subject of much speculation, being said to be of a much earlier geological period than any known coal field.

ames Curtiss, Mayor of Chicago, has been deposed by the City Council, and A. S. Sherman elected in his stead. He refused to sign certain bonds prepared by order of Council, whereupon the Council declared the office of the Mayor vacant, and elected A. S. Sherman, one of the members, Mayor of the city.

The London Daily News says that "nearly one half of the population of England and Wales are unable to read and write. A large portion of the other half have received the scantiest instruction. Destitution, vice and crime abound because the people are untaught. The jails and workhouses are full."

The London correspondent of the New-York Herald states that the commercial tonnage of the United States is 20,000 tons more than that of England, the former being 3,150,000 tons, and the lattar 3,130,000 tons. If this be true, we are of course the first commercial nation in the world.

A schooner recently arrived at Boston from Nova Scotia, with three hundred barrels of potatoes, only *fifteen* of which proved good at the time of opening the hatches. When she started, twelve days before, they were in perfect order, and better potatoes, it is said, were never seen.

The State of Maine pays to the various clergymen employed in the State, about $20,000 per annum. There are also 6844 teachers in the various schools in the State, and about $300,000 are annually raised for common school purposes.

Of 22,000 families in this City, recently visited by the indefatigable agents of the New York Bible Society, over 6,000, or more than one-fourth part, were found destitute of the Bible.

A number of Baltimoreans are engaged preparing documents for the purpose of proceeding to Philadelphia, New York, Boston and other cities, in quest of Fugitive Slaves.

Wm. Duffy, convicted at Ipswich of burning the Danvers Congregational Church, has been sentenced to the State Prison for life.

From Natchez, (Miss.,) there are accounts that the frost has made bad work with the cotton crops and vegetation generally.

Taylor Davidson, who carries on the hardware and cutlary business in Cincinnati, imports his goods direct from Sheffield, England, to the yearly amount of $500,000.

The new Constitution of Michigan disfranchises duelists and their accessories, and disqualifies them from holding office.

The artistic value of the works of art contained in the churches of Antwerp, eleven in number, is estimated at nearly $10,000,000.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10. The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future,"

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

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WHOLE NO. 335.

The Sabbath Recorder.

FOREIGN MISSION.

The following communication from Bro. Carpenter to the Board, though of an older date than some which have been published, will nevertheless be read with interest.

Our last, per ship Candace, was dated January 15. Our meetings had been rather thinly attended for some time, as our letters show. It occured to me, that we had a lantern and slides for illustrating Astronomy, and that true science is the hand-maid of religion. And it seemed, that such aid was particularly needed, for the double purpose of enlarging our congregations and teaching the great truth of a self-existent and almighty Creator. Accordingly, I have taken the lantern into the Chapel three or four times since the date of our last; and, as you will see, it has had the effect to increase the number of attendants considerably. The people do not know when to expect it, consequently all our meetings are better attended. The common people are very ignorant of astronomical facts, most of them believing that the sun, moon, and stars, actually revolve around the earth every day. There is one slide which I need very much. It is rather expensive—would cost perhaps four or five dollars. It is a slide which represents by wheel-work the motions of all the planets around the sun at one view. Also, it would be very interesting, and might serve to keep up an interest for a good while, if we had slides illustrating natural history, botany, &c. We should calculate to use these just enough to keep our congregations full, while our main attention would of course be given to the preaching of the word. And while we are limited to our present chapel, these helps are quite needful. We think it might be well, at all events, to have such helps on hand, ready to be called into service whenever circumstances might demand. Perhaps, if we have chapels in good locations, such helps might never be required. But before we can possibly erect other chapels and other houses, in other words, while we live in this house, these helps will be of great value.

I see in one of the Recorders which have recently come to hand, that I formerly made an estimate of the cost of a site, dwelling-house, and chapel, in a good location, in which the whole expense would be about $5,000. Since that was written, I have written to you concerning another site which can be bought for $400. Dr. Bridgman had his eye on it, and rather wanted it, but providentially, as I consider it, he has purchased another site. Recently Bro. Wardner has had his attention directed to another site, which is for sale, and can be bought for $600, or less—perhaps for $500. This is on the same street with the other concerning which I have written, and a little less than half a mile from it. Our opinion now is, that more good can be done by building two small chapels than by building one large one. Let each missionary have his chapel, and feel that he is responsible to God for keeping up an interest there. Are there not weighty reasons why each church at home needs a settled pastor? And may not the same reasons operate, to a considerable extent, even in a heathen land? These reasons are so numerous and so obvious that I will not at present dwell on them. The best plan, as it seems to both of us at present, is, first to secure each of us a lot; then, as soon as practicable, erect each of us a chapel that will not cost over $1000 each. Perhaps, after that, it might be thought expedient to erect each of us a small dwelling-house on our respective lots; and perhaps we would do better to live where we do. This question could be decided better by-and-by. I will add here, that the missionaries of the London Society are aiming to carry out the plan of giving to each missionary his chapel. They expect soon to build one that will cost about $1,200. I mention this to show that we are not alone in our opinion.

I will now give a few extracts from my journal, premising that most of the incidents here related are such as occur out of study hours, while we are taking our accustomed exercise, while our main attention is given at present to the study of the classics.

Jan. 21st—More than a usual number at chapel. 27th, Sabbath eve—More than a usual number at chapel. 28th, evening after the Sabbath—More yet; about sixty persons.

30th—Received news of the decease of a sister, which occurred June 29th, at the Columbia School, Arkansas:—

"Why do we mourn departing friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call us to his arms.

Then let the last loud trumpet sound,
And bid our kindred rise:
Awake, ye nations under ground;
Ye saints, ascend the skies."

31st.—In my walk on the city wall I fell in company with a Chinaman, who proved to be a cotton merchant. As he appeared to enjoy conversation, we came home together, and conversed a good while upon the doctrines of the Bible. He appeared somewhat interested, and when he left he asked for a book, and promised to attend chapel.

Feb. 1st. The cotton merchant came again, bringing his book. We conversed some, and read together the 1st and 2d chapters of Luke's gospel, accompanied with explanations, of course, after which I proposed to him to kneel down with me while we offered prayer to the true God. He assented. After prayer he departed, promising to return again.

2d—Sab. eve. Our meeting quite small, but the cotton merchant was present. Evening after the Sabbath, meeting quite small.

3d. Conversed with a Chinaman on the wall close by a temple of Shangte. The topic was the character of the true God as distinguished from idols. Also conversed with the family of our former teacher.

4th. By taking a little pains, I obtained a good opportunity to communicate gospel truth to a man on the wall. He was from the country, and seemed considerably interested.

5th. Sat with the Revising Committee while they revised the ten commandments. Also conversed with the cotton merchant; read with him the 3d chapter of Luke, and prayed with him.

6th. Tried to reason with some sellers of incense and candles for idol worship, near an idol temple.

7th. Went into an idol temple where was a large image of Shangte, and tried to reason with the poor deluded heathen. They treated me with marked respect.

8th. Find the mind of my teacher is still dark and confused. The greatest difficulty is, that he is a thorough worldling, and does not care to know more than he does. Although he daily bows the knee to the true God, his heart still goes after its covetousness.

9th—Sab. eve. Only three besides our own households at chapel. Evening after Sabbath, not one at chapel besides our own households. The closing up of the Chinese year is a very busy time for all classes. All debts must be settled, and preparations must be made for ushering in the new year. These are probably the reasons why, for the last two Sabbaths, our assemblies have been so small.

12th. Chinese new year; celebrated with less eclat than usual, in consequence of the death of the Emperor's mother.

21st. A visit from the uncle, sister, and two cousins of our former teacher. The uncle is a man of about sixty, possessed of good abilities. I endeavored to communicate to him faithfully the great truths of the Bible. But he is in a deep sleep. Whether he can ever be awakened out of it, remains to be seen. When you send more missionaries, send those that can thunder the messages of divine truth in the ears of these stupid idolaters in such a manner that they may not fail to hear the voice of the Son of God, and so hear that they may live. For one, I feel quite incompetent to this work.

23d—Sab. eve. About thirty at chapel. Evening after Sabbath, about a hundred at chapel. Particular notice had been given that something would be said upon the subject of astronomy.

25th. Went into a tea shop and had an interesting conversation with several individuals.

26th. Spent a part of the day with a missionary. His wife, who had read Mr. Morton's Circular, expressed her convictions in favor of the Sabbath, and also in favor of immersion.

27th. Three Chinese ladies called on us. They listened with as much attention as could be expected to a few plain remarks on the Bible and its Author, repentance and faith.

28th. Visited a celebrated spring, about four miles from this. The water, in consequence of the ejection of carburetted hydrogen gas, is in a constant state of ebullition. Chinamen gathered around. We went into a large rich temple of Buddha, which stands near the spring. Here we saw a very large image of Buddha, and many other gilded images; one of them had forty-four arms, and as many hands, indicative of great power. We could but feel that we were standing on the enemy's ground, and that we were called upon to leave our testimony in favor of the true God. There were perhaps a hundred persons who followed us into the temple, and many of them priests of Buddha. We made some inquiries concerning their system of religion, and then asked if they wished to know what we believed; receiving an affirmative answer, and all appearing to be in a friendly mood, we spoke the word to them, particularly inveighing against idolatry.

March 3d. Evening after Sabbath, about sixty persons at chapel. Morning, attended the dedication of the First-day Baptist Church. Although rainy, there were perhaps five hundred persons present.

4th. I have got the list of 4000 characters mounted on a single sheet to hang up before my study table; the sound, tone, and definitions, are all written out. I find that the best way to learn them is to learn each character as I come across it in reading. I can learn more thoroughly and with less effort in this way.

5th. As an illustration of the filial system in China, upon the occasion of the decease of the Emperor's mother, an edict is sent all over the Empire forbidding, for an hundred days, all classes to wear red, yellow or blue clothing, to shave the head, to marry or give in marriage, or to make music; and for a whole year they are not allowed to act plays of which they are so fond. This edict went into operation on the 2d day of the present month.

9th—Sab. eve. About thirty at chapel. Evening after Sabbath, about sixty at chapel. Morning, heard a man near our door crying out for some time with a shrill voice; at length, learning that he was a beggar proposing to sell his wife to obtain rice, I went out, not to purchase, but to give him a few cash, together with some advice. When I reached the street, he was nearly out of sight, going to another place. I followed, and soon found him, with his wife by his side, kneeling by the side of the street. He was crying out with a lamentable voice, to attract persons to come and buy. His wife had a wheat straw stuck in her hair, by which she was recognized as the person to be sold. I approached and asked him if that was his wife; he replied in the affirmative, and made signals for her to bow to me. She did so. Do you wish to sell your wife? Yes. Why? To obtain rice; I am already dead with hunger. This is bad doctrine, and a shameful thing. What! sell your own wife! Better die first. Here, take that and buy you something to eat. By this time there were perhaps thirty persons present. Some may only make a pretence, but I am told that some do actually sell their wives for bread. There is a good deal of distress among the poorer classes, in consequence of the high price of provisions. The foreign community have done something to relieve them. The news has spread into the surrounding country, and large numbers are flocking to the city to obtain rice, so that it is difficult for a foreigner to walk out without encountering droves of these squalid creatures. At one place in the suburbs two wealthy Chinamen have made provision for poor children, to feed and lodge them until the crops of the present season begin to come in. We visited that place a few days since. Already two thousand were collected, and they were increasing every day.

11th. The mother of our former teacher came to me for help. She said she had herself and her aged mother, who was blind, to support, and was destitute of means. I gave her a little, together with a talk upon the doctrine of the cross. She thanked me very politely for the cash, and listened very patiently to the talk.

16th—Sab. eve. Preached to about fifty, most of them grown persons, upon the compassion of Christ for sinners. If I mistake not, there was a solemn feeling in the assembly. Sabbath morning, walked out and conversed with several on the all-important subject of salvation by Jesus Christ. Talked a long time with a friend of Le Chong (formerly called in our letters Too Quay.) His name is *She Mo Sung*. He has been here several days, has been here before, and appears like a simple minded, honest man. He professes to like the doctrine.

Evening after Sabbath, eighty or ninety at chapel. If astronomy could always possess the charms to them that it appears to now, we should hardly need another chapel. But it is mainly the novelty of the exhibitions made with the lantern, and not a real love of knowledge, probably, that calls them out. This cannot always last. The novelty will soon be over.

Morning, visited the family of our former teacher. Had some conversation with Ne May upon the subject of baptism, in the presence of her mother. This will be a great cross for her to bear. Her mother, unless she becomes changed in her purpose, will undoubtedly oppose it. I did not directly urge it, but told her that if she should become decided in her purpose to follow the Saviour, baptism would be a duty not to be dispensed with. I wished her to have the idea of discipleship and of obedience to this command so connected in her mind that they could not be separated. She did not commit herself either on the affirmative or on the negative. Brethren, your prayers are requested on her behalf, and also on behalf of the other members of this family.

18th. In my walk, I came across a group of four, one of whom was a young woman who was lamenting bitterly. I paused, and inquiring the cause, was informed that she belonged to Soo Chou, a city about three hundred le from this. She had come to Shanghai; but poverty, as an armed man, had overtaken her; and the few wilted greens in her basket were a true index of her mind, fainting under the severity of her lot. I endeavored to point her to the Lamb of God, who was able to dry up her tears, and bestow upon her the consolation she so much needed, and in the name of a disciple gave her cash enough to purchase a bowl of rice. This is valued at less than half a penny. She thanked me, and I went on my way.

We hold meetings in the Chinese language regularly on the Sabbath, for the benefit of our teachers and other members of our households. Sometimes a few others drop in. The time is spent in reading and expounding the Scriptures, and in prayer, in which Bro. Wardner's teacher and Le Chong take an active part.

Our only hope is in God. He sometimes moves in ways mysterious to his creatures, and astonishes his saints with the overtures of his grace. Though he tarry, yet will we wait for him, while we endeavor to wait upon him. We know it is his will that we should spread the honors of his name among these poor deluded idol worshipers. We know it from his word, and we know it from the enjoyment we find in the work. We know that his bowels yearn over these poor deluded ones, and we can but hope that he will send his quickening Spirit to create anew in Christ Jesus, by the word, multitudes of those who are dead in trespasses and in sins, and that we shall ere long see them stand forth as the Lord's freemen, proclaiming liberty to other captives, and the opening of the prison doors to others that are bound. Pray for us, that our faith fail not, and that it may be increased a thousand fold; for just in proportion to our faith will be our usefulness. May the great Head of the Church preside in the deliberations of the Board. Yours truly,

S. CARPENTER.

SONGS AND HYMNS OF LIFE—No. 1.

BY CHARLES MACAY.

A traveler through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The birds sweet music bore;
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Amid the grass and fern,
A passing stranger scoop'd a well,
Where weary men might turn;
He wall'd it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside!

A dreamer drop'd a random thought;
'T was old, and yet was new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great;
A watch fire on the hill,
It sheds its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd
That throng'd the daily mart,
Let fall a word of Hope and Love,
Unstudied, from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last! [Illustrated News.

RELIGIOUS MOVEMENT IN SWEDEN.

The religion of Sweden is Lutheran, and all the people belong to the Lutheran Church. But this Church lacks spirituality, lives on forms, and is essentially corrupt. Yet there have been some to preserve vitality, and a revival of considerable extent and power has been experienced there during the last year. Partly as the result of this, a movement has been made for resuscitating the Church, and diffusing religious life and truth throughout the country. A Home Missionary Society has been organized, and united with it are many of the best and most influential men in the land. Opposition of course has followed. All the newspapers have taken sides, and are engaged in discussing religious subjects. The reformers are called Pietists, and are assailed with great virulence. King Oscar has become alarmed, and put his veto on the new movement, so that the zealous friends of a spiritual and pure religion will have to operate in a less public manner for a time.

A letter from Sweden, appears in the Christian Advocate and Journal of last week, giving substantially the above facts, and adding:—

"Strange as it may appear, it is nevertheless true, that Jenny Lind has contributed not a little to increase the present religious excitment. We knew that this celebrated singer had not been received in the capital of her country with the enthusiasm which might have been expected. The reasons are before me, though I am not at liberty to make them all public. This much is, however, known, that the amiable songstress not only positively refused to appear on the stage as an actress, but on many occasions openly declared that the ungodliness of her fatherland filled her with alarm, and in her regular attendance upon public worship, selected those churches the pastors of which were known to be spiritually-minded. The fire now broke loose; all the papers, with the exception of two, whose opposition was more courteous, boiled over with the bitterest invectives against the Pietists, who had not only started the Home Mission, but, worst of all, taken captive the 'Swedish Nightingale.'"

The above is interesting, not only as a piece of religious history, but as giving a clue to Jenny Lind's religious character and influence at home. There, it seems, she has not hesitated to take firm ground against the theater, to make known in a public manner her sympathy with the most spiritual of the clergy, and to take part in their efforts to oppose ungodliness and reform the Church. And all this she has done in the face of enraged newspapers, and at a sacrifice of her popularity and influence. Thousands who have become interested in Jenny Lind will be glad of this incidental testimony respecting her religious principles, and the firmness with which she maintains them; and they will see a reason not before seen, for her anxiety to appropriate funds for the benefit of her native country.

From the correspondence above quoted, we make another extract, relating particularly to Dr. Gutzlaff:—

"A pious lawyer in Upsala, about thirty miles north of Stockholm, has for some time held religious meetings in his dwelling; but last month a riotous attack was made upon his house. The matter was duly complained of in the proper quarter, but instead of justice being done to the aggrieved party, Henschen, the lawyer, was summoned before the consistory to receive a 'solemn reprimand.' Shortly afterwards a visit was made to Upsala by Dr. Gutzlaff, who delivered a discourse in the auditorium ecclesiasticum of the University, on the subject of the Chinese mission—a subject which had deeply interested the venerable Archbishop. As soon as Dr. Gutzlaff had concluded, a loose female advanced from a remote part of the hall, and poured forth a torrent of blasphemy and abuse of all Pietists, and in particular Henschen and Gutzlaff. Not only was no attempt made by the authorities to remove the wretched woman, but there is reason to fear she was merely the hireling of others. While subsequently visiting several remarkable spots in this ancient seat of learning, the party were insulted and pelted with stones; and later in the evening, the Doctor and a few friends were attacked in the lodgings of the former; but at length the watch interfered and removed the rioters. Gutzlaff declared, in the presence of many in Stockholm, that 'during many years, he had never, whether in Christian or heathen lands, witnessed such enmity against the truth as in Upsala.'" [Congregationalist.

PETITIONS FOR PEACE.

AT THE REQUEST OF THE AMERICAN PEACE SOCIETY.

The friends of peace have from the first proposed to supersede the custom of war by peaceful substitutes that should be more effectual than the sword for all purposes of international justice and security. Rulers must be the agents in accomplishing this object; and, before the assembling of Congress in December last, we requested the friends of our cause throughout the country to unite with us in petitioning Congress in behalf of such substitutes; and with so much favor did the House of Representatives, in response to numerous petitions from nearly all parts of the land, entertain a proposition for referring the subject to a select committee, that the motion failed only by a single vote; and but for the very unusual degree of excitement on the slavery question at the time, would doubtless have been readily granted. This obstacle is now so far removed, that we may well hope, at the approaching session, for a more favorable hearing; and in this hope we would earnestly renew our request, that the friends of peace in all parts of the country will again unite with us in forwarding the largest number possible of petitions like the form which we give below, to be copied with such modifications as the petitioners may think desirable.

There ought to be two petitions—one to the Senate, and another to the House of Representatives; each of which should be signed by every petitioner, and should be addressed, one to a Senator from your own State, and the other to a Representative of your own district, or to some member of each House, known to be particularly interested in the matter, with a note requesting his early and special attention to the subject.

We solicit the prompt and zealous coöperation of our friends in this movement. We must depend *entirely* on their *spontaneous* response to this appeal for securing the requisite number of petitions. There is no time to be lost. Congress reässembles early in December; and the tables of both Houses ought, the very first week of the session, to be loaded with peace petitions, from all parts of the land. The work is already commenced under the best auspices in Vermont, where some of her first men, such as her late and her present Governor, and the Presidents of both her Colleges, have commended the movement to public favor. Let this praiseworthy example be followed throughout the country; and there would be poured upon Congress such an expression of the people's wishes on this subject as could hardly fail to secure favorable and efficient action.

We trust we shall not be thought to ask too much in soliciting editors, especially those of the religious press, to lay our requests before their readers, and ministers of the Gospel to commend it to their respective congregations, and enlist properly qualified persons to circulate petitions for signature, and then forward them to Washington.

On behalf of the American Peace Society, and by order of its Exec. Com.

GEO. C. BECKWITH, *Cor. Sec.*

Boston, Oct. 1850.

PETITION FOR PEACE.

To the Senate (or House of Reps.) of the U.S.

The undersigned, legal voters (or citizens or inhabitants) of——, in the State of——, deploring the manifold evils of war, and believing it possible to supersede its alledged necessity, as an Arbiter of Justice among Nations, by the timely adoption of wise and feasible substitutes, respectfully request your honorable body to take such action as you may deem best in favor of Stipulated Arbitration, or a Congress of Nations, for the accomplishment of this most desirable end.

RELIGIOUS GAMBLING.

Not long ago, in time of revival, a good man, the father of an interesting family, requested me to converse with his son, who had unfortunately become addicted to the vice of gambling. The young man was tenderly loved, and to his parents an object of anxious solicitude.

I called upon the son, and was received in a kind and amiable spirit. Frankly my object was stated and enforced by all the arguments familiar to my own mind. I urged the debasing influence of the vice; its tendency to lead to all forms of dishonesty; the wrong which was done to the loser, and the manifest injustice of thus receiving money which might be needed by the family of another.

The young man heard me through in respectful silence, seeming to admit the justice of all that had been presented. I supposed I had secured my object, and was about to leave with the prayer that God would bless my advice to his reformation and conversion, when he requested me to be seated a moment, while he made a brief statement.

"Three years ago," said he, "the H—— church held a fair and festivals. Those splendidly bound books you see on the table, were set up at lottery. After much persuasion on the part of a young female friend, a member of your church, I consented against my inclination, to purchase two tickets. The prize fell to me, and I was so elated with my good success, that I embraced the first opportunity to gamble on a larger scale, and since then have lost hundreds of dollars. But for that lottery under the patronage of a Christian church, I never should have become a gambler."

SCENE IN A HEBREW FAMILY.

The following interesting extract from the work of a recent traveler in the Holy Land, may serve to show the literal manner in which the Jews still observe some of the precepts of their Law:—

"The family of a Rabbi assembled in solemn conclave in the principal room of the house. In front of the divan, at the upper end of the apartment, a square table was placed, covered with a strange-looking tablecloth, on which was embroidered in colors on a white ground, with Hebrew letters, a prospect of the temple of Solomon, and some trees and figures. A silver lamp of a peculiar form was hanging from the ceiling, and all, the Hebrews, servants and maids, were seated on the divans, clothed in sumptuous raiment, excepting the lower servants, who were standing near the door at the lower end of the room. When all was ready, a little boy was brought in, and placed in the middle of the room by his nurse; and, after sundry injunctions from one of the Jewesses, the child lifted up his voice, and said to his grandfather, who occupied the seat of honor, 'What mean the testimonies, and the judgment, which the Lord our God hath commanded you?'

"Then the old man answered before them all, 'We were Pharaoh's bondmen in Egypt; and the Lord brought us out of Egypt with a mighty hand. And the Lord showed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes. And He brought us out from thence, that he might bring us in, to give us the land, which he sware unto our fathers,' etc., following literally the text of the 20th and following verses of Deuteronomy, 6th and 7th chapters.

"It was interesting to witness such a ceremony as this, still practiced by the descendants of the chosen race, whose victorious armies trampled on the necks of the ancient possessors of the land of Israel, and to hear these few trembling people, huddled together in the innermost recesses of a half-ruined house, recounting the mighty deeds of their ancestors, whose legions were irresistible, for they were led by the God of battles."

"I AM NEVER ALONE."

An old man sat in his easy chair. He was alone. His eyes were so dim that he could not read the printed page—he had long ceased to hear any common sound, and it was only in broken whispers that he could hold communion with those around; and often hours passed by in which the silence of his thought was not broken by an outward voice. He had outlived his generation; one by one the companions of his boyhood and youth had been laid in the grave, until none remained of all those he had once known and loved. To those to whom the future is one bright path of hope, and happiness, and social love, how unenviable seemed his condition—how cheerless his days!

I have said he was alone. A gentle and thoughtful child stole into his silent room, and twined her arm lovingly around his neck. "I feared you would be lonely, dear grandfather," said she, "and so I came to sit a while with you. Are you not very lonely here, with no one to speak to, or to love?" The old man paused for a moment, and laying his hand upon the head of the gentle child," he said, "How can I be lonely? for God is with me; the Comforter comes from the Father to dwell in my soul, and my Saviour is ever near to cheer and instruct me. I sit at His feet, and learn of Him; and though pain and sickness often come to warn me that this earthly house of my tabernacle is soon to be dissolved, I know that there is prepared for me a mansion, the glories of which no tongue can tell, no heart conceive. The love of God is like living water to my soul. Seek in your youth this fountain, my child. Drink deep of its living waters; and then, when your hair shall be whitened for the grave, when all sources of earthly enjoyment are taken away, you too can say, I am never alone."

Let this testimony of an aged and devoted servant of Christ sink deep into the heart of every child who reads these lines. Seek while in youth the source of that consolation which can be your joy in sickness, in trial, and in solitude—your stay when all earthly helps have failed. Then will it be your blessed privilege to say, "I, too, am never alone." [Christian Citizen.

THE LOSS OF THE FIRST-BORN.

We have read of a young mother who had newly buried her first-born. Her pastor went to visit her, and on finding her sweetly resigned, he asked her how she had attained such resignation. She replied, "I used to think of my boy *continually*—whether sleeping or waking; to me he seemed more beautiful than other children. I was disappointed if visitors omitted to praise his eyes, or his curls, or the robes that I wrought for him with my needle. At first I believed it the natural current of a mother's love. Then I feared it was pride, and sought to humble myself before Him who resisteth the proud. One night, in my dreams, I thought an angel stood beside me and said, Where is the little bud thou nursest in thy bosom? I am sent to take it away. Where is the little harp? Give it to me! It is like those who sound the praise of God in heaven.' I awoke in tears; my beautiful boy drooped like a bud which the worm pierces; the last wailing was like the sad music from shattered harp-strings; all my world seemed gone. Still, in my agony I listened, for there was a voice in my soul, like the voice of the angel who had warned me, saying, 'God loveth a cheerful giver.' I laid my mouth in the dust and said, Let thy will be mine; and as I rose, though the tear lay on my cheek, there was a smile also. Since then this voice has been heard amid duties of every day—methinks it says continually, 'The cheerful giver.'"

The Sabbath Recorder.

New York, November 21, 1850.

THE LAW OF GOD—WHAT IS IT?

A good deal is said about the Law of God; who knows what it is? In our childhood we were taught the Ten Commandments, and we always supposed that they constituted a brief summary of that law, the transgression of which makes a man a sinner, and exposes him to eternal fire. In other words, we considered that, notwithstanding the Old Testament enjoined a great many things of a ceremonial nature, which collectively were called the *ceremonial* law, and a great many other things having reference to the political and social condition of the Jews, which were denominated the *judicial* law, the Decalogue was, par excellence, the *moral* law. In our honest simplicity, we supposed, that there was a solid foundation for these distinctions; and when we began to exercise the ministry, we preached accordingly. But, since that, we have heard these distinctions boldly repudiated. We have heard it said, that they were unscriptural distinctions, and that the doctrine of the New Testament concerning the cessation of the law, applied to the whole of that which was enjoined upon the Jews under the ministry of Moses.

We never pretended, that the terms *ceremonial*, *judicial*, and *moral*, as applied to the law of God, were found in the Bible. It is sufficient for our purpose, if they convey scriptural *ideas*. But we cannot help asking, If everything enjoined in the Old Testament as law has ceased, what does that New Testament text mean which denounces transgression of the law as sin? John 3: 4. And what does Paul, a New Testament writer, mean, when he teaches that the whole world becomes guilty before God by transgressing the law? Rom. 3: 19. It is rather strange doctrine, that the law should have ceased, and yet the world stand covered with guilt before God for the transgression of it; for where there is no law, there is no transgression. Rom. 4: 15. Such questions show the absurdity of the doctrine, and prove that, notwithstanding the introduction of the gospel, there is yet law of some kind or other in force.

Why, then, should there be any hesitation in admitting that the Decalogue is this law? Let the truth be spoken. The real reason why so many hesitate, is that the admission of it would involve them in willful transgression. They have too much discernment not to see, that the fourth commandment requires the sanctification of the seventh day of the week, rather than the first. They see, that there is no obedience to this commandment in keeping the first day. The idea of changing their practice is not to be entertained for a moment; and so, to justify themselves, they take the ground that the Decalogue, as a code, does not constitute the moral law. It certainly behooves them, then, to tell what does constitute it; for, as we have seen, law of some kind continues in force under the gospel.

Some tell us, that the moral law is that law which is ascertainable by the light of nature, and for proof they refer to the Gentiles as doing by nature the things which it enjoins. Rom. 2: 14, 15. But it ought not to be overlooked, that the Apostle speaks of the Gentiles as doing the very things which that law revealed to the Jews enjoins; that is, as doing by nature the very duties enjoined in the Decalogue. For no one can suppose him to teach, that the Gentiles were justified in doing whatever their natural conscience suggested, however contrary to the revealed law of God. But in the next place it should be observed, that the Apostle does not teach, that the Gentiles did by nature *all* of the duties of the law, but that, as far as their obedience went, they were justified in it. Therefore, notwithstanding all that the Gentiles did by the light nature, they may have come far short of conformity to the whole law. Consequently their practice is not sufficient to determine the question, What is the moral law?

Others tell us, that so many precepts of the Old Testament as we find incorporated and distinctly recognized in the New, is the moral law. But if we are tied up to this rule for determining the question, by what rule did they determine it who lived before the New Testament was made? How did the Jews know what portion of the precepts enjoined upon them constituted the moral law? It was as necessary for them to know that they were sinners, as it is for us. It was necessary that they should be convinced of sin by the law, that they might, feeling their need, look forward by faith to the Redeemer who was promised. What law was it, which thus convinced them?

The writer of the epistle to the Hebrews informs us, that notwithstanding the rigid compliance of the Israelites with that portion of the law which was "a shadow of good things to come," they still had "conscience of sins." Heb. 10: 1—3. What was it that gave them this "conscience of sins?" If it be supposed that they felt themselves guilty, because they were not as exact in conformity to the ritual as they were required to be, this cannot be supposed of Paul himself. For he tells us, that "touching the righteousness which was in the law he was blameless." Phil. 3: 6. Nevertheless, when the law touched his heart, he was made to feel himself a sinner. (See Rom. 7: 7, &c.) The Jews, then, evidently had knowledge of some law besides that which was "a shadow of things to come." What law was it? How did they distinguish it?

The "shadow of things to come" was designed as a means of instruction to the Jews concerning salvation by a Redeemer. But if they received instruction concerning the way of salvation, they must first have been instructed concerning that from which they were saved. There was a law, therefore, independent of the "shadow," which gave them the knowledge of sin. Was not that law distinctly marked? Was there not drawn around it a clear line of demarkation? separating and distinguishing it from the "shadow?" Around the Decalogue such a line was drawn. The precepts of it were spoken by Jehovah himself. They were written by God's own finger. The giving of them was attended with thunderings, and lightnings, and the noise of trumpet, and the smoking of the mountain. They were deposited in the Ark, where none of the ceremonial law was placed; and covered by the Mercy Seat, which was the throne of God's glory. Did these circumstances signify nothing? Add to these, that on the great day of Atonement, that festival which so strikingly typified the great Propitiation, the blood of the sin-offering was sprinkled upon the Mercy Seat, under which the Decalogue was deposited, as if to teach the people that their sins, from which the atonement typically cleansed them, were against that very code of duty. We ask again, Did all this signify nothing? In our view, it amounts to little less than demonstration, that the Decalogue was the law by which God convicted the Jews of sin, and made them feel their need of a Redeemer.

The law which served this purpose under the Mosaic dispensation, serves the same purpose under the gospel. It must necessarily be the everlasting rule of righteousness, and is, therefore, a complete transcript of the law which was given to, or rather written in the heart of, the first man. It is the law which was in Christ's heart, (Ps. 40: 8,) and is the one which was written in the hearts of all Christ's people. Jer. 31: 33. The Spirit writes it there. Why will they grieve and quench the Spirit by living in disobedience to the *fourth* of its precepts?

BRITISH CORRESPONDENCE—No. 19.

GLASGOW. November 1st, 1850.

The Pope's Bull for the territorial division of *England* into Popish Bishopricks, (for *Scotland* is not embraced in the scheme,) continues to excite much attention of the Press. It is contended, that it is an infringement upon the law which gives *supremacy* in all matters ecclesiastical to the Queen. But it seems to be overlooked, that although England rejected the supremacy of the Pope at the Reformation, the Pope did not then renounce that supremacy. However rebellious we have been considered at the Vatican, right to our allegiance has always been maintained there. It now even turns out that we have been mercifully dealt with in this respect; for, instead of visiting us with all the severity which our case might be conceived to justify, Mr. Oakely, one of the English perverts, explains this week, that we have hitherto been treated as *heathens*, having missionaries sent among us to labor for our conversion. This having been in so considerable a degree effected, and so many devoted members of the Church of Rome being amongst us, his Popeship is pleased to send them Bishops for their more perfect guidance. In this communication, he states that there are more Papists in London than in Rome, and that one-third of the population of Liverpool is of that communion. If so, so much greater is the pity. It is sad to think how many really have committed their souls' well-being to a system of awful delusion; and that others, though still standing separate from her actual communion, are in heart at one with Rome, in even the worst of her dogmas; and that even those who cry out most against both, yet retain with pertinacity the institutions of her dark degeneracy.

Notwithstanding, however, of the Pope's rescript against "the godless" Queen's Colleges of Ireland, and the condemnatory address of her priesthood assembled in secret conclave for the consideration of it, the attendance of Roman Catholic students at the colleges at the opening of the present session, does not seem to have been thereby diminished. It is in fact stated, that the number who have matriculated is greater than at the same season last year. But it is proposed to have a Romish University in Ireland—and subscriptions for the purpose have been commenced. Should they succeed in this, their students will of course be withdrawn from those of Government. But, accustomed as we are to the plotting and planning of Rome's agents, it is not improbable that both the Rescript and Synodical Address are but part of a scheme of intimidation, with the design of procuring some farther concession in their favor.

One of the Popish-Protestant arguments in favor of Sunday observance, is its alledged universality. We are reminded, that in all Christian communities, Papal as well as Protestant, it has found the sanction of universal acceptance. The argument might with more propriety be advanced in favor of heathenism; and was equally good when used by Papists against Luther, when contending for justification by faith—nay, still is equally good in reference to this cardinal doctrine, against all Protestants. But as so much weight is attached to the extent of the apostacy, it is well to keep before the eye of all who would use such an argument, what *the kind* of Sunday observance is over a large extent of its witness-field—the nature of the observance by its Popish patrons. With this view, the practices on the Continent of Europe have been referred to. The practice of papal Peru, as now amended by law, is even more remarkable. The *Glasgow Herald*, this week, gives the translation of an official paper dated Lima, June 27th, 1850, which serves to elucidate this point. It is addressed generally, "To the Prefect of this Department," as if to guide the Prefect in each, and states that "whereas it has been the custom to fight cocks *on all days of the year*," the Government has ordered that there be henceforth *no "cock-fighting for gambling purposes* EXCEPT *on the afternoon of Sundays*," and on a few other occasions. Sunday is thus to be a venerated day! In honor of our Lord's resurrection, the cock-fighting *for gambling purposes* is to be allowed on Sunday, but not "on all days of the year," as profanely has been permitted hitherto! So says this authority—part, be it observed, of that universal testimony to which appeal is so usually made by those who so justify their trampling under foot Heaven's Sabbath Law.

Two winged messengers have been said to have arrived in the west of Scotland from the Arctic regions. Sir John Ross is stated to have been presented, previous to his starting in search of Sir John Franklin, with two pairs of carrier pigeons, by a lady in Ayrshire. One pair has been supposed to have arrived, and caught near the place whence they were taken; and the information assumed from a preconcerted signal, (for the birds bear no written message,) is that Ross was inclosed in the ice. Doubts rest on the statement, as the birds had nothing of the usual training of progressive distances, and no instance is known, we believe, of a pigeon, even with these advantages, having returned half the distance which this would imply, if correct. Six hundred miles is said to be the greatest journey achieved; while the point where Ross may be supposed from latest accounts to be, cannot be supposed to be less than 2000 miles from Ayr. The interest taken in the result of the search may lead to erroneous conjectures being readily accepted as truths.

The Crystal Palace for the London Industrial Exhibition, is progressing satisfactorily, and the contractors still expect to roof in the whole by New-Year's Day. In the beginning of this week, 200 glaziers commenced operations; and so well is the whole work adjusted, that each man can glaze 64 feet daily. It is now formally urged, that it should be allowed to remain as a London Winter Garden. The Britania Railway Bridge, over the Menai Strait, is now open for traffic, and giving full satisfaction.

J. A. BEGG.

THE FUGITIVE SLAVE LAW.

To the Editors of the Sabbath Recorder:—

I have noticed some articles in your paper of late, expressing in very decided terms the sentiments of the writers on the law for the recovery of Fugitive Slaves. I suppose the readers of the Recorder are not unlike others in their views and feelings on this subject. A general disapprobation is evident throughout the Free States, and although there are many who believe that the law was necessary for the peace of the nation, many, very many, believe, on the contrary, that it is a fruitful source of disaffection and strife, and, perhaps more than any other act of Congress since the adoption of the Constitution, will tend to hasten the catastrophe sought to be averted by its enactment.

It is, without doubt, a grave and important subject, and should be treated as such. For a long time we have deplored the evil of slavery, not merely as a political evil, but as a moral wrong, deep and unmitigated. This political evil, and outrage on the principles of liberty and humanity, we have been taught to believe, was beyond the reach of Congress, and securely intrenched in the South behind the Constitution which secured to the several States their own and "peculiar institutions." Christians and friends of humanity in the Free States, were permitted only to pray that the yoke might be broken, and the oppressed might go free; but they were not permitted by the powers that be to petition Congress to avert the evil or mitigate the wrongs of the enslaved, or in any wise to advert to the institution, even in the District and Territories of the Union, because, forsooth, *Congress could not legislate on the subject*. The inconsistency of the law in question is therefore the more apparent, because they have not only legislated on the subject, but have so legislated that our political Wm. Tells, and our conscientious moral and religious protestants, who deprecate the evil, are by fine or imprisonment required to contribute to extend the wrongs by their own hands, and are debarred from exercising the first principles of their religion—the duties of humanity and hospitality to the unfortunate fugitive from oppression. It was thought *enough* that the oppressor was permitted to overtake the fugitive, and after legally proving his relation, to return him to bondage from the soil of freedom; but *beyond* endurance, when he is permitted to press into his detestable service those whose sense of justice and religion revolts at the deed.

I believe that the friends of the UNION, as they are called, have overdone the work; and it will become the duty of good citizens opposed to usurpation, and honest Christians who will not submit to become the aiders and abettors of the wrongs they deprecate, to send up a flood of petitions to Congress at the next session, to repeal or modify this law, and not to attempt to enforce on them a work which their religion forbids, and at which their sense of humanity revolts. But we should be careful to refrain from unreasonable denunciation, or from threatening resistance to the laws and the powers that be. Leave this to politicians and statesmen, but Christians will act like Christians when their principles are put to the test.

J.

DISAGREEMENT AMONG DOCTORS.

On Sunday evening, Nov. 10th, John Hughes, by some styled "the Right Reverend and Venerable, the Archbishop of New York," delivered a lecture on Protestantism, at St. Patrick's Cathedral in this city, in which he set forth that 'Protestantism is declining, that the body which represents its principle is breaking into all manner of sects and fragments, that some are going from it to Rationalism and avowed Infidelity, and others are returning to the Catholic doctrine, while amid this confusion and jangle of sects the Romish Church stands majestic and serene, with its orders and hierarchies, and its two hundred millions of obedient subjects, awaiting the return of the repentant nations to their allegiance.' On the same evening, by some strange coincidence, John Dowling, D.D., author of a History of Romanism, delivered a lecture in New York on the "Rise and Downfall of Popery," in which he set forth some of the changes Popery had wrought, and then showed that it was declining in its influence, without any reasonable ground of hope that it would ever recover, while Protestantism was gradually gaining strength, and was certain finally to triumph.

Such disagreement among doctors might puzzle a candid inquirer in deciding what is the truth. No doubt there is much which passes for Protestantism that is declining, for we are told by Jesus Christ that every plant which the Heavenly Father hath not planted shall be rooted up. But he who thinks the fundamental doctrine of Protestantism, that "the Bible is the only rule of faith and practice," is losing its hold upon the confidence and affections of men, must surely close his eyes against the facts which are daily transpiring in the world. There never was a time when this doctrine was more generally felt to be the only safe foundation upon which to build. Hence it is, that many of the practices of Protestants, which do not agree with the word of God, are falling into disuse. If all such were discarded, Protestantism would have nothing to fear from the attacks, open or covert, of Romanism. While however, Protestants hold on to their Romish customs, such as sprinkling for baptism, and keeping Sundays in place of the Sabbath, there is reason for fear, and room to question which system will come off victorious.

CHANGING TIMES AND LAWS.

To the Editors of the Sabbath Recorder:—

In Dr. Dowling's discourse at Hope Chapel, last Sunday week, he stated, as a proof that the Roman Church had changed times and laws, in accordance with the prophecy of Daniel concerning the "little horn," that the Catholic Church had *exalted saints' days*, and *depressed the "Lord's day;"* and, as a proof, he referred his hearers to the condition of Sunday in Catholic countries as compared with it in Protestant countries. He might have charged the "little horn" with the changing of the Sabbath day into a saint's day with more propriety; but that would be going too far, perhaps, and might condemn himself as an accessory after the fact. But what a change was made? The Catholic Church are awfully guilty of depressing the Sunday festival, while Protestants exalt it; in other words, Protestants go a little farther in changing the commandment than the Romans, inasmuch as they make more of the festival substituted for the Sabbath than the Romans do! Had the Doctor said plainly, that the "little horn" had changed the fourth commandment into a human law enforcing the heathen festival of the Sun in place of the Sabbath, and to commemorate another event than the one originally indicated by the Law-giver, he would have said something like the truth, and furnished some better argument for his cause. Is not this "daubing with untempered mortar?"

LUTHER.

"MEN OF THE RIGHT STAMP."—A correspondent of the American Home Missionary Society, in representing the wants of his presbytery, begs for "a young man of the right stamp," one who can "get upon a log, a stump, in a stable, barn, old log school house, or any where, and be always ready to preach, like a Methodist circuit rider, under all circumstances, to many or few"—one who can take it "rough and ready" over the prairies, and can "sleep any way, eat any thing, and drink cold water;" and they want this kind of men "all through the country."

A WRITTEN LANGUAGE IN WESTERN AFRICA.—One of the Sierra Leone agents of the Church Mission Society of London, Rev. Mr. Koelle, has discovered a written language existing in the interior of West Africa—the Vy language. Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. The new characters are said to have no analogy with any other known. Mr. Koelle has taken passage on board a vessel going to the nearest point from which the Vy nation can be reached, with the resolution to investigate fully this interesting discovery.

SABBATH EVENING CONCERTS.

Under the fictitious title of "Sacred Concerts," musical entertainments are given every Sabbath evening at Tripler Hall, at which Madame Bishop and Mr. Boschi are the prominent performers. We call the title of these performances *fictitious*—for who imagines that there is the least thought or feeling of sacredness in the minds of those engaged in them? They are mere musical entertainments, designed for the pecuniary profit of certain professional singers and instrumental performers in whom piety is not quite as conspicuous as musical talent and accomplishments. To be sure the *Stabat Mater* and like pieces are selected for the performance, but all this, as well as the name sacred, is but a veil to cover a breach of the Sabbath which would otherwise offend the moral sense of the community. Many, we fear, of easy consciences, are lured into these concerts, who would be shocked at the idea of attending on Sabbath evening a miscellaneous concert for professional and money-making purposes; and thus the door is opened for the introduction of all sorts of entertainments on the evenings of the Sabbath. It will be but a step from hearing Madame Bishop at Tripler Hall to hearing Madame Bishop at the Broadway Theater. Against such innovations, not Christians alone, but all who desire public order and the proper training of youth, should steadfastly set their faces.

☞ If Sunday were the Sabbath, the foregoing remarks, which we clip from the Independent, would be of wholesome tendency, and we could say Amen to them most heartily. But the title of the performances complained of is not a whit more *fictitious* than is the title of Sabbath when applied to the first day of the week. "Many, we fear, of easy consciences, are lured into" the Sunday observance by this fictitious title, "who would be shocked at the idea of" trampling upon the Sabbatic Institution, notwithstanding the Sunday observance leads to such profanation, and perpetuates it; for the keeping of human traditions makes void the commandments of God.

REVIVAL IN PLAINFIELD, N. J.

PLAINFIELD, N. J., Nov. 17th, 1850.

To the Editors of the Sabbath Recorder:—

I should have written a week ago, to inform you of what God has been doing in this church, or perhaps I should say congregation, as the work appears more to affect them than the church comparatively. I cannot doubt, however, that the church has been greatly blessed of late. Elder Wm. M. Jones, late of the Baptist Free Mission in Hayti, (having been ordered home by the Board that sent him out, for the reason that he did just as, before they last sent him out, he informed them that he should do, in carrying out his views in respect to the Sabbath, that is, in keeping the seventh day and teaching others to do the same,) came to stay a few days with us, and get a little acquainted with our people. When he had been here two or three days, he made his arrangements to leave; but he was repeatedly prevented by unforseen circumstances. By this time it began to be thought, from the short acquaintance had with Br. J., that his zeal, devotion, and gifts, probably, were such that he might be usefully employed among us in a special effort to promote the cause of God, if he could be retained for the object. Accordingly a request was made by our people, that he should stay a while, and labor amongst them. He and myself immmediately commenced visiting from house to house, praying and conversing with the members of the families upon the subject of personal religion, or their own individual interests in that matter. Thus we spent our time from day to day, and each evening held a meeting for preaching, exhortation, and prayer. Br. Jones, (though not a very hardy man naturally, and lately come from a hot and of course a debilitating climate,) was able to preach nearly every evening for three weeks. He also preached a number of discourses in the day time during the same period.

Suffice it to say, that we soon saw that God approved and blessed us in our undertaking; the unconverted began to feel; prayer was offered for them by the people of God; and we have had the happiness of baptizing nineteen converts, as we trust they are, and they have all been received into the church. Others, we expect, will follow their example and the command of their Lord in the same path of obedience.

Bro. Jones has left and gone to Shiloh, N. J., by a request from that church to visit them. I cannot doubt but that a man who has shown himself ready to suffer for the truth of God (as Br. Jones has) will do any people good with whom he may be permitted to labor. May the result of his visit at Shiloh, as here, justify this opinion, and God be praised therefor, and his name glorified thereby.

L. CRANDALL.

HOME MISSIONARY LABOR.—A missionary of the American Home Missionary Society gives the following account of the manner in which his labor is rewarded in Iowa:—

"During the last year, I have received nothing at all in *money* from the people with whom I labor, and but very little in provisions. The most that they have done, has been done in drawing the materials for my house. But in stating this, I do not complain of any *unwillingness* on their part. Those who made the most of the subscription, though farmers, have been obliged to buy grain for their own families. Eighty or eighty-five dollars, besides your commission of $200, is probably as much as I shall realize for the past year."

Another missionary, laboring in Missouri, alludes to his privations and discouragements as follows:—

"There is scarcely a comfortable boarding place within the limits of the county; I graze my horse on the prairie, write on a plank supported between two chairs, and frequently lie awake at night battling with vermin."

WESTERN COLLEGE SOCIETY.—This Society held its seventh annual meeting at Norwalk, Ct., on the 30th and 31st of October. The annual sermon was preached by Rev. Dr. Skinner of New York, and is highly spoken of. The Annual Report says that most encouraging progress has been made during the past year. Four benefactions of $10,000 each, have been made to the Society, and already more than four hundred laborers have been sent into the home and foreign field. The institutions aided last year were Marietta, Wabash, Illinois, Knox, Beloit, and Wittenberg Colleges, and Lane Theological Seminary. The receipts of the year were $17,623. In addition to this, the Rev. M. P. Squier of Geneva had given $10,000 to found a professorship in Beloit College, and Mrs. S. W. Hale, of Newburyport, lands to the value of $10,000. There had been a special subscription of $7,000 for Marietta College, making a total in the receipts of $44,623. Through exertions at the East, the different institutions have realized subscriptions in their own fields to the amount of $60,000, making a grand total for the East and West, during the past year, of more than $100,000.

MISSIONARY OPERATIONS IN THE SANDWICH ISLANDS.—Accounts recently received from the Sandwich Islands are of a mixed character, and on the whole of rather a sombre cast. The past year has been one of unusual trial; storm and tempest have laid waste portions of the islands, sweeping away the dwelling houses of the natives, and many of their meeting houses and school houses also, originally built at a vast expense of time and labor; sickness and death, too, have invaded their dwellings, and greatly diminished the population of the islands, and left many in an enfeebled condition. But while such discouragements have been pressing on the islanders, they have made some progress. Twenty of the 26 Christian churches on the islands, report an aggregate addition to their number during the year, of 815 persons, and a total of 17,211 church members. These persons, out of their deep poverty, have raised for various Christian and benevolent purposes during the year more than *seven thousand dollars*.

PERSECUTION OF PROTESTANTS BY ARMENIANS.—A letter from Rev. Mr. Schneider, of Aintab, details a recent outbreak of Armenian passion and bigotry in that city. A number of Armenian millers, who resided in the neighborhood of Aintab, while on a visit to the city, were induced, as they say, by the Armenian Vertabed and the principal priest of the city, to arm themselves with clubs and attack the Protestant school. They there found a Protestant Armenian priest whom they beat until he was unable to walk home, a blind teacher whom they knocked down and left for dead, and a third person whom they severely beat, but who nevertheless succeeded in escaping and giving the alarm. About twenty of the rioters were arrested by the Turkish authorities, and on examination, sentenced to imprisonment.

STATISTICS OF UNIVERSALISM.—The Universalist Companion and Register for 1851, sets down the number of Universalist clergymen in the United States at 674, societies 1077, churches 557. In the State of New York there are 204 societies, 155 churches, 129 clergymen. Massachusetts has 148 societies, 136 churches, 145 clergymen. New Jersey, 5 societies, 3 churches, 3 clergymen. Rhode Island, 10 societies, 5 churches, 6 clergymen. Connecticut, 33 societies, 27 churches, 15 clergymen, &c.

THE WAY TO MAKE COLLECTIONS.—The Independent says that the annual contribution to the American Board of Commissioners for Foreign Missions, in the church of the Pilgrims in Brooklyn, made on a recent Sunday, amounted to about $1300. No personal solicitations were made beforehand. The cause was simply presented, as usual, by the pastor, and the collection taken. A good example of the best method of taking up contributions.

BAPTIST MISSIONS IN CANADA.—A Canadian correspondent of the Christian Watchman and Reflector gives a history of the rise and fall of Baptist missionary operations in Canada. There were two sorts of ministers, one class from the States, and the other from England. The Canadian Baptist Missionary Society was chiefly in the hands of the latter class, against whom a cry was raised that they were seeking to bring the churches to the practice of open communion. An application was made with success, by three or four ministers in Canada West, to the American Baptist Home Mission Society, to extend its operations to Canada, "to save that wide field from the *heresy* of open communion, and preserve in it the cherished sentiments of the American Baptists." A Baptist Union was formed, a paper established, with "an able and spirited editor from the States," and a conflict was carried on for three years between the American and the Canadian Societies, the result of which is, as this writer represents, that—

"The intelligent ministers who had toiled for years among the heterogeneous and divided population of Canada, to get the denomination together, and to coöperate at least in some things, if they could not in all, became utterly discouraged when they found the fruits of their labors scattered to the winds, and saw *no* prospect of harmony for years to come. Many left the country, some going to England, some to the United States, and some gave up the ministry in despair."

These are the causes which, as he asserts, have "closed the college, killed the Missionary Society, and buried every Baptist periodical in the country." Independent.

General Intelligence.

One Week Later from Europe.

By the steamers Atlantic and Cambria, we have news from Liverpool to Nov. 2d, one week later. We abridge from the N. Y. Tribune the most interesting and important items.

The political intelligence from England is not important. The reëstablishment of a Roman Catholic hierarchy in England is yet the all-engrossing topic. The conservative press and the Bishop of London are loud in denunciation. Cardinal Wiseman has issued his first pastoral. The document contains nothing new. The church of England, through her Bishops and Clergy, seconded by several of the leading journals of the country, is calling for penal enactments to extinguish the new titles assumed by the Hierarchy. A deputation of the Clergy had waited upon the Bishop of London, to present an address previously determined upon at Zion College. The deputation was cordially received by the Bishop, who expressed his entire satisfaction with the nature of the address, and strongly urged that every Parish should at once prepare and forward an address to the Throne at this critical period. The *Standard* states, on high authority, that Her Majesty was most anxious to receive the address of her loyal people, and ready to sustain their uncompromising determination to resist this impudent interference with her authority.

From France we hear of a great conspiracy, including most if not all of the Provinces of both East and West, accompanied by rumors of mischief to pay at Paris and elsewhere. M. Gent, a radical Member of the late National Assembly, has been arrested at Lyons on account of this conspiracy. The whole story may be true, but it is also possible that it is an invention of the Police preparatory to the meeting of the Legislative Assembly, and designed to bring the members of that body to the proper frame of mind with reference to the schemes of Louis Napoleon. The appointment of Gen. Schramm to the office of Minister of War, has not led to a better understanding between the Prince and General Changanier. There have been, in fact, greater disputes than ever. Schramm and Changanier have had a serious quarrel. Snow has fallen in large quantities at Bourg, Orleans, and Sombernon, in the Côte d'Or, where the vintage is not yet all gathered, and at Rouen.

The principal news from Germany is that Prussian troops have entered the Electorate of Hesse, marching upon the roads which they have a right to use according to the treaties of 1815. They are commanded by Gen. Von Groben, who announces that he is charged with the duty of repelling military intervention in the Electorate. It is said that they do not intend to remain there, but are merely marching through to Thuringa; but this may be so or not, according to circumstances.

In Schleswig-Holstein there has been a skirmish near Rendsburg, but no decisive fighting. A few squadrons of Danish cavalry were beaten back by the Holsteiners, the latter losing seven killed. It is thought that the Danish forces are preparing for some important movement. On the other hand, we learn from Denmark that a cessation of hostilities had been come to, neither party hoping for any advantage therefrom, and that matters would be settled by arbitration. It is also reported, that the Berlin Cabinet has recommended the Duchies to negotiate for peace, which is more than likely.

From Portugal we hear of the death of the Duke of Palmella. He died at Lisbon, Oct. 12, in the 69th year of his age. He was a lineal descendant of Alphonse III. King of Portugal, and also of the ducal house of Holstein, and filled a large space in the history of his country with the record of his acts.

From Russia we are informed of the loss, probably in the Baltic sea, of the Emperor's war steam ship Archimedes. The disaster happened in the course of the night of Oct. 18th, and the number of men perished is reported to be 18. The ship was a new vessel, and, with armament, cost the country £80,000. In the province of Lithunia the landed proprietors of the class of nobility are falling rapidly into poverty. Almost every number of the official journals of the province contains the announcement of the sale of the estates of insolvent proprietors. In many other Governments of Russia the class of nobles includes individuals who have become impoverished. According to an official report made to the Minister of the Interior, there were in 29 Governments 29,148 proprietors of the class of nobles whose whole possessions were confined to 25 serfs, and in many cases a less number. In the same Governments there are many noble families who own only half a "dessatine" of land, or about two acres English, without serfs attached to it. To assist these impoverished families as far as possible, the Government has resolved to settle them on the Crown lands of the Governments of Simbrisk and Tobolsk. On account of their inability to educate their children, one son from each family is entered in the battalions of the military colonies.

Wm. L. Chaplin.—Mr. Chaplin's case came on at Rockville, Md., last week. The Grand Jury presented seven indictments, three charging Chaplin with assault and battery with attempt to kill, two for larceny of Toombs' and Stevens' slaves, and two for assisting the slaves to escape. The Court at Rockville having refused to admit Chaplin to bail, affidavits were filed by him affirming that he could not obtain a fair trial in that Court, and claiming a change of venue. His application was granted, and the case ruled to the spring term of the Harvard District Court. The Court fixed the amount of bail at $19,000.

New York Election.—The official returns from the various counties of the State of New York show that Washington Hunt, the Whig candidate for Governor, is elected by about 500 majority. The Democratic nominees for other State offices were elected. The Legislature is said to be strongly Whig. The Free School Law was sustained by a majority of from twenty-five to thirty thousand.

Southern Convention.—A Convention of Southerners, to discuss the proper course for the South to pursue in view of the Slavery agitation, was in session at Nashville four days of last week. Great diversity of opinion existed among its members—some being for immediate secession, and others thinking there is no cause for such a movement. On Sabbath last, the Select Committee on Resolutions reported a preamble and resolution which were ordered to be printed, and the vote upon which will be looked for with interest. The drift of the document is thus stated in a telegraphic dispatch to the N. Y. Tribune :—

The preamble declares, that individual States have residuary rights, and that the people of the several States are not as one people united for certain purposes. They are all equal—each State has a right to judge of an infringement upon it by the other States, and has a right to secede peaceably. Any attempt to coerce the seceding States into the measures of the majority is a gross assumption of power; and the South is recommended, in case any one State should secede, to support that State. All the anticipated evils, for the consideration of which this Convention has been called, have been fully realized. The South has been degraded by the virtual extension of the Wilmot proviso over California, and the exclusion of slavery from Utah and New Mexico. Not satisfied with California, Utah, and New Mexico, Congress has bought—under a threat of bringing down the militia if she refused to sell—territory from the State of Texas, for the purpose of making that also free. Not only this—Congress has likewise interfered with Slavery in the District of Columbia.

The resolution recommends the calling of a Congress of the South, to meet in Montgomery, Ala., for the purpose of consulting as to what course shall be pursued by the Southern States for the maintenance of their rights and institutions.

Disgraceful Row in Boston.

The New York papers of last Sabbath morning give the details of a most disgraceful row which took place at Faneuil Hall, in Boston, on the previous evening. We copy the account with emotions of indignation and shame.

The meeting in Fanueil Hall for the reception of Geo. Thompson was very large, and the galleries contained many ladies. Edmund Quincy presided. When Mr. Thompson entered the Hall, he was greeted with shouts of applause from his friends mingled with hisses.

Wm. Lloyd Garrison commenced the proceedings by reading the address of reception, containing a history of Mr. Thompson's movements in the Anti-Slavery cause in England and this country, and concluded by stating that just fifteen years ago he was obliged to fly clandestinely from this country, but, said the speaker, "The Boston of 1835 is not the Boston of 1850. The Massachusetts of 1850 is not the Massachusetts of 1835." [Loud cheers.]

Toward the close of Mr. Garrison's remarks, the meeting began to be disorderly, and when he had finished many cheers were given for Daniel Webster and the Union.

Wendell Phillips next ascended the platform, but was greeted with groans, hisses, and exclamations which completely drowned his voice. Loud cheers were again given for the Union, Daniel Webster, and for Gov. Briggs and Jenny Lind! Mr. Phillips appealed to them to hear Mr. Thompson, and wipe off the stain of 1835, when Boston drove him off as a fugitive. He then retired, and Mr. Thompson took the stand, but instantly the Hall became a perfect bedlam of noise and confusion. He tried to speak, but in vain. Cheers were reiterated for the Union and for Webster, intermingled with groans, cat calls, and hisses. After remaining upon the stand for some time, he bowed to the audience, and was about to retire, but his friends would not permit him. A chair was handed him, and he sat down fronting the audience.

From this time the rioters had it all their own way. Groans were given for John Bull, a ring was formed on the floor, and one or two commenced to dance.

Abby Kelly was called for and endeavored to speak; but after uttering a few sentences, stopped.

Rev. Henry Channing next appeared, but his voice was drowned in hisses and outcries.

Rev. Theodore Parker then ascended the platform. He pointed to the pictures of Washington, Adams, and others, and endeavored to make himself heard, but the cries were redoubled.

The President of the meeting at this point came forward and shook hands with Mr. Thompson, and retired amidst thunders of applause. All this time there was no attempt made at violence, and the ladies in the galleries remained quiet spectators of the scene.

After a consultation between the friends of the meeting, it was deemed proper to adjourn, which was declared by the President, but the noise still continued. Frederick Douglass then ascended the platform and appealed to them to hear a fugitive slave speak. The audience would not hear him. The gas was then partially turned down, and the hall being in a state of semi-darkness, the scene was quite picturesque. Above stood the stalwart frame of Frederick Douglass, waving his hands aloft and occasionally crying out to be heard; and below was the vast audience, swaying about, and uttering cries of every description, Mr. Thompson having previously left. Shouting and cheering still continued, but the audience commenced dispersing. A police officer here appeared on the platform and said that he was ordered by the City Marshall to request the audience to retire. By 9½ o'clock, the hall was wholly cleared, but a large crowd waited outside, apparently for Thompson. As a carraige drew [illegible] and a man got in, supposed to be hi[illegible] groans were given for John Bull, a[illegible]ome added, let him not interfere in our affairs, and the carriage drove off. It did not, however, contain Thompson. This ended the scene.

The Mayor and Marshal are much blamed by some for not putting a stop to the disorderly scene in the Hall, but they urge the impossibility of interfering effectually in a hall crowded with such a vast mass of excited people, more especially as no overt act of violence was attempted. The Police and Watch were, however, ready to protect Mr. Thompson, at all hazards, from any personal outrage. The speech that Mr. Thompson was to have delivered will be published.

Attempt to Kidnap, or Otherwise.

Bishop, a colored man, who has been in this State some two or three years, perhaps longer, was at work in his blacksmith shop, near the Beech Wood's Factory, on Friday of last week. A horseman rode up, and asked him to examine his horse's foot, and see what ailed it. He looked at one foot, and could find nothing the matter, and was requested to examine another. By this time some four or five strangers had come up, and Bishop, not liking the appearance of things, stepped back into the shop as if to get some tool, and instead of returning, went through the back door into the adjoining field, and started across the field.

He was pursued by some on foot, and some on horseback, across the fields and over fences, and through cornstalks, weeds and brush. Bishop ran to where a farmer, who was hauling a load of corn, had loosed his horses. By the time he arrived one of the pursuers was close on him. Bishop mounted one of the horses belonging to the team, and as he mounted he was shot at some three or four times by the man, who, by this time was within a few feet of him. He returned the fire, and lodged a bullet against a pistol in the breeches pocket of the enemy.

But, to cut the story short, Bishop escaped. The Fugitive Law and its myrmidons were insufficient for his capture.

It is said that Bishop is the slave of a Mr. Campbell, of Nicholas Co., Ky., who was one of the company in pursuit. But the fact that one of them falsely represented himself to be a United States Marshal, and under pretense that he had a warrant for the arrest of Bishop, commanded citizens of Ohio to aid in his arrest, and even presented a pistol to the breast of one of them who refused to obey him, causes the whole affair to be looked upon with suspicion.

Shooting with intent to kill, even at a fugitive, we suppose, is, under the laws of Ohio, a Penitentiary offense. [Ripley Bee.

Awful Murder.—About three o'clock yesterday morning, says the N. Y. Tribune of Nov. 16, Mr. Charles M. Rosseau, a native of Belgium, 66 years of age, was murdered at his residence No 51 Dey Street, by a man named Henry Carnal. Two sons of the murdered man, Charles and Louis, the former 20, and the latter 22 years of age, were also dreadfully cut and stabbed, and in all probability fatally wounded, by the same individual. The particulars of this awful tragedy are as follows: The old man and his sons kept a beer shop at No. 51 Dey Street, and were in the habit of receiving occasional calls from Carnal, who is a fellow-countryman. This man by some means ascertained that the old man had about $300 laid aside in the house, and the murder was probably committed with a view of obtaining possession of this money. On Thursday evening, a little before 9 o'clock, Carnal arrived from Newark, N. J., and applied to Mr. Rouseau for supper, and permission to remain at the house all night. The old man at first refused, but his sons finally persuaded him to accede to the request, and gave Carnal permission to sleep in their room. The family retired about half-past 9 o'clock. About 3 o'clock in the morning Carnal arose, and taking a large dirk-knife which he had in his pocket stabbed Louis in the abdomen, inflicting an awful gash, from which the entrails immediately protruded. The shrieks of the wounded man awoke his brother, whom the fiend seized and struck in the neck and side with the weapon. The father, who slept in an adjoining room, was also awakened by the cries, jumped up and ran to the room from whence the noise proceeded; he was met by Carnal, who stabbed him in the neck, severing the jugular vein. The three wounded men then fled out of the house and gave the alarm; officer McCullough of the 3d Ward was soon on the spot, and found the old man lying upon the pavement dead, with his head resting upon the lap of one of his sons. A physician was immediately called, and dressed the wounds of the two young men, and they were then removed to the Hospital. The wretch who perpetrated this awful crime was not discovered until daylight, when he was found in the back area of the house which he had got into, but in consequence of its great depth was unable to get out. In his efforts to extricate himself, he had fallen several times, cut himself badly and dislocated one of his wrists. He was committed to prison.

The Wreck of the Steamer Lexington.—The Boston *Mail* says: Messrs. J. Gowen & Co., submarine contractors and operators of this city, have recently returned from an exploration of the steamer Lexington, which was burned and sunk off Huntington Light, on Long Island Sound, about three miles distant from the Connecticut shore. The wreck was found in 21 fathoms of water, or 126 feet below the surface; the hull was found completely "honey-combed" by worms, lying by a reef of sand which had been thrown up by the current, running N. E. and S. W. Their object was the recovery of a safe containing the sum of $80,000 in bills and gold. They have succeeded in raising one of her anchors, and the anchor and cable of another company who had made an unsuccessful attempt upon the wreck; they also recovered portions of the machinery, some gold and copper, and human bones of the ill-fated passengers. They are sanguine of recovering the safe as soon as the weather will permit.

Damages.—*Catharine Murray vs. New Jersey Railroad and Transportation Company.*—This was an action brought for the recovery of damages by the plaintiff, then a child of 10 years, for having, on the 3d of December, 1848, had her foot crushed so as to require amputation above the ancle, in consequence of dropping down with one foot in the open space or gap some 8 inches or a foot wide between the steamboat and the bridge or dock, as the boat was coming up on the New York side of the Ferry from Jersey City to Cortland-st., owned and managed by the Railroad Company under lease. The Judge charged the Jury, that if they believed the keeping up of the chain was necessary to the protection of the passengers, and that the same was down before the boat was secured to the dock, and when the accident occured, they should find for the plaintiff. The Jury accordingly found for the plaintiff $2,000 damages. [N. Y. Tribune.

Distressing Accident—Seven Lives Lost.—We learn from the Exchange Reading Room Books, says the Baltimore American of Nov. 13, that yesterday morning, between 8 and 9 o'clock, the schr. Cornelia A. Crook, Grant, while off the White Rocks, about six miles below this port, saw a number of canal boats drifting toward the shore, having on board of them a number of men who were making signs of distress. Notwithstanding it was blowing a pretty severe gale from the N. E. at the time, the schooner's boat was promptly lowered, and into it jumped the mate, named Geo. Smith, two seamen, and a brother of Capt. Grant, who immediately pushed off to the assistance of those on board the canal boats and succeeded in rescuing eight of them; with whom they returned to the schooner; but while in the act of getting on board, the boat was capsized, consigning to a watery grave seven of those whom it contained, including the mate and the Captain's brother, who thus perished while in the act of saving others.

Another Arrest of Fugitives not made in Detroit.—Two gentlemen from the South, says the Detroit Tribune of Nov. 5, arrived in Chicago on Friday last, in pursuit of two female fugitive slaves. Unfortunately for them, however, the colored ladies had, a few hours previous, left that city, in the steamer Niagara. Nothing daunted, the Southerners took the first boat for New Buffalo, and thence by railroad to this city. The friends of the fugitives, hearing of the departure of the gentlemen for Detroit, immediately telegraphed to some friends here to be on the look out and protect the women. Provision was immediately made by some of our colored population, and yesterday a steamer was chartered and sent up the river, to meet the Niagara, take off the fugitives, and land them in Her Majesty's dominions in Canada.

Trouble with the Western Indians.—A dispatch from Kanesville, Mo., states that a tremendous conflagration has occurred in that region, caused by the Omaha Indians, who set on fire the dry grass on the prairie. The wind was very high at the time, and the flames spread with such rapidity that a great many of the fences, outstanding crops, and some buildings, for miles around, were enveloped in one sheet of fire. The Indians, just previous to the conflagration, were discovered in the act of setting fire to the prairie in a number of different places. The Omahas inhabit a portion of the Missouri territory, some sixty miles above Fort Leavenworth. They are described as one of the most dangerous and treacherous of the Indian tribes, and will be likely to cause the pioneers of the backwoods a great deal of trouble.

SUMMARY.

A dispatch dated Utica, N.Y., Nov. 11, says: Capt. Hiram Greenman, one of our most esteemed citizens, died this morning. He was for many years the Captain of the Schenectady and Rochester Packet Co., and had filled several important stations in this city, and had by his enterprise and energy contributed largely to the successful operation of the numerous Public Works for which Utica is distinguished.

The schrs. Telegraph and the S. F. Gale came in collision a few nights since on Lake Huron, about five miles from Bois Blanc—the latter carried away the bulwarks of the former vessel, and those on board the Telegraph did not know what vessel they had struck, so rapidly did she sink; it was only 15 minutes from the time they discovered each other's lights till the Gale went down The crew got to Mackinaw in the smal boat.

A few evenings ago, as Mr. Arcularius and his brother-in-law, Mr. Nathaniel Saltonstall, Jr., were on their way to New London, in the steamboat, the former went down to supper, leaving his companion on deck. On returning, in the course of half an hour, Mr. Saltonstall was missing, and since then nothing has been heard of him. His hat was found on the deck, and there is every reason to believe that in a rash moment he threw himself overboard and was drowned.

One of our Exchanges says, that Mrs. Swisshelm, Editor of the *Pittsburgh Saturday Visitor*, and her whole family of eleven persons, were poisoned recently at dinner, but they do not know exactly how. Mrs. S. herself had taken part in preparing the turkey in which they suppose the poison was concealed. They are all recovering except a servant woman, whom Mrs. S. does not expect to survive.

In the case of the recent fatal explosion on board of the steamer "Telegraph," near New Castle, Md., the Coroner's jury have rendered a verdict. The cause of the explosion is attributed to the bad condition of the steam chimney, and the jury censure the Company's superintendent of machinery, for not condemning that portion of the boiler, when some two or three weeks previous to the accident he examined it.

Mr. L. Huntington Young, now resident at Washington, D.C., is the lucky individual to whom the legacy left by the late Colonel Daniel of Liverpool, is to fall. Mr. Y. was a bookseller in New Haven at the time specified by Col. Daniel. The amount he will receive is near two millions of dollars.

An accident occurred on the railroad near Auburn, on Wednesday, by which two men were seriously—one, it is feared, fatally—injured. It seems that two men were riding in a lumber wagon on the track of the railroad when they were overtaken and their wagon run over by the cars. Their horses were killed.

The editor of the *Wilmington* (N. C.) *Commercial* states that he has seen part of an experimental crop of tobacco, raised in that neighborhood, from Spanish seed. It is very superior, and the specimen warrants the belief that the sand-hills of North Carolina, under proper cultivation, will produce as fine tobacco as any country in the world.

A dispatch dated Baltimore, Nov. 11, says: Thomas Moody, one of the party charged with killing Edmund Mitchell on Election night, was bailed out of jail to-day, and at nine o'clock to-night was shot dead by William Stewart (a bosom friend of Mitchell's,) in the gallery of the Front-street Theater.

The St. Louis *Intelligencer*, of Nov. 4, says: Three supposed fugitive slaves were brought down on the steamer New England a trip or two since. They were arrested in the country back of Quincy, Illinois, and at the time of their capture were making tracks for the Canadas. We learn they had been absent from their owners some time, and up to the time of the passage of the fugitive slave bill deemed themselves safe with the Mississippi alone between themselves and their owners.

The steamer Fashion has arrived at New Orleans from Tampico, bringing the following Indians as delegates from Arkansas: Sam. Jones, old wife, his young wife and queen, three children, a slave of the queen's, the wife of Kolsabajo and four children, John Philips, interpreter, Fatima his wife, and Jan Phillips, his son.

Mr. Geo. Griswold, wife and small child, and a lad about 17 years of age, were driven out into Lake Superior from Eagle Harbor, in an open skiff, recently, and after being exposed for seven days and nights without food, were picked up by a coasting schooner on the Canada shore, nearly dead.

The *Quebec Mercury* states that a short time since, in the Parish of St. Croix, a woman having occasion to leave her house early in the morning, made a fire in her stove, leaving her four children in bed. The house took fire, and the four children were burned to death.

A dispatch dated Montrose, Friday, Nov. 15, says: Two accidents occurred on the Legget's Gap Railroad yesterday, by premature discharges in the operation of blasting some rocks. Three men were killed and several others severely wounded.

We learn from the *Lowell Courier*, that within the past year, there have been discharged from the various manufacturing establishments in that city, 2,378 hands. Looms have been stopped to the number of 2,272, and monthly payments to operatives have decreased $33,404 56.

Two new connections of the Erie Railroad with the centre line of roads are now under contract—one from Hornellsville to Attica, and one from Corning through the Conhocton Valley to Batavia, which will probably be continued to the Niagara River.

The Rocky Bar Mining Company of the Middle Fork of the American River, California, has declared a semi-annual dividend of *one hundred per cent.* payable on the 5th of December, at the office of the Company in this city.

James Downs and his sister were crossing the railroad track in a carriage between the Newington and New Britain stations, late on the evening of the 14th instant, when the train came along and ran against them. Both were killed. The horse was also killed.

The U. S. sloop of war Yorktown, Marston, is reported lost, with seven British vessels, on the north part of St. Jago, Cape de Verde islands, on the 25th Sept. Crews saved.

A dispatch dated Hartford, Nov. 14, says that a portion of the bridge across the Connecticut river at that place fell, and that twenty-four head of cattle which were on the bridge at the time, went down with it.

The Yarmouth (Mass.) *Register* states that a boy about five years of age, son of Mr. Washburn Baker, of West Yarmouth, was murdered in a fit of rage by a young man named Chase.

The *Columbus* (Ga.) *Sentinel* regales itself with the following pleasant language: "We frankly tell you, that so far as we are concerned, we despise the Union and hate the North as we do hell itself."

A correspondent of the *Louisville Journal* writes from Frankfort that Col. R. M. Johnson is laboring under an attack of dementia, which renders him totally unfit for business.

The population of the city of Schenectady, in 1845, was 6,555; in 1850, 8,922. The county, in 1845, 16,630; in 1850, 20,056. Increase within the last five years, 3,426.

Detroit has just given 1,376 votes *against*, to 196 for Equal Suffrage to all men without regard to color.

A Post Office has been established at Phenixville, Connecticut.

New York Markets—November 18, 1850.

Ashes—Pearls $5 81; Pots 6 12.

Flour and Meal—Flour 4 62 a 4 75 for State and Michigan; pure Genesee 4 81 a 4 87. Rye Flour 3 50. Meal 3 12 for Jersey.

Grain—wheat 1 05 for Ohio, 1 06 for Canadian, 1 20 a 1 22 for Genesee. Corn 62c for new Northern, 71c for Western mixed and Jersey yellow. Barley 1 00 for prime 4-rowed. Rye 84 a 85c. Oats 39 a 41c for Jersey, 43 a 44c for Northern.

Provisions—Pork 8 62 for prime, 11 75 for mess. Beef 8 75 a 9 50 for new country and city mess. Butter 14 a 17c for Western dairies. Cheese 6 a 6¾c.

Tallow—8c, cash.

Wool—34 a 42c for fleece; 33 a 36c for pulled.

MARRIED.

In West Edmeston, N. Y., on the 12th inst., by Eld. W. B. Maxson, Mr Daniel S. Maxson to Miss Louissa C. Felton, all of West Edmeston.

In Christiana, Dane Co , Wis., Oct. 22d, by Eld. O. P. Hull, Mr. Rufus P. Humphrey to Miss Lucy M. Day, all of Christiana.

On the 24th of October, by the same, Mr. Stephen R. Potter to Miss Harriet L. Green, all of Albion.

On the 2d of November, by the same, Mr. Joseph M. Wood to Miss Ann Eliza Saunders, all of Albion.

LETTERS.

Cyprian Stevens, O P Hull, C C Wallen, Stillman Coon, John Whitford, Daniel Coon, L A Davis, I D Titsworth, Wm Wells, Wm B Maxson ($2 subject to your order.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

M Johnson, Hopkinton, R I	$2 00	to vol. 7	No. 52
Thos W Potter "	2 00	7	52
E W Babcock "	2 00	7	52
Fitch Brown, Milton, Wis	4 00	7	52
H B Crandall "	4 00	7	52
L Woolworth "	5 00	6	46
J P Simpkins, Trivoli, Ill	2 00	7	52
J B Davis, Sligo, O	2 00	7	26
Cyprian Stevens, Paris, Me	1 00	7	40
Joseph Swinney, Shiloh, N J	2 00	7	52
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Wm B Wells, Johnstown, Wis	2 00	7	20
H A Maxson, Preston	2 00	8	16
Wm Satterlee, Berlin	2 00	7	52
Jared Green "	2 00	7	52
Orrin Burdick "	1 00	7	26
Jason B Wells, DeRuyter	2 00	7	52
Harriet D Wells "	2 00	7	52
Lois Burch, Leonardsville	2 00	7	52
Henry Langworthy "	2 00	6	52
Wm M Jones, New York	1 00	7	52
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Death on the Pale Horse.

THIS SPLENDID PAINTING of Wm. Dunlap, Esq., the great American artist, is now being exhibited at Stoppani's Hall, corner of Broadway and Walker-st., N. Y. Language cannot express the sublime and beautiful effect of this noble production. It has been highly commended by Teachers, Professors of Colleges, Clergymen, and others of the purest taste, as the most glorious moral representation of the age, impressing the mind of the most careless with a lofty vivid sense of the sublime subject it is to portray.

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Proclamation,

By Hamilton Fish, *Governor of the State of N. Y.*

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. Abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquility are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance, have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to us all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, that while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, the twelfth day of December next, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my
name and affixed the Privy Seal of the State,
[L. S.] at the City of Albany, the 31st day of October,
one thousand eight hundred and fifty.

By the Governor, HAMILTON FISH.
Robert H. Morris, Private Secretary.

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Miscellaneous.

The Late John McDonogh.

The New Orleans *Delta* furnishes the annexed notice of the life and character of the late John McDonogh, of whom and his immense bequests, much has been said of late.

This gentleman, the wealthiest citizen in the South, and perhaps in the United States, died at his residence, in McDonoghville, opposite the city. Mr. McDonogh had reached the age of seventy-two. Though his great vigor of mind and energy of spirit enabled him to triumph for a while over physical debility, and to pursue within a few hours of his death the industrious and busy habits which he had praticed for fifty years, his health had been declining for several months, and the termination of his earthly career was daily looked for by himself as well as by his friends. Two days ago we saw him in our streets, engaged in earnest negotiation and discussion with a brother millionaire respecting some settlement which he desired to consummate ere he was called hence, and overheard him say, in words which fell upon our ears with force and emphasis, "My days are numbered, and my affairs must all be settled this side of the grave." The constitution of Mr. McDonogh was severely taxed by his habits of close, concentrated, and wearing labor. A few months ago he told us that he devoted eighteen hours per day to labor, and regretted that he could not spare a few minutes to read the newspapers. His labors, consisted in keeping the accounts, deeds, papers, and vouchers of the most extensive landed property owned by a single individual in the world. His only assistants in these duties were some negro slaves, whom he had educated and trained in his own habits of method and industry. No white person lived in the ancient and dilapidated chateau in which he resided. No person ever visited him, save on business or for charity. His manners were rigid, severe, and repelling. Everything about his establishment partook of the spirit of the master; all was bleak, cold, dreary, and forbidding. The dogs did not bark in his yard; they cast at the passer-by a piteous, hungry look, as if they sought some kindly sympathy or notice to comfort their lean carcases; the cocks did not crow cheerily, as elsewhere, but drawled out their notes in a funereal and hollow strain, as if from empty stomachs; the merry songsters flew around, without lighting upon the dark old trees, hung with melancholy moss, which nearly concealed from view his crumbling edifice. There was no sunshine ever fell upon that spot, or upon the heart of its possessor.

Such was the abode of one who worshiped Mammon with an unceasing and all-absorbing passion, whose soul and mind were entirely monopolized by the spirit of gain, excluding every tender emotion, every ennobling feeling, every humanizing sympathy. And yet there are many familiar with the character and history of John McDonogh, who declare that the severe life he led, and his love of acquisition did not proceed from avarice, from the mere spirit of miserly acquisition, but that he had some great philanthropic purpose in view, to which he had appropriated his life and fortune, and in the pursuit of which he had hardened his soul to all the affections of humanity. This may be so. It would throw some light upon a picture otherwise dark and desolate. He was frequently heard to declare that he lived only for the Lord, to carry out some great design of his Maker. When asked if he would sell property, his invariable reply was, "I own none; what I have acquired belongs to the Lord; I am his agent, without the power of selling." He had long employed his mind, which was a remarkably sagacious one, in devising modes by which his immense property might be kept together after his death for a term of years, so that his calculations of its eventual value might be realized. He had a great passion for buying waste and swamp lands, and estimating with arithmetical precision the yearly increase in the value of those lands. A great admirer of the system of popular education, a friend to learning and Colleges, he projected also some grand schemes of education, to be maintained out of the yearly increase in the value of his lands, which were not to be sold for a certain time, but only their product applied to that purpose. He endeavored to get an act of the Legislature passed tying up his property in this manner; but it was not deemed practicable under our jurisprudence.

He was also a warm friend to the colonization enterprise. He established a colony in Africa, to which he sent many of his negroes, after giving them an education or a trade. It was his custom to allow his slaves a certain time to work for themselves. He kept accounts with each one of them, so that when the value of the work of the slave equaled his cost, he would give him his liberty, and send him to Africa. He was a hard, exacting man. In the prosecution of his rights, or in any relations of business, he knew no pity, no liberality, no kindness. What was "nominated in the bond," he would extort at every sacrifice. Involved in innumerable lawsuits, he prosecuted his rights and interests with a tenacity, vigor, and perseverance which stopped at no obstacles, and were never moderated or softened by any of the considerations that ordinarily operate upon mankind. And yet, outside of his business and legal relations, he was not insensible to charitable appeals; when properly approached he would sometimes give, we cannot say liberally, considering his means, but quite so, considering his view of his relation to the Almighty. He was self-willed and opinionated, and would only give in his own fashion, and to such undertakings as pleased his peculiar ideas. To his relations, who were quite poor, he preserved a severe and studied coldness, only relieving their poverty by the most meager contributions. Of enterprise, the spirit of public improvement and progress, he was destitute as the planks of his house were of sap. Owning immense property in the city, he left the greater part of it entirely unimproved, until his possessions became a great nuisance to the Corporation. When induced to build, he would only erect the roughest and most unseemly buildings, usually put up by his slaves, who brought the bricks with which they were made across the river. Many of these buildings are now eyesores in our city, tenantless and dangerous from their dilapidated condition. So too of his immense property in the country. But a small portion of it was in cultivation. He usually bought tracts of land by leagues and miles, instead of acres. He was said to own fifty miles fronting on the Mississippi, in Louisiana. Four-fifths of the swamp land in the State belonged to him. He had, too, immense possessions in Florida, Mississippi and Texas. The area of his property would equal that of one of the small States of the Union, and exceed that of several of the Kingdoms or Principalities of Europe. The preservation and administration of this immense property must have required a vast deal of labor and great administrative talents. These Mr. McDonogh possessed. He was well educated, wrote very well, understood the law, and was quite familiar with the history of the country. A native of Baltimore, he removed to this city in 1800, engaged in mercantile pursuits, was successful, and then embarked in the purchase of waste lands and vacant property, which he followed the balance of his life. He never left the State, never went North, but remained one of the stand-bys and originals of our city until a few hours before his death. The singularity of his appearance, in his old-fashioned blue coat, strapless pants, large white neckerchief, with green umbrella under his arm, made him one of the peculiar features of our city.

The New Orleans Picayune of the 28th ult., adds the following particulars respecting Mr. McDonogh's bequests, &c. :—

Mr. McDonogh was buried yesterday afternoon in the cemetery erected by himself, near his residence at McDonoghville, for his negroes. It was his wish that he should be buried among them. The funeral was plain and unostentatious. Prayers and a short sermon were delivered in the small church attached to the house, built for the negroes, and where the deceased himself often preached to his slaves. A very large number of persons, white and colored, were present. The coffin was placed in the plain oven-shaped tomb usual here.

On Saturday evening, C. Roselius, Esq, for 15 years the legal adviser of the deceased, appeared before Judge Buchanan, of the Fifth District Court, and informed him that Mr. McDonogh had left an olographic will, which was deposited either in the Louisiana State Bank, the Bank of Louisiana, or the Union Bank. An order of Court was issued in consequence, for any of the Cashiers of said Banks to bring the will into the Fifth District Court this morning at 10 o'clock.

Accordingly, at the above hour, the Cashier of the Union Bank, Mr. Frey, appeared, having a tin box, containing a duplicate copy of the will, with a portfolio containing memoranda for executors, notes, &c. Another copy of the will is in the possession of Mr. Joseph Montgomery, of this State. The court room was crowded. Mr. Roselius' presented the will, which was proved by Messrs. Grymes, Frey, and Grivot. The will is of twenty four foolscap pages, closely written, in the testator's own handwriting. Judge Buchanan unsealed, opened, and read it, occupying in so doing some hour's time. After leaving $6,000 and some landed property in Baltimore to his sister and her children, the deceased bequeaths his entire estate, of which he gives no aggregate amount, to the Mayors, Aldermen, and citizens of New Orleans and Baltimore, half to each city, for the purpose of establishing here a free School for poor children of all classes, and an Asylum for the poor. To the Protestant Male Orphan Asylum of this city he gives $400,000 in yearly installments. The two other Institutions' bequests are also in yearly installments.

A school farm is to be established in Baltimore and an asylum for the poor. The school farm for the education of the poor children, from 4 to 14 years of age, of Baltimore first, and the other large maritime cities of the Union. They are to be taught the pursuits of agriculture and the principles of religion. A common English education to be given in all the schools, here and at Baltimore, and the Bible to be their principal class book. The inmates of the two poor asylums to defray, as far as possible, the expenses of those institutions so far as their own labor can go. The cultivation of the mulberry tree and making of silk in these asylums are recommended. To the school farm at Baltimore the sum of $3,000,000 is bequeathed in yearly installments.

The estate, after the annuities above mentioned are paid, and a number of negroes named are freed and sent to Africa, to be managed by a certain number of commissioners appointed by this city and Baltimore; no commissioner to be a member of any council, to serve more than twelve months, or twice in succession. The two cities to act as a check on each other. None of the property ever to be sold, but to remain forever as a fund for the above charitable purposes.

A large sum is bequeathed to the American Colonization Society at Washington. After all these bequests are settled, which the donor expects to be in forty years from now, the entire estate to be divided between the States of Louisiana and Maryland, and the Legislatures to carry out the objects proposed. If the Commissioners do not follow his instructions, the estate to fall immediately to the two States. Every precaution is taken to prevent these noble bequests from being directed from their original purpose. The instructions to carry them out are full and minute.

Many high-minded and benevolent sentiments concerning education, morality, the duties of the poor and the rich, and the preservation of the Union, are to be found in the will.

The World's Fair.

The preparations making for the great Industrial Exhibition by the Committee under Prince Albert and Queen Victoria, are on the most gigantic scale. The edifice, which is to be erected in Regent's Park for the reception of articles, is to be more than 1,800 feet in length, and near 500 feet in its greatest breadth, and is to be chiefly of glass, with iron pillars secured in sockets, of which there will be 3,300. The quantity of glass required is about 900,000 superficial feet, weighing upwards of 400 tons. The exhibiting surface will be 21 acres, including the different galleries. The height of the center roof will be 64 feet, and the total cubic contents of the building 33,000,000 of feet. There will be 34 miles of gutters to carry off the water, and the length of sash bar will be 205 miles! The great light is to be tempered with canvas thrown over the roof, and a free ventilation is to be provided. The building will inclose several lofty trees. Curiosities will be brought there from the remotest parts of Asia as well as Europe and America, and the present preparations now making in the United States, will require probably more than one vessel to transport the articles. The show will continue for six months.

In addition to the proprietors and owners of these articles who may cross the ocean to see them, those who will go over for curiosity will no doubt be very numerous, and the advertisements now issued by ship owners to take passengers over and back for $100 each, will multiply the number vastly. A person, in this way, can make an excursion, and spend a week at the show, look at Ireland and France, and be in season for his passage back.

Institution for Imbeciles and Idiots, at Barre, Massachusetts.

The age of miracles is not past. Ours is emphatically such an age. The blind see, the lame walk, the deaf hear, and the dumb speak, in a somewhat different way, it is true, and by very different means, but not less really and truly, than when the desciple of John Baptist came to Jesus to obtain evidence whether he were the Christ. And now, as then, these miracles are wrought by Christian charity. They are the fruits and evidences of a religion, which has come down from heaven to earth, and is designed to restore man to the favor and image of God.

We had often been in Asylums for the deaf and dumb, for the blind and for the insane, and seen with delight how much can be done to ameliorate the condition, and even to educate the minds and hearts of these unfortunate classes. But it remained for a recent visit to the Institution which we have named at the head of this article, to show us the highest triumph of charity guided by wisdom. Nothing ever seemed so much like raising the dead, like breathing the breath of life into a human body, and animating it with a living soul. There were persons, who a year since only breathed and unconsciously digested the food which they scarcely knew how to swallow, who were incapable of walking or performing any voluntary motions, now climbing ladders, rolling at nine-pins, catching dumb bells, and going through various gymnastic exercises with a great degree of agility. Others came to the Institution, as almost all idiots are, as helpless in their personal habits, as regardless of personal decencies, as the veriest infant, and far more disgusting to the eye and every sense of the beholder; but they have been taught to dress decently, to maintain personal cleanliness, and to observe the proprieties of life to such a degree, that the teacher and proprietor of the establishment, who had witnessed all the transformation, could not but look on them and speak of them now, as "beautiful" children. Others again, not purely and strictly idiotic, but whom, from some cause or other, their parents and ordinary teachers had been unable to teach anything, have mastered the elements of geography and arithmetic, and were seen at their desks with their books in their hands and learning their lessons, like any other scholars of their age. It was delightful to behold the inexhaustible patience and the unwearied kindness with which Dr. and Mrs. Wilbur devoted themselves to the comfort and improvement of these poor creatures, not only teaching and training them by day, but watching over them by night, not as if impelled by necessity or mere duty, still less for filthy lucre's sake, but expressing and manifestly feeling toward them, in no small measure, the tenderness of parental love. And it was painfully interesting to see how the helpless innocents in return clung to their persons, hung on their lips, and watched their every movement with all an infant's feeling of affection and dependence. May they meet the reward from an enlightened public and a liberal commonwealth, which their self-denying labors so richly deserve.

The Institution at Barre is wholly a private enterprise. The children are chiefly, if not altogether, the children of parents in comfortable circumstances. It was instructive and affecting to hear what names they have, and to learn what families they represented.

There is but one other Institution of the kind in the United States. That is under the direction of Dr. Howe, and is connected with the Massachusetts Asylum for the Blind in Boston. Of course it is sustained by the State. It was opened a little more than a year since, with only ten or twelve pupils, and simply as an experiment. The result in Boston, as in Barre, has demonstrated the possibility, and therefore the duty, of greatly improving the condition of a class hitherto sunk in hopeless degradation and wretchedness. There is work enough for more than one or two such schools to educate the 1,400 or 1,500 idiots of this commonwealth, and the State Treasury should bo opened freely for the support of so noble a charity.

[Congregationalist.

A Revolutionary Martron.

Perhaps no remark of Washington, says the Richmond Repulican, is more frequently quoted in Virginia then this :—

"Leave me but a banner to place upon the mountains, and I would rally around me the men who would lift our bleeding country from the dust and set her free."

The incident, continues the Republican, which led to this remark, is not, however, generally known. But it is one which does immortal honor to the women of Virginia, and lessens our wonder at the deeds of the heroes who sprung from their stock. It is thus related in How's Historical Collection:

"When the British force under Tarleton drove the Legislature from Charlotteville to Stanton, the stillness of the Sabbath eve was broken in the latter town by the beat of the drum, and volunteers were called to prevent the passage of the British through the Rockfish Gap. The elder sons of Mr. Lewis, who then resided at the old fort, were absent with the Northern army. Three sons, however, were at home, whose ages were 17, 15, and 13 years. Mr. Lewis was confined to his bed by sickness, but his wife, with the firmness of a Roman matron, called them to her, and bade them fly to the defense of their native land. 'Go, my children,' said she, 'I spare not my youngest, my fair-haired boy, the comfort of my declining years. I devote you all to my country. Keep back the foot of the invader from the soil of Angusta, or see my face no more.' It was the narration of this incident to Washington which caused the enthusiastic exclamation so often quoted."

Synopsis of the Bank Laws of New York.

The owner of Bank Stock is individually liable for the debts of the Bank, to an amount equal to the par value of the Stock. The fact that the Stock stands in the name of another person does not relieve from liability the real owner. Non-residents are equally liable with citizens of our own State. Any class of creditors can claim the benefit of this liability.

Safety Fund Banks can take 7 per cent. discount from all paper having over 63 days to run, but only 6 per cent. from shorter paper.

Free Banks can take 7 per cent. discount from all paper, without reference to time.

The circulating notes of the Safety Fund Banks are not required to be secured by a deposit with the Controller. The circulating notes of the Free Banks are secured as follows :—

1st. All New York State Stocks.

2d. Half N. Y. Stocks and half U. S. Stocks.

3d. Half N. Y. Stock and half Bonds and Mortgages.

4th. Half N. Y. Stock, and portions of U. S. Stocks and Bonds and Mortgages.

The Bonds and Mortgages must bear 7 per cent. interest, and must not exceed in amount two-fifths the value of the property, exclusive of buildings. The property must be unincumbered and productive.

The Stocks must bear 6 per cent., or an amount will be deducted which will leave in the Controller's hands a security equal to a Six per Cent. Stock.

Joint Stock Banks can organize on not less than $100,000 capital, and must deposit with the Controller not less than $100,000 of securities for circulating notes.

Individual Bankers are not required to have any given amount of capital, but must commence on not less than $50,000 of securities deposited for circulating notes.

All Banks and Bankers are required to provide for the redemption of their circulating notes, in New York City or Albany, at a half of one per cent. discount.

The Legislature cannot grant any special charters for banking purposes.

The Legislature cannot legalize a suspension of specie payments.

All circulating notes must be registered by the authority of the State, and ample security taken for their redemption in specie.

Holders of Bank Notes are preferred creditors. [Thompson's Reporter.

Republican Diplomacy.—Elihu Burritt makes some sensible remarks on the gimcrackery in which our ministers always rig themselves on every official occasion :—

"It does strike me as directly misrepresenting the dignity and duty of the great American Republic, when its representatives at foreign courts put themselves into cocked hats and mongrel military coats, and "tights" of bediddled plush, and hung with long awkward swords, which they would be ashamed to wear at home, and take upon them other airs and boyish gewgaws, in order to dance attendance on either royalty or aristocracy. I hope the people of the United States will look to this matter, and will demand that those whom they send abroad to represent their nation's dignity, shall comport themselves consistently with their high vocation, and don no livery before Kings or Queens, or the minor potentates or principalities of Europe, on any occasion. So strongly does the impropriety of this deportment take hold of my own mind, that, if I were President of the United States, I would send no minister to any foreign court which should require him at any time to appear in any other than that plain civilian dress which the constitution and customs of our country prescribe to him who receives the nation's guests at the White House in Washington.'

Anecdote of Jenny Jind.—We find the following characteristic anecdote of Jenny Lind, in the N. Y. Home Journal :—

"During her first visit here, a Swede called, and sent up a note in his native language, requesting to see her. She did not remember the name as she read it, but when the young man came in, she at once remembered his countenance—an old play-fellow when they were at school. She inquired his circumstances. He is a cabinet maker, residing with his wife and children at Brooklyn. The next day Jenny drove over and made the wife of her old school-fellow a long visit. Again, the next day, just before leaving the city for Boston, she went again. The husband was not at home. She gave the wife a note for him—he opened it on his return—it contained a sweetly worded request that he would allow her to give his children a memento of their father's school friendship with Jenny Lind. The 'memento' was a check for *ten thousand dollars*. This anecdote, we assure our readers, is correct in all its particulars. The fashionables say it is impossible to get a visit from Jenny Lind. It reminds us—with the above circumstance—of a proverb we have somewhere seen—'The rich draw friends to them—the poor draw Angels.'"

Artesian Wells.—The famous Artesian Well at Kissengen, in Bavaria, commenced eighteen years ago, and which it was feared would have to be abandoned as a failure, has just given the most satisfactory results. The town is located in a saline valley, nine hundred and eighty four feet above the level of the Baltic sea. Last June boring had reached a depth of eighteen hundred and thirty-seven feet, and several layers of salt, separated by a strata of granite, had been traversed, when carbonic acid gas, followed again by granite, was found. Finally, at a depth of two thousand and sixty-seven feet, perseverance was rewarded by complete success. A violent explosion burst away the scaffolding built to facilitate the operations, and a column of water four and a half inches in diameter spouted forth to the hight of ninety-eight feet above the surface. The water—clear as crystal—is of a temperature of sixty-six Fahrenheit, and is abundantly charged with salt. It is calculated that the annual product will be upwards of 6,000,000 lbs., increasing the royal revenues by 300,000 florins, after deducting all expenses.

Indian Batter Cakes.—Mix together a quart of sifted Indian meal, the (yellow meal is best for all purposes,) and a handful of wheat flour. Warm a quart of milk, and stir into it a small teaspoonful of salt, and two large tablespoonfuls of the best fresh yeast. Beat three eggs very light and stir them gradually into the milk in turn with the meal. Cover it, and set it to rise for three or four hours. When quite light, bake it on a griddle, in the manner of buckwheat cakes. Butter them, cut them across, and send them to table hot, with molasses in a sauce boat. If the batter should chance to become sour before it is baked, stir in about a salt-spoonful of pearlash, dissolved in a little lukewarm water, and let it stand half an hour longer before it is baked. [Miss Leslie.

The One Plank.—A Russian ship of war was overtaken by a violent storm on the coast of Kamtschatka, stranded and dashed to pieces upon a reef. A sailor attempted to reach the shore upon a fragment of the wreck. In a little while he perceived one of the officers, M. Minski, struggling with the waves and offered him a share of his plank. "No, my boy," he cried, "it is too light for two of us; God has given it to you; keep it, and go and tell my wife that I die with her upon my mind." The sailor urged; the officer again declined. This noble combat lasted an instant; when, seeing his superior determined to refuse this anchor of safety, the sailor pushed the plank with all his force towards him, and sank in the waves. The officer was preserved.

How to Preach.—A selebrated preacher, now deceased, in a charge which he delivered to a young minister at his ordination, thus addressed him: "Let me remind you, Sir, that when you come into this place, you are not to bring your *little self* with you. I repeat it again, Sir, that it may more deeply impress your momory; I say that you are never to bring your *little self* with you. No, Sir; when you stand in this sacred place, it is your duty to hold up your great Master to your people, in his character, in his offices, in his promises, and in his glory. This picture you are to hold up to the view of your hearers, while you are to stand behind it, and not let so much as your little finger be seen."

Variety.

Coleridge says that there are four classes of readers. The first is like the hour-glass; and their reading being on the sand, it runs in and runs out and leaves no vestige behind. A second is like the sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly-bag, allowing all that is pure to pass away, and retaining only the refuse and dregs. The fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, obtain only pure gems.

In a political, economical and ethical sensene, the most valuable part of the nation is that which earns a moderate income, by constant industry widely useful; whether farming, manufacturing, trading, artisanship, teaching, publishing, or personal labor in public functions. There generally you find more order, domestic morality, religious observations, regularity of labor and conduct, and that frugality which excludes various vices and miseries incident to wealth and poverty, without degenerating into avarice.

Printers are often imposed on by knaves who send them notices of the decease of persons who have not paid the debt of nature A case of this kind happened in Dublin, whereupon an Irish attorney, after severely cencuring the publisher for his carelessness suggested that, in order to avoid such un' happy mistakes, "no printer should publish a death, unless informed of the fact by the party deceased!"

An eminent French statistical writer once took his station near the staircase at a London ball, for the purpose of ascertaining the proportion of gentlemen who arranged their hair with their fingers before entering the room. He found them to average about twenty-nine out of thirty, those who had least or most hair usually occupying most time.

One of Cromwell's followers, who filled the important station of an Irish justice, at the period of 1661, having occasion to write the word "usage," contrived to spell it without using a single letter of the original word; his improved orthography was "*youzitch*." When some remarks were made on similar feats, he averred that "nobody could spell with pens made from Irish geese."

At Suffolk assizes, in the course of a trial for murder, Baron Alderson, addressing a lady on the bench, accompanied by a very intelligent-looking little boy about six or seven years of age, said, "Do you think you are acting a wise part in bringing a child of that age to hear details of this kind? I'm ashamed of you; take him out."

Among the newest inventions are swimming stockings, acting on the same principle as the webbed feet of aquatic birds. They were tested by one of the members of the British Association, who, with their aid, swam with ease from New-Haven to Leith Harbor, against tide.

Sir Isaac Newton, on going to his study one evening, and finding that his dog had overturned a lamp on the table and burned up some manuscript papers, containing the calculations of years, mildly remarked, "Ah! Diamond! Diamond! thou little knowest the mischief thou hast done."

An editor received a letter in which weather was spelled "wethur." He said it was the worst *spell* of weather he had ever seen.

The figures expressing the number of these United States have at last changed, the old "13" is turned around into 31.

If men would follow they advice the so gratuitously bestow upon others, what reformation would be effected in the world.

Wine drinking and segar smoking are bad habits. They impair the mind and pocket, and lead to a waste of time.

Merit is like the crimson blush on a maiden's cheek—for, the more you try to conceal it the more discernable it is.

Our greatest glory is not in never falling, but in rising every time we fall.

Freedom from pain is of itself pleasure; but to know this, one must have suffered.

Why is a restless man in bed like a lawyer? Because he lies on all sides.

There is one disease that a miser is pretty certain never to die of—and that is, "enlargement of the heart."

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.

Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

Mrs. SUSANNA M. SPICER, Preceptress.

ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authcrity for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8. The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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WHOLE NO. [illegible]

The Sabbath Recorder.

A SPECIMEN OF GEO. THOMPSON'S ELOQUENCE.

The *Chronotype* publishes entire the speech which George Thompson, the British philanthropist and statesman, would have delivered in Faneuil Hall, Boston, on the evening of the 15th inst., if he had not been prevented by that disgraceful row of which we gave an account last week. It is a production worthy of the man and of the occasion. It commences with an expression of Mr. Thompson's warm and friendly interest in all that concerns the character, prosperity, and future greatness of this country. Then follows a lengthy review of the changes which have taken place, and the progress which has been made in Great Britain, during the fifteen years since Mr. T.'s former visit to this country—the abolition of Slavery and the Corn Laws, the rigorous investigation of the financial system of the country, the overhauling of the representative system, &c. We copy the concluding portion of the speech, for the double purpose of giving a specimen of Mr. Thompson's eloquence, and showing the character of the man to whom a Boston audience, in the "Cradle of Liberty refused to listen :—

I turn for a moment to the country I am permitted to visit, and I find that your course, like our own, has been *onward*.

Language fails to describe the progress you have made since I last stood on these shores. Here in this city I see all the evidences of increased population, augmented wealth, a growing commerce, an extending city, and a community in circumstances of comfort and prosperity that make me weep over the different lot of thousands in the cities and towns of my own land. I look into the Proclamation of your Governor, and I find that he calls upon you to thank God that "general health and plenty have prevailed in your Commonwealth; that in the workshops, and on 'change, amid the peaceful pursuits of agriculture, in the busy marts of trade, and among the robust and hardy adventurers of the sea, who bring up from the depths of distant oceans the materials for lighting up their countrymen upon the land, a success and prosperity have rewarded the enterprise of your varied industry and business, which evince an overruling Providence."

Citizens of Massachusetts! I congratulate you, from my heart, that such is your lot. I congratulate you still more, that, amid the signs of increasing material wealth and prosperity, there are also the infallible evidences of a no less remarkable progress in the moral feelings and the opinions of the people of this favored State. Need I go beyond these walls to find the proof that you have not stood still during the last fifteen years? Do I not furnish in my own history the unmistakable evidence, standing where I now do, that Massachusetts, has kept pace with the spirit of the age—that Massachusetts has not sworn that she will not be wiser to-morrow than she has been to-day—that Massachusetts has not forgotten the God that guided the Mayflower to Plymouth Rock—and that, though the peerless intellect of Massachusetts may suffer from the stroke of a Southern sun, the heart of the old Bay State is sound, and still beats responsive to the instincts of nature, the dictates of humanity, and the claims of the trembling outcast who asks a shelter on her soil.

If I cast my eyes over the vast extent of your country, from the rocky shores of Maine to the gold regions of California, I find the same indications of growth, expansion, prosperity and power; indications, also, of the gradual but sure diffusion of principles, tending in their spread and triumph to the removal of whatever is calculated to sully the fair fame, or to impair the usefulness of this nation. As a lover of human freedom, I cannot but rejoice that the last State admitted into the Union, is one which has by its own Constitution prohibited Slavery, and that at the last election in Massachusetts, a Free Soil candidate for Congress was triumphant.

Citizens of Massachusetts! I come among you as a friend. As far as I am permitted to call myself the representative of any portion of my countrymen, I represent those, who, equally with myself, rejoice in your prosperity and sympathize with you in all your efforts to perpetuate liberty among yourselves, and extend it throughout the world. If there be any in England who envy your greatness—any who lament over the success of your great experiment—any who would gladly see you halt in your glorious career—any who would, if they had the means, impede your progress—with such I have neither connection nor sympathy—I leave them to seek fellowship with the despots and reactionaries of Europe, and to the vigilant attention of Barclay & Perkins' draymen. Standing here as an individual man, I can declare, as concerning the destinies of nations, and after the success of the efforts of Reformers at home to obtain for the people their just rights, I desire nothing more earnestly than the stability and extension of the institutions of this country, as far as they are intended and designed to secure the liberty of the human race, without distinction of condition or color. As an Englishman, I thank God that so many of my countrymen have found a home and a country here. I lament the causes that have compelled too many of them to emigrate to these shores, but I rejoice that here they have found a welcome—honest employment—a homestead—the privilege of citizenship, and a home for their children. May they prove grateful for the benefits they have reaped on this soil, and may they render to God a suitable return by becoming the benefactors of all who, like themselves, have experienced the evils of misgovernment—may they never steel their hearts against the cry of the helpless, or take part with the oppressors of their fellow man.

If it be imputed to me that I have identified myself with those who are held in slavery on this soil, and have sought to promulgate the doctrines of emancipation, I acknowledge the justice of the impeachment, and plead guilty. My offense reaches far beyond the limits of the United States. My aspirations for freedom are as wide as the soil polluted by the footprints of a tyrant. In advocating the rights of humanity, I know of no geographical boundaries. I walk upon God's earth, among God's children, and wherever I see one of them smitten down, I will denounce the aggressor, and demand the deliverance of the captive.

If this be a crime, I am in good company. I am in company with a cndidate for the Presidential chair. I am in company with the Secretary of State for the United States of America.

These men may possibly make a distinction between an act committed on the banks of the Tyber and the Danube, and a similar act committed on the banks of the Potomac or the Mississippi. I can make no such distinction. They may make a distinction between Kossuth in Turkey and William Crafts in Massachusetts. I can make none. I read the language of Mr. Webster, and I admire it for the justice of the sentiments it breathes as well as for its lofty and thrilling eloquence, but he must not blame me if I apply it to other circumstances and events beside those which were under his notice at the time. He must not blame me, if standing in Faneuil Hall I say, in his own matchless words:

"I see that the South demands of Massachusetts that the noble Crafts and his equally noble companion should be given up, and I see that this demand is in derision of the established law of nations. Gentlemen, there is something on earth greater than arbitrary or despotic power. The lightning has its power, and the whirlwind has its power; but there is something among men more capable of shaking despotic power than lightning, whirlwind, or earthquake—that is the threatened indignation of the whole civilized world."

Thanks to Massachusetts, this indignation has not been invoked—on the contrary, the conduct of Massachusetts has been such as will light up with radiance the face of every man in every country who is the friend of humanity, and the consistent lover of impartial freedom. What need I say more than that I am proud to be on Massachusetts soil to-night, and will consent to be myself banished if I may leave this State as the inviolable asylum of the slave. Many representations have been made respecting the objects of my visit to this country.

I have seen none that are correct with the exception of those which have been put forth by my friends in this city. In England, we are in the habit of welcoming many of the citizens of this country to our shores, and it has been my good fortune to have it in my power, sometimes, to entertain at my humble board, the visitors who come among us. I trust that I may say we are not wanting either in individual or national hospitality. Some of those who thus honor us, come on missions of philanthropy and reform. They come to turn us from our evil ways, and to expose in the clearer light with which you are blessed, our national sins and deformities. They come to rebuke the spirit of war; they come to speak of temperance; they come to point our distressed and struggling population to this land of promise, where no tithe-collector and rack-renting landlords spoil the husbandman of the fruit of his industry. I think I may take upon me to say that they have not been ill-received. At least I may say this—that those with whom I am identified, have ever given such good men a warm welcome, and their best wishes for their success.

Well, after 15 years absence, I revisit these shores. I come to see those who cherished me when I was formerly here, who were neither ashamed nor afraid to own themselves my friends when there was a state of feeling far different from that which now exists. If I have any mission, it is one of my own desiring, for I consulted only my own inclinations and objects in coming. But if there be those who will have it that I come here with some special object, then let me say, that it is this, if it is any, to tell the citizens of these States that there are millions on the other side of the Atlantic, who glory in the success which has crowned the efforts of the People of this country to build up their Institutions, and who look to America to send out through all lands the gospel of political liberty; to tell them, too, that there is one sad drawback upon their influence in Europe, and that it is Slavery; that the enemies of freedom point to that fact with exultation—that they desire its continuance and its spread—that they would be glad to see it reinstated in Massachusetts, and made eternal, that they might forever point to it as a proof of the licentiousness of those who set up to govern themselves and abuse their own liberty by enslaving others. If I have a mission it is this, and if I have a message, this is my message.

Citizens of America! the ark of Liberty is with you, and the nations of the earth are flying to it. You are great, glorious, and free—but your slavery tarnishes your reputation, and fills the quiver of the enemies of freedom. Make haste, then, to purge your nation from the stain. Continue the good work that has begun among you. Consider no foreigner a friend of America who vindicates your slavery: consider no man your enemy, who desires its overthrow. Peacefully but firmly proclaim the great truths which went forth from the Cradle of Liberty, nor halt in your career of mercy until, from the Atlantic to the most northern limits of your territory, your soil should be sacred to freedom and humanity.

For the Sabbath Recorder.

A FEW WORDS ON SUBSTITUTES FOR WAR.

The Peace Society have requested the friends of peace throughout the country to unite with them in petitioning Congress to take action in favor of measures for the peaceful adjustment of all national controversies; and I wish now to explain very briefly the expedients we recommend for the accomplishment of this object.

We aim at a direct application of the gospel to the intercourse of nations, and insist that its pacific principles must, when rightly applied, put an end to their wars and their whole war-system. It cannot indeed prevent the rise of occasional misunderstandings between them, for these will ever be incident to the best condition of humanity even in the millenium; but it *will* teach them better means of adjusting their difficulties than the wholesale butcheries and the wild, reckless atrocities of war. The sword has hitherto been the recognized arbiter of their disputes; but, in place of this blind and brutal arbitrament, we propose to introduce Christian modes of settling all their controversies, and thus obviate every plea of necessity for either actual war between them, or the continuance of their present enormously expensive war-system.

Our scheme rests on a very simple but very comprehensive idea. Nations in their intercourse are confessedly under the same general obligations as individuals; and hence we merely ask the former to settle their disputes as the latter do theirs. We would fain extend to nations essentially the same principles and methods of mutual justice that every civilized, Christian community has provided for its individual members. Now, a dispute between the latter can be settled in only one of two ways—by amicable agreement between the parties, or by reference to a third party as umpire; they must either decide the controversy themselves, or let somebody else decide it for them. If unable satisfactorily to adjust it between themselves, they may either submit it to umpires of their own choice, or carry it into a court where they find a set of common referees, appointed by society, and acting under the guidance of common laws, ready to decide all such controversies. Every such trial in a court of justice is only another form of reference; and the chief difference here is, that society, instead of the immediate parties, selects the referees, not for a particular case, but for all cases alike. The principle is the same; but the judge and jury are a standing board of reference for all litigants. When two individuals, or two minor communities, such as towns or cities, counties or even states, get into a dispute which they cannot or will not settle themselves, nor refer to umpires specially chosen by them for the purpose, we have first a common code of laws to define their respective rights and obligations in the case, and next a common board of referees, in the person of judge and jury, to apply that code for an equitable adjustment of the controversy.

Here is the substance of what we wish to provide for nations—a system of legal, peaceful justice analogous to what we already have both for individuals, and all minor communities. We propose no new principle, but one as old as government itself, or civilized society. This simple, long-established principle we would extend to nations, and have them settle their disputes as individuals among us do theirs. In this matter even nations professedly Christian have for ages treated each other very like brutes or barbarians; and now we just urge them to discard a practice, the relic in fact of a pagan barbarism, utterly unworthy of their character in this noon of the nineteenth century, and adopt in its place rational, peaceful, Christian methods of mutual justice, security, and peace.

The most prominent of these methods are three. The first in order, NEGOTIATION, or amicable agreement between the parties themselves; a method already in occasional and growing use, and for which no legislative action is needed; but if nations cannot, or will not, adjust their own difficulties, they must of necessity resort to some form of reference. Our next substitute, then, would be STIPULATED ARBITRATION, by which we mean that nations incorporate in their treaties a clause binding themselves in the last resort to settle whatever disputes may arise between them, not by the sword in any case, but by umpires mutually chosen, and either to abide by their decision, or ask merely a new hearing, or a different reference. But the ultimatum of all our plans would be a CONGRESS OF NATIONS, or a permanent system of justice between nations analagous to what every civilized community has provided for individuals in its codes and courts of law. We cannot here go into any details of this last and most perfect substitute for war, but will just add, that we hope, first, for an *authoritative* Code of International Law, not a mere treatise like that which is now called the law of nations, and has influence mainly by custom or courtesy, but a system of laws duly enacted, like those of a single state, by the parties to it; and, next, a High Court of Nations, to interpret and apply these laws for the peaceful adjustment of whatever disputes may be referred to them by nations in controversy.

It would be very easy to bring forward a long array of arguments in favor of such substitutes for war; but, leaving this point to the reader's good sense, we deem it more important to inquire how we can induce nations to adopt these substitutes as their permanent policy. It is obvious enough that such a consummation cannot be reached at once, but must come as the result of efforts long continued for the purpose, and producing a general change of views, feelings, and habits on this subject throughout the great commonwealth of nations. They must be educated to the system of peace, as they have been to that of war. Any settled policy whatever, of nations must be the growth of time, of concurrent influences, of assimilated views, of intermingled and indissoluble interests all conspiring to uphold and perpetuate that policy. The effective laws of every people are a transcript of their general character, an expression of their common sentiments and wishes. It is idle to legislate much, if at all, in advance of public opinion as an index to the general will; and hence we can hope for such a change as we propose in the international policy of Christendom, only in response to a wide and urgent demand from the people.

Here is a clue to our whole course of efforts in the cause of peace. Our only hope, under God, lies in Christianizing the popular mind on this subject by a right application of the gospel to the case; and hence we wish, through the all-pervading agency of the school and the fireside, the press, the pulpit, and the platform, to produce such a change in public opinion as shall effectually forbid, hereafter, a resort to the sword in any controversy between the nations of Christendom, and induce them to adopt such peaceful substitutes as shall supersede forever the alledged necessity of war and the war-system.

Such is our work; and, as one means of hastening its accomplishment, we would solicit the friends of peace, without distinction of sect or party, to unite throughout the country in petitioning Congress to take such measures as may be deemed most expedient to secure rational, peaceful substitutes for war. Our rulers will, of course, move on this subject in earnest only in answer to the wishes of the people; but, whenever they shall join in a general, earnest, persevering demand for some means other than the sword for the settlement of national disputes, we may then expect Congress and the Executive to take decisive measures in favor of the object.

Geo. C. Beckwith,
Sec. Am. Peace Society.

Boston, Oct., 1850.

EPITAPH OF AILEEN ARTARE.

Here, in a little cave,
The prettiest nook of this most grassy vale,
All amid lilies pale,
That turn
Their heads into my little vault, and mourn,
Stranger, I've made my grave.

I am not all forgot;
A small hoarse stream murmurs close by my pillow,
And o'er me a green willow
Doth weep,
Still questioning the air, "Why doth she sleep,—
The girl, in this cold spot?"

Even the very winds
Come to my cave and sigh; they often bring
Rose-leaves upon their wing,
To strew
Over my grave, and leaves of violets blue;
In sooth, leaves of all kinds.

Fresh is my mossy bed;
The frequent pity of the rock falls here—
A clear, cold, silent tear:
I've heard,
Sometimes, a wild and melancholy bird,
Warbles at my grave-head.

Read this small tablet e'er,
That holds mine epitaph upon its cheek of pearl:—
"Here lies a simple girl,
Who died,
Like a pale flow'r nipt in its sweet spring-tide,
Ere it had bloomed." No more.

From the Episcopal Recorder.

THE BEREAVED MOTHER.

We take the following extract from a letter sent us by a lady who resides in a southern city:—

"I have recently been bereaved of a lovely child, a little girl, not quite five years old. Her intellectual powers were far above her years; she seemed like a continual sunbeam about my path, to cheer me on; but she is gone, and I am left to bear a burden which I find almost insupportable. I have not yet been able to say, 'Thy will be done,' and find it so difficult to recognize, in this dispensation, the hand of a wise and gracious Providence, that I am induced to beg the favor of your views in reference to such a bereavement."

The following, from a correspondent, may suggest to this afflicted mother thoughts for reflection:—

"A beautiful child, one morning, offered some rich dainty to a sky-lark in a *golden* cage; but the bird refused to eat, and flapped his wings against his prison bars, eager to soar through accustomed fields of light, and sing at 'heaven's gate.'

"Then the child knew that his favorite cared for other food, and longed to fly from his narrow home; so he opened the door of his pretty cage, and soon the lark was soaring on swift wings, singing a song of richest melody, and was hidden by a snowy cloud from the little gazer.

"After a few brief days, the spirit of the child, like the bird, escaped from its earthly prison; the door being opened by the Angel of Death.

"The Lord saw that that moral tenement, beautiful though it was, formed no fit mansion to contain a spirit ready to join the cherub choir of infant worshipers in heaven. A way of escape was afforded, and the ransomed child responded to the call of a Saviour, 'Suffer the little ones to come unto me, and forbid them not, for of such is the kingdom of heaven.' M. B. C."

Perhaps the following, which we take from a cotemporary, may minister comfort:

"In a village grave-yard, on a chaste and beautiful tombstone, I read an inscription that has dwelt in my mind since reading it, as peculiarly striking and appropriate. The record of virtues bright and lovely was first made, and then followed these words:

"'THAT WHICH THOU SOWEST IS NOT QUICKENED EXCEPT IT DIE.'

"It was a precious, precious thought, and I bent my head upon the marble and studied the blessed truth. It was pure revelation; reason would have never reached it, yet I believed it with all my heart, and saw that immortality is only through the tomb.

"*Except it die!* I have sown some seed in the ground. The lamb of my affections has been laid in the tomb. He was sown in corruption, but he will be raised again. His dust will be quickened, and, like the grain that has been sown, he will start into life and beauty, and bloom in the paradise of God forever. In this thought there is comfort most comforting; nay, it excites me, and stirs me, and half persuades me that it was better far to bury the seed than keep it. It will yield a harvest of joy hereafter.

"This tombstone has spoken to my soul. It has given me hope and strength in the midst of weakness and grief. Reader, bereaved reader, that which thou sowest is not quickened *except it die.*"

A COLORED PREACHER.

Jack is a Methodist local preacher. In one of his sermons he told this story: "When I was a lad, there were no religious people where I lived. But I had a young master about my age who was going to school, and he was very fond of me. At night he would come into the kitchen to teach me the lesson he had learned himself during the day at school. In this way I learned to read.

"When I was well-nigh grown up," said Jack, "we took up the New Testament, and agreed to read it verse by verse. When one would make a mistake, the other was to correct him, so that we would learn to read well.

"In a short time, we both felt that we were sinners before God, and we both agreed to seek the the salvation of our souls. The Lord heard our prayers, and gave us both a hope in Christ. Then I began to hold meetings for prayer and exhortation among the colored people.

"My old master soon found out what was going on. He was very angry, especially because his son had become pious. He forbade my holding any more meetings, saying, that if I did he would whip me severely for it.

"From that time I continued to preach or exhort on Sabbath nights; and on Monday mornings my old master would tie me up, and cut my back to pieces with a cow-hide, so that it had never time to get well. I was obliged to do my work in a great deal of pain from day to day.

"Thus I lived near a year and a half. One morning my master, as usual, had made my fellow-slaves tie me to a shady tree in the yard, after stripping my back naked to receive the cow-hide. It was a beautiful morning in the summer time, and the sun shone very bright. Every thing around looked very pleasant. He came up to me with cool deliberation, took his stand, and looked at me closely, but the cow-hide hung still by his side. His conscience was at work, and it was a great moment in his life.

"'Well, Jack,' said he, 'your back is covered all over with scars and sores, and I see no place to begin to whip. You obstinate wretch, how long do you intend to go on in this way?'

"'Why, master, just as long as the Lord will let me live,' was my reply.

"'Well, what is your design in it?'

"'Why, master, in the morning of the resurrection, my poor body shall rise from the grave, and I intend to show these scars to my heavenly Father, as so many witnesses of my faithfulness in his cause.' He ordered them to untie me, and sent me to hoe corn in the field. Late in the evening he came along, pulling a weed here and a weed there, till he got to me, and then told me to sit down.

"'Jack,' said he, 'I want you to tell me the truth. You know that for a long time your back has been sore from the cow-hide; you have had to work very hard, and are a poor slave. Now, tell me, are you happy or not, under such troubles as these?'

"'Yes, master, I believe I am as happy a man as there is on earth?'

"'Well, Jack,' said he, 'I am not happy. Religion, you say, teaches you to pray for those that injure you. Now, will you pray for your old master, Jack?'

"Yes, with all my heart,' said I.

"We kneeled down, and I prayed for him. He came again and again to me. I prayed for him in the field, till he found peace in the blood of the Lamb. After this, we lived together like brothers, in the same church. On his death-bed he gave me my liberty, and told me to go a preaching as long as I lived, and meet him at last in heaven.

"I have seen," said Jack, "many Christians whom I loved, but I have never seen any I loved so well as my old master. I hope I shall meet him again in heaven."

HAVE A PLACE FOR PRAYER.

We do not need to enter the closet to find the Lord. He is ever near to us. But we enter in order to escape distractions, and in order to regain those associations, and, it may be, to surround ourselves with those mementos, which we formerly found helped to our prayers. One who has great powers of abstraction may take refuge from surrounding bustle in the depths of his own spirit, and pass along the crowded streets in the perpetual hermitage of his own self-seclusion, undiverted and undistracted by all that is whirling round him. But few have this talent of inward sequestration—this power to make a closet of themselves; and, in order to find for their thoughts a peaceful sanctuary, they must find for their persons a tranquil asylum. It little matters where or what it is. Isaac went out into the field, and Jacob plied his night-long prayer beside the running brook. Abraham planted a grove, and, in the cool shadow of his oaks, at Beersheba, he called on the name of the Lord. Abraham's servant knelt down beside his camel; and it would appear, from some of his psalms, that a cave, a mountain fastness, or cavern in the rocks, was David's frequent oratory. Peter had chosen for his place of prayer the quiet and airy roof of his seaside lodging, when the messenger of Cornelius found him. It would seem, that the open air—the noiseless amplitude of the "solitary place"—the hill-side, with the stars above, and the shadowy world below—the fragrant stillness of the garden when evening had dismissed the laborers, were where the man of sorrows loved to pray.

It was in the old church of Ayr that John Welsh was wont, all alone, to wrestle with the angel of the covenant; and we have stood in the wild rock-cleft where Peden found frequent refuge from his persecutors, and whence he caused his cry to ascend "unto the Lord most high." It does not need four walls and a bolted door to make a place of prayer. Retirement and silence, and a sequestered spirit will create it any where. By the shore of the sounding sea—in the depths of the forest—in the remoteness of the green garden bower—nay, amidst the dust of the dingy ware-room, or the cobwebs of the owlet haunted barn, in the jolting corner of the crowded stage, or the unnoticed nook of the travelers' room, you have only to shut your eyes, and seclude your spirit, and you have created a closet there. It is a closet wherever the soul finds itself alone with God.

REV. JOTHAM SEWALL.

A week or two since, we announced the death of this venerable servant of Christ. He was *ninety years* old last January, having been born January 1, 1760. Our acquaintance with him was of thirty-five years' standing. We first met him at the house of a mutual friend in this city. He has preached in 16 States, and labored fifty years as a missionary. If our recollection is correct, he once informed us that he had gathered forty churches in Maine. He spent his time in the new settlements, in visiting from house to house and collecting the people together in school-houses, and talking to them in the most familiar manner.

On our first introduction to Mr. S., his first salutation was, "Well, my young friend, have you got tired of preaching?" We were rather surprised at this abrupt question, and after a short pause, replied, "We have not been long in the ministry, but have had some things to discourage us; but as you have been longer in the field than we have, we will take liberty to ask you the same question." "Tired, yes," replied father S., "an hundred times; I have frequently thought of what my old master said when I first began to preach on the Kennebec. I was brought up a mason, and my old master, when I first began to preach, went to hear me, and said, 'Sewall is a clever fellow, but a thousand pities that he ever left the trowel.' I have often thought of that saying, 'a thousand pities that Sewall ever left the trowel.'" At that interview, he also related another incident of his life.

"The first time that I preached in a large place was at Newburyport, for the late Dr. Spring. In the morning I preached with some embarrassment; but before the evening service I retired to the Dr.'s study, and prayed for Divine assistance, obtained some liberty in prayer, and was enabled to preach with plainness. Dr. Spring informed me aftewards, that his son Gardner went home that night weeping; and this sermon resulted in his conversion."

Our last interview with this venerable man was at our office about three months before his death. He was evidently failing. He said that his friends sold his horse and wagon last Fall, and that they would not trust him to go about alone.

Few men have accomplished more good in their day and generation, than Rev. Jotham Sewall. Few men will have more stars in their crown of rejoicing in the day of the Lord Jesus. [Boston Recorder.

From the Ohio Observer.

THE SLOTHFUL SERVANT'S EXCUSE.

"IT'S OTHER PEOPLE'S BUSINESS AS MUCH AS MINE."

This may be a reason why other people should perform it as well as you, but it can be no reason why you should neglect it as well as other people. The unfaithfulness of others does not excuse, but it aggravates your neglect. It was as much the business of the other disciples as of Peter to remain faithful to their master in the time of his extremity. But they all forsook him and fled. Did their desertion of their Lord excuse Peter's act of denying him? Did it not rather make his guilt the more heinous. When the multitude prove false, then, if we love our Saviour, is the time for us to manifest our love by adhering steadfastly to his service. Faithfulness in the midst of unfaithfulness has ever been, with good reason, esteemed peculiarly excellent and glorious. How bright did the loyalty of Abdiel shine as he passed forth from among the serried ranks of rebel angels, the only one of all that innumerable host who remained true to his Maker!

——"faithful found
Among the faithless, faithful only he,
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal;
Nor number nor example with him wrought
To swerve from truth, or change his constant mind,
Though single."

But let us take another view of this excuse. Can anything be more absurd than to urge the fact that here are few to perform a common duty as a reason why you should stand aloof from it? Were others ready and prompt, your labor might perhaps be dispensed with, at least the want of it would be less missed. But now their neglect is the very thing which makes your service the more indispensable. Your obligation then to fidelity is increased, not diminished, by the unfaithfulness of others.

A pious Scotch minister, being asked by a friend during a late illness, whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die, I shall be with God; and if I live, he will be with me."

As the shadow follows the body in the splendor of the rarest sunlight, so will the wrong done to another, pursue the soul in the hours of prosperity.

The Sabbath Recorder.

New York, November 28, 1850.

JEWISH FESTIVALS.

We think that some misapprehension exists among Christians generally with regard to the disposition which the New Dispensation has made of Jewish Festivals. For the most part, it is supposed, that the death of Christ swept them away so completely, that any one who should now undertake to observe them, be he Jew or Gentile, would be considered as renouncing salvation by Jesus of Nazareth. We look upon the matter somewhat differently. We do not see why a *Jew*, who has embraced Jesus of Nazareth as the Messiah, should be held under obligation to cease celebrating the Passover and some of the other festivals of the Old Testament. We are aware, that this declaration will appear somewhat startling to those who consider themselves too clear-sighted to be mistaken; but we hope that they will consider what we have to say before they utterly condemn us.

The Jewish festivals were not all of a strictly typical character. Some of them were *commemorative* as well as typical. For example, the Passover was intended to commemorate a very noted fact in the history of the Hebrew nation. When the children of the Hebrews asked them, "What mean ye by this service?" the answer was, "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." That it was also intended to typify the deliverance effected by the blood of Christ for the Church, there can be no question. (See 1 Cor. 5: 7.)

The feast of Pentecost was another festival of a commemorative character. It was celebrated fifty days after the Passover, and was intended to commemorate the promulgation of the Law from Mount Sinai.

The feast of Tabernacles was another. The design was to commemorate the fact, that God made the children of Israel to dwell in booths, when he brought them out of the land of Egypt. Lev. 23: 43.

We need not specify any more. What we wish to say is this: That while it would be altogether wrong to continue the observance of these festivals as types of a Redeemer, (for that would be a practical denial that Christ had come in the flesh,) it can neither be wrong, nor anti-evangelical, for a Jew to observe them as so many memorials of important facts. The deliverance of Israel from Egyptian tyranny was an event in which the great goodness of God to that nation was manifested. Should not an Israelite ever remember it with gratitude? Is there not as much reason for him to remember it, and to mark its annual return by some significant observance, as there is for an American to commemorate our country's deliverance from the yoke of Britain? Why should such commemoration be considered as opposed to the spirit of the gospel?

We do not suppose that a Gentile ought to celebrate these festivals. It is the Jew only who has a national interest in them. It was for Israel as a nation, that deliverance was wrought from the Egyptian yoke. They were the Israelites only who were made to dwell in booths on their emancipation from bondage. It was to the Israelites as a nation, that the law was given in custody. The Gentile can, therefore, have no more interest in commemorating these facts, than a foreigner could have in keeping the Fourth of July. But we see no reason why a Jew, upon his conversion to Christianity, must straightway renounce all connection with his nation, and cease to commemorate with gratitude the great facts which were such signal occasions of the display of divine goodness and power. Did not God himself say, in regard to the Passover, "This day shall be unto you for a memorial; ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever?" Ex. 12: 14. Surely, the believing Israelite can keep it as a *memorial* without keeping it as a *type*.

The great Apostle of the Gentiles appears to have continued the observance of the festivals after his conversion to Christianity. (See Acts 18: 21, and 20: 16; also 20: 24, and other places.) In his epistles he teaches that the Gentiles are exempt from all obligation to them; but does he teach any such doctrine with regard to the believing Jew?

In short, the true doctrine concerning festivals is, that they are to be observed by all those who have an interest in the facts which they commemorate. Thus we reason with regard to the Sabbath. It commemorates a fact in which the whole race of mankind have an interest, namely, God's rest at the close of his creative operations. Every man who can say, "I was created by Jehovah," has an interest in this fact; and his subsequent conversion to the faith of the gospel does not lessen that interest. He is, therefore, bound to observe the Sabbatic Rest. We reason in a similar manner concerning the ordinances of the gospel. In the facts which the Lord's Supper and Baptism commemorate, all Christians have an interest. Of course, they are expected to observe these institutions; while unbelievers, having no saving interest in the facts commemorated, are not expected to observe them.

COL. RICHARD M. JOHNSON died at Frankfort, Ky., Nov 18, at the age of about seventy years. His exploits in the war of 1813, especially his killing of Tecumseh in the battle of the Thames, did much to give him distinction. He was a member of the House of Representatives of the United States from 1807 to 1819, when he was transferred to the Senate. He served in the Senate till 1829, and then went back into the House, where he remained until called to the Vice Presidency in 1837. In 1829, the Sunday Mail agitation being brought before the House, he, as Chairman of the Committee on Post Offices and Post Roads, presented a report against the suspension of the Mails on Sunday, the ability of which was such as to put the subject at rest. Whether the Report was written by Col. Johnson, is a question in dispute.

BRITISH CORRESPONDENCE—No. 20.

GLASGOW. November 8th, 1850.

The hopes which the friends of Sunday observance in this country had begun to cherish, are not being realized. When Government complied with their demand that the Post-Office should be shut—although there was little difficulty in perceiving that this was done in no friendly spirit—the expectation was avowed by many, that measures would be adopted by the country generally for the universal sanctification of the first day of the week. *Protestants* who can find no Scripture for their practice in regard to the Sabbath, and who have no such power over either the friends or the enemies of the Bible in this country as the Pope has in Romish lands, would like well to get their Protestant Popery legalized by an act of Parliament. Failing in that, they have tried their influence with the Boards of Direction of the Railway, and are not pleased with their success. Both the London and Brighton and the Great Western continue even their *Sunday Excursion Trains.* Memorials in opposition to this recently introduced practice, (including one from the Bishop of Gloucester and Bristol, with the clergy of his diocese,) having been presented to the Directors of the Great Western, the latter have answered by letter, defending these trains, and expressing "regret that it is not consistent with their sense of duty" to put a stop to them. While they speak of the need of "relaxation on that day by persons incessantly employed in shops and factories" throughout the week, they yet say that the "Sunday Excursion Trains" tend to "promote a better observance" of Sunday.

Again, at the Half-Yearly Meeting of the Aberdeen Railway Company, held on the 24th ult., a motion that no traveling be permitted on the line on Sunday, was met by an amendment that "passengers be conveyed by the mail trains as usual." This amendment was carried by a large majority; and, on the notice being given that at the next meeting a similar motion against Sunday trains would be made, Mr. Reddish gave notice that he would then move that the Company run Sunday Excursion Trains for the accommodation of the public. And it seems to me quite as probable, that the amendment will be carried, as that the motion will. In no one instance in which, as usual, the motion for the suppression of Sunday trains has been made, at the recent meetings of Railway Companies, has that motion been carried, while in other cases, the determination to maintain them has been more unequivocally expressed. Most unquestionably, the spirit in this country is progressing towards the rejection of the church-made Sunday-Sabbath, without the indication yet, however, of a desire to return to the day which the Lord has sanctified and blessed. No day sequestered from pleasure or profit, is the avowed purpose of the great proportion of those taking public part in the discussions on the subject. With the design of promoting this spirit, a lengthened and elaborate article has appeared in the last number of the Westminster. It boldly maintains all days to be alike; and, to this end, turns to account the fact that the New Testament does not exalt the first day to the place which the seventh formerly held. If the friends of religion see no other injury in their trampling under foot the commandment of the Lord, they can scarcely fail to be made aware that their false assumptions on the subject are furnishing missiles with which the infidel assails all truth.

We look again to the Continent of Europe, and note the nature of Sunday observance there. A stupendous bronze statue, personifying Bavaria, and which has taken ten years to execute—being 54 feet high, and placed on a pedestal of granite 30 feet in height, with a majestic lion by her side—has been set up in the Theresa meadow near Munich. "The figure of this colossal Virgin of the whole German world," as it has in no right spirit been called, was, for the first time since its completion, unveiled *on Sunday*, Oct. 5th, in the presence of an immense concourse. *The first Sunday in October*, independently, is annually devoted to festive purposes, being one of three days termed the People's Festival, when the King distributes prizes to the peasants for horses, cattle, agricultural produce, shooting with the bow, and athletic games. But the inauguration of the statue had this year attracted large numbers from a great distance; and, *on the Sunday*, an immense procession, in carriages and on foot, with banners and music, reached the spot, where a troop of singers performed an "overture composed expressly for the occasion." The immense mass of wood necessary in the erection, which formed a "screen, fell with a huge sound, which," says the correspondent of the London Athenæum, "the *roar of the cannon* repeated, and the shout of the multitude prolonged." Bands of singers then "broke forth into one mighty song of triumph," and "after the song came an oration;" and this Sunday ceremony was concluded by "three cheers for King Ludwig"—king and subjects equally pleased to inaugurate thus the workmanship of man's hands, rather than remember Heaven's memorial of a world made by Him, and stored with wonders infinite.

The Pope's audacity continues to excite a large amount of public feeling. He has quite miscalculated the state of British feeling. We *love* a little Popery, and have chosen to retain a Popish-made Sabbath; we can *bear* a great deal of Popery, and suffered Tractarians to lead to Rome those for whose spiritual well-being they were called to care; but *so large a dose* of Popery as the old man has sent us, we protest we are unable to digest or accept. The clergy of England and of Scotland are loud in their outcry. Those of the Metropolis addressed their Bishop, (the true Bishop, I mean, in the Church of England's sense of that word,) and the Bishop, who bore so meekly Tractarian Popery, and flattered the Abbess of a Protestant nunnery, replies to their memorial, full of indignation. Even the Prime Minister of England, in a letter which he has just addressed to the Bishop of Durham, speaks of "the late aggression of the Pope upon our Protestantism" in terms which indicate that the insult will hardly be endured. "The present state of the law," he says, "shall be carefully examined," with a view to discover what can be done to send the red caps and red stockings across the sea again.

J. A. BEGG.

GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 7.

SHANGHAI, May 4, 1850.

I did not intend that my next letter on the subject of "Domestic Life in China," should be filled up with items of the same gloomy character that have occupied several of my last sheets; but the existing circumstances seem almost to force these upon me; and as there are some interesting customs yet to be mentioned, they seem to demand a place in this connection; that is to say, at the very time when they are thickening and crowding themselves upon our notice.

It is a common remark, that "misfortunes never come single;" and the same might be said of events and facts, as well as ideas, which, very far from being *misfortunes*, are, nevertheless, like birds of a feather, declared *socialists*. Have you never wondered how some leading idea in your own mind seems, simultaneously, to have found an equally prominent place in the mind of every body else? For instance, you find your own thoughts occupied with speculations about the catacombs of Paris, petrified proofs of successive antedeluvian ages, or inquiries into the probable fact that the witch of Endor did really bring up the prophet from his grave; and while you are wondering at their unbidden intrusion, you find all your brother editors conning the same subjects, and every newspaper you take up bears witness to the general mania for the researches of travelers among the subterranean tombs of France, the theories of geologists concerning some newly-discovered petrifactions, or the dissertation of learned divines upon the fact that Saul was bowed to the earth, with his mantle wrapped about his face, when the vision occurred, and could not therefore have seen Samuel had he actually been before him, so that the crafty woman might easily be mouth as well as eyes in the wonderful prediction which, like many another prophecy, may have been the cause of its own fulfillment.

Now, our mournful theme is death, and well does the king of terrors acquit himself in establishing the doctrine of coincidences all over this death-doomed earth. The great men and the mighty, the chief captains and the nobles, are every where falling. America mourns her ex-president, England her ex-queen, and China her ex-empress; and the news of the decease of the two queen dowagers, which reached Canton simultaneously, or on the same day, was soon followed by the tidings, that the Emperor Tankwang himself, had yielded to that dart which seeks so greedily the shining mark. But the insatiate destroyer, not content with all these trophies, again thrusts in his sickle, and rich men and poor, bond and free, are gathered alike to the great harvest of death.

Death—most gloomy of topics, most uninviting of themes—is that which, most of all, we seem bound to contemplate. And now, while he returns triumphant from his conquests, all the honors which await his footsteps, all the ceremonies of his august court, will unbidden force themselves upon our notice. We whose honored sojourn is in the *Celestial* Empire, are surfeited with the superabundance of such insignia as the grim monarch may look for in vain among all the *terrestrial* provinces of this his usurped domain. *You* seek to honor him with those sombre badges which typify the dark realms his victims inhabit. *We* "see him on his winding way," escorted every where by paler hues, or by the *national* symbol, ashy white. *You* would shave the head, or mar the corners of the beard, if, contrary to all scripture injunction, you were disposed to make any cuttings for the dead; but *we* are constantly greeted with the truly mournful display of unshaven heads, hitherto so bald and shining, now groaning beneath thick masses of "seedy black," or half concealed by the gloomy skull-cap, so affectingly destitute of its appropriate ornaments, the tassel of crimson silk at its apex, surmounted by the towering gilt button, and its crimson hoop. We cannot but long for the time when the days of this mourning shall be ended, that cheerful colors may once more gladden the human landscape, now so sterile or grey, as if every thing had fallen into the sere and faded hues of autumn. One might almost fancy, that the kind-hearted natives, in their zeal to carry out the custom of placing all useful or endeared articles in the coffin with their dead, had in this instance done it at the expense of the living. I have told you before, that every thing adapted to the exigencies of a long journey was always supplied to the departed one; and if he have been so unfortunate during his life time as to part with a tooth or a limb, these are also carefully preserved, and deposited in his coffin, that he may not enter halt or maimed the land of his future sojourn. His shoes, his fan, his pipe, or whatever in his living excursions he would have required, all are furnished him. "And what would you, upon this principle, place within my coffin, if I were gone?" I inquired of a Chinese lady who was explaining this custom to me. "I would not forget to give you your reticule," she said, taking it from my arm; "you could not do without this."

But I commenced this letter for the express purpose of mentioning to you a curious custom which we have just now, for the first time, witnessed. A woman came in, holding in her hands a bundle of burning incense sticks, which she continued to wave as she passed about from room to room, muttering some mysterious words, more like the magic tones of an incantation than the usual terms made use of at the shrines. But she declined all explanation of her conduct, merely replying to the repeated queries about her performances, "I am doing good deeds." These being finished, she left the house. On inquiry, we obtained the following explanation of the affair. This superstition, by the way, has no reference to us as foreigners, the natives always observing the same among themselves on similar occasions A neighbor had visited us, bringing a little child with her, which, upon returning home, was taken suddenly ill. The fact that it sickened directly after leaving here, rendered it highly probable that its spirit had been left at our house, and to prevent the liability of its being left in the wrong place in case of death, a friend had been deputed to burn incense to the demon who retained it, and induce him to restore it to its rightful home, that the dreaded calamity might be thus averted. The words of her incantations were these, "Quei, ken che; quei, ken che," (spirit, return; spirit, return.) I am sure I hope it *did* return, that it may not be added to the list of ghosts which are already supposed to infest our dwelling, and to whose reputed inhabitiveness we have been for the last three years indebted for the privileges of this our endeared home. No native would incur the danger of a residence in a haunted house, and the wonder is that we are not annoyed by the "quei," destitute too, as we are known to be, of the protection afforded by the notable door-gods of the natives. We have, however, another class of "housekeepers," as they are called by the Chinese, which are said to inhabit every dwelling, and are considered not only harmless, but quite indispensable to domestic prosperity, namely, serpents. They are supposed to keep themselves invisible until such times as they are about to die, in other words, transmigrate to a higher state of being, when they voluntarily come out from their lurking places, showing themselves to the inhabitants, and, as it were, inviting the blow which exalts them to a nobler life. To dispatch them is, therefore, a kindness, and it has already been our happiness to bring the wished-for relief to more than one of these our kind protectors, and we have satisfactory proof that more than one is left to guard our household treasures still.

L. M. C.

THE AMERICAN BIBLE UNION.

This Society courts the coöperation of slaveholders. Their First Annual Report contains twenty-seven letters, from several of the Southern States—some from Baptist ministers, some from lay members, and one from a convention of Baptist churches in Kentucky. Like the American and Foreign Bible Society, it receives the avails of slavery into its treasury, which every anti-slavery man must consider as the price of blood. As calls are now being made by this Society upon Seventh-day Baptists for their active and liberal coöperation, the writer would suggest to the denomination the propriety of withholding their coöperation until they have fully satisfied themselves that such *is* or is *not* the case. From *facts* known to the American Baptist Free Mission Society, their consciences will not allow them to work with this or any Society who allow themselves to be drawn into and who seek a copartnership with slaveholders in the great work of missions and of giving the Bible to the world. To say the least, this *manner* of giving the gospel to the world is uncalled-for; God forbids it; the Bible is against it. "Thus saith the Lord, I hate robbery for burnt offering." To obey is better than to sacrifice. We as a people profess to be clear of this kind of iniquity. Let us see to it that our skirts are free from all contamination with the system.

WM. M. JONES.

11th mo. 19, 1850.

P. S. Brethren wishing information on this subject can obtain it through the American Baptist, published at Utica, N. Y., and also through a book published at the same place, entitled "Facts for Baptist Churches." The American Baptist will please copy and comment as truth and liberty seem to demand. More anon.

W. M. J.

THE CONDITION OF HAYTI.

To the Editors of the Sabbath Recorder:—

The condition of Hayti, as set forth in an article copied from a Boston paper into the 22d No. of your paper, is represented to be quite prosperous. Having some personal acquaintance with that Island and with its inhabitants, I can say, that there is a manifest retrograde or down-hill movement in every thing that relates to their prosperity. The Government discourages instead of encouraging Education. The army is increasing, and the exports of commerce decreasing. As to the course of Mr. Green, who was sent to Hayti last spring, I believe it was very satisfactory to every foreigner on the island; at least, he behaved himself with manifest uprightness. If the Haytiens were prejudiced against this country and government through his visit, it is undoubtedly their fault, and certainly nothing new. The gentleman referred to in the article in question is perhaps one of that class who have no conscientious regard for truth. If not so, his statement would have been a different one. I was very much astonished to see such a statement published in the Boston Journal, inasmuch as the real condition of things is so well known to the friends of the people there, *i. e.*, to those who are deeply interested for their moral and political welfare.

Yours, WM. M. JONES.

THE NASHVILLE CONVENTION.—This assemblage of the "chivalry" adjourned *sine die* on the 18th inst., amid great noise and confusion. What it has done, seems to be a question in dispute. Some of the papers represent it as a failure, while others think it has accomplished something, but they can scarcely say what. A dispatch from the President of the Convention to the Southern Press, says:—

> "The Convention adjourned after adopting a Preamble, the same as offered by Gov. Clay of Alabama, and Resolutions framed from those of Mississippi. They affirm the right of secession—denounce the acts of Congress as unjust, and recommend a General Congress of Southern States to maintain the rights of the South, and if possible to preserve the Union. No time for reässembling has been designated."

The N. Y. Tribune, in commenting upon the Convention, and the prospect of disunion says:—

> "Beside South Carolina, and possibly Mississippi, there is not a State in the South that would secede from the Union if freely permitted to do so. Kentucky, Tennessee, and Louisiana, would vote five to one against such a proposition. Virginia and North Carolina nearly the same. If the door of the Union were held wide open for their egress, South Carolina might coax Mississippi to step out with her, but never another State—and there would be a desperate and doubtful struggle in Mississippi. There would scarcely be an organized attempt to secede in any States but these and Georgia."

ACCIDENT LAST SABBATH.—On Sabbath morning last, Nov. 23d, at 7 o'clock, while the men on board the propeller Resolute, lying at the foot of pier No. 13, East River, New York, were at breakfast, the bottom of the boiler burst, killing the engineer, William Shepard, on the spot, and scalding five others in so dreadful a manner that four of them have since died—namely, S. F. Hall, Woodhull Kemble, Thomas Watts, Joseph Plummer, and Woodhull Hartman, the captain. It is not expected that the other one will live. The cause of this terrible catastrophe has not been fully investigated at the time of writing this paragraph. The engine and machinery had been running but a short time, and the boiler was considered perfectly safe.

REVIVAL IN HOPKINTON, R. I.—We spent three days in Rhode Island last week, and were cheered to find a pleasant revival in progress at a place called "The Valley," within the bounds of the first Hopkinton church. Eld. Chas. M. Lewis has been holding meetings there nearly every evening for a month past, and between forty and fifty persons have professed conversion and received baptism. The meeting was to be removed to the school-house at Potter's Hill at the beginning of the present week. May the work extend over that whole region, and throughout our churches.

REPORTS OF OUR SOCIETIES.—The Annual Reports of the Missionary, Tract, and Publishing Societies are ready for distribution. Parcels have been put up for each church in the denomination, which will be forwarded by the first opportunity. Those for the churches within the bounds of the Western Association will be sent to Alfred in the course of the present week.

SABBATH-SCHOOL PAPER.—The Seventh-day Baptist Publishing Society proposes to issue, about the first of January, 1851, a Monthly Paper devoted to the interests of Sabbath Schools and Bible Classes. Communications suited to such a paper are solicited, and may be directed to this office.

Mrs. Sarah Hale, of Newburyport, Mass., has given 5,000 acres of land in Illinois to Beloit College. The interest of the fund will be directed to support a Professorship of Mathematics and Natural Philosophy, styled the Hale Professorship.

BRAZILIAN LAW AGAINST THE SLAVE TRADE.—We have already noticed the adoption by the Brazilian Senate of a law intended to suppress the slave-trade. It went into operation on the 4th of September last, and if it should be carried out (as we fear it will not) would do more than all efforts heretofore made to put an end to the nefarious traffic. The following are its provisions:—

> Brazilian men-of-war are ordered to use special efforts to seize slavers, and to hand over their crews and officers to the civil tribunals for trial. The ships and cargoes are to be sold at auction, and the proceeds, after deducting $40 for the expense of sending back to Africa each recaptured negro, divided as prize money among the officers and crew of the ship making the capture. The party denouncing a slaver to the Government is also to share in the prize money. No Brazilian vessel is to be allowed to clear for the Coast of Africa without the owner's giving security that it shall not take slaves on board. The introduction of slaves into any part of the Empire is made piracy, and punishable with death. A special law, hereafter to be framed, will determine the punishment to be inflicted on captains of slavers.

RELIGIOUS DISPUTES IN SWITZERLAND.—Religious disputes are running very high at the present time in Switzerland. The Government of the Grisons have established a college at Coire for the education of both Protestants and Catholics. The Bishop of Coire set his face against this mixed system of education, and addressed a circular to his clergy to prevent their flocks from attending them. The Government, indignant at the conduct of the Bishop, called together the Grand Council of the Canton; and, in order to prevent any such interference for the future, brought forward a motion to the effect that the distribution of no episcopal circulars should be allowed without a special and previous permission from the Government. The question was brought before the Grand Council on the 30th of October. A violent discussion ensued. The Catholic members, with the exception of two, protested against the measure, and left the meeting before it came to a vote. The question was then put to the vote, and the proposition of the Government voted unanimously. The Catholic papers are indignant at this vote, which they call a fresh instance of Protestant intolerance.

JENNY LIND'S MOVEMENTS.—Jenny Lind's Concerts in New York closed last week. The present week she goes to Philadelphia, and after giving a few concerts there she is to go successively to Baltimore, Washington, Charleston, Havana, New Orleans, St. Louis, Cincinnati, and so back by way of the Lakes. She will arrive in New York early in the Spring, and will give another series of Concerts before her final adieu to America. The Buffalo Daily Courier, on the authority of Mr. Barnum, says that in addition to the above-named places, Miss Lind will give one concert in Detroit, two in Cleveland, two in Buffalo, one in Rochester, one in Syracuse, one in Utica, and one or two in Albany.

GEO. THOMPSON AND THE COLORED PEOPLE.—After being mobbed by the respectable whites of Boston, because they were afraid he might say something against slavery, Mr. Thompson was received by the colored people of Boston on Second-day evening, Nov. 18. Strict order was maintained by the police. Chas. L. Remond, a colored man, and a gifted speaker, welcomed Mr. Thompson, and the latter replied at length, in a strain of eloquent remark, congratulating the audience on the progress of emancipation, speaking warmly of Clarkson and Wilberforce, of the abolition in the French Colonies, of the earnest attention now universally paid to the subject of slavery, &c.

A SAD CASE.—At the Mansion House, in Baltimore, on the evening of Nov. 19, a young man about 26 years of age, named Richard A. Whelton, of Virginia, committed suicide by taking a quarter of an ounce of arsenic. He was studying Divinity, and had been sent by Dr. Johns of the Episcopal Church to an institution for young clergymen in Ohio, but proving dull in his studies, they had declined retaining him. His mortification and pecuniary embarrassments induced the act.

A GOOD IDEA.—It is stated in some of the papers, that a clergyman of the Church of England, with the approbation of Prince Albert, proposes to give a prize, or prizes, of one hundred guineas in amount, for the best essay, or essays, on the following subject:—"In what manner the union of all nations, at the grand Exhibition of 1851, may be made the most conducive to the glory of God, in promoting the moral welfare of mankind?"

THE YOUTH'S CABINET for January, 1851, (the first number of the sixth volume,) is on our table—an attractive number of that always neat and readable work. The new costume in which the new volume commences, shows that in respect to appearance, as well as literary character, the editor and publisher are determined that this magazine shall take the lead of all works of its class.

We learn from the Boston Traveller, that on Friday night, the existence of a third ring around the planet Saturn, which had been for some time suspected, was ascertained by the astronomers at Cambridge. It is inferior to the two others, and therefore its distance from the body of Saturn must be small. The eighth satellite of this planet was also discovered at Cambridge, by Mr. Bond, about two years since.

The Homestead Exemption reported by the Committee of the Indiana Constitutional Convention, is "not less that $1,500."

RFECT IN ORIGI

General Intelligence.

The President on the Fugitive Slave Law.

The following letter of the President of the United States to Robert Collins, the claimant of Crafts of Boston as a fugitive slave, is a very satisfactory reply to the question, which has been mooted for a month past, whether the military was to be called into use to enforce the fugitive slave law.

State Department,
Washington, Saturday, Nov. 9.

Sir: I am instructed by the President to inform you, that your letter of the 2d inst., addressed to him, inclosing several slips from newspapers, in reference to the proceedings of a portion of the community of Boston on the subject of the Fugitive Slave Law, was received by him yesterday, and that he has given to the letter and its inclosures careful perusal. You state in substance, that you are the owner of Crafts, one of the Fugitive Slaves for whom warrants of arrest were issued in Boston, and call the President's attention to the inclosed slips, taken mostly from Northern papers, by which he will perceive the manner in which your agents were received and treated for merely asking that the slaves be returned, according to the laws of the United States—that they have been arrested under various warrants as kidnappers, and on other frivolous pretenses, and unreasonable bail demanded, and that your friends have become their sureties for more than $20,000. You also say that many cases in which officers have not performed their duty, will appear from the slips, and that warrants now lie dead in the Marshal's office. You then speak of the pernicious effect of such proceedings, and of their tendency to disturb the harmony of the Union, and of the great importance of having the law faithfully executed, and finally inquire whether it is not the intention of the Executive of the United States to cause that law to be faithfully and properly enforced.

To this the President directs me to reply, that you cannot be more deeply impressed than he is with the importance of having every law faithfully executed. Every statute in this country, passed in accordance with the provisions of the Constitution, must be presumed to embody the will of a majority of the people of the Union, and as such is entitled to the respect and obedience of every true American citizen, and the Constitution which the President has sworn to support, has made it his especial duty to take care that the laws be faithfully executed. He has no thought of shrinking from his duty in this or in any other case, but will to the utmost of his ability firmly and faithfully perform it. But how is he to cause the laws to be executed? First, by appointing proper officers to fill the various offices and discharge their various functions with diligence and fidelity. And if any shall be found incompetent or unfaithful, by removing them, where he has power of removal, and appointing more competent and faithful officers in their places. Secondly, in extreme cases, whenever the laws of the United States shall be opposed, or the execution thereof obstructed in any State by combinations too powerful to be suppressed by the ordinary course of judicial proceedings, or by powers vested in civil officers, with powers which the law authorizes and requires them to call to their aid, it would be his duty to call forth the Militia, and use the Army and Navy for the purpose of overcoming such forcible combinations against the laws. But in either case prudence and justice require that there should be more satisfactory evidence of official delinquency or forcible resistance than mere rumor or newspaper statements, and yet these are all which have been furnished in this case. If any Marshal neglects to perform his duty the law gives the right of action to the aggrieved party for the injury which he may sustain, and if he refuse to perform it, the statute has imposed upon him a severe penalty. But if he refuse, or willfully neglect to perform it, when this shall be satisfactorily made to appear to the President, then, in addition to his liability to the aggrieved party, it would doubtless be the duty of the Executive to remove him from office and appoint another in his place. But your letter contains no proof of this kind, and therefore seems to require no action. It is equally clear that no case is presented justifying a call upon the militia, or the use of the army to execute the laws, and the President has so much confidence in the patriotism and devotion to the laws which has always characterized a large majority of the people of Boston, that he cannot for a moment believe that it will ever be necessary to call in any extraordinary aid to execute the laws in that city. Individuals may become excited, and may in the heat of the moment offer resistance to the laws, but he has no doubt that in such an event—so much to be regretted—the good sense of the community would soon rally to support the civil authorities, and that those sustaining the law would triumph. But he directs me to assure you that if, unfortunately, he should find himself mistaken in this, and the painful necessity should arise, he should perform his duty by employing all the means which the Constitution and Congress have placed at his disposal to enforce the law.

As to the complaint that your agents were unjustly prosecuted and held to bail in unreasonable amounts for pretended offenses, the President directs me to say, that however he may regret any such injustice and incivility, he is not aware that he has power to remedy the evil. If the complaints against your agents be unfounded, the defendants will doubtless be acquitted; and, if malicious, they have their remedy in an action for a malicious prosecution. But all these are Judicial questions, over which the Executive can exercise no control, and the evil complained of results from the acknowledged right of every individual to prosecute any one for an alledged offense or violation of right. The importance of avoiding as far as practicable all causes of irritation between the North and the South, and especially on the exciting subject of Slavery, were he permitted to advise, he would suggest to all the importance of permitting the laws to take their usual course, and that every thing tending to intimidation, or illegal or unjust annoyance, should be scrupulously avoided. Every effort should be made to cultivate a fraternal feeling. We should be a people of one interest and one sentiment, knowing no local division, and tolerating no sectional injustice. Our Union, so dear to the heart of every true American, can only be preserved by a strict observance of the Constitution and impartial administration of the laws.

I am Sir, respectfully, your ob't serv't,
W. S. DERRICK, Acting Secretaty.
To Robert Collins, Esq., Macon, Ga.

One Week Later from Europe.

The steamer Niagara, with Liverpool dates to Nov. 9, arrived at New York on the 21st. We give the substance of the news brought by her.

A grand banquet has been given by the Lord Mayor of London to the Directors of the various Railways connected with that Capital. Hon. Abbot Lawrence was present on that occasion and delivered a speech.

The Commissioners in charge of the Exhibition of the Industry of all Nations, announce that the demands made for space by the exhibitors already greatly exceed the capabilities of the Crystal Palace, and they appeal to the public generally to be at once prompt and generous in transmitting their pecuniary contributions.

From Germany the important item is the entry of the Bavarian troops into Hesse Cassel, and the entire submission of Prussia to the decrees of Nicholas the Autocrat of Europe. Of course, with this result in the interior of Germany, Schleswig-Holstein must also be forced into submission.

In Bosnia a revolt against the Turkish authorities has taken place. A telegraphic dispatch of Oct. 26, from Zara, states that the fortified town of Mostar, which is in open revolt, is invested by Omer Pasha. The Vizier is watched in his villa, and his son is a hostage in the hands of the inhabitants of Mostar. The Turkish population has joined the revolution party in the Herzegovina, at the head of which is Osman Bey.

From Turkey we have the news of a terrible calamity, which happened at Constantinople on the 23d of Oct. The Capitan, Pasha's line of battle ship, blew up at the arsenal, killiing upwards of 1,000 people, who were on board. She had only arrived from a cruise two days since, and was landing her powder.

Ten Days Later from California.

Two steamers—the Crescent City and the Ohio—have arrived at New York from Chagres since our last. The Crescent City brought 350 passengers, and over a million dollars in gold dust. The Ohio brought 350 passengers, and about $800,000 in gold dust.

The news of the admission of California was received with great rejoicing, firing of guns, &c.

The situation of the overland emigrants continues to be described as extremely dreadful. Starvation and disease contend among them which shall destroy the most victims.

Gold-diggers are moderately prosperous—those who are willing to work gaining from eight dollars to an ounce per day; and some lucky *hombres* get hold, semi-occasionally, of big lumps, weighing all the way from $100 to $5,000. But these latter are scarce—almost as scarce as honest office-seekers.

Many of the damming companies on the Stanislaus and Toulumne Rivers are becoming discouraged, and giving up their claims, after bestowing so much time and labor upon them.

A lump of pure gold weighing 13 pounds has been found in the town of Sonora, by a Mexican. It was discovered in the creek running between Sonora proper and the Sonorian camp.

The Sacramento papers inform us that a communication was received from Dr. Hastings by the Common Council of that city congratulatory on the restoration of Mayor Bigelow, accompanied with a professional bill of $4,000 for attendance on him, and one from Dr. Bowie for $500 as consulting physician.

A San Francisco letter says: "We have had several cases of Cholera, originating here, and many are under great apprehensions that this disease will be extremely fatal to our population; but I think their fears are groundless. The purity of the atmosphere and the high winds are unfavorable to its propagation among us."

A large number of murders and Indian outrages are reported by this arrival; also several cases of lynching.

A most horrible murder was committed at the Mormon Gulch. The unfortunate victims were Italians, and had $3,000 in gold dust in their possession. Suspicion rests on three Chilians and two negroes.

The Placer Times contains the details of a murderous transaction, which is horrible even to read about. Two Chinamen, working on the north branch of the Calaveras, and who were known to have some half-dozen pounds of dust, were visited by some neighboring white persons; one of the Chinese was instantly killed by a blow from a crow-bar, and the other knocked down, his skull fractured, his arm shattered in *fending off the blows*, robbed and left for dead, where he remained through three days and nights, through rain and heat.

A Family Cast Away on Lake Superior.

A Mr. Griswold, wife and small child, with a boy about seventeen, the son of a Mr. Haverstraw, set out a few weeks since in a skiff from Eagle Harbor, to reach Eagle river, some ten miles distant up the coast. Witherell was engaged building a Government Lighthouse on the point projecting out into the Harbor from the main land, and saw the company as they rounded the point on their perilous voyage. It was then blowing quite strongly off land, and fears were entertained that a shift of the wind would beach them on a bold and bad shore. Determined to have plenty of leeway, the little craft was observed to put out some distance into the lake, and was soon lost sight of. It never reached its destination. Days and weeks passed, nothing was heard from the adventurers. The coast between the two points was daily traversed, and pieces of the wreck supposed to be found, but no tidings of the sufferers. At length all hope was given up and their friends mourned them as dead. But the sequel proved otherwise. After three week's absence, this little crew were all found safe at the Saut. They had been picked up two weeks before by a coasting schooner on the Canada shore, whither they had been seven days drifting. The distance across the lake at that point must be from 250 to 300 miles. It appears that the boat got too far from shore, and the wind increasing, drove them into the lake. Night came on, and the wind not abating, the boat was put in charge of the lad, who was a half-breed and well acquainted with the lake. He got up a sort of sail and put before the wind for the Canada shore. Seven days and nights they spent on this lonely sea without seeing a vessel, without shelter and without food. The wind changed several times and kept them for days out of sight of land. When found, they had entirely surrendered themselves to their fate. How they lived so long under such exposure and without food, is a most unparalleled mystery. Their discovery was a mere accident by the schooner, which, solitary and alone, happened to be coasting along the Canada shore.
[Cleveland Plain Dealer.

Sackett's Harbor and Saratoga Railroad.—This enterprise seems just now to be receiving considerable attention. A meeting was held at Saratoga last week, to hear the report of Mr. Tilden, the Engineer who has been throughout the line making a preliminary survey. There were a large number present from the counties of Jefferson, Lewis, Fulton, Warren, and Saratoga, with a few from New York, Albany, and Boston. Mr. Tilden reported the route to be a feasible one, there being no grades to exceed forty feet to the mile. It will be about 140 miles in length; traversing the counties of Jefferson, Lewis, Hamilton, Fulton and Saratoga. The State, in the charter, gave a preemption right to two hundred and forty thousand acres of land lying in those Counties, at the nominal price of five cents per acre, and Messrs. Tilden and Morehouse stated that they held written pledges from large landholders on the proposed line, offering nearly as much as a gift to the Company if the road should be built. It is said that there are extensive beds of iron ore lying on the line of the road—that the road would bring into market large quantities of lumber—and that as a through route from the Upper Lakes to Boston and New York it would be preferable to any other for freight and passengers.

A White Family Arrested as Fugitive Slaves.—The New Albany (Indiana) Register of Nov. 12, says: Three persons were yesterday brought before Esq. Joseyly, charged by a man named Dennis Framell, of Arkansas, with being fugitive slaves. The alledged fugitives are, a woman about 55 years of age; her daughter, about 35; and a son of the latter, a boy of 7 or 8. They were put in jail till to-morrow, when the testimony in the case will be examined. What is singular about this case is that the so-called fugitives are, to all appearances, white persons. No trace of negro or Indian blood is discernible in the oldest woman nor in the boy. Some few of those who have seen the other woman think there is a slight resemblance to the Indian in some of her features, but a large majority are of the opinion that she also is of purely white origin. They have been living in the city some four months, during which time the boy—said to be quite sprightly—has been going to one of our schools, and mingling with white children, no one suspecting him to be any thing else than white, like themselves. About ten days ago the family were enticed across the river, where they were put on a boat bound South, but when in the neighborhood of Hawesville were (as they say,) put on shore by the passengers, and made their way back here. The oldest woman says that she is a native of Baltimore; that many years age her husband was killed by Indians, and she and her daughter carried away captive by them, among whom she has ever since lived—latterly in Arkansas, but are not slaves, and were never treated as such.

Cholera in Jamaica.—The following is an extract of a letter, dated at Kingston, Jamaica, 8th Nov. 1850, received at Havana for the steamer of the 12th inst.:—

"I regret to report that the Island, especially our City, has been and still is suffering from the Cholera. We have had over 1,000 deaths from the 10th of October to the 7th inst., within the City alone, and in other parts of the Island there have been say about 600. Business is quite suspended, and in all parts everybody is at work in relieving the wants of the poor and sick."

Counterfeit Notes.—Thompson's Bank Note Reporter gives the following list of new counterfeits:—

Fives on the Farmers and Mechanics' Bank, Ct.; 10's on the Iron Bank, Ct.; 10's on the Farmers' Bank, Arietta, N. Y.; 100's on the Bank of the State, S. C.; 2's on the Adams Bank, N. Y.; 20's on the Western Bank, N. Y.; 5's on the Farmers' Bank, Bridgeport, Conn.; 10's on the State Bank, Hartford, Conn.; 2's on the Unadilla Bank, N. Y.; 10's on the Windham County Bank, Conn.; 5's on the Pacific Bank, Broadway N. Y.: 4's on the Providence Bank, R. I.; 3's on the Princeton Bank, N. J.

A Hard Case.—We saw, says the Rochester Advertiser, a large family of colored people preparing to take the steamer Admiral this morning for Canada. They are fugitives from slavery, but have resided in town some years. Their sobriety, industry, and the general cleanliness that surrounded their dwelling, made it a matter of regret among their neighbors, that they should be obliged to leave under fear of re-capture. The man has pursued his avocation in the city, until navigation has nearly drawn to a close, and now goes to Canada, preferring a poor chance of a winter's employment there, to sustain his family, to remaining here in fear of being again made a slave.

Recovery of Gold.—Mr. J. Counsellor, conductor of one of the trains of the New Jersey Railroad, on arriving at Jersey City on Friday morning discovered lying on the platform of one of the cars a package containing five or six pounds of the richest gold dust, and several specimens of gold; on examination, he found it to be the property of a Mr. Belant, of Newark, who has just returned from California, and who did not discover his loss till he got into New York. He immediately re-crossed the ferry, when, to his joy, he received his treasure. [Trib.

Caution to Rail-Road Officers.—*Heavy Damages.*—In the case of Thomas Keyes, vs. Wm. B. Lawton and others, for assault and battery, tried before the Supreme Court of Rhode Island, the Jury returned a verdict for the plaintiff for $10,000. The Providence Journal says that the action was brought for an assault committed upon the plaintiff while a passenger in the Stonington cars, by the defendants, who were officers in the cars, and for a forcible ejectment from the cars in the night time. The defendant, Mr. Keyes, is a carpenter, and belongs to Boston. It appears that he made a remark about the smoky appearance of the cars, which led to hard words with the conductor, and his violent expulsion from the train.

SUMMARY.

A case was tried at Havre de Grace, on the 5th inst., before a magistrate's court, in which the receiver of the Havre de Grace Bank was plaintiff, and the maker of a promissory note due the Bank, defendant. The action was for the recovery of the amount of the note, for which the defendant offered the issue of the Bank in payment, which, upon being refused by the plaintiff, a judgment was rendered in favor of the defendant. The case has been appealed to the County Court.

The Charleston Mercury publishes a memorial to the Legislature of South Carolina, asking for the establishment of powder mills, foundries for the casting of cannon, and factories of guns, swords, and pistols, all by way of getting that super-valiant State prepared for the momentous time when it shall declare its "independence from all the world," and establish its "first dependence on itself."

The Jamestown Journal says the New York and Erie Railroad Company have taken the subject of a branch road between Erie and Little Valley, into consideration. Mr. Swift, one of the Superintending Engineers on that road, with a competent corps, recently passed through Jamestown from Little Valley, on a tour of exploration, and survey of the route. They represented the grades, &c., as very favorable as far as they had proceeded.

The New Orleans papers state that further developments are being made, showing that the most extensive swindles in spurious money on record, are continually being perpetrated in San Francisco. It is estimated that nearly $50,000 in spurious bank bills on Banks of North and South Carolina was brought over and came to New Orleans in the hands of passengers on the Ohio.

The Blairsville (Pa.) Apalachian contains an account of a series of riots which have recently taken place among the laborers on the railroad near that place. The riots commenced by an attempt on the part of the Far Downs (north of Ireland men) to drive the Leinster men from the road. Two men were killed and several others wounded.

The Poughkeepsie Telegraph gives an account of a series of riots between the Fardowners and the Connaught men employed on the Hudson River Railroad near Rhinebeck. Numerous shantees were pulled down, which led to the arrest of 60 rioters, of whom 22 were committed after examination before a Justice of the Peace.

The Rochester American says: The route of the Buffalo and Cohocton Railroad, through Livingston Co., has been definitely settled to cross the Genesee River at Avon, north of the bridge, passing easterly to the village; thence by way of the Conesus, on what is called the Conesus route.

Minnesota has a total white population (according to the new census) of 6,193. This is less than we had supposed, but it must be remembered that this was the population on the 1st of June last, and that nearly all this year's emigration arrived subsequent to that date.

Mr. Frederick B. Nichols of Clarke Co., Ky., was killed on the 2d inst., by two of his slaves. They broke his neck with a crow-bar and buried the body. A neighboring negro, to whom they confided the secret, revealed it. The murderers are in prison.

Oranges of excellent quality are produced at Mobile. The Mobile Advertiser has seen specimens unusually sweet, and equal in all respects to the best Havana; and judges that there is no doubt that by proper attention the orange might be cultivated extensively and profitably in this climate.

Two men at Alton, N. H., at a husking last week, undertook to amuse the company by seeing which could eat the most of a great variety of food, including dried apples. One of them, Charles French, who made the husking, died the next day; the other, Henry Miller, died the day after.

The Newfoundland Times gives facts establishing the probability that the whole island is rising out of the ocean with a rapidity which threatens, at no distant period, to materially affect, if not utterly destroy, many of the best harbors on the coast of Newfoundland.

Thanksgiving in New Hampshire Nov. 28, Connecticut Nov. 28, Vermont Dec. 5, Michigan Nov. 28, Kentucky Nov. 28, New York Dec. 12, Maryland Nov. 28, Pennsylvania Dec. 12, Rhode Island Nov. 28, Florida Nov. 28, Indiana Nov. 28, Ohio Nov. 28, Alabama Dec. 12, District of Columbia Nov. 28.

Capt. Toons, of ship Nebraska, from St. Thomas, reports that two shocks of an earthquake had been felt at that place—the first on the 21st and the second on the 26th of October—the latter lasted more than a minute, and was very severe, causing great alarm to the inhabitants.

The Savannah Republican says that the owner of the fugitive Crafts has instituted measures to prosecute the United States Marshal and Commissioner of Boston, as well as the Members of the Committee of Vigilance, under the Fugitive Law.

A large corps of engineers, under the direction of Major. Bernard of the army, is about starting for the Isthmus of Tehuantepec, to make the necessary surveys for a Railroad about to be constructed by the citizens of New Orleans.

The Cholera has broken out at Indianapolis, and two members of the Reform Convention died. The Convention was about adjourning on the 15th in consequence.

A poor black fellow, who was convicted in Charles County of enticing slaves to abscond, and sentenced to the Maryland Penitentiary for *forty years*, died in that institution. He was sentenced in 1845 and was 50 when he died.

Mr. Murdock, the tragedian, while laboring under a paralysis of the brain, started off from the hotel at which he was lodging, in Baltimore. The city and country for many miles around had been searched by his friends, but no trace obtained of him. Fears are entertained that he is drowned.

James Vila, Jr., a wool merchant of Boston, blowed out his brains on Cambridge bridge, on the 22d inst. The Coroner's Jury returned a verdict of suicide while deranged. The deceased was in good circumstances, and had been married but a few months.

A man named James Pennington was run over on the Central New Jersey Railroad, between Westfield and Scotch Plains, by the up train on Thursday evening. He was lying across the track, and had a bottle of liqour with him.

Gen. Garret D. Wall, late United States Senator from New Jersey, died Nov. 22, at his residence in Burlington, N. J. His disease was dropsy on the chest, and his health has been declining for two or three years.

The Rochester papers tell of ice, snow-flurries and a raw and cold atmosphere. Remains of snow which fell on Saturday and Sunday were still to be seen on Friday last. The Canal continues perfectly free of ice.

The amount of real estate owned by the City of New York, in markets alone, is valued at $1,116,000, from which is derived an annual revenue of 52,990. There are at present not more than eleven markets in New York.

The Providence Post says that the Mechanics' and Manufacturers' Bank has resumed business with the entire confidence of the community.

New York Markets—November 25, 1850.

Ashes—Pearls $5 81; Pots 6 12.

Flour and Meal—Flour, 4 69 a 4 87 for State, Michigan, and Ohio; 5 00 a 5 06 for pure Genesee. Rye Flour 4 62 a 3 75. Jersey Meal 3 06 a 3 12.

Grain—Wheat, 1 03 a 1 05 for Canadian and Ohio, 1 15 a 1 16 for Genesee. Corn, 61 a 63c. for new Northern, 70c. for old Jersey. Rye 81c. Barley, a lot sold for 1 04. Oats 45 a 46c. for Northern.

Provisions—Pork, 8 44 for prime, 11 44 for mess. Beef, 4 75 a 5 75 for prime, 8 50 a 10 00 for mess. Butter, 8 a 11c. for Ohio, 14 a 17c. for Western. Cheese 6 a 6½c.

MARRIED.

In Independence, N. Y., Sept. 30th, 1850, by Eld. T. E. Babcock, Mr. John C. Bassett, Jr., to Miss Elizabeth Redding, all of Independence.

In Sangerfield, Oneida Co., N. Y., Nov. 3d, by Eld. Joshua Clark, Mr. Thomas S. Tew to Miss Adelia Fitch, both of Brookfield, N. Y.

By the same, in Sangerfield, on the evening of the 9th inst., Mr. Ebenezer Allen, of Brookfield, to Mrs. Cornelia Burdick, of the above place.

DIED.

In Waterford, Ct., Nov. 20th, Elder Lester T. Rogers, after an illness of several weeks, during which he exemplified in a most striking and pleasing manner the power and blessedness of that faith which he had professed, and for the defense of which he had for many years, with great fidelity and constancy, discharged the duties of a Minister of the Gospel and Pastor of the Seventh-day Baptist Church in Waterford, where he was born, and where he was his father's successor as Pastor of the same Church. Elder Rogers had served the Church at Waterford uninterruptedly for twenty-seven years, and died at the age of fifty-two. The meekness, patience, constancy, fidelity, and piety, for which he was indeed remarkable, occasion a degree of mourning on account of his death that is quite unusual, and which is calculated to enlist our sympathies in favor of his bereaved companion and family, and a sorrowing Church. For, whether we contemplate our departed brother as a husband, a father, a pastor, or a Christian citizen, he had just those qualities, and that demeanor, which were calculated to give rise to and perpetuate a very peculiar and strong attachment and feeling of affection. But since Elder Rogers rests from his labors, let the afflicted be comforted, and find in God a reparation of all the loss they suffer in the death of a husband, a father, or a shepherd of the flock. L. C.

In Richland, Oswego Co., N. Y., Oct. 19th, Mrs Mercy Payne, in the 73d year of her age. Sister Payne was born Nov., 1777, in Windham, Mass., where, at the age of 23 years, she was hopefully converted to God, and united with a Baptist Church of that place, of which she was a useful member for a period of about twelve years, when with her family she removed to Nelson, Madison Co., N. Y., where she again united with a Baptist Church at Morrisville, with which she walked in fellowship until about the year 1832, when she removed to Richland. Here she again united with a Baptist Church, to which she was an ornament while she continued to be a member. Having investigated the subject of the Sabbath in the light of the Bible, and becoming convinced that her former practice was not in accordance thereto, she readily embraced and observed the seventh day of the week as the Sabbath of the Lord her God, and in April, 1843, united with the Seventh-day Baptist Church in Richland, of which she was a member until her death. She died as she had lived, in the enjoyment of the Christian faith; and as she had been a lover of the Bible, she urged upon those around her the necessity of learning their duty therefrom. She selected, as the foundation of her funeral discourse, John 5: 39—"Search the Scriptures," &c. W. V. H.

In Hopkinton, R. I., Nov. 3d, Harriet Lewis, daughter of Thomas and Fally Lewis, 29 years of age. She was a member of the first Seventh-day Baptist Church in Hopkinton, and in her last sickness, which was lingering and painful in the extreme, she gave evidence of the power of grace in the soul—no murmuring or complaining amidst the painful struggles of nature. She died in full hope of a glorious immortality and eternal life.

In this city, on the evening of Nov. 24th, Mr. David Burt. His remains were accompanied to Schenectady by the family of his son-in-law, T. B. Stillman.

In Independence, N. Y., Nov. 4th, 1850, of typhus congestive fever, Mr. John M. Green, son of Wm. B. Green, in the 24th year of his age.

LETTERS.

Daniel Coon, Christopher Chester, Charles Potter, N. V. Brand, E. Maxson, J. P. Livermore, Joshua Clark, Thomas E. Babcock, Wm. M. Jones, E. Stillman, J. Barritt, James Bailey (will send to Alfred.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Jesse Maxson,	Adams	$2 00	to vol. 7	No. 52
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IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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THIS SPLENDID PAINTING of Wm. Dunlap, Esq., the great American artist, is now being exhibited at Stoppani's Hall, corner of Broadway and Walker-st., N. Y. Language cannot express the sublime and beautiful effect of this noble production. It has been highly commended by Teachers, Professors of Colleges, Clergymen, and others of the purest taste, as the most glorious moral representation of the age, impressing the mind of the most careless with a lofty vivid sense of the sublime subject it is to portray.

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Sabbath and Day Schools admitted in a body on reasonable terms, and explanations given on the Painting. Tickets 25 cents; Children 12½ cents.

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Agents wanted to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Proclamation,

By Hamilton Fish, *Governor of the State of N. Y*

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. Abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquility are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance, have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to us all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, that while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, the twelfth day of December next, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name and affixed the Privy Seal of the State,
[l. s.] at the City of Albany, the 31st day of October, one thousand eight hundred and fifty.
HAMILTON FISH.
By the Governor,
Robert H. Morris, Private Secretary.

"Best Juvenile Magazine in America!"

JANUARY NUMBER READY.

AGENTS WANTED.

WOODWORTH'S YOUTH'S CABINET, still under the editorial charge of Francis C. Woodworth, enters upon its sixth volume with the issue of the number for January, 1851. This number is now ready for delivery. It is beautifully and profusely embellished, containing, beside the usual number of fine wood illustrations, a tinted engraving in the highest style of the art. Its contents, too, are unusually rich, varied, and attractive; and it is altogether the finest number ever issued of this juvenile periodical.

The publisher asks attention to the few paragraphs that follow as indices of

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Terms (Cash in Advance.)—Annual subscription $1; single numbers 12½ cents; bound volumes, each, $1 25; mail edition $1.

Clubs.—Now is the time to form clubs for the year 1851. Great inducements are offered to those who take the work in clubs, and who forward the cash with the order. Seven copies are sent for $5, and four copies for $3; besides, in clubs of seven and upwards, *a copy is sent gratis to the one who forms the club.* A specimen number is always furnished to those who need it for this purpose.

Forty or Fifty Agents Wanted, to travel in different parts of the country—North, East, South, and West—to obtain subscribers, and to dispose of the bound volumes. The best of terms will be made with active, faithful, efficient gentlemen, who apply with suitable recommendations. A capital of some $20 is desirable.

Now is the time to subscribe. Money may be sent by mail, at the publisher's risk. Subscribers will be served immediately on the receipt of the money.

Postmasters are authorized to act as agents, and will be allowed 25 per cent. for new subscribers paying the full price.

☞ The publishers of those newspapers who receive the above advertisement *marked*, by giving it a few insertions, shall receive a copy of Woodworth's Youth's Cabinet for one year, on sending the papers containing the advertisement to the *Manhattan Gazette*, 118 Nassau-st, N. Y.

Miscellaneous.

October.

BY WILLIAM CULLEN BRYANT.

Ay, thou art welcome, heaven's delicious breath,
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief,
And the year smiles as it draws near its death.
Wind of the sunny south, oh! still delay
In the gay woods and in the golden air,
Like to a good old age relieved from care,
Journeying in long serenity away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And dearer yet, the sunshine of kind looks,
And murmur of kind voices, ever nigh;
And, when my last sand twinkled in the glass,
Pass silently from men as thou dost pass.

The Sphere of Woman.

Elizabeth W. Pillsbury writes from Lowell to the N. Y. Tribune a long letter in review of the proceedings of the Woman's Rights Convention recently held at Worcester, Mass. The following passage from the letter gives her idea (as well as that of many others) in relation to the sphere of woman:

"Once upon a time, in our City of Spindles, there was a dove-eyed, unassuming little girl, who attracted the attention and won the affection of a young man, quite a thoughtless, unsettled sort of a character—both moving in the humbler walks of life—and she became his wife. After a little while they left Lowell; the young man began to be heard of as a writer of some talent in light literature, and became associate editor of the '*Boston Galaxy*,' a paper of some note at that time. The next we heard of him he had removed to your City of Gotham, occupied a very respectable position in society, was associated with N. P. Willis and others in conducting a large and very popular family newspaper. After a lapse of some years he became a resident of Philadelphia, honorably and profitably engaged in literary pursuits, and a very popular editor. At length we heard of him as taking holy orders and devoting his talent as a writer and teacher in the cause of religion. And where was his little, gentle wife during all these years of his progress onward and upward? I never saw her name associated with his upon the title-page of a book, nor do I believe she was ever seen sharing with him the chair editorial. She was scarcely heard of out of the circle of their fireside friends, and these contenders for woman's rights might have imagined she had quietly sunk into a nonentity, "slave in the kitchen or puppet in the parlor." It was not so. She had performed her part in beauty and harmony, and when she was taken from earth to *occupy her place* in a higher, more glorious sphere, the following tribute from the pen of her husband told that she was appreciated:

"Pardon us, then, if there be any shortcoming or palpable error in our labors. Think of the head weary with long watching—the heart sick with loneliness—the right hand weak in the absence of the support which it received from the dearest of friends and counsellors from the earliest manhood. Think of the vacant chair, to the occupant of which—now in the silent grave—the writer had many years been in the habit of referring his dilemmas for solution—his difficulties for enlightenment—his course for approval; and in all this time, it is his honest tribute to say, that he never did wrong when he followed her counsel; while her entreaties when he was obstinate, and her tears when he persisted in contumacy, have often checked him in folly or won him from ill-advised purposes."

Jenny Lind.

The following sketch of Jenny Lind, from the pen of Hans Christian Anderson, one of the most gifted and distinguished literary men of Sweden, will be read with interest. It is published in his work entitled the "True Story of my Life:"—

Let us now go back to the year 1840. One day in my hotel at Copenhagen, I saw the name of Jenny Lind among those of the Swedish strangers. That same year I had been in the neighboring country, and had been received with much honor and kindness. It would not, therefore, be an unbecoming thing on my part, were I to visit the young artist. At this time she was almost entirely unknown out of Sweden; even in Copenhagen her name was known to but few. She received me with great courtesy, but distantly and coldly. She was, she said, on a journey with her father to South Sweden, and was merely come over to Copenhagen to see the city. We shortly separated, and I had the impression left upon me of a very ordinary character. It soon, however, passed away, and I had forgotten Jenny Lind. In the Autumn of 1843, Jenny Lind again came to Copenhagen. Boumonville, the ballet master, one of my friends, had married a Swedish lady, a friend of the fair singer. He informed me of her arrival, and told me that she remembered me very kindly, and had now read some of my writings. He entreated me to go with him and make a call upon her. I did so. I was no longer received as a stranger. She cordially extended her hand. She spoke of my writings, and of her friend Miss Fredrika Bremer. The conversation then turned upon her appearance in Copenhagen. "I have never made my appearance out of Sweden," said she. "Everybody in my own land is so affectionate and loving to me. If I made my appearance here, and should be hissed! I dare not venture on it." I said that I, it was true, could not pass judgment upon her, having never heard her sing; but that, nevertheless, I felt convinced that such then was the disposition in Copenhagen, that she was certain to be successful. Boumonville's persuasion eventually gained for the Copenhageners the greatest enjoyment they ever had. Jenny made her appearance in the part of *Alice*. It was a new revelation in the realms of art. The fresh young voice found its way into every heart. Here truth and nature reigned. Everything was full of meaning and intelligence. At one concert she sung her Swedish songs. They were so peculiar and so bewitching, that, uttered by such a purely feminine being, they exercised an omnipotent sway. The whole of Copenhagen was enraptured. The first artist to whom the Danish students gave a serenade was Jenny Lind. Torches blazed around the villa where the serenade was given. She came out and expressed her thanks by singing one of her Swedish songs. I saw her then hasten into the darkest corner of the room we were in, and weep for emotion. "Yes, yes," she said, "I will exert myself. You shall see that I will be better qualified when I again visit Copenhagen." On the stage she is the great artist who rises above all that are around her. In her own chamber she is a young and sensitive girl, possessed with all the humility and piety of a child. In Copenhagen her advent made an epoch in the history of our opera. She showed our art in all its sanctity. I had beheld one of its vestals. She returned to Stockholm. Thence Fredrika Bremer wrote to me—"We are both of us agreed as to Jenny Lind as a singer. She stands as high as any artist of our time well can stand. But as yet you do not know her in her real greatness. Speak to her of art, and you will wonder at the expansion of her mind. Her countenance is lighted with inspiration. Converse with her upon God, and of the holiness of religion, and tears will spring from those innocent eyes. She is a great artist, but she is still greater in the pure humanity of her existence." Indeed, nothing can lessen the impression made by Jenny Lind's greatness on the stage, save her personal character in her own home. Her intelligent and child-like disposition here excites a singular power. She is happy, belonging no longer to the world. Yet she loves art with her whole soul. She feels her vocation. Her noble and pious disposition cannot be spoiled by homage. On one occasion only, in my hearing, did she express joy and self-consciousness in her talent. It was during her last stay in Copenhagen. Every evening ning she appeared either at the concerts or in opera. She heard of a society, the object of which was to take unfortunate children out of the hands of their parents, by whom they were compelled to beg or steal, and place them in better circumstances. Benevolent people subscribed annually for their support, yet the means for this excellent purpose were but small. "I have an evening disengaged," said she; "I will give a performance for these poor children, but we must have double prices." Such a performance was given, and returned large proceeds. When she heard the amount, her countenance lit up, and tears filled her eyes. "It is beautiful," said she, "that I can sing so."

Dr. Buckland and George Stephenson.

Once upon a time, at the gathering of the "fine spirits" at Drayton Manor, Dr. Buckland, Sir William Follett, and Mr. George Stephenson, were among the guests assembled. Sir William having the leading professor of geology at the same table with the expounder of new notions on stratification, contrived to bring them into intellectual collision. Mr. Stephenson disputed the facts of the formation as alledged, and Dr. Buckland defended them; and the latter combated the arguments of his opponent with such happy fluency and facile reference, that he crushed his adversary with as much apparent ease as one of the engineer's own locomotives would an obtruding rabbit, when the engine was going at the rate of forty miles an hour. Mr. Stephenson felt that he was worsted, not defeated; but being, pleasantly and politely, "chafed," the efforts he made to recover his position only served to aggravate the pain of his wounds. Although it was but a friendly controversy, he was considerably irritated, and slept but little that night. He was up early next morning, and sought to cool his temper in the spacious garden of Drayton Manor. He had not taken many turns on the silicia when Sir William Follett made his appearance. His first salutation was, "George, you made a pretty fool of yourself last night." "I have a strong suspicion of that kind myself, Sir William," replied Mr. Stephenson; "but I am convinced that I was right after all." "To be sure you were," said Sir William; "but you cannot talk. I never heard such a bungler. You were full of facts—wonderful facts—and Buckland had only sophistry and assertion to oppose to your facts. He beat you to a stand-still because you had no rhetoric." "Sir William, I am no lawyer." "But I am. Come, sit down in this alcove; and now, before we are called to breakfast, repeat to me your whole theory." Mr. Stephenson did as Sir William wished. He went through the process of fire and water, the operation of electricity, the nature of faults, the position of strata. "That will do," said Sir William. "Now at dinner today hold your tongue; leave Buckland to me." After dinner, Buckland, excited by the triumph of the previous evening, soon introduced mineralogy. Sir William, in his gentle, quiet way, drew him into a controversy, closed upon him, out-talked him, and prostrated the professor as effectually as the professor had overthrown the engineer the evening before. Sir William enjoyed the encounter; no one was displeased; and as they rose to retire, Sir William whispered, "George, what do you think now?" "Think!" replied Mr. Stephenson. "I think there is nothing on earth like the gift of gab."

Flowering Hyacinths in Glasses of Water.

Fill the glass with water up to the neck. Place the bulb in the cup-shaped part of the glass, and renew the water from time, as it begins to get muddy. When the water is changed the bulb should not be taken out, unless the roots are short and few, but the hand should be placed over the top of the glass, so as to retain the bulb in its place, and the water carefully and slowly turned off. This is done to prevent any injury to the long roots, which are brittle, and easily broken, and the plant is seriously injured by their being in an imperfect state. When one of the long roots is broken, it should be cut off with a sharp knife close to the bulb.

When the bulbs are first put in the glasses, they should be placed in the dark until the roots begin to grow, but as soon as this is the case they ought to be in a warm room near the light, when the plants will grow rapidly. In choosing Hyacinths for water-glasses, the red and blue flowers are preferable to those which are white and yellow, the latter two having a fragrance too powerful for rooms; and besides, they flower weaker in glasses than the others.

Growing Hyacinths in pots of soil require no particular care. To ensure a vigorous growth, the pots ought to be deeper than usual. The soil ought to be a sandy loam, mixed with rotten leaves, or dung, so thoroughly decayed as to have become a kind of mold. Plant the bulb so shallow that nearly half of it shall remain out of the soil. When first planted they may be kept in a cool, dark place, until the buds have begun to move, when the pots may be taken to the windows of a warm room, and if the soil be watered with warmish water, they will grow so much the faster.

The preceding directions are mostly taken from Mrs. Loudon's "Gardening for Ladies," a valuable work that deserves an extensive circulation.

The Indian Country in Canada.

A correspondent of the Rochester American, from Brantford, Canada West, gives the following picture of life among the Mohawks in Canada:—

A few leisure moments enable me to send you a word of greeting from the Indian country upon Grand River. We came up here to spend a few days among the Mohawks, away from the perplexities of civilized life. At the commencement of the Revolution it is well known that this Nation abandoned their establishments upon the Mohawk, and retired to Canada. The British Government eventually assigned them a large and beautiful tract upon Grand River, where they have since resided, and from appearances have enjoyed a large degree of prosperity. At present they number about seven hundred. Soon after their establishment upon this river, they were joined by bands from Onondaga, and Cayuga, and also by large numbers of Tuscaroras, Senecas, and Oneidas. The settlement of Western New York pushed a tide of population upon the Indian Districts which the Iroquois Nations were unable to resist, and the largest part of each Nation, except the Seneca, emigrated to this country and to the West. There is now upon the Grand River a miniature representation of the Six Nations, still divided by boundary lines, preserving their national names and affinities, and many of their ancient customs. The Mohawks are upon the upper part of Grand River, near Brantford. Next below them are the Tuscaroras, numbering about three hundred, and next to them are the Onondagas, numbering about four hundred. Descending the river, you next enter the reserve of the Cayugas, who number about seven hundred. About two hundred Oneidas, Senecas, and Chippewas are settled among them, thus making the total Indian population upon the banks of this river about twenty-three hundred. The Oneidas removed to the River Thames, and to Green Bay.

The river, called Swargeh by the Iroquois, is a beautiful stream, a little larger than the Genesee. The soil is extremely fertile, yielding abundantly with careful tillage, and very respectably under Indian husbandry; and the general appearance of the country is very attractive. The Indians have no villages, but their habitations, which are principally upon the west side of the river, are scattered along the stream within six miles of the river, and from Brantford down for about twenty miles below. The Mohawks are mostly christianized, as also are the Tuscaroras, but the larger part of the Cayugas and Onondagas still adhere to their ancient faith. This portion of the Iroquois family are rapidly advancing in their social condition, if external appearances are to be trusted, and something highly creditable may be expected of them hereafter as a people. I should not omit to mention that a steamer plies up Grand River as far as Brantford.

Lead for Statuary Purposes.

An Edinburgh correspondent of the *Athenæum* very justly urges the advantages to be gained by the adoption of lead in statuary work, and instances the equestrian statue of Charles the Second, erected in Parliament Square by the magistrates of the city, in honor of the Restoration, and undoubtedly the finest piece of statuary in Edinburgh, as a fair example of the capabilities of the material. Many who hear of this proposal for the first time, will smile at the idea of applying so soft a material as lead for an office which bronze and granite usually fill, and indeed even many of the Edinburgh residents are ignorant of its successful employment in the work to which we have alluded. That it is really lead, has been ascertained beyond a doubt, as a few years ago the horse's shoulder sank, owing to the failure of one of the iron supports, when the statue was taken down, the sunk parts beaten out, and new supports put in, with a filling up composition, making it as good as ever. Seeing this acknowledged to be superior to any other bronze or marble statues which adorn the city—and Edinburgh possesses a goodly number, from the hands of the most eminent artists—it must be admitted that the qualifications of lead have been strangely overlooked by the modeler. As regards durability, King Charles has stood 165 years, and yet retains its original excellence.

Wrought-Iron Fences.

We saw yesterday, says the N. Y. Tribune, some fine specimens of Wire-Fence for Farms, constructed wholly of wrought-iron. The wires are stretched horizontally at regular distances apart, and supported at suitable intervals by iron posts of inch or inch-and-a-quarter iron. The wires are secured by bolts passing through an eye corresponding with holes drilled in the sides of the post. The supports are sunk in the ground to the depth of eighteen inches or two feet; carefully secured, and strengthened when necessary by iron braces. These fences can be made of any desired size, and are exceedingly neat and ornamental. They have already come into extensive use in England, and in other parts of Europe similar contrivances have met with universal favor. The aim of the manufacturer in this City, Mr. John B. Wickersham, is to effect their general introduction into the American market. The advantages claimed for this style of Fence have been fully sustained by frequent experiment, and will commend it to all who examine the mode of its construction. It is very portable, light, yet secure, ornamental, and, still better, is afforded at a remarkably moderate rate. The whole fence may be taken down and transported with the same facility and in the same manner as ordinary iron rods. Its price will range from $1 50 to $3 per rod; and when once constructed it remains good for any length of time. For the Southern country, where timber is scarce and fences necessary, or on the Prairies, there can be no better article than this. Rail-fences at best are awkward, troublesome, and unsightly, and where wood is a scarce and precious article, the Wrought-iron Fence must prove a welcome substitute.

The Extension of Slavery.

And there stands Slavery—never less ashamed than now—not couchant, but rampant—making her plans to live forever—boldly claiming to advance by equal steps with freedom—as if darkness were as good as light, and the devil had as fair a *right* to a lion's share as Messiah. Nor may you marvel, friends, if I, who was once noted here as the "apologist of Slavery," can now present myself its stern assailant. For its *existence* I did, and would, apologize; but never for its *extension*. I would deal gently with the hereditary sin of its being; but I abhor the stupendous volitional crime of its propogandism. And when I think what a scheme of continental enormity the Slave power is struggling to develop before us, my heart sickens with disgust and my soul is paralyzed with horror. The great market for human cattle, if the Slave power can succeed, is to be opened in the new States of the West, for which the supply is to be raised in the East. Our Atlantic States are to become the American Guinea. Old Virginia, the mother of Presidents, barren of tobacco and fecund of bipeds, has already gone to breeding babies for sale! Sweet Carolina is anxious to drive her children to the shambles. Asiatic Georgia has long been celebrated on the page of infamy, for selling her fair offspring to the harem; American Georgia is eager to outrival that shame, by selling her tawny daughters to the sugar field and the gold mine. When the trade of human cattle-breeding is fully established, and the East shall annually pour her myriads of yoked, scourged, and hand-cuffed live-stock, like a mighty gulf-stream to the West; the prohibition of the foreign Slave Trade will be a fine protective tariff for the encouragement of this domestic production. Then will come a grand slaveocratic millenium, in which the East will be the Slave-breeders, and the West will be the Slave-consumers; the South will be the Slave-holders, the North the Slave-catchers. We shall doubtless, then, preserve the "*glorious Union!*"—as glorious, forsooth, as the ropes and chains wherewith old Mezentius bound the living man to the rotting corpse. If these indications of depravity in the national heart were our only omens, or in themselves were irremovable, small would be the hope of regenerating the public conscience into life. *Our* history, too, must turn out disastrous failure. Then, wherever the star of hope should turn—whether tracing its steps back to wearied Christendom, or verging to our occident, should curve over the broad Pacific, until *west* became *east*, the prospect would be equally desperate, of renovating humanity on the shores of Europe, or the plains of Asia. Let these dark influences quench our lamp, and "I know not where is the Promethean fire that can that light reillumine."

[D. D. Whedon.

Swallows.

A correspondent of the Evening Post says: "Some months ago there appeared in your paper two or three communications upon the subject of swallows disappearing under the water on the approach of cold weather; and lately meeting the following extract in the course of my writings, it occurred to me to send it to you. It is from the writings of Huet, a French author, who died in 1721. He also mentions an odd fact which may be unknown to you, for the truth of which, however, I am not prepared to hold myself responsible:—

"'Swallows in Sweden, at the approach of cold weather, plunge into the lakes and remain there asleep and buried under the ice till the return of Spring. Then, awakened by the returning heat, they leave the water and resume their usual flight. While the lakes are frozen, if the ice be broken in certain places, which appear darker than others, the swallows are found in great quantities, cold, asleep, and half dead. If they are taken out and warmed by the hands, or before the fire, they soon begin to exhibit signs of life; they stretch themselves out, shake themselves, and soon fly away. In other places they retire into the caves and under the rocks. Between the town of Caen and the sea, along the banks of the Orne, there are many of these caverns, where, during the winter, clusters of swallows have been found suspended, like bunches of grapes from the roof of the cavern. The same thing has been long ago observed in Italy.'"

Ship Building in Oregon.

From a private letter, received at this office, under date of "Milwaukie, Oregon, Oct. 1," we learn that one of our New England ship and steamboat builders, Mr. Wm. L. Hascom, who, within a few years past, has built several fine steamboats and ships in Newburyport, this State, and Portsmouth, N. H., is now constructing a steamboat, 160 feet long, 24 feet wide, and 6½ feet deep, in Oregon, for Lott, Whitcomb & Co., to run on the Columbia River. The ship-yard is established on the Willamett River, at Milwaukie, a small, but enterprising and rapidly growing town at the head of ship navigation on that river, and eight miles from Oregon City. The facilities for ship-building at Milwaukie are considered equal, if not superior, to those of any port in the United States. The keel of the steamer now building there is all in one piece. The tree from which it was taken was cut within a few rods of the yard, and measured 124 feet to the first limb, and at 155 feet 8 inches it was cut off, and hewn out 9 by 14 inches. There are two saw-mills adjoining the ship-yard, constantly employed in getting out timber for the ship-builders. The land at Milwaukie, and in its vicinity, is excellent, as may be seen by the heavy growth of pine, fir, oak, cedar, and hemlock timber, standing thereon. The climate is delightful, being, for the most of the time, like our "Indian Summer."

Oregon is fast becoming populated with a hardy, active, and enterprising people, who will ere long supply California, and most of the inhabitants of the Pacific ocean, with ships and vegetable produce. Her timber land, fertile soil, and the character of her citizens, bespeak for her an enviable reputation among the civilized nations of the world.

[Boston Chronotype.

A spoiled child is an unfortunate victim, who proves the weakness of his parents' judgment much more forcibly than the strength of their affection.

FITCH'S FIRST STEAMBOAT.—The model of the first steamboat (built by John Fitch) was discovered, a few days ago, in the garret of the late residence of Col. Kilbourne, a brother-in-law of John Fitch, near the town of Columbus, in Ohio. It is thus described in a letter to the Cincinnati Commercial:—

"It is about two feet long, and set upon wheels. The boiler is about a foot long, and eight inches in diameter, with a flue through it, not quite in the center, into which the fire appears to have been placed. The cylinder stands perpendicular, and the frame-work that supports it is not unlike that now used by some of the low pressure boats on Lake Erie. There is a paddle-wheel on each side, and, in fact, everything appears to be complete with the exception of a condenser and force-pump. The boiler is even supplied with a safety-valve, though part of it has been broken off."

THE GENEROUS BLACKSMITH.—Mr. Wilson passing late one evening by a blacksmith shop, and hearing the sound of the hammer much later than usual, stepped in to inquire the cause. The man told him that one of his neighbors had just been burned out, and had lost everything; and he had undertaken to work an hour earlier in the morning, and an hour later at night, to help him.

"This is kind in you," said Mr. Wilson; "for I suppose your neighbor will never be able to pay you again."

"I do not expect it," replied the blacksmith; "but if I were in his situation, and he in mine, I am sure he would do as much for me."

The next morning Mr. Wilson called and offered to lend the blacksmith fifty dollars without interest, so that he might be able to buy his iron cheaper. But the man refused to take it; yet told Mr. Wilson that if he would lend it to the man whose house was burned down, it would go far toward helping him rebuild his cottage. To this Mr. Wilson consented, and had the pleasure of making two men happy.

FALL MANAGEMENT OF BEES.—The months of October and November are the season when the state of the apiary will require particular attention. The hives should be examined, and those not containing honey enough for its occupants to sustain themselves during the winter, must be fed. An ordinary swarm of family bees will consume from fifteen to twenty pounds of honey, from October to May. If the winter be very mild, more than this quantity will be required, but not in an ordinary season. The apiarian should be able, from practice, to know at once, on raising his hives whether the above quantity exists in them or not. Hives that have been occupied several years will be as heavy without honey as those that have been used but one season with from five to ten pounds; therefore an allowance must be made for the weight of old combs and bee-bread.

[Miner.

THE MINISTER ONLY THE LEADER [illegible] PRAYER.—It is related of the late John Breckinridge, whilst Chaplain to Congress, that, observing that several members of that body kept their seats, and continued reading whilst he was offering prayer, he one morning arose in his place, and said, "Let us pray." Waiting some minutes for them to arise, he repeated the expression, "Let *us* pray," emphasizing, in his peculiar way, the word "us," and then added, "I did not say, 'Let *me* pray;' but, 'Let *us* pray'—all of *us*." The rebuke had its desired effect. All the members, from that time until the end of the session, invariably arose and stood in a respectful attitude, whilst he led in their morning devotions. The rebuke might, with great propriety, be administered to most of our congregations.

Variety.

The owner of a fine building was informed by his tenant that "mysterious knockings" had been heard on the premises, similar to those in Stratford and Rochester, and expressed much apparent alarm at the circumstance. "Very well," said the gentleman, "I'll put a stop to their spiritual operations, and the very next time you hear any mysterious knockings, consider it a notice to quit the premises! I want no tenants who entertain such company." It is unnecessary to say they have not since been heard.

Mr. Layard has made a discovery at Ninevah of the greatest interest. He has penetrated into a chamber which appears to be of the same class as the "Hall of Records," noticed be the prophet Ezra. In this chamber Mr. Layard found, in *terra cotta* tables, piled up from the floor to the ceiling, what are apparently the archives of the Assyrian Empire during a long historical succession.

The cause of the sudden deaths at Kalmazoo, a week or two ago, which was imputed to Cholera, is thus explained by the Chicago Journal. A bottle of corrosive sublimate was mistaken for vinegar, and mixed with the mustard. The number of deaths were thirteen, eight at Kalamazoo, two at Marshall, two at Grand River, and one at Mottville.

A mulatto man, named Gordon, died at Trenton, a few days since, from an excitement caused by apprehensions that he might be arrested under the Fugitive Slave Law. He was told that persons from the South were in town, in quest of fugitives, when he ran away to secrete himself, and died as he was running.

A Turin letter to the editor of the London Times says, "I am told that the great project of piercing the Mount Cenis for a monster tunnel has been abandoned, and that a new line, connecting Basle with the subsisting railroad from Genoa to Turin, is under consideration."

Empty minds are the most prone to soar above their proper sphere. The corn bends itself downwards when its ears are filled; but when the heads of the conceited are filled with self-adulation, they only lift them up the higher.

A housemaid, who was sent to call a gentleman to dinner, found him engaged in using his tooth-brush. "Well, is he coming?" said the lady of the house, as the servant returned. "Yes, ma'am, directly," was the reply, "he's just sharpening his teeth."

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main [illegible]nts in the Controversy; A Dialogue between a [illegible]ister of the Gospel and a Sabbatarian; Counter[illegible]oin. 8 pp.

No. [illegible] The Sabbath Controversy. The True Issue. [illegible]pp.

No. 9 [illegible] Fourth Commandment. False Exposition. 4 pp.

No. 10. The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13. The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.
Prepared from Official Sources.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

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WHOLE NO. 337.

The Sabbath Recorder.

For the Sabbath Recorder

CHURCH ORGANIZATION AND DISCIPLINE.

There is always danger, in our zeal to flee from one error, of falling into another. And it appears to me that the Baptists, in their zeal to keep clear from the usurpations of Episcopacy, have fallen, in many instances, into the opposite extreme.

That rulers should be recognized in the organization of the Christian Church, is clearly seen on a careful examination of the sacred pages; and that these are not all of them ministers of the word, is equally apparent. Tim. 5: 17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Here it is clear that some were rulers who were not ministers of the word. And of Paul it is said, (Acts 20: 17,) "And from Miletus he sent to Ephesus and called the *elders* of the church." In verse 28th, he says, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers." Here, again, is a plurality of overseers in one flock. The Hebrew church was required to submit to a plurality of rulers. Heb. 14: 17.—"Obey *them* that have the rule over you, and submit yourselves."

Now, the question will arise, Who are these rulers? We conclude that, inasmuch as no direction is to be found in the New Testament for appointing any other officers than minsters and deacons, they, and they only, are the ruling officers in the church. *Elder* is a common title for all the officers in the church; it sometimes includes old men in office, and sometimes simply *old men*, which is its literal signification. The terms *bishop*, *overseer*, and *ruler*, when applied to church officers, are interchangeable terms. "Bishop," says Mr. Cruden, "signifies, 1st, spiritual overseers, that have the charge of souls, to instruct and rule them by the word." But how should they rule? Certainly not as a court to try offenders; for no such directions are to be found in Scripture. This belongs exclusively to the church. See Matt. 18: 17—"If he refuse to hear them, tell it to the church; and if he refuse to hear the church, let him be unto thee as a heathen man and a publican." In an address to the church, Paul says, "Put away from among yourselves that wicked person." The Scriptures of the New Testament furnish no directions for any other tribunal.

We come very naturally to the conclusion, then, that the deacons are assistants to the ministry; and, jointly with them, overseers and spiritual rulers in the church—ruling by the authority of the Divine word—watching, like the officers of an army, to keep every one in his proper place. They should always be ready to give instruction and admonition, in wisdom and meekness, to such as need their official attention and care—always cherishing, in their own hearts, the spirit of fatherly kindness and affection, yet a spirit of uncompromising firmness against what is manifestly wrong. Deacons should be men of tried integrity; and there should be a sufficient number in the church to prevent the burden being too heavy on any one. The church at Jerusalem, it appears, had six; small churches can do with less. If any doubt whether the duties hereafter described as belonging to deacons, are really duties of office, let there be an act of the church enjoining it upon them to do these things; and then, I think, all doubt will be removed. The word deacon signifies servant; and as servants of the church, she has a right to point out their service in any thing proper to be done.

We are now prepared to consider the rules of discipline.

First, *trespass* not amounting to *crime*. Under this head we notice, first, trespass committed by one directly against another. In such case, the well-known rule in the 18th chapter of Matthew should be strictly and invariably observed. The first in labor must prove to the seconds in labor, that the offender is guilty, without which they can neither labor with the offender, nor be witnesses before the church, should it come there. The expression, "Take with thee one or two more, that in the mouth of two or three witnesses every word may be established," goes to show that the laborers are to be the witnesses before the church. At the same time, we do not question the right of the church to examine other witnesses if she choose to do so. If he who received the injury neglects to do his duty, and tells it abroad, as soon as it comes to the knowledge of any one of the deacons, he should labor with him for the neglect of so important a duty, and hold him to a confession of his fault, and to the duty still of laboring with the offender, and of trying to settle it between themselves. If such delinquent refuse to confess his fault and do his duty, the deacon should take the second and third steps, as directed above; and if he finally refuse to confess his fault and do his duty when it comes before the church, he must be excluded; and then, if a real cause of difficulty be found to exist in the first person so accused, let one of the deacons take the labor into his own hands, and follow out the same rules, as the case may require. A difficulty should never be divulged to any one until evidence can be produced, yet the sufferer should keep trying, by prayer and private labor, to get relief. It is sometimes the case, that the sufferer cannot see his way clear to bear the evil, and go to the communion with the offender. If he tell the church, there is something in his way so that he cannot bring it to light; and yet he lives up to his duty in other respects. The church should never proceed against such an one because he has a tender conscience. But it would be well for the church to fast and pray—every member praying for the Lord to convict the offender; and there ought to be faith enough in the church to prevail. See Matt. 18: 19, 20.

Under this general head, we notice all other trespasses, or minor faults, committed no more against one than another, or against them that are without. In these cases, some take the position, that as the trespass is against the church, or cause of religion in general, it is the duty of the church to take it up in the first place; and then a committee is appointed to perform the labor. But serious objections to this course may be raised. One of the first, which is sufficient of itself to condemn it, is, that there is no gospel rule for such a course. The second is, that evils in that way are left to grow without proper attention, till both the character and peace of the church are endangered, if not lost. For instance, one becomes loose in his habits in regard to the Sabbath, and another, a little too greedy of gain in his business transactions, is perhaps guilty of extortion. No one wishes to report such to the church for a small offense. The evil grows; and yet no one wishes to be the complainant before the church. Thus the character of the church is going down, and distrust and unkind feelings grow up among the members. At last, when Zion gets to bleeding at every pore, in the midst of disaffection and ill-feeling, some one calls upon the church to appoint a committee; and the committee goes. What! says the offender, who has entered a complaint against me to the church? Is there no one in the church who cares enough for my feelings and welfare to admonish me first before bringing my name upon the records of the church as an offender? Such member is generally lost; and with him goes much of the character and peace of the church.

Now, in all this class of evils, we find appropriate work for the officers of the church. The pastor should give his timely admonitions and instructions, both publicly and privately; and the deacons should be in their place, always ready to urge the claims of the word on the mind of the delinquent. In most cases, this course will secure the end desired. But, when the nature of the case demands it, one of the deacons should take the first and second steps before it comes to the church.

In the second place, we consider what comes under the head of *crime*, or vile character established. The lower class of vile characters are brought to view in the 5th chapter of 1st Corinthians. Of course, the higher crimes can meet with no greater favor than these. Verse 11—"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Here it must be observed, that the address is to the church; and no one can eat with the church in any other way than in the communion. Now, if the officers of the church do their duty, such a character will seldom be formed among the members. But, when such a character is formed, or the higher crime committed, the church must not eat, that is, not travel with such. What, then, must be done? Verse 13th says, "Therefore put away from among yourselves that wicked person." There is no proviso in the case. Confession or no confession, such a vile person must be put away. But the proof of his guilt must be presented to the church. Here again is business for the deacons; though no other labor is required but to collect and present the evidence to the church. But in case of evil reports, charging a member of the church with such crime or vile character, the deacons should inquire into it, and if sufficient evidence cannot be found, they are then prepared to stand up in defense of assailed innocence, and call upon accusers to produce evidence or desist from accusing. Though such cannot be saved from exclusion, yet, when they redeem their characters in the eyes of the church and the enlightened public, they may be restored. Paul again addresses the Corinthian church, no doubt in relation to the same fornicator, (2 Cor. 2: 7) and says, "Sufficient to such a man is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow." See also the context.

In the third place, we notice *heresy*. Mr. Cruden says, the word signifies a sect or choice. Others say that it means opinions. Though private opinions may exist to almost an unlimited extent in regard to things which do not result in a diversity of practice, and be borne with in the church, yet subversive opinions, acted upon, cannot. He, therefore, who sets up his opinions, and endeavors to draw off a party, or acts himself on opinions which lead him into a course of practice contrary to the gospel rules of faith and order, renders himself, in the Bible sense, a heretic. If the pastor and deacons have been in their places, all reasonable and hopeful efforts have been made to save him from becoming a heretic. But when he is such, let the deacons present the case and the evidence to the church; then the rule is plain. Tit. 3: 10, 11—"A man that is a heretic, after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself."

In the fourth and last place, we notice the case of wrong committed before the church assembled. 1st. Tim. 5: 20—"Them that sin, rebuke before all, that others also may fear." We conclude, this rule can refer to no other sin than that before the church; for the foregoing rules will meet every other case, and this rule would be inconsistent with other rules if applied in any other case. This rebuke, it appears, is to be given by the pastor or presiding officer; and the church, of course, must sustain him in so doing, if the cause is just; but if the church decide that the act is not wrong, he must withdraw his rebuke, and be in subjection to the church. But when the sin is committed and the rebuke given, the church should hold the offender to such confession or submission as the nature of the case shall demand.

From a consideration of what is said in Scripture of the necessary qualifications of deacons' wives, and in view of the fact that in many cases of instruction and labor among the sisters their assistance is indispensable, we conclude that they should be expected to be ready to assist the deacons in any of their labors, where their assistance is needed.

The foregoing views of discipline, it is true, make the duties of deacons very responsible and laborious; and, as a matter of common honesty, they should be rewarded by the church for the time they spend in her service. They can keep an account of the time they spend, and it can be arranged, between them and the church, as they can agree.

No person who brings a complaint to the church, in good faith, and fails to prove his charges, should be held to any other confession than to be in submission to the decision of the church.

Letters of excommunication are without precedent or precept in Scripture; and as their tendency is generally to evil, they never should be given.

The pastor, when present, should preside in meetings of the church, except in case of difficulty where he is personally concerned; then the senior deacon present, who is not thus disqualified, should preside, which will make the church always an organized body.

The pastor and deacons should have frequent interviews for mutual instruction and consultation, and should have an understanding among themselves which part of the labor each one shall perform, especially when there is much to be done. In these interviews, there should always be seasons of fervent prayer.

Now, we venture the opinon, that a case requiring discipline can scarcely arise, which the above rules will not meet, except where disorder reigns in consequence of having pursued an improper course, which has ended in confusion rather than peace and purity; and then the most judicious course, generally, is to confess and begin anew, with such as can be in fellowship, and see that the organization of the church is perfected, and that the officers and members understand what is to be done to preserve order and peace. These rules, in general, the writer has seen proved for many years, and union, peace, and prosperity to the church, have been the result. Very few cases of discipline ever come before the church; and when they do come, they are so prepared that little time and labor are generally required, and an immense amount of pain and agitation on the part of the feebler members of the church are saved. Fully believing these to be the true Bible views of the subject, he humbly submits them, for the consideration of the Christian public, and for the consideration of Seventh-day Baptists in particular. "If ye know these things, happy are ye if ye do them."

ELIAS BURDICK.

PRESTON, N. Y., Nov. 19th, 1850.

SEED SOWN AT A VENTURE.

In June last a fisherman sailed from Gloucester, Mass. Upon opening a package which he had brought from home, his eye fell upon an article in a religious newspaper. He was a young man. He had been careless, even reckless, as to future realities. But he was to be made the subject of sovereign grace. The time had come. That paragraph was the Spirit's chosen instrument. He continued to read the paper, notwithstanding the remonstrances of his shipmates. He was led to see his guilt, his helplessness, his need, and in not many weeks was rejoicing in Christ's merits and death. He is now on his way to a glorious immortality.

The paper was the Watchman and Reflector. Neither the number nor the paragraph are known. No special petition may have been been put up to the throne of grace by the editor, as he penned or selected that paragraph. The paper was placed in that box by a pious mother. The failure of so many influences, from infancy to manhood, would have made others despair. To others this may have seemed "a folorn hope." But she was full of faith. She now rejoices. She had become, through the solicitations of an agent, a recent subscriber to the paper, and at the request of her son subsequently ordered it stopped. God was pleased to bless an intervening number, and a soul has been saved. That number was to make known God's power and grace to a prodigal son—to give joy in heaven and upon earth, and to encourage the Christian editor to see and to feel his instrumentality in the accomplishment of God's purposes. "My word shall not return unto me void."

[Watchman and Reflector.

HYMN.

(AFTER THE MANNER OF CHARLES WESLEY.)

Blessed Saviour, Thee I love,
All my other joys above;
All my hopes in Thee abide,
Thou my hope and nought beside;
Ever let my idol be,
Only, only, only Thee!

Since the day I called Thee "mine,"
Since the answer, "I am thine,"
Sweetly have I walked between
Waters still and pastures green;
Soft thine hand upon my brow—
I, the sheep—the Shepherd, Thou!

Oft with Thee communion sweet
Have I known where Christians meet;
Sweeter yet, when at the board
Of my dying, risen Lord!
There my head was on Thy breast,
There my weary soul at rest!

Once again beside the cross,
All my gain I count but loss;
Earthly pleasures fade away,
Clouds they are, that hide my day.
Hence, vain shadows! Let me see
Jesus crucified for me!

From beneath that thorny crown,
Trickle drops of cleansing down;
Pardon from thy pierced hand,
Now I take while here I stand.
Only then I live to Thee,
When thy wounded side I see.

Blessed Saviour, Thine am I;
Thine to live, and thine to die;
Height, or depth, or creature power
Ne'er shall hide my Saviour more;
Ever shall my idol be,
Only, only, only Thee!

BLOOMFIELD, N. J., Nov. 15, 1849. [N. Y. Presb.

MARY WASHINGTON.

BY MRS. ELLET.

The only memoir of the mother of Washington extant is the one written by George W. P. Custis, the grandson of Martha Washington, and published more than twenty years ago in his "Recollections" in the *National Gazette*. These reminiscences were collected by him in the course of many years; and to them we are indebted for all that is known of the life and actions of this matron. According to these, she was descended from the respectable family of Ball, who came to this country and settled on the banks of the Potomac. In the old days of Virginia, women were taught habits of industry and self-reliance, and in these Mrs. Washington was nurtured. The early death of her husband involved her in the cares of a young family, with limited resources, which rendered prudence and economy necessary to provide for and educate her children. Thus circumstanced, it was left to her unassisted efforts to form in her son's mind those essential qualities which gave tone and character to his subsequent life. George was only twelve years old at his father's death, and retained merely the remembrance of his person, and his parental fondness. Two years after this he obtained a midshipman's warrant, but his mother opposed the plan, and the idea of entering the naval service was relinquished.

One of the associates of his juvenile years, Lawrence Washington, of Chotank, thus speaks of the home of Washington:—

"I was often there with George, his playmate, schoolmate, and young man's companion. Of the mother I was ten times more afraid than I ever was of my own parents; she awed me in the midst of her kindness, for she was truly kind; and even now, when time has whitened my locks, and I am the grand-parent of a second generation, I could not behold the majestic woman without feelings it is impossible to describe. Whoever has seen the awe-inspiring air and manner so characteristic of the Father of his country, will remember the matron as she appeared, the presiding genius of her well-ordered household, commanding and being obeyed."

Educated under such influences, it is not to be wondered at that Washington's deportment towards his mother at all times testified his appreciation of her elevated character, and the excellence of her lessons.

"On his appointment to the command-in-chief of the American armies," says Mr. Custis, "previously to his joining the forces at Cambridge, he removed his mother from her residence to the village of Fredericksburg, a situation remote from all danger, and contiguous to her friends and relatives. There she remained during nearly the whole of the trying period of the Revolution."

When news arrived of the passage of the Delaware, in December, 1776, the mother received calmly the patriots who came with congratulations; and while expressing pleasure at the intelligence, disclaimed for her son the praises in the letters from which extracts were read. When informed by express of the surrender of Cornwallis, she lifted her hands in gratitude towards heaven, and exclaimed, "Thank God! war will now be ended, and peace, independence, and happiness bless our country."

Her housewifery, industry, and care in the management of her domestic concerns, were not intermitted during the war. "She looketh well to the ways of her household, and worketh willingly with her hands," said the wise man, in describing a virtuous woman; and it was the pride of the exemplary women of that day, to fill the station of mistress with usefulness as well as dignity. Mrs. Washington was remarkable for a simplicity which modern refinement might call servile, but which became her not less when her fortunes were clouded, than when the sun of glory arose upon her house. Some of the aged inhabitants of Fredericksburg long remembered the matron, as, "seated in an old-fashioned open chaise, she was in the habit of visiting almost daily her little farm in the vicinity of the town. When there, she would ride about her fields, giving her orders, and seeing that they were obeyed." When on one occasion an agent departed from his instructions, she reproved him for exercising his own judgment in the matter: "I command you," she said; "there is nothing left for you but to obey."

Her charity to the poor was well known; and having no wealth to distribute, it was necessary that what her benevolence dispensed, should be supplied by domestic economy and industry. How peculiar a grace does this impart to the benefits flowing from a sympathizing heart!

It is thus she has been pictured in the imagination of one of our most gifted poets:—

"Methinks we see thee as in olden time,
Simple in garb, majestic and serene—
Unawed by 'pomp and circumstance'—in truth
Inflexible—and with Spartan zeal
Repressing vice, and making folly grave.
Thou didst not deem it woman's part to waste
Life in inglorious sloth, to waste awhile
Amid the flowers, or on the summer wave,
Then fleet like the ephemeron away,
Building no temple in her children's hearts,
Save to the vanity and pride of life,
Which she had worshiped."

Mr. Custis states that she was continually visited and solaced, in the retirement of her declining years, by her children and numerous grandchildren. Her daughter, Mrs. Lewis, repeatedly and earnestly requested her to remove to her house, and pass the remainder of her days. Her son pressingly entreated her that she should make Mount Vernon the home of her age. But the matron's answer was, "I thank you for your affectionate and dutiful offers, but my wants are few in this world, and I feel perfectly competent to take care of myself." To the proposition of her son-in-law, Col. Lewis, to relieve her by taking the direction of her concerns, she replied: "Do you, Fielding, keep my books in order, for your eyesight is better than mine; but leave the executive management to me." Such was the energy and the independence she preserved to an age beyond that usually allotted to mortals, until within three years of her death, when the disease under which she suffered (cancer of the breast) prevented exertion.

Her meeting with Washington, after the victory which decided the fortune of America, illustrates her character too strikingly to be omitted. After an absence of nearly seven years, she was, at length, on the return of the combined armies from Yorktown, permitted again to see and embrace her illustrious son.

"The lady was alone—her aged hands employed in works of domestic industry—when the good news was announced; and it was further told that the victorious chief was in waiting at the threshold. She welcomed him with a warm embrace, and by the well-endearing names of his childhood. Inquiring as to his health, she remarked the lines which mighty cares and many trials had furrowed, spoke much of old times and old friends; but of his glory not one word!"

The Marquis de la Fayette repaired to Fredericksburg, previous to his departure for Europe, in the fall of 1784, to pay his parting respects to the mother, and to ask her blessing. Conducted by one of her grandsons, he approached the house, when the young gentleman observed: "There, sir, is my grandmother." La Fayette beheld—working in the garden, clad in the domestic made clothes, and her grey head covered with a plain straw hat—the mother of "his hero, his friend, and a country's preserver!" "Ah, Marquis! you see an old woman; but come, I can make you welcome to my poor dwelling, without the parade of changing my dress."

To the encomiums lavished by the Marquis on his chief, the mother replied: "I am not surprised at what George has done, for he was always a very good boy."

The person of Mrs. Washington is described as being of medium height, and well proportioned; her features pleasing, though strongly marked. There were few painters in the colonies in those days, and no portrait of her is in existence.

Mrs. Washington died at the age of eighty-five, rejoicing in the consciousness of a life well spent, and the hope of a blissful immortality. Her ashes repose at Fredericksburg, where a splendid monument has been erected to her memory.

VICTORY OVER DEATH.

Mr. Van Lennep, while at Smyrna, on his way from this country to Constantinople, visited a dear friend of his, Baron Megredich, who was for many years employed by the mission as a translator, and who experienced a change of heart while living with Mr. Van Lennep. He gives the following account of the interview:—

"He was lying very low with consumption, and was about to be carried to Constantinople, to which place the family were removing. We had a delightful season together, talking of our past intercourse and of the glorious world into which he expected very soon to be ushered. He said, with a smile, 'I was born in Constantinople, and I am going there to die.' I asked, 'Do you have any fears that when you die Christ will not receive you?' He answered, 'I did have some; but it came from distrusting his word, because he has promised to receive the vilest sinner; but now I thank him that he makes me *very happy*, and removes every fear and doubt from my mind.' I asked, 'Are you sorry for the sacrifices you have made for him, and the efforts you have made to serve him?' The tears filled his eyes, his lips quivered, and for a few minutes he could not speak. After composing himself a little, he said, 'This is my great and heavy sorrow, that I have done nothing for him. I am wholly an unprofitable servant, and my only hope is in his infinite mercy and grace.' While conversing with this young man, it seemed as though he was surrounded by a heavenly atmosphere; and as I went away, I was saying to myself: 'This dear brother will very soon see *face to face*, and be ushered into the immediate presence of his glorious Saviour; he will in a few days join the noble company who have been gathered from his own nation, and out of every tribe and language and tongue, while we are yet struggling, and toiling, and fainting here below. Well, let us struggle on. Our reward is this, that we may send to heaven from time to time just such spirits as this, who have been redeemed from the degrading superstitions of a Christianity which deserves not the name.'"

A COLPORTEUR IN FRANCE.

Evil must fall upon those governments who make sport with the sacred feelings of right and liberty; for all men cannot bear it as patiently as one of our brethren, a colporteur, did, a few days ago. He was offering his Bibles for sale at a liquor-shop in one of the streets of Paris, and selecting a tract to give to an infidel present, when two police officers, who had been following him for some time, asked for tracts; he gave them some with all simplicity, but, when he had finished his conversation, and had turned to go, he was summarily arrested, and without a question being asked, marched off to the guard-house like a felon, placed in the hands of gens-d'arms, while an agent eagerly ran to inform the commissary of his capture. While sitting in custody, our brother quietly remarked,

"Is it not rather extraordinary that a peaceful citizen can be arrested in this manner, when he is furnished with all the certificates required by law?"

"How," cried the brigadier, "have you any certificates?"

"Undoubtedly; here they are!"

The brigadier seized them, and casting his eye over them—"Here! run quick!" shouted he, "run some one to the commissary! overtake the agent before he makes his report!" and a man ran directly, but it was too late; the agent was returning, and, with rather a rueful face, said to the colporteur,

"Of course you have no papers?"

"I have, indeed," was the reply, "and they are being examined."

"Why did you not tell us that at first?"

"You asked me no question; I merely had to obey your order."

"*Mille excuses Monsieur;* then you are free."

Our friend told them he hoped that his case would be the last of the kind; and then, choosing some appropriate tracts, offered one to each of the men, begging them to read them attentively, and leave them at the guard-house for their comrades who should relieve guard. After a little explanation he had the pleasure of seeing them accept the books and begin to peruse them, and the next day, as he passed down the same street, he saw some other police agents engaged in reading them. On his discharge the people in the street closed round him to congratulate him on his liberation, and asked him what had passed in the guard-house, thus giving him an excellent opportunity of speaking of the Word of God, which he gratefully improved, and found an entrance to several families whose doors would otherwise have been shut against him. Thus God brings good out of evil. [Lon. Ch. Times.

ANOTHER FRENCH INCIDENT.

The New York Chronicle publishes the following extract of a letter, dated

LYONS, Oct. 15, 1850.

On Sunday last we had quite a *fracas* at our quiet little chapel. During the first prayer, a party of nine or ten gentlemanly dressed men entered, and immediately after prayer one of them arose and inveighed against the introduction of a new religion, in strong terms. Dr. Devan dispatched some one for the police officer of the district, and then answered him solemnly and earnestly, telling him that the place was not one for discussion, but for preaching the gospel, and the necessity of that faith, without which it was impossible to be saved. By this time the police officer entered, and immediately took sides with the party, who it appears came there by his express permission. He declared the meeting illegal, ordered the people to disperse, and the doors to be closed. There was no resisting such authority, and so the poor frightened sheep dispersed, trembling for the safety of the under shepherd.

The outside signs were then torn down, and one old man turned upon his steps several times to say—"Shame, shame to you, Frenchmen! to come here listening to a *stranger—a foreigner—an American.*" "Sir," replied one of our dauntless sisters, "Stranger or not, he preaches to us Christ; and when you do the same *we will listen to you.*" So you see, that to be a *foreigner* is, in the eyes of this people, an intolerable crime. *Can any good come out of Nazareth?*

Yesterday (Monday) Dr. Devan took his "Authorization" to this same police officer, and showed him that all he has done has been legal and just. The officer on seeing his papers acknowledged the fact, and said that henceforward we were at liberty to proceed—*perhaps so—we'll see.*

TRAINING FOR SERVICE.

It is no uncommon thing for those who are to be employed in great and important services in the cause of God and truth to be themselves the subjects of fiery trial, that they may be more fitted for their work. Luther, at a certain time, was violently harassed and afflicted with temptation; insomuch that his heart was rent with anguish, and tears streamed from his eyes, and his breath was spent in sighing. Amid these pangs of distress, a person accosted him with the following words: "My son, why dost thou mourn? Dost thou not know that God hath commanded thee to believe?" "When I heard that word command," says the zealous reformer, "it prevailed more on my heart than all that I heard or read, or thought on before." He acknowledged that he did not understand some scriptures till he was in affliction; and that he was never employed in any new thing, but that he was beset with some temptation, or visited with a fit of sickness.

Those are mistaken who imagine that indulgence is the way to make children happy, and that restraint will only tend to damp the volatile spirits of childhood, or destroy the natural energy of character incidental to the youthful mind.

The Sabbath Recorder.

New York, December 5, 1850.

THE FUGITIVE SLAVE LAW.

The general desire to know what can be said in favor of and against the Fugitive Slave Law, has induced us to give free scope to our correspondents, and to admit the communications of nearly every class, from the most ultra to the most conservative. Having given a hearing to all sides, and so furnished our readers with every needful help to judge of the merits or demerits of the Law, we hope to be excused for omitting some articles which, though well conceived and well written, are still, to a considerable extent, repetitions of what has already been said.

If we mistake not, those who apologize for the Law and those who denounce it, agree that it is exceedingly severe and summary in its provisions, and repugnant to the better feelings of right-minded and kind-hearted men. This feature of it, will doubtless prevent its ever being used extensively to promote the object for which it was framed. Indeed, whether it was designed as a quietus to slavery agitation, or as an instrument of reclaiming fugitives, its impotency has already been demonstrated. There has probably never been a time when the slavery agitation was more general, and the hostility to slavery more determined, than since the adoption of the Law. And as to reclaiming fugitives, the fact that not fifty have been reclaimed, out of the fifty thousand who are supposed to be residing in the Free States, shows that the chances are no better with the Law than they were without it.

In regard to the constitutionality of the Law, that is a question for the decision of which there is a proper tribunal; and we fear that a newspaper discussion of it, without any design of referring to such tribunal, would prove profitless, as it might prove endless. There is but little reason to doubt, that the clause of the Constitution which provides for the delivering up of persons held to service in one State, who have fled into another State, was designed to facilitate the reclamation of fugitives from slavery. But whether that clause would justify the summary process set forth in the Fugitive Slave Law, is certainly questionable. To be consistent with the general spirit of the Constitution, the Law ought, at least, to provide for a fair trial and just decision of the alledged fugitive's claim to freedom in the vicinity where he is arrested; instead of which, it allows him to be removed into a distant State, where it is next to impossible, if he be a freeman, to obtain the necessary testimony to prove it, and where, even if the testimony of his colored associates could be obtained, it would have no weight against that of white men. Again, the Law ought to leave the slaveholder to identify and recover his slave property just as he would recover any other property—a runaway horse, for instance—by the aid of the ordinary officers of justice, and at his own expense; but, instead of this, it provides a special set of officers, and saddles the expense upon the national treasury. Then think of that section of the Law giving to the United States Commissioner $10 for convicting and only $5 for releasing the fugitive—a five-dollar bribe in favor of the slaveholder and against the slave. To all which add the denial of the right of trial by jury and the privilege of the writ of habeas corpus; and who can wonder that the question of the constitutionality of the Law is raised, and that those who suppose the Constitution should be interpreted consistently with its Preamble, take sides against the Law?

UNIVERSITY AT CLEVELAND.

Pres. Mahan and Secretary Slade have published a circular in relation to the prospects of the proposed University at Cleveland. A tract of 275 acres of land, beautifully and eligibly situated, within about one mile of the center of the city, has been purchased for the sum of a$34,000. It is thought that after some 50 or 75 acres shall have been set apart for the location of the University buildings, and for manual labor purposes, the remainder may be sold in city lots, so as to realize a sum as high as from $120,000 to $150,000 for the endowment of Professorships, to which purpose it has been set apart.

The plan of education is the following: Courses of instruction of an ample character in all the great branches of education are to be adopted. At the head of each course an able professor will be placed, whose duty it shall be to *perfect* the students entering his particular department in all the branches pertaining to it. In all these courses, as far as may be, popular lectures are to be delivered, of which not only the students but multitudes in the community may profitably avail themselves. When the student has really and truly mastered a sufficient number of these courses to entitle him to the usual degrees, he will receive them. Otherwise he will receive a certificate of attainments actually made. It is a fundamental design of the Institution to keep the student, in all stages of his education, under the full influence of that "dearest of books, that excels every other." Successful efforts have been made and are in further prosecution for the selection and appointment of an able and competent board of instruction, a board selected without reference to sectarian peculiarities, but characterized by ripe scholarship, enlarged, liberal and evangelical views and principles, and who are in full sympathy with the plan and objects of the institution.

SUNDAY-KEEPING IN PHILADELPHIA.

Mayor Gilpin, of Philadelphia, has for weeks past held court on Sunday morning, to dispose of such cases as originated during the previous night. The ground on which his friends attempt to justify him is, that he is engaged in a work of necessity and mercy. This plea, however, does not satisfy all. Hence some pretty sharp reviews through the newspapers. A correspondent of the Public Ledger says that "the Mayor himself is guilty of a misdemeanor, and might be arraigned, convicted and fined"—a truth, unquestionably, and one which shows the character of Sunday Laws generally, as instruments which can be used to arraign, convict and fine men, not only for acting conscientiously, as in the case of the Pennsylvania Sabbath-keepers, but for doing what they consider to be works of necessity and mercy, as in the case of the Mayor of Philadelphia. The writer in question concludes his notice of the Mayor's course, by saying, "It is a palpable violation of God's command, Remember the Sabbath-day to keep it holy"—an assertion which is much easier made than proved. What a pity that people whose consciences are so tender on the subject of the Sabbath, should not show some tenderness in regard to other important points. In the same code which commands the keeping of the Sabbath, our Bible also forbids bearing false witness.

BRITISH CORRESPONDENCE—No. 21.

Glasgow, November 15th, 1850.

The Pope's audacity continues to be the principal theme with which this country is occupied. Lord John Russell has acquired immense popularity by the decided expression of indignation to which he so early gave utterance. The Court of Common Council in London, by acclamation, awarded him thanks for the stand which he thus makes against Papal aggression. His Lordship can scarcely avoid *doing* something, after having spoken so decidedly. And as his letter makes very special allusion to the tractarian clergy, who have so sedulously been leading their flocks back into the arms of the Romish Church, it was to be expected that some farther movement would be made in that direction. Accordingly, the telegraphic announcements of this morning include an intimation from the Morning Advertiser, that Government has hinted to certain of the Bishops of the Church of England, the necessity of their taking measures to free the Church of the Romanizing clergymen. If such hint has been given, and this is probable, it will doubtless restrain the more obvious sympathizing in external rituals with that apostacy; for the Bishops know how much they are in the hands of Government, while the universal expression of opinion, on this occasion, has shown to them how fully Government would be sustained, should they adopt even the most extreme measures for that purpose. We expect, therefore, that even the Bishop of Exeter will be taught moderation. Already, indeed, after his own fashion, he has denounced the Pope's interference with his dignity. The Bishop of Oxford, in less haste, has called a meeting of the clergy of his diocese, to take place a week hence, "for the purpose of protesting against the pretended partitioning of England into dioceses, by the Bishop of Rome." This, indeed, is the point insisted upon, as giving ground of offense to all the Bishops and clergy who have spoken out upon the occasion. It is indignation at the attempt to steal half the honors they now exclusively enjoy. The Bishops of Oxford and Exeter were zealous *coadjutors* with the Pope, or assistants to him; and other Bishops would have stood quietly by, had Rome been content to send only myriads of Jesuitical wolves, *without a name*, amongst the flocks of their respective dioceses; but it is not to be borne that by the multiplication of Bishoprics, they should be shorn of half their dignity.

The 5th of November, the anniversary of the Gunpowder Plot, which had been almost forgotten amongst us, followed, rather inopportunely, the disclosure of Papal designs; and the day was made the occasion of a great outburst of Anti-Papal feeling. Guy Faux of olden time was replaced by the effigy of his mistermed "Holiness," placed upon donkeys, and in other situations of indignity, and afterwards consigned to the flames. Attendant Cardinals and Bishops, in these pageants, shared the *honors* conferred upon their master. No man would like to be spit upon, even in effigy; and these pseudo-Bishops, in charges and addresses, have been taking their revenge by denouncing, as "insane folly," England's expressed hatred of Papal usurpation. Wiseman, the Cardinal, who arrived in London unexpectedly, in the beginning of the week, is said to be writing a pamphlet which will contain disclosures unfavorable to the fame of the Premier. He is stated to have expressed great surprise at his Lordship's letter—no preintimation having been given him of opposition to the Papal measure. The exulting tone which the newly-made dignitaries at first assumed, has been meanwhile suppressed, and is shown to have been premature. So long as we were regarded at Rome as "infidels," we were quiet; but, when treated as children, we manifest rebellion. Newman declared, in regard to the event, that "Christ is coming out of His grave." It was a revolting impiety; but this he may not be able to comprehend, when yet he may feel how awkward it is to have it seem that the glory is despised.

The whole we regard with pain chiefly as indicative of the progress Popery had already made amongst us, both under its own name and that of the Church of England. It is stated, that at the beginning of the present year, the number of Popish Chapels in England was 587; and, in Scotland, 93. The number of priests in England was 788; and, in Scotland, 110. The number of Colleges in England was 10; and, in Scotland, 1. The number of Convents and Religious Houses for men in England was 51; and, in Scotland, 11. The Government has largely endowed the Irish College of Maynooth, in Ireland, for the training exclusively of the Popish priesthood, and in official documents they have given the assumed titles to their dignitaries—not excepting that of the notorious "Archbishop of Tuam"—and this in the face of a law which makes criminal the use of such a title. The Pope has, therefore, reason to be surprised, as well as annoyed, at the turn which the affair has now taken, when he has been simply progressing in a path he had previously taken. But his expectations have been high, that the time had really come for a wide extension of his power. Others seem to have thought so too; for this week an assignment of 21,000 crucifixes, some thousands of images of the Virgin, &c., have arrived in London from France. The event will not be lost, if it lead the Church to a more true and perfect hatred of all Popery. Of this we see not yet much indication. Our vocation is to seek to promote such feeling in ourselves and others. May God give us all grace so to labor and to live as will best secure this result.

J. A. BEGG.

THE FUGITIVE SLAVE LAW.

Were a stranger, ignorant of all previously existing circumstances, to peruse the philippics which the Fugitive Slave Law has called forth, he would be led to inquire what new, hideous and unparalleled act of aggression against the Ethiopian race had been perpetrated?—of what legitimate and guarantied rights they had been suddenly deprived?—whether they were to be expatriated, or exterminated by the sword? He would also be led to suppose, from the language and comparisons continually employed, that some of our people, at least, were more intimately acquainted with the statutes of Russian and Algerine despotism, than they were with the rules of logic, or the respect that is always due to constituted authorities.

And what, after all, is the design of this Act, which has aroused every anarchist, fanatic and theorist of the North?—which affords such ample materials for all that class of writers, who are ever ready to find fault and discover blemishes, but who seem to forget that it is the part of the physician to prescribe the remedy as well as describe the disease? For what open and avowed purpose was it formed?—to betray freemen into thraldom and slavery, or to interpose any barrier in the way of lawful emancipation? No! no! Our legislators, impressed with a sense of the great necessity of union, conciliation and compromise, deemed it expedient to enact a law whereby persons held to servitude in one State, and thence escaping into another, might, with more certainty, be restored to those to whom their service was due. It is the misfortune of all law, that its operation sometimes oppresses the innocent; but who shall rise up and say that for this reason it should all be abolished? Who shall say, that all penal enactments for crimes against life and property should be repealed, because, in consequence of the unfortunate concurrence of circumstances, the guiltless have been doomed to feel their rigors? It is possible—it is even probable—that under the operation of the Fugitive Slave Law, some freemen may be exposed to the risk of being carried into servitude. Nevertheless, unless it can be proved that such is an unavoidable consequence, and that it was framed with the design to produce that result, I confess my inability to discover the validity of an objection predicated upon that foundation.

There is great inconsistency in the manner in which the before-mentioned writers panegyrize the Constitution of the United States, while pouring out their invectives against this Act, which, so far as the condition of the slave is concerned, contains nothing at variance with that instrument. Does not the Constitution, in Section 2d of Article 4th, expressly declare that a person held to service or labor in one State, under the laws thereof, escaping into another, shall be delivered up on claim of the party to whom such service or labor may be due? Can we for one moment suppose that men possessing such profound sagacity and far-reaching foresight as the founders of our government certainly did, could, in admitting that clause in the Constitution, have entertained the supposition that it would remain a dead letter, without any practical bearing upon the acts of future legislators? Indeed, the very language employed in that clause is significant of the fact, that the framers of the Constitution designed that their successors should thereby be endowed with full power and liberty to pass such enactments with reference to the escape of fugitives as the circumstances of future times might render expedient. The Constitution declares, that such persons shall be delivered upon the claim of the party to whom their service is due; but it does not specify to whom, or in what manner, the claim is to be made; by whom or by what process such delivery is to be effected; or what proof would be requisite. And why? Because such incidental circumstances could best be determined at a future period. The condition of the slave is a perfect anomaly, to which not a syllable of the Constitution, except that one sentence, is applicable. In Article 5th of the Amendments, we are told that no person shall be deprived of life, liberty, or property, without due process of law. This expression, however, cannot possibly interfere with the constitutionality of the Fugitive Slave Law; because it is impossible to deprive a person of what he never possessed; and as the slave was never possessed of legitimate liberty or property, he cannot be deprived of it. But were this otherwise, the expression "due process of law," means simply according to law, which law could only emanate from the action of constituted authorities. The provision made by the Fugitive Slave Bill for the delivery to their masters of persons escaping from servitude, as it originates from such authority, and is in perfect accordance with the Constitution which declares that such delivery shall be made, is, to all intents and purposes, the "due process of law" that the Amendment requires.

Equally invalid is an argument attempting to prove the unconstitutionality of this Act from its supposed variance with Section 9th of Article 1st, which declares that the privilege of the writ of habeas corpus shall not be suspended, except in cases of rebellion or invasion; because rebellion is neither more nor less than opposition to legitimate authority. All authority is legitimate that is supported by law; the master's authority is supported by law; consequently it is legitimate, and opposition to it becomes rebellion.

As to Article 7th of the Amendments, which declares that the right of trial by jury shall be preserved in all cases where the value in controversy shall exceed the sum of twenty dollars, I cannot perceive that it has any bearing upon the question at issue, since it expressly refers to suits at common law.

Whatever the opposers of this law may say of its injustice, its partiality, or its stringency, its constitutionality can never be disproved. Whatever may be said of the insufficiency of the officials it deputes to arrest the fugitives, the partiality of the tribunal it authorizes to deliver them up, or the inconclusiveness of the testimony it admits as establishing an accusation of bondage, it requires something more than mere invective to make out the invalidity of a law emanating from the highest authority in the nation, and founded upon a clause in the Constitution of the United States.

There is something ridiculous in this hue-and-cry about the constitutionality of this law, especially when it originates with the party that, of all others in our land, has manifested the least respect for that instrument, in so far as it is at variance with their peculiar views. Where was their respect for the Constitution, which expressly declares that the fugitives shall be delivered up when the claim is made, while interposing every imaginable impediment and embarrassment in the way of the master, and virtually preventing him from recovering his servant? Would their great respect for the Constitution be any security for the rights of the South, were trial by jury guarantied to the fugitive? Have we any reason to suppose that, in accordance with that instrument, the fugitive would be delivered up when the claim was made, if this "due process of law" by which the claim is to be made and the delivery effected, was not exceedingly summary and stringent?

I have already said, that under the operation of this law, freemen may be exposed to the risk of being carried into servitude; but, after all, this risk is very slight. To say nothing of the penalty attached to kidnapping a freeman, I will merely state a few facts, which have a particular bearing upon this question. In the State of New Jersey, which lies contiguous to the Slave States, and in which the colored population are quite numerous, fugitives from servitude are frequently captured, but in no one instance, so far as I am aware, has an assault been made upon any freeman. Several fugitives have been captured from this immediate vicinity; but the white inhabitants are too well acquainted with the character and habits of the negroes, to feel much of the spirit of abolitionism, and such captures have never been attended by any outbreak or opposition. In several of these cases, a negro was the informant. In one instance, the fugitive was a woman. Her master and his companions were in the neighborhood for several days. The day before her capture she saw and knew him, but refused to comply with the request of her husband, and secrete herself, because she wanted to make preparations to have a party. At the time of her capture, herself, her child, and another colored woman, were in the house together. She was taken; the others left. They did not feel disposed to run the risk, even here, of assaulting a free woman and carrying her into servitude.

Again, the language employed by some of the before-mentioned writers, is quite as objectionable as their sentiments. In an article upon the Fugitive Slave Bill, recently published in the Recorder, the name of the great and glorious Being who inhabits eternity, is introduced in an exclamatory manner that borders on profanity. In conversation, it would be considered so; it is the same in writing. Especially do I protest against such familiar use of that name, which should never be pronounced but with feelings of the deepest reverence. In the same article we hear of blood-hounds pursuing "God's image," which expression conveys an idea too singularly absurd to be treated seriously, and, at the same time, so degrading and insulting to the Deity, that our risibility is suspended by a sensation of horror. The language of Scripture, that God created man in his own image, could only refer to him in a state of purity and innocence. Besides, it is very questionable how far that expression is justly applicable to the formation of Adam. David says, that man was made a little lower than the angels; but an angel could bear no higher distinction than to be the image of God. Under what similitude did the Almighty see fit to reveal himself to the patriarchs and prophets of old? How infinitely sublime and glorious are the representations of his likeness and his presence? Are we not to consider Him as the embodiment of all that is great, and good, and glorious, and lovely? I should be glad to see the man, Ethiopian or otherwise, who, in refinement, intelligence, and purity, could be considered as the image of God. If that expression has any reference to the physical form, one thing is certain—if the Ethiopian bears that image, the Caucasian does not. Which of the two races is entitled to that distinction, if either, might afford a subject for the speculations of physiologists.

But must the Fugitive Slave Law be obeyed? It must, or ought to be; because we profess obedience to Him, who has commanded us to be in subjection to the powers that be—to Him who commanded Hagar, when she fled from her mistress, to return and submit to her hand—to Him who, speaking through Moses, commanded the children of Israel to buy bondmen and bondwomen of the nations round about—and to Him who, in the language of Paul, commanded servants to be in obedience to their masters. Paul and Silas are in heaven, and their mantles may have descended upon the shoulders of many; but these ancient worthies knew nothing of this anarchical spirit, that, instead of submission to the magistrate, assumes to itself the prerogative of sitting in judgment upon his acts; that, instead of inculcating upon servants the duty of obedience, attempts to instigate and support them in rebellion. The God of Daniel indeed lives, but can any one suppose himself to be doing that Being an acceptable service, while attempting to promote sedition and misrule? Are we Christians?—are we patriots?—are we on the side of peace, union, and safety? Then let us yield a ready, a willing obedience, not to one, or to a part, but to every clause of the Constitution. Let us learn to respect the law for its own sake, whether or not it is perfectly consonant with our own sentiments.

Tamar Davis.

Shiloh, N. J., Nov. 1, 1850.

THE AMERICAN BIBLE UNION.

To the Editors of the Sabbath Recorder:—

Your last paper, of Nov. 28th, contains an article headed "*The American Bible Union*," wherein the writer cautions your readers to examine, before coöperating with that Union, whether it does, or does not, accept also of the support of the South. Will you permit an anti-slavery reader, and a friend of the Bible Union, to state what he considers the true position of the Bible Union with respect to all parties?

The purpose of the American Bible Union is to procure the most faithful version of the Scriptures in the English and all other spoken languages. As every man has a right to read the Bible, so it recognizes the right of every man to contribute his quota to the attainment of this desired object. A pure Bible is a blessing not designed especially for the white or the colored, the bond or the free, the citizen or the foreigner, but one in which all have an equal right and an equal share. For the Union to deny to any man the right of contribution, would be to *deny his right to a pure Bible*. If the Bible Union were going to make a pro-slavery Bible, it might say to the North, Keep your money; you shall have no interest in it. If it were going to make an anti-slavery Bible, it might say the same to the South. If it were going to make an Episcopalian Bible, it might say to other sects, Keep your money; you have not part nor lot in this. But its purpose is to give as pure and faithful a version of the words of Inspired Scripture in all living languages as can be procured; and to every man who has a desire for this, whatever be his creed, his color, or his station, it says, Give what you can to help on the work.

Whatever is done as service to God's truth, must be done with a good conscience towards God. I have no fear for the result, if your readers put these questions to themselves: Do I desire this blessing for myself and others? Then ought I not to contribute to obtain it? Have I a right to exclude any one from the blessing, and to say, If you pay your share, I will not pay mine? As well might we quarrel with our Father in Heaven, and refuse his sunshine and rain, because "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." If we are his children in spirit and in truth, we shall adopt this principle as the rule of our action in the matter: A pure Bible is every man's birthright, and no man should be hindered doing what he can to procure it for himself or his neighbor.

J. C.

New York, Nov. 29, 1350.

P. S. Will the American Baptist please to copy this also?

THE AMERICAN BIBLE UNION.

To the Editors of the Sabbath Recorder:—

I am sorry to see in your paper of the 28th November, a communication from Eld. Wm. M. Jones, which I believe is calculated to mislead the unwary, and to injure one of the most praiseworthy objects which has been attempted by the people of God in any previous age—namely, "to procure and circulate the most faithful versions of the Sacred Scriptures, *in all the languages of the world*." This is the exclusive object of the American Bible Union, and I have reason to believe that brother Jones approves of that object.

The Constitution of the American Bible Union is framed with no sectarian aspect. It invites all, of every name and clime, who wish to give the pure Word of God to the whole family of man. This is a work in which none but good men may naturally be expected to coöperate—a work which will continue to commend itself to every one who has the spirit of Him whose word the Bible is.

An Old Disciple.

Dedication.—The Seventh-day Baptist Meeting-House in Leonardsville, N. Y., was opened for Divine worship on Third-day, Nov. 26th. The services were attended by a full assembly. The 132d Psalm was read by Eld. Cutler, of the Baptist Church at Unadilla Forks. The opening prayer was offered by Eld. E. S. Bailey. Eld. Thomas B. Brown, of New York, preached on the occasion an excellent and searching discourse, from Matt. 5: 14—"*A city that is set on a hill cannot be hid.*" If the congregation is not profited thereby, it must be owing to their own neglect. The closing prayer was offered by Eld. Ainsworth, and the benediction by Eld. Joshua Clarke.

This house is built upon the site of the house burnt on the 7th of October, 1849, and is 50 by 36 feet, with an elevated orchestra, but no gallery.

W. B. M.

Temperance among the Cherokees.—The Cherokee people have presented a memorial to the Legislature of the State of Arkansas, asking for the enactment of efficient laws for the suppression of the sale of intoxicating drinks by the citizens of Arkansas to to the citizens of Indian nations on their borders. It states that no inebriating liquor is manufactured among the Cherokees, and that the quantities used by the Indians come from abroad, and chiefly through the State of Arkansas.

Magyars in China.—Letters from Berlin state that Mr. Gutzlaff, the Chinese missionary, says he has discovered in an interior province of China, a tribe who speak exactly the same language as the Magyars of Hungary. This tribe is entirely ignorant of Christianity. Two Hungarian gentlemen are going out to China with the missionary on his return, for the purpose of visiting these Chinese Magyars.

Georgia for the Union.—Some weeks ago His Excellency Gorge Washington Bonaparte Towns, Governor of Gorgia, fearing that the people of that State were about to be swallowed alive by the wicked Abolitionits, called a State Convention to devise means to avert so dire a calamity. Candidates for the Convention were at once put in nomination by the people, and the result is, that the Union party have carried the State by an overwhelming majority. There will be scarcely enough disunionists in the Convention to spice it.

Episcopal Convention.—A special convention of Episcopalians of the diocese of New York, was held in this city last week, for the purpose of electing a Provisional Bishop to supply the place of Bishop Onderdonk, suspended. Three days (and part of the nights) were spent in caucusing, debating, and balloting, to no purpose. The Convention adjourned *sine die* on Sixth-day evening, leaving the diocese in the same bishopless condition that it has been for a long time.

Jenny Lind's Charities.—The proceeds of a morning concert recently given in New York by Jenny Lind have been divided by a Committee appointed for the purpose. The amount was $5,073 23, of which $1,000 was appropriated to the Society for improving the Condition of the Poor, and the remainder to twenty other societies, mostly for the relief of the poor of various classes.

The Synod of Thurles *against* the Bible.—The late address issued by this Romish Synod in Ireland, contains the following appeal to their flocks: "We exhort you, dearly beloved, with all the fervor of our souls, to be more vigilant than ever in these days of error and infidelity. Avoid all books in which your holy religion is assailed. Cast away those corrupt and condemned versions of the Scriptures, those tracts teeming with calumny and misrepresentation, that are so industriously circulated by the agents of the Bible and other Societies."

Missionary Labor in Hayti.—A letter from Mr. Judd, missionary at Port-au-Prince from the Baptist Free Mission Society, dated Sept. 24, says:—

"Since my last communication we have had nothing of particular interest to write. We have seen no new signs of persecution, and we have been prosecuting our work somewhat in quietness. But there are many who were in the habit of attending our meetings, who seem at present too timid to associate with us. We are, however, continually scattering the good seed of the gospel, in one way or another, of which we sometimes see the fruits. But it is generally like sowing in tears, hoping that others, at least, may enter into our labors, and reap the full harvest."

Rev. Heman Norton, Corresponding Secretary of the American and Foreign Christian Union, died in New York on the 20th of November, aged 51 years. His disease was congestion of the lungs. Mr. Norton was born at New Hartford, Oneida Co., N. Y., in 1800—became pious at the age of 17 years—graduated at Auburn Theological Seminary in 1826—was intimately connected with the revival which spread over the State of New York in connection with the labors of Mr. Finney—and has been for the last ten or twelve years engaged in efforts to benefit the Roman Catholics. The Independent, speaking of Mr. Norton's family, says that "last December he was induced, by the persuasion of a faithful friend, a leading merchant, to insure his life with a Hartford company for $2,500. He had made but three quarterty payments of the premium, not amounting in the whole to $50, and now his family are left secure from want through this forecast—a lesson of prudence which ought to be heeded by every minister, and by every man who lives by a salary or stated income, great or small."

General Intelligence.

Opening of Congress—The President's Message.

The XXXIst Congress re-assembled for its Second Session at Washington on Second-day the 2d inst., at 12 o'clock. There was a quorum in each House, and after the usual forms had been complied with, Congress was permitted to listen to

The President's Message.

As this document is a very long one, and comes to hand at a late hour, we must content ourselves with giving an abstract of it, copying such portions only as relate to subjects of peculiar interest.

The President commences with an allusion to the "painful dispensation of Divine Providence" which removed Gen. Taylor, and elevated the present incumbent to his responsible station. He then sets forth what he considers to be the policy of our Government in its intercourse with foreign nations and in the administration of its internal affairs. "To maintain a strict neutrality in foreign wars, to cultivate friendly relations, to reciprocate every noble and generous act, and to perform punctually and scrupulously every treaty obligation—these are the duties which we owe to other States." In the administration of home affairs, we must adhere to the Constitution, and execute all the laws passed by a majority of the representatives of the people.

We are at peace with all nations, and we enjoy in an eminent degree the blessings of that peace, in a prosperous and growing commerce, and in all the forms of amicable national intercourse.

A treaty has been formed with Great Britain for facilitating and protecting the construction of a ship canal between the Atlantic and Pacific Oceans, and the work will probably be completed with all practical expedition.

The plan of connecting the two oceans by a railroad across the Isthmus of Tehuantepec, is still entertained, and will be prosecuted as soon as some trifling obstacles are removed.

Portugal has not paid the claims of our citizens, but a proposition made by the Government of Portugal for the final adjustment of those claims, has recently been accepted on the part of the United States.

The relations between those parts of the Island of St. Domingo, which were formerly colonies of Spain and France, respectively, are still in an unsettled state. There is reason, however, to hope for an early settlement.

The report of the Secretary of the Treasury shows that the total receipts into the Treasury, for the year ending June last, were $47,421,748 90. The total expenditures during the same period were $43,002,168 90. The public debt has been reduced since the last annual report from the Treasury Department $495,276 79. The President thinks that not much reliance can be placed upon the proceeds of the sales of public lands for several years to come as a source of revenue.

All experience, according to the President, has demonstrated the wisdom and policy of raising a large portion of revenue for the support of Government from duties on goods imported. He recommends specific duties, instead of *ad valorem*; or home valuation, in the event of the failure to obtain the former. He also advises ambulatory appraisers in any event, for the detection of frauds, which, under the present system, have operated seriously against the revenue and American manufactures.

The early establishment of a mint in California is recommended.

The establishment of an Agricultural Bureau is recommended; also the employment of a competent mineralogist and chemist to investigate and report upon the mineral resources of the country.

The attention of Congress is called to the importance of opening "a line of communication, the best and most expeditious of which the nature of the country will admit," between the valley of the Mississippi and the Pacific.

The appointment of commissioners to examine and adjust California land titles, is suggested; also the propriety of extending our system of land laws, with such modifications as may be necessary, over the State of California, and the territories of Utah and New Mexico. The mineral lands of California, the President thinks, should be divided into small parcels and sold.

Texas and New Mexico are greatly troubled by the Indians, and steps to protect their borders are proposed, especially the raising of one or more regiments of mounted men.

For facts in relation to the Army and Navy, the President refers Congress to the Reports of the Secretaries. He recommends, besides, the establishment of an asylum for the relief of disabled and destitute soldiers, and a pension list for retiring officers of the army and navy. He also calls attention to the importance of a revision of the code for the government of the navy.

The Message makes a very favorable report of the condition of the Post Office Department. The number of Post Offices now is, 18,417—an increase of 1670 during the year. The revenue of the Department for the year ending June 30, 1850, was $5,552,971 48; expenditures $5,212,953 43; leaving a surplus of $340,018 05. "The fiscal condition of the Department is such as to justify the Postmaster General in recommending the reduction of inland letter postage to three cents the single letter when prepaid, and five cents when not prepaid. He also recommends that the prepaid rate shall be reduced to two cents whenever the revenues of the Department, after the reduction, shall exceed its expenditures by more than five per cent. for two consecutive years; that the postage upon California and other letters sent by our ocean steamers shall be much reduced; and that the rates of postage on newspapers, pamphlets, periodicals, and other printed matter, shall be modified, and some reduction thereon made."

Liberal appropriations for light-houses, river and harbor improvements, &c., are recommended; also to meet the necessities of the District of Columbia. The President likewise recommends the appointment of a commissioner to settle all private claims against the United States, and so save the time of Congress.

Texas has not yet answered the propositions for settling the disputed boundary between that State and the Territory of New Mexico.

The following reference to the measures of the last Congress closes the Message:—

"It was hardly to have been expected that the series of measures passed at your last session, with the view of healing the sectional differences which had sprung from the slavery and territorial question, should at once have realized their beneficent purpose. All mutual concession in the nature of a compromise must necessarily be unwelcome to men of extreme opinions. And though without such concessions our Constitution could not have been formed, and cannot be permanently sustained, yet we have seen them made the subjects of bitter controversy in both sections of the Republic. It required many months of discussion and deliberation to secure the concurrence of a majority of Congress in their favor. It would be strange if they had been received with immediate approbation by people and States, prejudiced and heated by the exciting controversies of their representatives. I believe those measures to have been required by the circumstances and condition of the country. I believe they were necessary to allay asperities and animosities that were rapidly alienating one section of the country from another, and destroying those fraternal sentiments which are the strongest supports of the Constitution. They were adopted in the spirit of conciliation, and for the purpose of conciliation. I believe that a great majority of our fellow-citizens sympathize in that spirit, and that purpose, and in the main approve, and are prepared, in all respects, to sustain these enactments. I cannot doubt that the American people, bound together by kindred blood and common traditions, still cherish a paramount regard for the Union of their fathers; and that they are ready to rebuke any attempt to violate its integrity, to disturb the compromises on which it is based, or to resist the laws which have been enacted under its authority.

"The series of measures to which I have alluded are regarded by me as a settlement, in principle and substance—a final settlement, of the dangerous and exciting subjects which they embraced. Most of these subjects, indeed, are beyond your reach, as the legislation which disposed of them was, in its character, final and irrevocable. It may be presumed from the opposition which they all encountered that none of those measures were free from imperfections, but in their mutual dependence and connexion they formed a system of compromise, the most conciliatory, and best for the entire country, that could be obtained from conflicting sectional interests and opinions.

"For this reason I recommend your adherence to the adjustment established by those measures, until time and experience shall demonstrate the necessity of further legislation to guard against evasion or abuse.

"By that adjustment we have been rescued from the wide and boundless agitation that surrounded us, and have a firm, distinct, and legal ground to rest upon. And the occasion, I trust, will justify me in exhorting my countrymen to rally upon and maintain that ground as the best, if not the only means, of restoring peace and quiet to the country, and maintaining inviolate the integrity of the Union.

"And now, fellow-citizens, I cannot bring this communication to a close without invoking you to join me in humble and devout thanks to the Great Ruler of nations, for the multiplied blessings which he has graciously bestowed upon us. His hand, so often visible in our preservation, has stayed the pestilence, saved us from foreign wars and domestic disturbances, and scattered plenty throughout the land. Our liberties, religious and civil, have been maintained; the fountains of knowledge have all been kept open, and means of happiness widely spread and generally enjoyed, greater than have fallen to the lot of any other nation. And, while deeply penetrated with gratitude for the past, let us hope that his all-wise Providence will so guide our counsels, as that they shall result in giving satisfaction to our constituents, securing the peace of the country, and adding new strength to the united Government under which we live.

MILLARD FILLMORE.

WASHINGTON, December 2d, 1850.

Seven Days Later from Europe.

The steamer Europa, with one week later news from Liverpool, arrived at Boston on the 29th Nov.

The probability of a war between Prussia and Austria is increasing; indeed, several brushes are reported to have taken place already. All Germany is arming; Austria and Bavaria ditto.

France, England and Russia have offered their mediation on the German question. The latest accounts are more peaceable, although in Vienna war is now looked upon as certain.

Louis Napoleon has sent a long message to the Assembly, which has given general satisfaction. He disclaims all personal ambition.

The No-Popery cry is going down in England. It appears that there is only half a million Catholics in all England, and but eight millions in all Ireland, Canada and Australia.

The Lord Mayor's recent Annual Public Dinner was marked by unusual brilliancy. Hon. Abbott Lawrence was present, and made a speech, which is characterized by the papers as earnest, eloquent, truthful and impassioned, and is said to have been in fine taste throughout.

Advices from Berlin, dated the 6th ult., state that Count Bradenburg, President of the Council, had died that morning. The immediate cause of the illness of the Minister was the result of the Count's mission to Warsaw, in which he was completely outwitted by the Austrian and Russian diplomatists. Delirious fever was the malady which caused death.

A riot against the Christian population has broken out at Aleppo. A multitude of Franks were killed, and their houses sacked and burned. The Turkish soldiers remained quiet spectators of these outrages.

There have been two smart shocks of earthquakes at Malta, which damaged the walls of several old buildings.

M. Gustave Schwab, a popular poet of Germany, died on the 4th at Stutgart, aged 58.

The Government of Prussia has prohibited the dispatch of private messages by electric telegraph throughout its dominions.

The Spanish Government has resolved to establish an astronomical observatory at Madrid.

At Constantinople, on the 25th of October, a war-ship blew up, killing over 900 men.

WATERTOWN AND ROME RAILROAD.—We learn from an authentic source, says the N. Y. Tribune, that the Watertown and Rome Railroad, extending from Rome to Cape Vincent on the St. Lawrence, opposite the City of Kingston, U. C., is fast progressing to completion. Business on the portion now in operation more than meets the anticipations of the friends and projectors of the Road; and what is rather uncommon, the cost of the enterprise promises to come within the estimates, or not materially exceed them. The Road, when completed, will be ninety-seven miles in length. The laying of the rail commences at Rome, to be carried on continuously to its Northern terminus. About one-half the estimated cost of the whole work, $625,000, has been paid out. All the right of way, with small exceptions—grading, bridging, culverts, &c., are in sufficient forwardness to allow the rail to be laid as far as Watertown, seventy-three miles, by the 4th of July next; and a large amount of work is done between Watertown and Cape Vincent, including piers for a bridge across Chaumont Bay. The cars are now running thirty-five miles, and will be forty-two miles in this month.

GREAT HURRICANE AND LOSS OF LIFE.—A dispatch to the N. Y. Tribune, from Louisville, dated Nov. 30, says that one of the most appalling and destructive tornadoes which has been experienced in the Mississippi Valley for several years, occurred about two o'clock that afternoon. It swept over the town of Cape Girardeau, Mo., situated on the Mississippi river, just below St. Louis, and demolished some seventy or eighty buildings, many of them the finest and principal business houses in the place. The Baptist and Catholic Churches, and the Catholic Convent were destroyed. The steamboat Saranac, No. 2, which had just rounded to at the wharf, had her upper works blown off, and several persons on her were severely injured, and some, it is probable, were drowned. The wharf boat was likewise blown from her moorings, and almost irreparably injured.

The loss of life, by this awful visitation, cannot as yet be ascertained, but it is certainly very great, as numbers are doubtless buried beneath the ruins of the fallen buildings. There are also a great many persons who are seriously injured, and some of them are so crippled and maimed that they will never recover from the effects.

OBERLIN COLLEGE.—The Oberlin Evangelist says that this institution has resolved to assume the name, as it has for sixteen years exercised the full functions, of a college. The trustees have at length resolved to appeal to the public for an endowment. It has hitherto depended on the tuition bills and temporary subscriptions raised by soliciting agents. It is stated that Professor Finney will resume his labors as Professor of Theology in the Spring. The annual catalogue for 1850-51, contains the names of 534 students, 322 males, and 212 females. Of these 23 are in the Theological Department, 69 in the College, 25 in the Teachers' class, and 205 in the Preparatory.

THE HAVRE DE GRACE BANK CASE.—A dispatch dated Baltimore, Wednesday, Nov. 27, says that the Grand Jury of Hartford County have presented the following persons for embezzling the funds of the Havre de Grace Bank:—

Moses Y. Beach of N. Y.	$19,000
Henry Beach of N. Y.	10,000
J. Hollister of Buffalo	10,000
N. Jenkins of Milan, Ohio	10,000
John Palter of Buffalo	10,000
John P. Gay of Milan, Ohio	10,000
Ezra Collins of Havre de Grace	10,000

Gov. Thomas will immediately issue his requisition for the persons thus indicted.

SUMMARY.

A dispatch dated Batavia, N. Y., Nov. 29, says: The express and emigrant trains came in collision to-day at this place, and several passengers were injured, some of them very badly. One lady it is thought cannot survive. Mr. Houghtal, a Collector in the emigrant train, had his leg broken and ancle dislocated.

Accounts from St. Domingo City to the 2d represent that through the intervention of the English and Americans, a treaty of peace between the Dominicans and Haytiens had been concluded. Previous to this there had been some brisk fighting between the contending parties, but nothing serious.

The work on the Canandaigua and Corning railroad is being prosecuted with all possible dispatch, and it is expected that by the first of August next it will be completed and in running order. By this route the time between Rochester and New York will be reduced to about 14 hours.

There is a great emigration to Texas; about 500 per week have arrived at Galveston, and it is estimated that 25,000 have arrived during the present season, many bringing large numbers of slaves.

Hon. Amos E. Wood, of the 6th Ohio District, died suddenly on the 19th. He was elected last spring to fill the vacancy occasioned by the death of Hon. Mr. Dickinson.

On the night of Nov. 22d, two Irishmen were shot dead, and two others wounded, in the neighborhood of Alfred, N. Y. An overseer, who was in some way connected with the affray, was badly hurt.

Thompson's Bank Note Reporter throws suspicion on the Erie (Pa.) Bank; says it has been refusing to pay specie on its notes for some time past, unless on small amounts of say $10 or $15.

On the 28th ult., the steamer Columbus was burnt at the mouth of the Potomac. The crew were all saved. She was used as a passenger and freight boat between Baltimore and Richmond.

One day last week a dispatch was received by the Chief of Police, New York, from Providence, setting forth that James Hall, a married man, residing at that place, had eloped with Miss Jane Tracy, a romantic young lady of 16 summers. Hall was minutely described, and Sergeant Finney of the Second Ward Police was dispatched to find him. He proceeded to the Philadelphia boat, and there espied the couple, who were at once arrested and sent home.

The Detroit Advertiser has a piece of oak, some three feet long, found in an ancient shaft in the Minnesota diggings, sunk by a race of men whose existence is unknown to history or legend. This piece of wood, which formed a part of one shaft or the ladder which was used for descending the shaft, was taken out at a depth of twenty-seven feet from the surface, and is solid. A gentleman in Detroit has in his possession stone hammers found at the same spot.

The Montreal Herald publishes a statement of the quantity of eggs packed in the Bonsecours Market, and exported to the United States, from the 15th of June last to the 15th of November—five months—showing that 3,000 barrels, containing 84 dozen, equal to 252,168 dozen, at 7½d per dozen, have been exported. Of oats for packing, 6,004 bushels were used. The value of the trade during that period was $8,530.

Mr. Jacob Strawn, an extensive landholder and cattle-dealer, and probably the wealthiest citizen of Illinois—owning 40,000 acres of land in that State—was brought down to St. Louis from the Illinois River on the 15th ult., in a state of insanity. He is in charge of his friends, and on his way to Columbus, Ohio, to undergo a course of treatment for his complaint. The disease is supposed to have been induced by the monomania of the desire of wealth.

A few days since some workmen engaged in clearing the foundation of an old house in 127th street, near Harlem River, found a keg of gold and silver coins. The house was formerly occupied both by British and American troops. It was burned down in the Revolution, and several Hessians were known to have been engaged in digging among the ruins for the treasure now found.

The citizens of Rochester held a meeting recently, for the purpose of adopting measures to secure the location of the next State Fair in that city. A Committee of Fifteen was appointed to obtain subscriptions to defray the expenses of necessary buildings, ascertain the price of board at hotels, and to secure suitable grounds for the exhibition. The Buffalo papers are putting in claims for that city.

A Canada paper says: At the recent assizes in the Home (Toronto) District, the Jury gave a verdict of £700 damages against Lieut. Munroe, of the Royal Canadian Rifles, for seducing the daughter of Capt. Hamilton, of the same regiment; the affair took place on St. Helen's Island, and from the evidence it appears that the fellow, Munroe, must have been a heartless scoundrel.

Sir Benjamin Brodie received from the estate of Sir Robert Peel $1,200 for his last visits and attendance, merely looking upon the patient and doing absolutely nothing—Sir Robert refusing to have his rib set, owing to his acute sensitiveness to pain. The People's Medical Enquirer says, "Chloroform ought to have been administered, when there would have been a chance for furnishing relief by setting the broken bone during the unconsciousness produced."

One of the nurses in the marine department of the New York Hospital, named John Fails, a few days ago, informed Mr. Morgan, one of the superintendents of the institution, that he wished to resign his situation, in consequence of having just received the gratifying intelligence from Europe, that a suit in Chancery had recently been decided in London, whereby himself and three brothers had fallen heirs to the enormous sum of £80,000 sterling.

A petition signed by B. B. Mussy, Coffin Pitts, and about one hundred others of the friends of Hon. George Thompson, has been presented to the Board of Aldermen of the City of Boston, asking for the use of Faneuil Hall, on the third of December, for those "friendly to George Thompson to hear an address from him." The petition was discussed at some length, and finally tabled.

Thompson's Bank Note Reporter has a *fac simile* of another shinplaster issue of the West. It purports to be a draft for one hundred dollars, payable on the 30th June next to the order of Wm. Ingalls. It is drawn by the New England Bank, Cincinnati; G. M. Hatch, Cashier, on Charles Mix, Esq., 49 William-st., New York. This is a mixture we advise our western readers not to take, says the Tribune.

Hon. Green W. Caldwell, convicted at Charlotte, N. C., of an assault on Mr. R. Berringer, during the last Congressional election, was sentenced to twenty days' imprisonment in jail, but after a confinement of two days he was released, at the request of the Grand Jury. Mr. Caldwell is a member of the State Senate of North Carolina.

The male members of the Hamilton and Johnson families, of Tennessee, between whom a family difficulty—having its origin in politics—has for some time past existed, met recently at Adamsburg, Alabama, to fight. Two of the Hamiltons were badly wounded, and were not expected to survive.

A Naval General Court Martial is ordered to convene at Washington on the 16th of December. It is understood to have reference to Commodore Ap. Catesby Jones, and the three Lieutenants to whom he alluded in a California letter on the subject of "desertion" in his Pacific squadron.

In the case of Wm. Bulman, convicted of rape on a female in the county of Berkshire, Mass., and sentenced to be executed, the Governor and Council have commuted the sentence to imprisonment for life in the State Prison.

The Railroad from Fond-du-Lac to Milwaukie, and to Chicago, and thus directly to Boston, New York, &c., says the Fond du Lac Journal, is a fixed fact. Through the exertions of Judge Macy and Hon. A. Hyatt Smith, of Janesville, a loan of a million has been negotiated, and the balance of the stock taken up. It is estimated that the work will be completed in two years.

A writer in a disunion journal down South objects to the New Fugitive Slave Law, because under the old law there was a faint hope of recovering slaves; whereas, under the new one the fugitive negroes are scared into Canada, where they can never be recovered.

New Orleans dates to 18th ult., report Cholera on the increase there; and that one of the first business men in the place was attacked on the morning of the 18th, and died in three hours. The interments at the Charity Hospital show a large increase of Cholera.

It has been decided that the World's Fair for 1852 shall be held at New York, and Government has granted the use of Governors' Island for the purpose; a place which combines all the advantages requisite, being beautifully situated and easy of access.

Right Rev. Jos. Cretin, of Dubuque, Iowa, has been appointed Catholic Bishop of the Diocese of St. Paul, embracing the whole of Minnesota. He leaves for Europe immediately, to collect the means for carrying on his labors.

The recent fire which destroyed the Depot of the Michigan Central Railroad Co. is now supposed to have originated from the friction of the machinery. Among other produce, 6000 bbls. flour and 25,000 bushels wheat were burnt.

The Rockville (Md.) Journal says that Wm. L. Chaplin is still in jail at that place, the $19,000 bail not having yet been entered into in his case of assault upon the individuals who arrested him when abducting negroes.

An immense distillery has been started at Richmond, Va., which, it is calculated, will consume 156,000 bushels of grain annually. The number of drunkards, widows, orphans, crimes and miseries it will produce, is not stated.

The Boston Transcript states that a man has, within a short time, been set at liberty from the State Prison at Charlestown, after an incarceration of 15 years, for arson in the vicinity of Lowell.

Six cotton mills at Fall River have partially or entirely stopped operations. The proprietors announced a reduction of wages, and the operatives refused to work.

There are in Indiana nineteen Railroads, either completed or in progress, the aggregate length of which is 1,205 miles. There are already completed 212 miles.

Counterfeit $20 gold pieces have made their appearance at Cincinnati.

ELD. WM. JONES requests his correspondents to address him at Shiloh, Cumberland Co., N. J.

New York Markets—December 2, 1850.

Ashes—Pearls $5 81; Pots 6 00.

Flour and Meal—Flour, 4 62 a 4 75 for State and Wisconsin, 4 75 a 4 87 for Michigan and Indiana, 5 00 a 5 06 for Genesee. Rye Flour 3 62. Jersey Meal 3 12.

Grain—Wheat, prime Ohio 1 03, Canadian 1 04 a 1 05. Genesee 1 15. Barley 95c. a 1 00. Rye 75c. Oats, 42 a 44c. for Jersey, 46 a 47c. for Northern. Corn, 60 a 61c. for new Northern, and 66c. for old Western.

Provisions—Pork, 8 50 for prime, 11 50 for mess. Beef, 4 75 a 5 75 for prime, 7 25 a 9 00 for mess. Butter, 8 a 11c. for Ohio, 14 a 17c. for Western. Cheese 6 a 6¾c.

Wool—Domestic fleece 43 a 44c.

DIED.

In Plainfield, Otsego Co., N. Y., on the 23d of September, Mrs. HANNAH CLARKE, consort of Mr. Waite Clarke, and daughter of the late William Bassett, aged 58 years. Sister C. was a member of the church of Christ, and we trust has died the death of the righteous.

In Newport, N. Y., Oct. 17, of a disease of the heart and lungs, MARY HANNAH, daughter of Erastus B. and Julia Ann Stillman, aged 3 years, 4 months, 24 days.

LETTERS.

George Crandall, Charles Spicer, H. S. Berry, G. H. Babcock, W. Ingalls, Geo. McNeil, Wm. P. Langworthy, E. I. Maxson, D. Dunn, W. B. Maxson, H. P. Burdick, Ephraim Maxson.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Reuben Brown, Hopkinton, R. I.	$2 00	to vol. 7	No. 52
Benj. Green "	2 00	" 7	" 52
David Green "	2 00	" 7	" 52
John S. Champlin "	1 50	" 7	" 52
George H. Spicer "	75	" 7	" 52
Joseph Crandall, Fall River, Mass.	2 00	" 7	" 52
W. Ingalls, Ashford, Ct.	1 00	" 7	" 26
D. L. Browning, New London, Ct.	2 00	" 7	" 52
James Williams, Norwich, Ct.	4 00	" 5	" 52
H. A. Hull, West Edmeston	2 00	" 7	" 52
" " for D. Chapin, Wis.	2 00	" 7	" 32
Barton Brand, Delancey	2 00	" 7	" 52
Davis Rogers, 2d, Oxford	2 00	" 7	" 52
Sam'l P. Crandall, Jr., L. Genesee	4 00	" 8	" 52
Avis Hall "	4 00	" 7	" 52
Jabez Burdick "	2 00	" 7	" 52
Henry C. Crandall "	2 00	" 6	" 52
Alanson Potter, Alfred	2 00	" 6	" 52
Jesse Burdick, Leonardsville	2 00	" 7	" 52
Desire Maxson, Troy	1 25	" 7	" 52
Jane C. Burdick, Lenox	50	" 7	" 38
Daniel Maxson, Petersburg	2 00	" 7	" 52

BENEDICT W. ROGERS, Treasurer.

Receipts for the Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Sabbath Recorder:—

Pawcatuck Church, to make N. Langworthy L. M.	20 00
M. Hawley, Broadalbin,	1 00
E. C. Hawley, "	1 00
Alfred Stillman, New York,	3 00
Collection in 2d Alfred Church,	4 87
S. S. Griswold, Mystic, Ct.	1 00
Barton G. Millard, Alfred,	2 00
Collection at Anniversary at Alfred,	46 53
Friends in Virginia, per A. Estee,	95
North-Western Association,	16 45
B. W. Millard, Alfred,	2 00
J. Dwight Stillman, Unadilla Forks,	1 00
2d Church in Brookfield,	1 42
Ann S. Clark, Hopkinton, R. I.	1 00

T. B. STILLMAN, Treasurer.

Receipts for the Education Society.

The Treasurer of the Seventh-day Baptist Education Society acknowledges the following receipts:—

T. B. Stillman, New York, for life membership,	25 00
T. B. Brown, "	1 00
N. V. Hull, Alfred,	1 00
Henry Sheldon, "	1 00
Wm. C. Kenyon, "	1 00
D. R. Stillman, "	1 00
B. W. Millard, "	1 00
A. B. Burdick, Westerly, R. I.	1 00
Jonathan Maxson, "	1 00
C. M. Lewis, Rockville, R. I.	1 00
S. S. Griswold, Mystic, Ct.	1 00
Wm. B. Maxson, Brookfield,	1 00
E. S. Bailey,	1 00
James R. Irish, DeRuyter,	1 00
Matthew Wells, Jr.	1 00
T. E. Babcock, Independence,	1 00
James Bailey, Genesee,	1 00
James H. Cochran, Berlin,	1 00
J. D. Titsworth, Plainfield, N. J.	1 00
D. Dunn, New Market, N. J.	1 00

NEW MARKET, N. J., Nov. 1. D. DUNN, Treas.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Death on the Pale Horse.

THIS SPLENDID PAINTING of Wm. Dunlap, Esq., the great American artist, is now being exhibited at Stoppani's Hall, corner of Broadway and Walker-st., N. Y. Language cannot express the sublime and beautiful effect of this noble production. It has been highly commended by Teachers, Professors of Colleges, Clergymen, and others of the purest taste, as the most glorious moral representation of the age, impressing the mind of the most careless with a lofty vivid sense of the sublime subject it is to portray.

Open to the public from 9 A. M. to 10 P. M. The Rev. Mr. Gonsalves will lecture on the subject afternoons at 3, and evenings at 8 o'clock. One of T. Gilbert & Co.'s Æolian Pianos will be used by an accomplished performer during the exhibitions.

Tickets 25 cents; Children 12½ cents.

The Illustrated Domestic Bible.

NOW PUBLISHING IN NUMBERS, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

AGENTS WANTED to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

Proclamation,

By HAMILTON FISH, *Governor of the State of N. Y*

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. Abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquility are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance, have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to us all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, that while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, THE TWELFTH DAY OF DECEMBER NEXT, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name and affixed the Privy Seal of the State, [L. S.] at the City of Albany, the 31st day of October, one thousand eight hundred and fifty.

HAMILTON FISH.

By the Governor,
ROBERT H. MORRIS, Private Secretary.

"Best Juvenile Magazine in America!"

JANUARY NUMBER READY.

AGENTS WANTED.

WOODWORTH'S YOUTH'S CABINET, still under the editorial charge of FRANCIS C. WOODWORTH, enters upon its sixth volume with the issue of the number for January, 1851. This number is now ready for delivery. It is beautifully and profusely embellished, containing, beside the usual number of fine wood illustrations, a tinted engraving in the highest style of the art. Its contents, too, are unusually rich, varied, and attractive; and it is altogether the finest number ever issued of this juvenile periodical.

The publisher asks attention to the few paragraphs that follow as indices of

WHAT PEOPLE THINK OF US.

"The best monthly magazine for youth that we have seen." [Christian Advocate and Journal.

"No writer knows better how to write for children and youth than Mr. Woodworth." [N. Y. Com. Adv.

"Mr. Woodworth has uncommon tact and ability in catering for the young." [N. Y. Evangelist.

"The best youth's magazine we have ever seen." [Boston Rambler.

"A model for all works of its class. We cannot too warmly commend it." [N. Y. Tribune.

"The best juvenile magazine in America." [Brattleboro' Democrat.

"The editor's heart is in his work. No wonder his work is good." [Arthur's Home Gazette.

"The best publication of its class that I am acquainted with" [Rev. Dr. ADAMS, New York.

"It occupies the front rank among periodicals for the young." [Rev. Dr. EVERTS, New York.

No pains will be spared, during the progress of the new volume, to sustain the reputation which *Woodworth's Youth's Cabinet* has acquired, of being "the best and cheapest illustrated youth's magazine in the country." It will always be readable, entertaining, instructive—full of just such things as children and youth delight in; while the most scrupulous care will be taken to make its moral influence pure and healthful.

TERMS (CASH IN ADVANCE.)—Annual subscription, $1; single numbers 12½ cents; bound volumes, each, $1 25; mail edition $1.

CLUBS.—Now is the time to form clubs for the year 1851. Great inducements are offered to those who take the work in clubs, and who forward the cash with the order. Seven copies are sent for $5, and four copies for $3; besides, in clubs of seven and upwards, a copy is *sent gratis to the one who forms the club*. A specimen number is always furnished to those who need it for this purpose.

FORTY OR FIFTY AGENTS WANTED, to travel in different parts of the country—North, East, South, and West—to obtain subscribers, and to dispose of the bound volumes. The best of terms will be made with active, faithful, efficient gentlemen, who apply with suitable recommendations. A capital of some $20 is desirable.

Now is the time to subscribe. Money may be sent by mail, at the publisher's risk. Subscribers will be served immediately on the receipt of the money.

Postmasters are authorized to act as agents, and will be allowed 25 per cent. for new subscribers, paying the full price.

☞ The publishers of those newspapers who insert the above advertisement *marked*, by giving it a few insertions, shall receive a copy of Woodworth's Youth's Cabinet for one year, on sending the paper containing the advertisement to the *Manhattan Gazette*, 118 Nassau-st., N. Y.

D. A. WOODWORTH, Publisher, 118 Nassau-st., N. Y.

Miscellaneous.

From the Home Journal.

The Indian Summer.

There is a time, just ere the frost
Prepares to pave old Winter's way,
When Autumn, in a reverie lost,
The mellow day-time dreams away;

When Summer comes, in musing mind,
To gaze once more on hill and dell,
To mark how many sheaves they bind,
And see if all is ripened well.

With balmy breath she whispers low;
The dying flowers look up and give
Their sweetest incense ere they go,
For her who made their beauties live.

She enters 'neath the woodland shade,
Her zephyrs lift the lingering leaf,
And bear it gently where are laid
The loved and lost ones of its grief.

She seeks the shore; old ocean heaves,
In gladness huge, his mighty breast;
Prisons his wild winds in their caves,
And basking in her smiles, is blest.

At last old Autumn, rising, takes
Again his scepter and his throne;
With boist'rous hand the trees he shakes,
Intent on gathering all his own.

Sweet Summer, sighing, flies the plain,
And waiting Winter, gaunt and grim,
Sees miser Autumn hoard his grain,
And thinks it's all for him!

Fearful Encounter with a Lioness.

Suddenly I observed a number of vultures seated on the plain about a quarter of a mile ahead of us, and close beside them stood a huge lioness, consuming a blesbok which she had killed. She was assisted in her repast by about a dozen jackals, which were feasting along with her in the most friendly and confidential manner. Directing my followers' attention to the spot, I remarked, "I see the lion;" to which they replied, "What? whar! Yah! Almagtig! dat is he;" and instantly reining in their steeds and wheeling about, they pressed their heels to the horses' sides, and were preparing to betake themselves to flight. I asked them, what they were going to do. To which they answered, "We have not yet placed caps on our rifles." This was true; but while this short conversation was passing, the lioness had observed us. Raising her full, round face, she overhauled us for a few seconds, and then set off at a smart canter toward a range of mountains some miles to the northward; the whole troop of jackals also started off in another direction; there was, therefore, no time to think of caps. The first move was to bring her to bay, and not a second was to be lost. Spurring my good and lively steed, and shouting to my men to follow, I flew across the plain, and being fortunately mounted on Colesberg, the flower of my stud, I gained upon her at every stride. This was to me a joyful moment, and I at once made up my mind that she or I must die.

The lioness having a long start of me, we went over a considerable extent of ground before I came up with her. She was a large, full-grown beast, and the bare and level nature of the plain added to her imposing appearance. Finding that I gained upon her, she reduced her pace from a canter to a trot, carrying her tail stuck out behind her, and slued a little to one side. I shouted loudly to her to halt, as I wished to speak with her; upon which she suddenly pulled up, and sat on her haunches like a dog, with her back toward me, not even deigning to look round. She then appeared to say to herself, "Does this fellow know whom he is after?" Having thus sat for half a minute, as if involved in thought, she sprang to her feet, and, facing about, stood looking at me for a few seconds, moving her tail slowly from side to side, showing her teeth, and growling fiercely. She next made a short run forward, making a loud, rumbling noise, like thunder. This she did to intimidate me; but finding that I did not flinch an inch nor seem to heed her hostile demonstrations, she quietly stretched out her massive arms, and lay down on the grass. My Hottentots now coming up, we all three dismounted, and, drawing our rifles from their holsters, we looked to see if the powder was up in the nipples, and put on our caps. While this was doing, the lioness sat up, and showed evident symptoms of uneasiness. She looked first at us, and then behind her, as if to see if the coast were clear; after which she made a short run toward us, uttering her deep-drawn murderous growls. Having secured the three horses to one another by their reins, we led them on as if we intended to pass her, in the hope of obtaining a broadside. But this she carefully avoided to expose, presenting only her full front. I had given Stofolus my Moore rifle, with orders to shoot her if she should spring upon me, but on no account to fire before me. Kleinboy was to stand ready to hand me my Purdey rifle, in case the two-grooved Dixon should not prove sufficient. My men as yet had been steady, but they were in a precious stew, their faces having assumed a ghastly paleness, and I had a painful feeling that I could place no reliance on them.

Now, then, for it, neck or nothing! She is within sixty yards of us, and she keeps advancing. We turned the horses' tails to her. I knelt on one side, and, taking a steady aim at her breast, let fly. The ball cracked loudly on her tawny hide, and crippled her in the shoulder, upon which she charged with an appalling roar, and in the twinkling of an eye she was in the midst of us. At this moment Stofolus' rifle exploded in his hand, and Kleinboy, whom I had ordered to stand ready by me, danced about like a duck in a gale of wind. The lioness sprang upon Colesberg, and fearfully lacerated his ribs and haunches with her horrid teeth and claws; the worst wound was on his haunch, which exhibited a sickening, yawning gash, more than twelve inches long, almost laying bare the very bone. I was very cool and steady, and did not feel in the least degree nervous, having fortunately great confidence in my own shooting; but I must confess, when the whole affair was over, I felt that it was a very awful situation, and attended with extreme peril, as I had no friend with me on whom I could rely.

When the lioness sprang on Colesberg, I stood out from the horses, ready with my second barrel for the first chance she should give me for a clear shot. This she quickly did; for, seemingly satisfied with the revenge she had now taken, she quitted Colesberg, and, sluing her tail to one side, trotted sulkily past within a few paces of me, taking one step to the left. I pitched my rifle to my shoulder, and in another instant the lioness was stretched on the plain a lifeless corpse. In the struggles of death she half turned on her back, and stretched her neck and forearms convulsively, when she fell back to her former position; her mighty arms fell powerless by her side, her lower jaw fell, blood streamed from her mouth, and she expired. [Cummings' South Africa.

The School Mistress and her Canine Friend.

One of the most touching instances of canine attachment, of which we ever heard, was related to us the other day, by a matron of the neighborhood where the finale of the melancholy event transpired.

"A young lady of one of the northern towns of this county, while engaged in teaching school, the past summer, a few miles from her home, was singled out towards the close of the engagement, without any apparent inducement, by the dog of one of her employers, as the peculiar object of his regard, which soon unaccountably increased to such a degree that he could scarcely be beaten from her side, or prevented from entering the school-house, to which he daily repaired. At the termination of her school, which she left in failing health, when about to start for her paternal residence, the dog gave signs of his determination to follow her, which perceiving, she turned to the owner, and soon effected a purchase of the animal, which now joyously attended her home. Her first words, on entering the house, were—'Mother, I have come home to die, and have brought a friend here to watch over my grave.' After making this announcement she immediately took to her bed, and sunk rapidly in a typhoid, which in about a week terminated in her death.

During her whole sickness, the faithful and evidently sorrow-stricken dog never, but for a few moments at a time, left the sick room, constantly lying directly near the head of her bed, and seeming but too blest when permitted to lick her fevered hand, which was occasionally extended for his tender caresses. As her final hour drew near, he became indifferent about food, and soon refused it altogether. After her death, which he seemed to comprehend, he continued to watch by the corpse, only at one time leaving it, and that was when the coffin case, which having arrived with the coffin, was carried [and placed by the grave previously dug in an enclosure near the house. He then, having somewhow been made aware of what was going on, came out of the house, went to the case, and with his paws on the side, looked in and seemed to examine it attentively. He next jumped down into the grave, and appeared to inspect that also with equal care and attention. He then came out and hurried back to his post by the corpse, which he continued to watch till it was brought out for interment, when he closely followed the coffin, and looked sorrowfully on, as it was lowered to its final resting place, and the grave filled up. When his human fellow-mourners retired, however, he remained behind, and lying down at the head of the grave, could not be induced to leave the spot, refusing, for the first few days, all food, then for a week or two sparingly received it when brought to him, and at last going occasionally to the house for it, but only to dispatch in haste what was set before him, and return to his sad and lonely vigil, which, night and day, he still continues to keep up over the remains of his beloved mistress. [Vermont Freeman.

Germans and Mormons in Western Texas.

A member of the Mexican Boundary Commission writes to the Providence Journal from Fredericksburgh, on the very confines of civilization, the following account of the settlers they have met in that region:—

The road over which we have come is wretched most of the way—rocky beyond description—very hilly, with some hills of considerable elevation. On the banks of the Guadalupe river, which is about 80 to 100 feet wide, and which we forded, we found three log-houses, and not having seen a human habitation or a living creature during the day, we very naturally rode up to them. The buildings were as rude as any you ever saw, in fact, more so; you may therefore judge of my surprise, on entering the first one, to see a man of about 40, with a long beard, dressed in a pair of coarse pantaloons and a checked shirt open at the breast, showing a skin tanned by the hot sun almost as dark as that of an Indian, and sitting at a rude table engaged in reducing to paper some meteorological observations. But my surprise was increased on looking around at the rude walls of the hut, which were lined with books.

Professor Bär, the person alluded to, rose and welcomed us in good English, when I informed him who we were. He then told us that he and the several gentlemen who had just entered, belonged to a colony of Germans who had settled there two years before; that they owned a tract of land a league square, and had several hundred acres under cultivation. He had been a Professor of Natural History in Germany. His library embraced some 2,000 volumes, all of the best class, including natural history, chemistry, mineralogy, voyages and travels, history, etc. They were in various languages, but chiefly in German. I have been in many libraries, but this presented the strangest medley I ever saw. The furniture of this primitive library consisted of a broad table, a few chairs covered with undressed skins, and a bedstead of the rudest kind, on which lay a bed made of husks, but no clothes on it. Floor there was none; the hard, dry earth answered instead. Windows there were, but no glass in them. Several deer's antlers were fastened to one side of the room, on which were suspended sundry garments, and the remaining space not filled with books was occupied with rifles and fowling pieces, of which I counted ten.

The other gentlemen we saw seemed intelligent, and of a higer order than we usually see at the North among the German emigrants. They seemed very happy, had all they desired, and were perfectly independent of the world. In an adjoining house was quite a family of women and children belonging to the same company. In this were a piano and some fine old oil paintings.

On the opposite side of the Guadalupe we came to another cluster of log-houses, at which we stopped. These were also occupied by Germans. The principal gave me his card, which bore the name Dr. Ernst Kopp, Professor. There were more comforts in this house than any I had ever seen. The ladies and children were neatly dressed, and the appearance of the whole establishment resembled a country house in New England more than in an Indian country 2,500 miles off.

After traveling on some five or six miles, we came to well-built rail fences and enclosures, and soon afterwards to cultivated fields. After fording the Perdinalis river, we came suddenly upon a village, the very aspect of which showed us that it was neither a Mexican or a German settlement.

Driving up to the best looking house in the place, we were met at the gate by a portly looking man of about 50, from whom we learned that we were in a Mormon settlement, bearing the remarkable and unique name of *Zodiac*. I complimented Mr. Wright, the leader, in whose house we then were, on the originality of the name, as being infinitely superior to those universally common names of the revolution, of which every State in the Union thinks she must have a few dozen.

Mr. Wright told us he came to this country two years ago, with a little colony of one hundred and fifty persons, men, women and children. He planted himself in a wilderness, and had no neighbors within miles. His people hold everything in common. The village consisted of a single broad avenue, with well built houses on either side. There is a respectable looking place of worship, painted white, the lower story of which is a store, where goods are furnished to the brethren as they require them, without charge. Mr. Wright told me his crop of corn this year would be 7,000 bushels, which is worth to him $1 25 per bushel. There were a number of small children running about, from 10 to 13 years of age, which Mr. W. said earned $5 a day working in his corn field.

How they Buy and Sell among the Levantines.

As a general rule, the buyer enters and asks if such and such a thing is to be procured. On an affirmative answer being given, he asks to see the article; which, often, is not the one he really wants. He then, if he has seen a piece of silk, incidentally requests to be shown a piece of muslin. Having handled and examined the merchandize, he says,

"How much?"

An exorbitant sum is generally demanded, on which it is often customary to affect great indignation, followed by a ridiculously low offer, twenty paistres instead of fifty. The shopkeeper instantly replies,

"I will buy of you as much as you like for thirty-five."

I have often noticed, that in saying this, he indicates the price he is willing to accept. An immense amount of talk follows, the customer appealing sometimes to his friends, (for he seldom comes alone,) sometimes to any stranger who may be near, and sometimes to the good feeling of the shopkeeper. Not unfrequently he goes so far as to take hold of his beard, or pat his cheek with his hands. A brother dealer, who may or may not be a casual visitor, occasionally interferes and pretends to intercede for the customer, naming as very moderate a price which will leave a good profit; and at length an agreement is come to. The matter is not, however, even then definitely arranged, the shopkeeper often requiring the money to be laid down before he measures and cuts the merchandize. A very animated discussion likewise always takes place on the value of the infinite variety of coins which are produced, generally from the knotted corner of a shawl or a handkerchief, or if the purchaser be a woman, of a veil or mantle. At length, when this matter is settled, the Taggar takes his *dra* or measure, and in many cases, I am sorry to say, exhibits great ingenuity in saving a few inches. In reality, however, he gains nothing; for before he is allowed to cut, the purchaser cries in a fierce voice, "Zowwad shwoyeh!" "Lengthen a little!" that is, "Give a little over;" and after some altercation he always consents. A man whom I detected cheating by about half an inch every measure, and who was compelled to give some inches over at the end, assured me that he would much rather act straightforwardly, but that the custom was so deeply rooted, that, whether he behaved honestly or not, he would be supposed to do the contrary, and be compelled to give the usual compensation at last, which would greatly diminish his profits. In the case of men selling common calicos, and other cheap articles, at so many paras the dra, this would certainly be the case.

[Two Years in a Levantine Family.

The Power of a Tear.

Miss Bremer says, "In the dreadful year of famine here (Dalecarlia,) 1838, there came to me one day a Dalman, from another parish, and said to me, 'Sell me a few tons of straw.' The man was one of those great stalwart figures, which you can seldom see, except here, yet he had evidently suffered for want of food. He had drawn his hat with its broad brim deep over his face. 'I cannot sell the straw,' said I, at his entreaty; 'I have not more than I shall need myself, and the poor of my own parish.' 'Sell but one ton,' implored he. 'Not even that can I,' I replied; 'that which I have left I must carefully preserve for myself and my people.' 'Half a ton, then,' persisted the Dalman, pressingly. 'It grieves me,' said I, 'but not a single half ton can I spare thee.' The huge fellow took a step nearer to me, said not a word, but lifted his hat above his brow, and gazed fixedly upon me; he let me see that he wept. The sight of this anguish I could not sustain. 'Come with me,' said I, 'thou shall have what thou wilt.' He followed me, and got the straw that he wanted. 'If this were for myself,' he said, 'I should not probably have been here; for, if we men suffer and endure want, it is no more than our sins deserve, and we can and ought to bear it; but the poor animals—what can they have done amiss?'"

Keeping Beets and Turnips for the Table.—The epidermis of the beet and turnip root, unlike that of the potato, admits the rapid escape of moisture, and hence, if exposed to dry air for a few days, they begin to wilt and lose their freshness. Buried in heaps out of doors, they keep well, but are hard to get at in winter. Good substitutes have been devised, by lining and covering the boxes which contain them in the cellar, with flakes of turf; or by burying them in barrels with slightly moist clean sand. A more convenient way, however, is to substitute slightly moist peat for the sand, which is very much lighter than sand, and more easily applied and removed.

The Irish in the United States.

Stigmatized at home as indolent and slovenly, you have only to get them moved out of Ireland, to see what a different nature is at the bottom. How busy, industrious, thrifty, and foreseeing, the Irishman then becomes! How steady, laborious, and patient! His very nature seems to change, and his whole being is altered and improved. Among the fine traits of the Irish people, is the strength of family affection among them; they stick to each other while a shilling remains, and share alike to the last farthing. One member of a family first ventures into the States, sometimes a young man, sometimes a girl; they commend themselves to their employers by their industry, save a little money, and the first use they make of it is to dispatch it home to their friends, to send out another member of the family. One after another emigrates, until at last the whole are transplanted to the American soil. The amount of money yearly sent to Ireland for this purpose is immense. Thus, in the year ending December 31st, 1849, not less than £327,722 was transmitted home from emigrants in America, to their poor friends in Ireland, through the principal Liverpool houses, besides a large amount through smaller houses, which cannot be ascertained. In addition to this, the Liverpool shipping houses received payments of passages on the American side for about 19,000 emigrants from Ireland, or an amount of $58,800. These passages are usually paid during the winter, the parties whose passages are paid receiving an intimation to be ready to "come over" in the spring. We rejoice to see this transplantation going forward. Races of men, like plants, sometimes require a change of soil to enable them to thrive. The baneful influences of antiquated and pernicious institutions are thus summarily got rid of.

[Eliza Cook's Journal.

The Territory of the Mormons is unequaled as a stock-raising country. The finest pastures of Lombardy are not more estimable than those on the east side of the Utah Lake and Jordan River. We find here that cereal anomaly, the bunch grass. In May, when the other grasses perish, this fine plant dries upon its stalk, and becomes a light yellow straw, full of flavor and nourishment. It continues thus, through what are the dry months of the climate, till January, and then starts with a vigorous growth, like that of our own winter wheat in April, which keeps on till the return of another May. Whether as straw or grass, the cattle fatten on it the year round. The numerous little dells and sheltered spots that are found in the mountains are excellent sheep-walks; it is said that the wool which is grown upon them is of a fine pile and soft texture. Hogs fatten on a succulent bulb or tuber, called the Seacoe, or Saegose root, which I hope will soon be naturalized with us. It is highly esteemed as a table vegetable by the Mormons and Indians, and I remark that they are cultivating it with interest at the French Garden of Plants.

A Heroic Wife.—The Frankfort (Ky.) correspondent of the Louisville Journal, under date of Nov. 11, says:—

"Three men of bully reputation went into the house of a gentleman in Paris, Ky., and asked his wife where he was, avowing their business to be to tie him up and whip him for slapping the mulatto child of one of their chums. She replied that he was in his shop. They went off, and she followed them into the shop unperceived, and picked up a mallet and chisel. One of the men drew a knife and pistol, and advanced to the husband, who was cornered, squalling murder. The lady, however, advanced with necessary speed, and dealt the assailant a blow with the mallet upon the shoulder, dislocated it, and silenced him. The second was met by the woman, and a blow with the same instrument, dealt with such force on the forehead as to break the skull, put him *hors du combat*. The heroine then turned to her husband, and found him tussling with the third on the floor. She went to work upon the third gentleman's head as deliberately as circumstances allowed, and soon succeeded in relieving her husband from all fear of 'murder' at his hands. All the gentlemen assailants had to be packed home."

The Slave Trade in Cuba.—On the very night preceding the landing of the late Cuban Expedition at Cardenas, says the New Orleans Delta, a large vessel came quietly up to the wharf, and landed six hundred negroes from the hold, poor, miserable, half-starved shadows of men, who had been torn from their homes in Africa, and introduced into the island by the consent and to the great profit of the Captain General of Cuba. Shortly after this occurrence, a bag containing about $20,000 was found at the door of the Captain General's sleeping room, which, as there appears no acknowledgment for the same in the published reports of the receipts by the treasury, we presume, went to swell the already large pile of savings of Conde Alcoy during his very economical administration.

Testimony of a Rich Man.—The late Mr. McDonogh, the millionaire, in his will, says:—

"Let the poorer classes of the world be consoled and assured that the labor-loving, frugal, industrious and virtuous among them possess joys and happiness in this life which the rich know not and cannot appreciate. So well convinced am I, after a long life and intercourse with my fellow men of all classes, of the truth, 'that the happiness of this life is altogether on the side of the virtuous and industrious poor,' that, had I children (which I have not) and a fortune to leave behind me at death, I would bequeath, after a virtuous education, to effect which nothing should be spared, a very small amount to each, merely sufficient to excite them to habits of industry and frugality, and no more."

Unheaded Cabbages.—There are often many of these when the crop is gathered at the approach of winter, commonly thrown away as useless. They may be rendered fine for spring use by transplanting them in a double row, and then covering them with boards or slabs like the steep roof of a house, with an additional coating of a few inches of earth. They should then be properly ventilated. By next spring a large portion of them will be found well headed and delicately blanched.

Spheroidal State of Water.—M. Boutigny has devised an exceedingly simple method for showing his interesting experiments on the spheroidal state of fluids. He takes a platinum wire and rolls it into a spiral like the spring of a watch, taking care to depress the central portion. He forms, thus a sort of capsule, or circular and concave gridiron, in which the water is contained when the wire has been previously made red hot. By the repulsion of caloric the water is retained, and forming itself into a spheroid, rolls about without flowing through. Alcohol or ether may be substituted for water; when the vapor escaping takes fire above and below the wire, but the spheroidal drop moves rapidly about with the flame, without undergoing combustion. [Pic.

Repelling Mice from Fruit Trees.—We still often hear of the death of trees by mice girdling. Prevention from this disaster is one of the easiest and most certain things in the world, consisting simply in throwing up a little circular bank or mound of earth round the trunk of each tree, nine or ten inches high. One man will do hundreds in a day, and we have never known a single instance, out of thousands of cases, where it has failed.

Variety.

From observations made by Dr. Scoresby in the spring of 1848, while voyaging from Boston to Liverpool on the steamer Hibernia, and during the prevalence of a heavy northwest gale, it would appear that the largest Atlantic waves have an average height of forty-three feet. The mean distance between each wave was found to be five hundred and fifty-nine feet, and the width from crest to crest six hundred. Sixteen seconds was estimated as the interval of time between two billows, and their velocity per hour was thirty-two and a half miles.

The lady who would become really beautiful must make the cultivation of her mind—of those intellectual and moral powers with which her Creator has endowed her—her first and principal care. Pure affection must be cherished, amiable dispositions encouraged, useful knowledge acquired, and a mild, even, and obliging temper assiduously cultivated, or all her endeavors to obtain real beauty will prove to have been in vain.

A scientific druggist, named Humphreys, a resident of Savannah, Ga., has recently discovered that the peel of sour oranges, if tightly manufactured, produces an alcoholic liquid superior in its character, for chemical purposes, to any in present use; possessing the flavor of the orange, which, together with an addition of a few essential oils, renders it an essential substitute in place of any other preparation for the ladies' toilet.

No man knows what he can do till he is fully resolved to do whatever he can. When men have thought themselves obligated to set about any business in good earnest, they have done that which their indolence made them suppose was impossible. There are several abilities unknown to the possessor, which lie hid in the mind, for want of an occasion to bring them forth.

It will be recollected that Jenny Lind, on her first arrival in New York, made a donation to the Fire Department of three thousand dollars, which was added to the Widow's and Orphan's Fund. The firemen were extremely grateful, and are determined to make her a handsome present before she goes. They are about to request her acceptance of a copy of Audubon's Birds of America, bound in a most beautiful and costly manner.

Some idea of the extent of the great London Fair may be formed from the fact that the privilege of printing the Catalogue has been purchased by the Messrs. Clowes, at a premium of $20,000, in addition to two pence for every copy sold, to be applied towards the expenses of the exhibition. But another will be printed in several languages, and be sold at ten shillings per copy.

Lieut. Marchand, of the U. S. Navy, has brought with him, from Java, a living Upas tree. By his assiduous care it was preserved alive during the long voyage from Batavia, and a few days before the vessel arrived at Norfolk, leaves sprouted forth. It has been presented by Lieut. M. to the National Institute, and can be seen in the new conservatory of that institution, at Washington.

A correspondent of the Boston Courier says that the consumption of cotton by the world is a little over 2,750,000 bales. The United States commonly furnish 2,250,000. Of this, there is consumed at the North, 500,000; by England, 1,050,000; by France, 300,000; by other Europeans, 400,000; leaving to come from other countries, only 500,000.

The quarterly report of the Chief of Police of New York City shows that during the quarter ending Sept. 30, 10,010 persons were arrested, being an increase of 1,786 over the previous quarter; 825 burglaries and larcenies are reported, and 1,030 persons arrested for the same.

A little wrong done to another, is a great wrong done to ourselves. The severest punishment of an injury, is the consciousness of having done it; and no man suffers more than he who is turned over to the pain of repentance.

No man or woman is fully educated if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.

It has been estimated that a locomotive runs 150,000 miles before being laid aside as useless; and that the value of one of the best class is about $13,000. At this rate every mile it runs will cost eight and two-thirds cents.

Grapes, in great abundance, and of most excellent quality, are raised in California. In the vineyard of Gen. Tallejo, it is said, the product of a single acre will yield the snug little sum of $25,000.

A pumpkin of the following dimensions was raised in Armstrong Co., Pa., the last season:—Round the girth, 6 feet and half an inch; lengthwise the circumference was 7 feet; and it weighed 153 pounds.

The largest specimen of gold yet received in England, from California, weighs 26 pounds and 9 ounces, and is valued at £700. It is to figure in the great exhibition of 1851.

DeRuyter Institute.

The Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

REMINISCENCES OF DR. CHAS. JAMES STUART.

Geo. B. Utter—Dear Sir,—Several years since, in a conversation which I had with you, Doctor Charles James Stuart was referred to as one who was *singular* in Edinburgh for holding the views of the Seventh-day Baptists. I intended long ago to have given you some particulars with regard to that gentleman; but my avocation having called me to spend a number of years in traveling, the subject was forgotten, till it was called up recently in conversation with your excellent friend Mr. Stillman. It may be gratifying to you and your brethren to learn some things regarding a man of such high repute as Dr. Stuart, who for many years stood alone on the question which distinguishes your denomination from others. With a view of imparting that pleasure, I shall now give you a few particulars respecting him, from my unaided memory.

Doctor Charles James Stuart's progenitors were related to the Royal Family of Scotland of that name, and he was himself closely connected with several of the nobility of that country. He inherited the estate called Dunearen, and for many years was styled by that estate, as the aristocracy of the old country generally are.

The Doctor was educated for the Established Church, and at an early period was appointed and installed minister of the parish of Cramond, a few miles distant from Edinburgh. This was about the latter part of the last century. There is reason to believe that his views were evangelical, and that he was strictly conscientious. This will appear from the facts which follow.

For several years after his appointment to the ministerial charge of the parish, Dr. Stuart did not administer the rite of christening or the sacrament of the Lord's Supper. When he was brought before the Presbytery or General Assembly on the charge of neglecting or refusing to administer those church ordinances, he assigned as his reason in justification, that the church creeds restricted the ordinance of baptism to the children of believing parents, but that there were no believing parents in his parish. The Lord's Supper, by the same creed, was to be administered only to believers, but he knew of no believer in his parish, except a maiden lady, Miss Moubury.

The Doctor was, I believe, suspended from his charge, for these derelections of duty. He withdrew from his connection with the Church of Scotland, and, following up his inquiries by the investigation of the Word of God, he became a Baptist, and joined the Scotch Baptist Church, under the eldership of Arch. McLean and Mr. Walker. He now, having gone through a regular course of medical study, devoted himself to the practice of medicine, and was long celebrated as a skillful physician, and had extensive practice in the first families of the land. He had not been above three or four years connected with the Baptist Church, when he withdrew from its fellowship on the seventh-day question. During the many subsequent years of his life, he remained in non-fellowship with every church.

But whilst the good Doctor was thus singular, he continued to maintain the happiest Christian intercourse with the pious of various denominations—particularly with the Baptists. He was one of the first who patronized the Baptist Missionary Society of England, and for many years was in the closest intimacy with Andrew Fuller and the other fathers of that mission. No man showed a deeper interest in the mission, or a stronger affection for those venerated and devoted men of God, the missionaries. I well remember, many years ago, when intelligence was received of the dangerous illness of Mr. Fuller, of the Doctor's ordering a post-chaise instanter, and setting off about three hundred miles to see him—traveling night and day till he reached Kettering—where he found Fuller much better. The Doctor reached the house on the Lord's day, while the service was going on in the chapel. Mr. Fuller was keeping house, and engaged in rocking the cradle, while the family were at meeting. When he saw the Doctor enter, he rose, and, holding up his hands, exclaimed, "Doctor Stuart! how great are thy antipathies and thy attachments!" His attachment to Mr. F. was great indeed; so was it to all the missionaries—to Carey, with whom he long corresponded, as well as to Marshman and Ward. I have seen the assiduous attention which he paid to those admirable men when they visited Edinburgh. His hospitable mansion was their home during several of those visits. You may see in Mr. Fuller's printed journals of his travels frequent affectionate references to the Doctor. But he has long since finished his earthly career, and, I doubt not, is enjoying the company of his Redeemer, and the society of those men of God whom he loved so much on earth—aye, the blessed company and fellowship of many with whom he used to be angry while here; for the Doctor had, as Fuller exclaimed, his antipathies as well as his attachments. I suppose it is upwards of twenty-two years since he fell asleep in Jesus, at a good old age of more than seventy years.

Dr. Stuart lived long in matrimony with one of the most pious and benevolent of ladies. Mrs. Stuart was the daughter of the excellent Thomas Erskine, D. D., one of the most eminent of our Scottish divines, whose sermons have long been celebrated for their soundness and piety. The Doctor had two sons and several daughters. His eldest son, James Stuart of Duneaern, has been well known in the political circles, both of Scotland and England. Shortly after his father's death, a political controversy between him and Mr. Boswell of Blackader, a relative of his, led to a duel, in which Mr. Boswell was the victim. This caused a deep sensation throughout Great Britain. Mr. Stuart appeared to take his trial before the high court of Justiciary. The trial was long, and deeply interesting. It resulted in his honorable (?) acquittal. He subsequently spent about two years in the United States, and wrote an interesting account of his journeys, which was published in two 8vo. volumes. On his return to England, he became editor of the "London Courier," at a salary of £1,500 per annum. He has long been the proprietor of that paper, I believe, and has had several important appointments under Government. The Doctor's oldest daughter I well remember. She was for years a member of the same church with which I was connected, and was an excellent lady. Another of his daughters was married to John Burnett, Esq., of Kemney, in Aberdeenshire. That gentleman of opulence became pious at an early age, and was baptized and joined the same little church in Edinburgh in which your correspondent spent many years.

In conclusion, I would farther state, that Doctor Stuart was considered to be a man of superior talent and learning. As a Hebraist and biblical critic, he was not, perhaps, surpassed by many, if by any, in the country. He was very benevolent, and was possessed of ample means to exercise his benevolence. He was strictly aristocratic—probably too much so. He could not brook to be approached by his *poor* Christian brethren except with (as he thought) becoming deference—any thing like *forwardness* he repelled. But, on the other hand, where he saw in any, however poor, a proper sense and manifestation of respectful regard for superiors, no one was more kind and affable than he. In this country those distinctions are not much regarded. It is well that it is so. Yours fraternally, J. F.

For the Sabbath Recorder.

SYSTEMATIC CONTRIBUTIONS.

Contributions prompted by the spirit of benevolence, in order to produce the good intended, should be systematic. Nature, reason, and revelation, affirm the truth of this proposition. Order is one of the first laws of nature; through all her variety uniformity appears. Day and night regularly alternate. The seasons follow each other in orderly succession. Seed-time and harvest, infancy, youth, manhood, and old age, come and go according to certain settled and systematic laws. Trees and plants grow from little but regular accretions. Rivers have a never-failing flow only as fed by perennial springs. Lakes, clear and pure, sparkling in the light or trembling in the breeze, are fed by little rills and hidden fountains; and old Ocean owes its steady fullness to the contributions of numberless rivers. Man pines and dies without regular food, and sleep, and exercise. His intellect needs systematic training and culture. Reading, studying, and thinking, should be systematic; and he who undertakes either without order, will most assuredly fail to accomplish much, or to develop his intellect thoroughly and properly. The farmer that thrives manages his farm according to some system. The thrifty mechanic has order in his business. The professional man does not succeed well without a methodical attention to his profession. Religion does not thrive well in the soul of him who devotes to it only the odd ends of time. That individual who enjoys large supplies of heavenly grace and love, is one who makes religion the chief and regular every-day concern of life.

Analogy would thus seem to teach, that benevolent enterprises will thrive best with systematic arrangements. System in contributions gives that order and regularity so essential in all departments of labor—in all enterprises—so essential throughout all the operations of nature.

System tends to form habit. It is the frequent and stated repetition of an action which forms a habit respecting that action. An individual, by adopting and pursuing a systematic plan of contributing, will very soon have a habit formed that will be a kind of second nature, which will not only make it very easy for him to bestow his accustomed contributions, but will also make it unnatural, and consequently difficult, for him to neglect them; hence, what he first did as a duty, will at length be performed both as a duty and as a pleasure. What is given, at first, by a contracted or untrained spirit, with much grumbling and squirming, will, after long practice, be given with true satisfaction. The most shriveled, niggardly, miserly soul can, by a long process of training in benevolent acts, be expanded into just, fair and symmetrical proportions. The naturally generous will, under such a system, become still more munificent. Such a habit is needed as a counteracting principle—a regulator of the desires and scrambling after filthy lucre. If benevolence should obtain possession of the soul, it could not long retain that place against the worldly maxims and habits of money-getting so widely diffused throughout all the operations of life, without acts of charity repeated sufficiently frequent to form a habit. It is needed, not only to withstand, but to kill out, the spirit of covetousness, so deeply rooted in the human heart.

Systematic contributions will make a safe and noble channel into which can flow such stray pence, loose sixpences, and odd shillings, as would, very probably, without some such channel, glide away in useless or worse than useless superfluities, that would eat into the moral vitals, like a living canker, or a putrid gangrene; or, if hoarded up, would produce a rust and corrosion, to gnaw at the heart-strings through the endless ages of eternity. Every individual needs some such outlet for the loose change which he is in continual danger of spending in things that do not add to the real, substantial happiness, either of himself or others. It will lead him to look well to the state and responsibilities of his stewardship. It will tend to cultivate systematic economy; that is, the man who has some rule or principle about his giving, will have some about his saving. He will endeavor to lop off the superfluous branches of his expenditures, and bring them down to gospel principles; for prodigality is anti-gospel as well as parsimoniousness. At the same time, it makes the acquisition of property not the end of life, but only a means for glorifying God and blessing the world.

Systematic contributions will create more attention to the wants of the world, leading to a careful and prayerful study of its condition. This study will leave an impress on the mind, that will act as a reflex influence, tending to make a more liberal and cheerful giver. This will make the soul thus influenced more prosperous and happy—will lend energy, decision, and enterprise to character; for no great theme, no noble purpose, takes possession of the mind without inspiring it with life, vigor, and perseverance before unknown to it.

Missionary enterprises are all demanding unceasing supplies. They cannot be varied or postponed to accommodate loose, irregular methods of giving. The only way by which their continued demands can be met, is by systematic donations. Such donations will not only furnish the pecuniary aid needed, but will also tend to create a prayerful spirit on the part of those sending out the missionaries. Where an individual is devoting a regular portion of the sweat of his brow—the toil of his hands—to bless the world, it would be almost a miracle if the breathings of earnest prayer should not continually ascend from his heart in behalf of those for whose welfare he is so ardently laboring. There is a double blessing accompanying every benevolent act—a blessing both to the giver and to the receiver. Who ever saw a truly benevolent man perishing through want and neglect, or his children begging bread? He is also laying up treasures in the world to come. Do you, in the name of a disciple, feed one "just perishing for want of bread?" Your soul will be fed with heavenly manna. Do you give a cup of water to the thirsty? You will be made to drink of that well whereof drinking you will never thirst more. Are you clothing the naked? You are preparing for yourself an eternal robe of righteousness. Are you ministering to the wants of the sick, afflicted, imprisoned? You are fitting yourself for the kingdom prepared for you from the foundation of the world. Where there is system, each gift need not necessarily be large; yet it should be as large as consistent with the means of the giver, and often repeated. The hope of the world rests upon those not blessed with princely fortunes. It is by mites that the richest gifts are added to the treasury of the Lord. From the perennial springs of devout, benevolent hearts, gush the little streams, which, mingling in one mighty river, bear upon their united bosoms the glad tidings of salvation to nations sitting in darkness.

The Bible plainly sets forth the duty of active, systematic benevolence, and the rewards accompanying it. Abraham gave tithes of all to Melchizedeck. Jacob vowed at Bethel to give a tenth of all the Lord should give unto him. It is supposed that a devout and benevolent Hebrew, in carrying out the requirements of his religion, gave at least one third of his income. The early Christians at Jerusalem sold their possessions, and distribution was made to every man as he had need. "Freely ye have received, freely give." "Sell that ye have, and give alms." "Let every one lay by him in store, as the Lord hath prospered him." "It is more blessed to give than to receive." "Cast thy bread upon the waters; for thou shalt find it after many days." "The liberal deviseth liberal things, and by liberal things shall he stand." "God loveth a cheerful giver." "He that hath a bountiful eye shall be blessed." "Take heed and beware of covetousness." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." These, and many other passages, set this subject in its true light before the mind of the humble inquirer after duty. The conclusions derived from the above, are plain and easily applied. We should cultivate it for the influence it will have upon others—for the benefit of the world—for the glory of God. We should make a prayerful consecration of certain portions of our income for benevolent purposes. Churches and benevolent societies should receive the contributions of their members at regular intervals (extraordinaries excepted) and according to some systematic plan. The youth should be trained, in their early years, to weekly or monthly contributions, if it were no more than a penny a week or a penny per month; so that the seeds of benevolence may be sown and take root ere opposite tendencies have found a lodgment in their minds. If right principles, and the methods naturally growing therefrom, were adopted by the church of Christ, her members would act as faithful stewards of the Lord, distributing bountifully what they have bountifully received, not leaving the Lord's treasures to pampered and spoiled children, over which they may carp and quarrel; while, by such a course, all plans and objects of benevolence would receive ample support, without the pleading and begging of agents and friends, and the streams of salvation would soon flow plentifully for the cleansing of the nations. Lelan.

DEATH IN HIGH STATION.

The glories of our mortal state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield,
They tame but one another still.
Early or late,
They stoop to fate,
And must give up their conquering breath,
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon death's purple altar now,
See where the victor-victim bleeds!
All heads must come
To the cold tomb.
Only the actions of THE JUST
Smell sweet and blossom in the dust.

THE DEATH OF NEANDER.

The Rev. A. McLaren, of Southampton, England, has translated and abridged from the German the following sketch of the closing hours of Neander's Life. The publication from which the account is derived is a small pamphlet written by Licentiate Rauh, who appears to have been an eye-witness of the affecting scene which he describes.

The inexorable disease that was to rend Neander from us, began with another of the innumerable and constantly recurring instances of his burning, self-sacrificing faithfulness to his calling. He had for some time been compelled to increased care of his health by gout, but had always thrown it aside under the pressure of duty. Just so now. For although he had been laboring under the premonitory symptoms of approaching disease, nothing could persuade him to allow the uncertain and trying weather to interrupt his lectures. In the middle of his prelection, his weakened, almost inaudible voice, failed him at times—a thing which from his iron strength of will had never before happened. He, however, forced himself to persevere to the end of the lecture; but could scarcely manage, even with the help of some of his students, to come down the steps of his chair, and went home completely worn out. A listener to this last lecture, was so terror-struck with these sad signs that he whispered to the person sitting next him, "That is our Neander's last lecture."

The hour for resuming study after his quickly dispatched or rather scarcely-tasted dinner, had hardly arrived, when the amanuensis, whom the disease of his eyes, which had latterly amounted almost to blindness, had lately rendered necessary, was obliged by him to go on with his work. After a little he continued, although with interruptions from increasing weakness, dictating his Church History for three consecutive hours. About five o'clock the symptoms of dangerous illness appeared, but he could not be persuaded to leave his occupation, but after the necessary interruption, went on with the sentence he had begun. He put aside his watchful and foreboding sister with affectionate impatience, and when she would not cease, said to her, as if discomposed, "Let me alone. Any day-laborer can work if he likes; will you not let me do it?"

But about seven o'clock the long-forgotten claims of nature compelled attention, and he allowed, although he himself did not wish, his amanuensis to withdraw. His first thought was not to alarm his anxious sister. He therefore called her to his bedside, and taking her hand, said, "Do not be uneasy, Hannah dear, this is only transient; I know my constitution." The doctors who were called, however, (and who were, in addition to his fast friend and usual physician, who did not leave his bedside all night long, another celebrated practitioner, and the King's own surgeon,) were agreed in thinking that the worst was to be apprehended. They were able to subdue the violent diarrhœa which was a symptom of the disease; and love, ready to believe the best, eagerly snatched at this slight hold for hope.

He had scarcely recovered his breathing after the first violent attack next morning, when he asked, in a tone of touching pathos, "Shall I then not be able to lecture to-day?" He expressly desired that his lecture should be announced as postponed "for to-day only; next day he would certainly be able for it." On Tuesday afternoon he asked impatiently for his amanuensis, and was anxious to get on with the book with which he had been last occupied, (Ritter's Palestine;) he was vexed with and blamed the care of his friends who had sent him away too soon. He then had the newspapers read to him, according to his custom, by another of his students, and listened interestedly, making remarks and selecting what he wished to hear. An overpowering sleep closed the day's work.

The alleviation produced by a night's rest wakened next day our almost dying hopes. The first effect on the patient of a new glimmer of life, was an earnest request to the doctor for permission to rise. The confidence had not left him that his unconquerable will, which had so often overpowered the pressure of physical wants, could still exercise its power. But next night brought a convulsive hiccough, the ordinary herald of inevitable departure. Still the soul which had by long habit gained the power of bidding the storms of bodily life peace in the name of the Lord, continued clear and bright. He evidently knew every one about him; and with that touching humility which had long been the festal robe of his royal spirit, gently put aside the assistance of those for whom he could not bear that their love to him should disturb their daily duties.

Friday night destroyed the last hope. Paralysis, the form in which the *sequelæ* of his weakening disease showed themselves, seized the kidneys, and the ominous hiccough broke in on his short slumbers. He prayed with a touching, weak voice, which filled every eye with tears, "O God! that I could sleep." The Lord heard his prayer above his thoughts.

The next day, Saturday—a day of terrible agony—did not pass without a gleam of the majesty whose brightness for our eyes is quenched now. The more oppressive the pain, the greater his anxiety to be able to rise, as if in that he would have a pledge of strength for his holy calling. He imperatively commanded his servant to bring his clothes that he might rise. The dissuasions of a dutiful student who was present only interrupted the wish for a moment. It was only his sister who could alter his resolution by saying imploringly to him, "Dear Augustus, remember what you said to me when I opposed the doctor's orders, 'It comes from God, and so we must cheerfully bow to it.'" "That is true," he said, his voice suddenly calmed, "it does come from God—all—and we are bound to thank him for it."

A few hours later the physicians determined to strengthen and arrest for a moment the dying life by a last desperate measure. A bath of wine and strengthening herbs procured him at last the pleasure of being able to rise. It strikes one as significant that he was carried from the little dark room where he had been suffering, to the sunlit apartment that had been for twenty years the witness of his untiring labor for the kingdom of God. He drank in with thirsty gaze the full golden light after which he had always yearned.

As if at the end of a long journey, he murmured dreamingly, but with prophetic truth, "I am weary, let us get ready to go home." But the sight of the familiar study, and of the noble souls who spoke to him in whispers from the shelves, put back the desire for final rest. Lifting himself with strong effort from the pillows, he commenced in regular diction a lecture on New Testament exegesis. Then a new image passed before his restless spirit, the future of his theological school, which lay near his heart. He called for the reading of an essay on a subject given out a short time before—"The Material and Formal Principles of the Reformation." And then, as if he would by persevering, heroic struggle, wring the impossible from nature, he dictated the title of the course of prelections he intended to deliver next Semester,—"The Gospel of John, considered from its true Historical Standpoint." And at last, as the first moment of his life for sacred science had been directed to exhibiting a mirrored image of all the glory which the Spirit of Christ in past ages had wrought, his last thoughts, in the midst of the phantasies of the decisive struggle, were devoted to this, the work of his life. Going on from the precise point in his ecclesiastical history which he had reached before his illness, he sketched in general outlines the peculiar opposing tendencies and related movements that appeared to the community of the so-called "Friends of God" in the fourteenth and fifteenth centuries. "So much for the general features,"—thus he closed his dictation—"the further development of them follows." Having thus reached the end of a section, he asked the time; they told him half-past nine. "I am weary," he repeated; "I wish to sleep now." And whilst he was laid down by friends' hands on his bed for his last sleep, he whispered, with that love-breathing expression which thrilled the hearers through bone and marrow, "Good night." Then, as if God would give us a sign that the struggle so agonizing was purposed only to lead to as unbroken a rest, he slept for four hours continuously, receiving the literal answer of the prayer that the agonies of disease had drawn from him, and only the slowly and more slowly drawn breath betrayed that a living man was falling in sleep into that realm which we short-sighted mortals call death.

NOTHING GREAT BUT GOD.

When Massilon, says Dr. Hamilton, pronounced one of those discourses which have placed him in the first class of orators, he found himself surrounded by the trappings and pageants of a royal funeral. The temple was not only hung with sable, but shadowed with darkness, save the few twinkling lights of the altar. The beauty and chivalry of the land were spread out before him. The censers threw forth their fumes of incense, mounting in wreaths to the gilded dome. There sat majesty, clothed in sackcloth and sunk in grief. All felt in common and as one. It was a breathless suspense. Not a sound stole upon the awful stillness. The master of mighty eloquence arose. His hands were folded on his breast. His eyes were lifted to Heaven. Utterance seemed denied him. He stood abstracted and lost. At length his fixed look was unbent; it hurried over the scene, where every pomp was mingled and every trophy strewn. It found no resting-place for itself amid all that mocking vanity. Again it settled; it had fastened on the *bier*, glittering with escutcheons and veiled with plumes. A sense of the indescribable nothingness of man "at his best estate," of the meanness of the highest human grandeur, now made plain in the spectacle of that hearsed mortal, overcame him. His eye once more closed; his action was suspended, and in a scarcely audible whisper, he broke the long-drawn pause—"*There is nothing great but God!*"

POLITICS—THE CHURCH AND THE PULPIT.

As to the political rights of ministers and the province of the pulpit with regard to political affairs, our own sentiments are fully expressed in these eloquent paragraphs from the pen of Dr. Skinner:—

"It has been questioned whether Christians, and especially ministers of the Gospel, should not stand aloof from all political contests, and either not vote at elections, or conceal their votes, so that their preference among rival candidates for office shall not be known. But it is a purely selfish and time-serving prudence which ordinarily suggests this course. There may be rare occasions, when reserve and even inaction may be demanded; and our moderation and equanimity should always be exemplary; but the cause of our country is in all respects too important, and especially too closely connected with the interests of religion, to permit any one who is controlled by principle and the spirit of the Gospel, to be, in common cases, either negative or unknown, in the influence which he exerts. Shall the interests of the nation be abandoned to the blind and headlong action of partizan zeal?

"Though the Church in this land be separate from the State, there is no power which can be brought into action in favor of the nation's happiness, equal to that of the Pulpit. The energies of this divine means of every good to man, are greatly increased with us, by its disconnection from all civil advantages and aids. If it receive no support, it is under no obligations but those of love. If it stand alone, yet it is independent and free; while there is no place near or remote, no person high or low, no subject-matter, whether of politics, legislation, morals, religion, science, or art, to which it may not boldly apply its appropriate influence, under protection of the government, so long as it violates no one's civil rights."

THE MOTHER OF LORD BYRON.

Lord Byron was afflicted with a club foot, and when young he submitted to some very painful operations to have the deformity removed, but with no success. His mother was a proud, passionate, and wicked woman, and even the yearning of natural affection seemed stifled. There is no good proof that her son naturally had a worse disposition than other children, but there was in him a great power for good or evil, waiting only to be quickened into life. Let us see the influence his mother exerted on this brilliant and powerful mind.

The readers of Byron's life must have shuddered to hear him speak of his mother. Moore, the biographer of Byron, speaks three times of this fact, and the passages are so remarkable that I will transcribe them literally. The first is brief, but significant:—

"On the subject of his deformed foot, Byron described the feeling of horror and humiliation that came over him when his mother, in one of her fits of passion, called him a *lame brat!*"

The second passage is scarcely less significant:—

"But in the case of Lord Byron, disappointment met him at the very threshold of life. His mother, to whom his affections first naturally and with ardor turned, either repelled them rudely, or capriciously trifled with them. In speaking of his early days to a friend at Genoa, a short time before his departure for Greece, he traced his first feelings of pain and humiliation to the coldness with which his mother had received his caresses in infancy, and the frequent taunts on his personal deformity with which she wounded him."

This passage is only excelled in dreadfulness by the following:—

"He had spoken of his mother to Lord Sligo, and with a feeling that seemed little short of aversion. 'Some time or other,' said Byron, 'I will tell you why I thus feel towards her.' A few days after, when they were bathing together in the Gulf Lepanto, he referred to his promise, and pointing to his naked leg, exclaimed, 'Look there! it is to her false delicacy at my birth I owe that deformity; and yet, as long as I can remember, she has never ceased to taunt and reproach me with it. Even a few days before we parted for the last time, on my leaving England, she, in one of her fits of passion, uttered an imprecation on me, praying that I might prove as ill-formed in mind as I am in body!' His look and manner, in relating the frightful circumstance, can only be conceived by those who have seen him in a similar state of excitement."

What an imprecation from the lips of a woman, and that woman a mother! "Praying that I might prove as ill-shapen in mind as I am in body!" The prayer was more than answered. Misanthrope, libertine, with all his giant powers, he became shockingly "ill-formed in mind." His pen is the vehicle of gall and bitterness. His most brilliant works are immersed in pollution. He has written a work which lies on the table of the prostitute. The son of such a mother has furnished abandoned women a book, at which, as a fountain, thousands have drunk and perished.

Ah! mothers work close up to the fountain of life. Mothers may make Byrons or Paysons, devils or angels. They can, with Divine assistance, make their offspring a fold of Christ's lambs, or, with Satan's assistance, a den of vipers. [N. Y. Evangelist.

The Sabbath Recorder.

New York, December 12, 1850.

Proclamation,

By HAMILTON FISH, *Governor of the State of N. Y*

The mercies of an all-kind Providence call for an acknowledgment of gratitude and of dependence from the creatures of his bounties.

The year which is about to close has been marked by innumerable blessings to us as a Nation. Abundant harvest and profitable labor have brought rich rewards to honest industry. Peace and tranquility are established at home; and no discord disturbs our relations abroad. Health, prosperity, and abundance, have been freely vouchsafed to us. Civil and religious liberty prevail throughout the length and breadth of the land. And to us all is secured the free exercise of the worship of their Creator according to their own faith. And on this occasion we should not forget, that while an inscrutable Providence has seen fit to remove during the past year the Chief Magistrate of our Union, that same Providence has preserved us under the trial a free and united People, has saved us from anarchy or civil commotion, and has continued to us the mild operation of a Government of our own adoption and rulers of our own choice.

I do, therefore, designate and recommend THURSDAY, THE TWELFTH DAY OF DECEMBER NEXT, to be observed by the good People of this State as a day of Public Thanksgiving to Almighty God.

In witness whereof I have hereunto subscribed my name and affixed the Privy Seal of the State, [L. S.] at the City of Albany, the 31st day of October, one thousand eight hundred and fifty.

By the Governor, HAMILTON FISH.
ROBERT H. MORRIS, Private Secretary.

BRING IN THE TITHES.

The duty of Christians to dedicate their property, as well as their persons, to the Lord, is so clearly presented in the Scriptures, that we wonder how any one can fail to perceive it. It is, however, a fact, that many persons make profession of religion under the impression that their entire duty will be discharged by leading moral lives, spending a portion of their time in devotional exercises, attending to the public ordinances of the church, and occasionally doling out a few spare pennies to help forward some good cause. They appear not to recognize the duty of serving God with all that they have. But what saith the law? "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3: 9. The word of God, if we understand it, recognizes the property which a man actually has in possession, or the business which he follows as the means of acquiring property, as an instrumentality by which the cause of God may be carried forward in the earth; and he who does not, for this purpose, use all the instrumentalities at his command, fails to serve the Lord "with all his strength," as enjoined in "the first and great commandment." He pretends to yield himself entirely to Christ, but, in reality, holds back a part, yes, a very large part, of his strength, the acquisition of property being that to which his time and powers are, for the most part, consecrated.

But as a certain portion of a man's earnings is required for the maintenance of himself and his own household, it becomes a nice point to determine how much he may use in this way, without incurring the guilt of living to himself rather than to Him who died for him and rose again. Of a thousand dollars, for example, earned by a Christian in the course of a year, what portion may he use for the support and comfort of his family? and what portion ought he to contribute for purposes of benevolence? It may not be easy to give such a reply as will meet every case; for one man may earn a thousand dollars, and not require the half of it to meet all the reasonable wants of himself and his dependents, while another may require eight or nine hundred dollars per annum for family expenses. Of course the latter, who contributes but a hundred dollars for benevolent purposes, is as free from selfishness as the former, who contributes five hundred. We believe that, as a general rule, the practice of consecrating a tenth part of our substance to the Lord comes very near to the amount required of us. This was directly enjoined upon the Israelites under the law. It was also recognized by the pious as a duty, long before the giving of the law. Said the good old patriarch Jacob, "If God will be with me, and will keep me in this way that I go; and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28: 20—22. We see no reason why this duty should be considered as obsolete under the gospel.

What seems to be important is, that there should be, on the part of every Christian, a distinct recognition of his indebtedness to God for the property entrusted to him, and some habit cultivated, which shall tend to keep alive in his heart a sense of the obligation devolved upon him to make his property an instrumentality of good to mankind. When a man borrows a sum of money from another, the interest which he pays for the use of it is a distinct recognition of his indebtedness to his creditor; and the practice of paying this interest from time to time, as it becomes due, tends to keep alive in him a sense of his indebtedness. If he becomes careless in this practice, it is a pretty sure mark that the sense of obligation to his creditor has become weakened; and lest it should die out entirely, and amount to a repudiation of the claim, his creditor will be very apt to jog his memory by some process of law. God has lent to every man the property which he possesses. Ought he not to acknowledge his indebtedness by paying a regular interest for the same? What would better tend to keep alive a sense of his indebtedness, and of his obligation to use all in such a way as will best promote the interests and glory of the great Creator? If he pays his neighbor interest for money loaned him, much more ought he to pay his Maker. "Will a man rob God?" Yet there are professors of religion, who owe the Lord hundreds and thousands of dollars, interest money, which ought to have been paid long ago. Reader, "how much owest thou unto my Lord?"

A failure to recognize and act upon this principle, is what renders it so difficult to raise money for any good purpose. If we call upon our brethren for funds to promote the missionary cause, it is exceedingly difficult to obtain them. Their own wants are so numerous that they have nothing to spare. If we wish to circulate tracts, or send the Bible to the destitute, they have nothing to spare. They "must attend to their own wants"—"charity begins at home"—and "he that provideth not for his own, hath denied the faith, and is worse than an infidel." Thus, and by a thousand other flimsy pretenses, they contrive to evade their obligation to the cause of God, and keep an eye constantly to their own interests. Now we believe, that if the Christian would begin right, and manage systematically, there would be no difficulty in raising money for the cause of God. Why should he not, when setting out in business, recognize it as a first principle, that what he has, has been lent by the Lord? Why not at once resolve to pay a regular percentage of interest for the use of it? Why not come under a solemn vow, as did Jacob, "Of all that thou shalt give me I will surely give the tenth to thee?" What is there to hinder a man, who makes a thousand dollars a year, from saying, "Nine hundred shall suffice for the wants of myself and family, and the rest shall be holy to the Lord?" Why should not a farmer, who raises one hundred bushels of wheat, consecrate ten of them to the Lord? Why should not the merchant, who makes ten dollars by his sales, set apart one for the cause of God? If Christians would all act upon this principle, they would always be ready to take hold and help when a good cause is presented to them. Each person might have his box, or chest, or drawer, where he could lay aside his tithe-offerings; and when the missionary cause, or any other good cause, made a demand upon him, he could go and see at once whether there was any thing to spare. This box should be called "*Holiness to the Lord,*" and it should be accounted sacrilege to abstract any thing from it for selfish purposes. But Christians generally fail to act on this principle. Not one in ten, perhaps not one in a hundred, does it. Alas! "all seek their own, not the things which are Jesus Christ's."

BRITISH CORRESPONDENCE—No. 22.

GLASGOW, November 21, 1850.

The outcry against the Papal Bull continues here with little abatement. Church and State have spoken out. Not only the Prime Minister, but the Queen herself, is alledged to have given expression to her indignation. And the Church, both as Established, and those dissenting alike from the principle and the practice of that Establishment, has with wonderful unanimity denounced the intruder. Bishops, in charges to their clergy; and Ministers, in addresses to their people, have decided against fraternizing with the arch-apostate, or allowing him farther influence amongst us. In public meetings, the Bull has been taken by the horns; and the Queen and her Government have been solicited to put in force the powers with which they are armed to rid us of the emissaries of a foreign potentate, seeking to subvert our prized liberty. Not merely our newspapers and other vehicles of general opinion, but even our law journals, have deemed the circumstances of the case sufficiently grave to justify their turning up the musty statutes of a former age, and pointing to warrants for resisting papal encroachments. Lord Wellington has publicly been called to redeem the pledge he gave at the passing of the Bill for "Catholic Emancipation," that if the Romish party should misconduct themselves in the enjoyment of the privileges thereby conferred, he should move its repeal.

Notwithstanding, however, of all this zeal, it is not to be denied, that our Government has been coqueting with the Church of Rome; and the results are only what might well have been foreseen. The spiritual instruction of benighted Ireland had been neglected, while ecclesiastical benefices were conferred as rewards for political favors. The power of the priests over an enslaved people raised a cry for favors, under the name of "emancipation;" and the boon was conferred, under promise, and in the belief, that clamor would thereby be suppressed. Instead of this, however, a wily and unscrupulous priesthood had discovered the sure means of progressive advancement; and, by many machinations, have plied successfully the crooked policy sanctioned by their Church for the attainment of its ends. Agitation has been kept alive from year to year, as the means of extorting farther favors; and these have been granted in the vain hope that agitation would be discountenanced and suppressed. Not only has the grant to their College of Maynooth been increased, more effectually enabling Rome to train a priesthood for her purposes, but giving even to that priesthood countenance in their unscriptural doctrines, by excluding texts of Scripture from the lesson-books introduced into the more general schools of Ireland. All this, at home, was accompanied by greater favors abroad. Not only has the popish hierarchy been acknowledged in the colonies, but her priesthood has been pensioned by the British Crown. I speak not merely of the Canadas—in which, in Lower Canada, at least, the French origin of the settlement has features of palliation—but in New Zealand, more recently, prelates and priests are maintained from the public funds; and in other of the colonies also. Our country seems to have forgot, that Rome claims to be infallible, and hoped by favors conferred to win or receive privileges which Rome never gives. As God's Vicegerent, the Pope will be content with nothing less than absolute and universal sway—over the souls and bodies of men. For the attainment of this, every thing will be done and every thing be dared. The unhallowed end is pursued by the most immoral means. Overbearing in the exercise of power, the Papacy can yet fawn and feign for the acquisition of that power. Her history should have formed more a study with our rulers, ere they began the conferment of their favors. They would then have known, that however meek in humility, and however ready to promise well, "no faith with heretics" is a fundamental point of the Romish faith.

Cunning as the serpent, without the harmlessness of the dove, the Pope must, indeed, have supposed that his rescript was well-timed. Not only has he been called to receive into his deadly embrace many of the Episcopal priesthood, and some of her nobility, within the last few years, but the very titles with which he now seeks to dignify England, already grace the sister Kingdom; and although he was not ignorant that Ireland was more a papal country, yet the rulers of England, he was aware, had fully acknowledged by name and title—even in Acts of Parliament and in the Viceregal Courts—the Archbishop and Bishops whom he had appointed to keep Ireland under the Roman yoke. In the circumstances, indeed, we are compelled to consider the demonstrations now so universally made as much misplaced. We say not this from more favor or less fear of the insidiousness of the enemy. We have much hatred of her ways, and much dread of their success. But looking at the past history of our dealings with the Church of Rome, more ample confession of our own sin and folly, would better become both Church and State. The Pope has been perfectly consistent with himself and with his creed. History abundantly exhibits his arrogance and the means resorted to for its gratification. The "infallibility" of Rome stands in the way of all amendment and repentance. Her subtilty, even, is the same; while no disregard of rectitude in the prosecution of her purposes can now exceed that exhibited in former times.

True repentance, however, as regards the dishonor done to God and his cause, is little exhibited in the present Protestant movement. The fear of encroachment on our political liberty has been mainly insisted upon in speeches made and resolutions adopted; it has seemed rather as a question between the Queen's supremacy and the Pope's supremacy, rather than the dread of souls being entangled in the snare of the devil. The Bishops have chiefly seen the audacity of "ignoring the Church of England, as if it had no existence," by a church claiming to be the only true church. The very thing which is right as done by them, they seem to regard as wrong when done by Rome. The Bishop of London, in his late charge to his clergy, having spoken of the necessity now of abstaining from papal practices, naming some of these, a clergyman inquired in writing, whether the Bishop meant to discountenance the use of auricular confession and absolution altogether? To this the Bishop replies, "When I spoke of auricular confession being used as a means of grace, I supposed that every one would understand me to mean *the Roman practice*, and *not that which is recognized as useful and salutary by our own church.*" And at the Church of St. Barnabas, Pimlico, within his diocese, where the greatest conformity to papal practices has been exhibited, the presiding clergyman last Sunday exhorted certain of his people to have recourse to confession—leading, as it did, to a complete riot, for the suppression of which a large constabulary force was called into requisition. Against these practices in the Church of England, a few of the resolutions recently adopted have been pointed, while condemning the papal aggression; but great jealousy seems to exist among the more zealous of the Episcopalians, lest, in condemning Rome, Protestants should discover and avow that the Church of England herself needs a new Reformation. To this we have hope, however, the agitation may in some measure lead.

Cardinal Wiseman, the *pseudo* Archbishop, has just published a lengthened defense of the papal measure, characterized by great ability and tact, but without bringing a single new feature, or making any of the revelations by which his party were promising that Lord John Russell should be made ashamed. He does, however, consistently enough, point to the inconsistency of which I have spoken. It is written in the style which Rome adopts when seeking power, but it makes no confession of any error Rome has ever committed, or promise of amendment of wrong Rome has ever done. This is what is most wanted—but what will never honestly be granted.

J. A. BEGG.

FAREWELL MISSIONARY MEETING.—In New York, on the evening of the 2d inst., an interesting meeting was held as a farewell to eight male and female missionaries of the American Missionary Association, who are about to sail for Africa, to join the mission at Kaw Mendi. Lewis Tappan, Esq., presided, and gave a brief statement of the history of the Society and the origin and success of the Mendi mission. The Society now has in its employ 13 persons connected with the Mendi mission, 13 in the Island of Jamaica, 17 among the Indians in Minnesota, 7 in Canada, 2 in the Sandwich Islands, 6 in Siam, and above 20 in the Home Field, making 80 in all. The names of the persons now about to go forth are—Rev. Mr. Tefft and Mrs. Tefft, of Ohio; Mrs. Joanna Alden, of Massachusetts; Miss Hannah Moore, formerly among the Chrokees; Mr. W. B. Brown, son of a slaveholder of Louisiana; Rev. Mr. Arnold and wife, of Ohio; Mr. Gray, from Oberlin.

THE MUTILATED TEN COMMANDMENTS.

To the Editors of the Sabbath Recorder:—

In the "New York Baptist Register" of the 7th ult., I noticed a short article headed "*Errors of Luther,*" in which Mr. Oncken is represented as having said, in an address before the Edinburgh Bible Society, that "one of the extraordinary weaknesses of Luther was, that he received and maintained the *mutilated Ten Commandments* adopted by the Church of Rome."

"Why was it," said he, "that on the Continent there was nothing of that respect for the Lord's day which prevails in this land? Just because the Fourth Commandment had been wrested from their hands. There was not a vestige of it left, even in the Lutheran Catechism. The Sabbath day on the Continent is abused for the worst of purposes. It is on that day especially that Satan gathers in his harvest of souls. The temples of pleasure are filled to excess, as are the temples of sin and open prostitution—sanctioned by law—and all because the day was never fairly and fully established in Germany. The Sabbath only lasts during the two or three hours while the minister is in the pulpit; as soon as he is down the ordinary business and traffic is resumed. In the Augsburg Confession it is stated that the Sabbath is abrogated."

It is not Luther and his followers, and the Romanists, alone, that have fallen into the great "error" of *mutilating the ten commandments*, but Baptists in America have virtually done the same thing. There are now very many among them, (and probably the proportionate number was formerly much greater,) who believe and teach that the Sabbath Law, contained in the Fourth Commandment, has been abrogated. Many years ago it was common, I think, to ask candidates for ordination among the Baptists, "Do you keep the Lord's day in obedience to the Fourth Commandment, or by virtue of Apostolic example?" And frequently the answer was, "By virtue of Apostolic example." More than twenty years ago Elder Aaron Perkins, a Baptist minister in the State of New York, published a sermon on Acts 20: 7, extracts from which were printed in the "Baptist Register" of Sept. 11th, 1829, and the three following numbers, in which the preacher maintained that the Sabbath of the fourth commandment was a 'typical institution of the Jewish dispensation,' and consequently not binding upon men under the Gospel dispensation, and which had some influence to persuade me that it was not wrong to work on any day. The sermon was approved by the editor of the "Register," and said to be in accordance with the views of the "Baptists." See Bap. Reg. Sept. 11, 1829. Said he:—

"We are not able to perceive, that a command to observe the seventh day can be a command to observe the first day of the week, and we think there is no necessity of sustaining the observance of the Lord's day by an absurd and violent outrage upon language. If the Sabbath is to be observed by virtue of the fourth command, then it is the seventh day that we are to regard, and all the theological heads in the world (in the view of sober sense) cannot make the seventh day the first."

Were not Elder Perkins, and "Brother Beebee," and many others of the Baptists, in 1829, guilty of the "error" of *mutilating the ten commandments*— And are not all Baptists who teach the *same view now* alike guilty? True, they do not leave the words of the commandment out of their printed Bibles, but they have taught that *it has no binding force*, so that there are but *nine commandments* in reality! And did Luther do any thing worse? Have these men forgotten that their Divine Master said:—"Whosoever shall *break one of these least commandments, and shall teach men so*, shall be called the least in the kingdom of Heaven?" Matt. 5: 19. Why are they not afraid thus to take away from the Book of God? But there are many Baptists at the present time, and I conclude Mr. Oncken is one of them, who maintain that the first day of the week is the Christian Sabbath—that the fourth commandment is perpetually binding—and that the observance of the first day is obedience to this command. They present no "thus saith the Lord," to show that the law has been amended, but only assertion and uncertain inferences. They say much about "Apostolic example." But what right had the Apostles to amend the law, when it was no part of their Lord's mission to take away so much as one "jot or tittle of the law?" Besides, who can prove from the sacred record, that the disciples, under the direction of the Apostles, ever rested from all their labors on any one first day, or ever worked on the seventh day? Where in the New Testament is the first day called the Sabbath? What right have ministers now to call it so? Do not this last-mentioned class of Baptists also *mutilate* the law of God, and "make void his command, that they may keep their tradition?" Oh, when will Baptists abandon the "errors" of the Romanists and Lutherans, and all other "errors" on this subject, and take "the Bible as the only rule of faith and practice?" And when will all Protestants make "the Bible alone their religion?"

C. A. O.

LAIRDSVILLE, N. Y., Dec. 1st, 1850.

CONSCIENCE AND LEGISLATION.

In a recent letter of the Honorable Secretary of State of the United States, occurs the following passage:—

"No man is at liberty to set up, or affect to set up, his own conscience as above the law, in a matter which respects the rights of others, and the *obligations*, civil, social, and political, *due* to others from him. *Such a pretense saps the foundations of all government*, and is, of itself, *a perfect absurdity.*"

From a somewhat lengthy review of the above remark, by one of our esteemed correspondents, we copy the following suggestive paragraphs:—

"Let us now investigate the relative bearings of conscience and legislation—of the the "higher law," and human constitutions and human legislation.

1st. No point in Moral Philosophy is more clear, more consonant with reason, than that the religious element in our spiritual constitution renders a moral government for us possible—is a *sine qua non* to government. Take it away, and the very idea of legislation perishes with it; and the development of the notion becomes impossible. No matter how intelligent, in other respects—how capable of induction or deduction—the notion of oughtness and accountability could never be attained nor appreciated by such a mind, through any possible formula of analysis or synthesis, investigation or demonstration. Legislation for such, by another, would be a nullity—by itself, impossible.

2d. The conscience is the measure of this element—rather, the element itself, in its activities. Without it, government is impossible. Thus, in the earliest stages of our existence, so soon as we become human beings, the quiescent element is undoubtedly a constituent portion of our humanity, and its development possible, certain conditions being supplied; but there is, nevertheless, no conscience, and, consequently, no moral government possible, until the conditions of its manifestations are supplied; some of which are, acquisition of language, a certain amount of light to the understanding, development of the reason to a certain extent, and a standard of moral judgment. The physical idiosyncracies, which facilitate the development, or retard it, or even lock up, as in a leaden shroud, the element itself, are dropped from the account.

3d. The conscience will be as these conditions, and especially, other things being equal, it will be as its standard or ultimate law. No matter what that law may be, whether drawn from the teachings of Confucius, the sacred books of Lamaism, Budhism, Hindooism, Mahomedism, from the most scanty gleanings of the traditionary lore of the Jewish and Christian revelation, it necessarily forms the ultima thule for the individual.

4th. The next step is a very easy, very natural, very *necessary* inference from these premises, viz: The standard to which the conscience appeals, and which it acknowledges as authoritative, whether that standard be the right one or a wrong one, becomes the foundation for government, the conscience giving its assent to the legislation and administration which may be in harmony with this standard of right and wrong, or condemning it, if this harmony is wanting. Thus, so long as government rests upon this foundation, and modifies itself so as to meet the the fluctuations of the common religious light of the masses, so long it rests upon a rock, and cannot be moved. But let the governor or legislator depart from this without first preparing the public mind, and, unless he have a sufficiently powerful mercenary force on which to rely, and with which to execute his decrees, his foundation is gone, his legislation becomes a dead letter, and his administration a laughing stock, a thing powerless and contemptible.

5th. In view of this, I submit the question for decision, whether he who sets up conscience and the higher law as above mere human legislation, and giving to the latter all its binding force, or taking from it all sanctity, or he who legislates in utter disregard of these, and sets them at defiance, is the one against whom rests the charge of sapping "the foundation of all government," and whether this setting up of conscience "is, of itself, a perfect absurdity."

TRAGEDY AND DEATH.

A terrible tragedy occurred on the line of the New York and Erie Railroad, near Baker's Bridge, Allegany Co., N. Y., on Sunday evening, the 24th ult. It is stated that there had been a strike among the workmen not long previous to the affair, and that they at length submitted to the chagrin of returning to work without an increase of wages. For this, or some other cause, they had imbibed a serious dislike to one of the contractors. On the evening mentioned, a show of disorder was made among the workmen, at a shanty where liquor is kept, and the contractor mentioned was requested, by a person from the scene of disturbance, to go and use his influence to have it stopped. He went, followed or accompanied by a man employed as clerk. As he entered, the door was forcibly closed and fastened behind him, and the lights extinguished. The scene that followed was terrible. There was hustling, pitching, firing of revolvers, groaning, and gushing of blood. The door was broken in by the clerk, and he became an actor in the defense. When lights were brought to disclose the result, two men were found dead or dying, another with one or two shots through the hand. The contractor was found in a state of partial unconsciousness, with marks of violent treatment upon his person, which render his recovery at least doubtful. A coroner's inquest was held, and a verdict was rendered of justifiable homicide on the part of those who acted in the defense. It is thought to have been a plot laid to take the contractor's life.

It is also stated, that the body of an Irishman was found in a mill-pond, near Almond, some two or three miles from the scene of the above tragedy, on the morning of Monday, the 2d inst., with marks of violence upon it.

The Railroad, for some distance, in that vicinity, involved considerable labor, and consequently accumulated many hands, who were principally Irish, and the result has been to make the spot a scene of almost constant disturbance, subjecting the county to an onerous burden of expense. T. E. B.

A LEGACY BECOMING AVAILABLE.—A gentleman named Fox, who died some years since in the city of Augusta, left the most of his large estate to sundry benevolent societies—among others to the Georgia Missionary Society. The heirs contested the will; but a letter in the Watchman and Observer says that the legacy will soon be paid, amounting to above $12,000, of which the principal will be invested, and the interest expended.

GREAT STATE CONVENTION UPON THE FUGITIVE SLAVE BILL AT SYRACUSE.—There will be a State Convention at the city of Syracuse, on the 7th, 8th and 9th of January next, to consider the Fugitive Slave Bill, recently enacted by Congress. Let there be previous meetings in all the Assembly districts in the State, and let at least as many delegates be sent to the proposed Convention, as there are members sent to the Assembly. Similar Conventions are to be held in other States, and we trust that before the close of January there will be a Convention of the Free States to withstand this whelming tide of oppression.

A MAN RESCUED FROM SLAVERY.—In October, 1842, Eli Terry was kidnapped near Indianapolis and sold into Slavery. In the summer of 1849 information was received by his friends that he had been heard of in Red River County, Texas. The African Committee of Indiana Yearly Meeting (Quaker) being informed of the facts, employed an efficient lawyer and two competent witnesses to go the distance of some 2,500 miles to endeavor to effect his release. Being furnished with the necessary proofs, authenticated by the Seal of the State of Indiana, they started on their mission Dec. 11, 1849, and having accomplished their object by means of a *habeas corpus*, they returned early in February, and restored the man to his father's house. The expense of the restoration was $677 20.

CAPTURE OF A SLAVER.—The Liberia Herald of September 17, contains the following account of the capture of a slaver, the "Chatsworth," formerly of Baltimore, and which has arrived at Norfolk, in charge of Passed Midshipman Sheppard, a prize to the U. S. brig Perry:—

"The U. S. brig Perry, Lieut. Comdg. Foote, is still in the Bights. A few weeks ago, off Loango, she captured a large American brig, fitted to carry 1,000 slaves. The Perry was lying at anchor, pretty close in shore, without any national insignia flying, and the master of the slaver, supposing her to be an English cruiser, ran boldly down with the American flag floating gracefully on the breeze. He did not find out his fatal error until a boat from the Perry was alongside his ship, and the boarding officer, looking up, discovered to the astonished scoundrel the absence of the English crown on his cap, and that the officer was verily an American. With all haste the fellow doused the United States flag and ran up the Brazilian—turning to the officer, and audaciously inquiring, "Do you know, sir, that this is Brazilian property." But the fellow reckoned without his host. He was unable to produce any papers whatever to sustain her Brazilian character, so a prize master was put on board, and she sailed for the United States."

HARPER'S NEW MONTHLY MAGAZINE commences its second volume with the December number. Fifty-five thousand copies are issued as the first edition, and the prospect is good that editions of one hundred thousand copies will be required before the close of the second volume, one year from the time of starting. This number cantains Goldsmith's "Deserted Village," elegantly illustrated, and in future each number is to contain some master-piece of classical English literature, illustrated in the highest style of the art. The Monthly Record of Events is admirably arranged, and presents a bird's eye view of the leading facts in the history of the world as it moves. Harper & Brothers, Cliff street, New York; Terms, $3 per annum.

BRITISH PERIODICAL LITERATURE.—Leonard, Scott & Co., No. 79 Fulton street, New York, continue to issue, in an attractive style, and with commendable promptness, the London Quarterly Review (Conservative,) the Edinburgh Review (Whig,) the North British Review (Free-Church,) and Blackwood's Edinburgh Magazine (Tory.) These periodicals are the critical censors of the British scholastic and literary world. By their criticisms, they aid readers in the selection of standard valuable books; and by the epitomes which they present often obviate the necessity of consulting works too voluminous for general examination. They fill a place which American magazines cannot supply; for they discuss topics relating more strictly to the affairs, political, religious, scientific, and literary, of the continent of Europe. They are conducted by the best talent of Great Britain; and are engaged with the most important questions which interest or agitate the civilized world. Whoever subscribes to them, may read the ablest representatives of the principal parties into which the people of Great Britain are divided.

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General Intelligence.

Proceedings in Congress Last Week.

We have already announced the organization of Congress on Second-day, Dec. 2d, and the presentation of the President's Message, an abstract of which we published. What followed may be stated in few words.

THIRD-DAY, Dec. 3d.

In the Senate, it was ordered that the President *pro tem.* appoint the Committees. Mr. Benton gave notice of several bills, granting land to Missouri for sundry purposes of internal improvements; to cede public lands to States in which they lie; to abolish salt tax. Mr. Hale offered a resolution calling for proceedings of court martial on soldiers tried at Portsmouth. Senators were voted newspapers equal to four daily papers.

In the House, Mr. Danner took his seat as representative from Pa. in place of Dr. Nes, deceased. Rev. R. R. Gurley was elected chaplain. Members were voted newspapers equal to three daily papers.

FOURTH-DAY, Dec. 4th.

In the Senate, the Committees of last session, with slight alterations, were re-appointed. Rev. C. M. Butler (Episcopalian) was elected chaplain. Ten thousand extra copies of the Message were ordered printed. The Senate then adjourned, out of respect to the memory of Hon. Chester Butler, of Pa., who died during the recess of Congress.

In the House, the death of Mr. Butler, at Philadelphia, on the 5th of October, was announced, a eulogy on his character was delivered, the usual resolutions adopted, and the House adjourned as a mark of respect.

FIFTH-DAY, Dec. 5th.

In the Senate, the President's Message and accompanying documents were ordered printed in two volumes. The Message was then referred to the appropriate commitees; after which the Senate adjourned over to Second-day.

In the House, the Speaker was authorized to appoint the standing Committees. A resolution was adopted, that a Select Committee be appointed to take into consideration the Bounty Act, passed last September, giving lands to those not heretofore provided for, and report by bill or otherwise what further legislation is necessary to secure the prompt execution of the act, within reasonable length of time; whether the existing regulations of the Commissioner of Pensions are conformable to the law; what time it will occupy to execute the same; and whether additional clerical force is necessary. It was stated that about 20,000 applications are now on file, and not over 1,200 or 1,300 have been registered. Notice was given of a joint resolution that nothing in the Bounty Land Act shall be construed to prevent the sale or transfer of the certificate or Land Warrant prior to the issue of the patent. The House then adjourned to Second-day.

European News.

The U. S. Mail Steamer Arctic arrived at New York on Fifth-day last, with four days later news from Europe.

The most important intelligence brought by this steamer is that Prussia has finally acceded to the demands of Austria. The Frankfort Diet, says the Tribune, is to be allowed to act as *de facto* the organ of the old Confederation, in return for which Austria consents not to compel Prussia to recognize that confederation as existing *de jure*, the whole question being thus resolved into a difference of words. This conclusion of the comedy has created great discontent in the army as well as among the people. Gen. Von Gröben, commanding the forces in the Electorate, resigned, and it is reported that other prominent Generals have followed his example.

The principal news from France is that the condition of Germany has caused the government to increase the army by calling out 40,000 conscripts who would else have staid at home. M. Lechevalier writes from London: "As for Changarnier and Napoleon, a reconciliation has been brought about, but it is a mere tinkering of the quarrel. The important fact in the whole is, that the President's Ministers threatened to resign in a body in case Gen. Changarnier should be dismissed. We may regard Napoleon as being henceforth shut up in a prison with his own Ministers for jailors."

In England, the *furore* created by the recent rescript of the Pope, has not subsided. Meetings are still being held in almost every parish in London, and in many of the provincial towns.

Accounts from Bulgaria state that the Christian population are in the actual enjoyment of all the privileges promised them by [illegible] Porte; that the concessions guarantied [illegible] Porte are not, as usual, paper promises, but carried out to the letter. The Rayahs now enjoy precisely the same privileges as the Turks. This state of things is said to be entirely owing to the justice and humanity of Reschid Pacha.

The Overland Mail from the East arrived on Nov. 18. The hill tribes on the Kohat frontier were again manifesting a hostile disposition, and the passage through their defiles was interrupted. Disaffection and mutinies among the Nizam native regiments still continued. From Hong Kong we learn that the Insurgents were getting the better of the Imperial troops. Numerous bands of robbers were plundering. Intelligence had reached Singapore of a victory gained by the Dutch over the Chinese in the Sombas river.

A terrible explosion took place on the 8th Nov., on board the man of war Volmy, on her passage from Forbay to Brest. The following account is given of the disaster:—

"On the 8th, that is four days before the squadron reached Brest, at 5 in the morning, a loud explosion was heard, followed by cries of pain. Drums were beaten and signals of distress fired. It was supposed the powder magazine had caught fire. All lights were put out; utter darkness prevailed, and in the midst of the thick smoke all hands turned to get the fire under. Between decks were heard the groans of the wounded, some of whom lay crushed under the gun-carriages, which had been torn from their places by the shock. Twenty sailors, scarcely recognizable, were extricated from the ruins, of whom 10 died immediately, and there is little hope of preserving any of the rest."

THREE DAYS LATER.—The British steamer Asia arrived at New York on Sabbath last, with three days later news from Europe.

The anti-papal agitation still rages fiercely in England, but without exhibiting any novel features.

The last advices from Hamburg are of the 19th ult. General Willisen had made another movement of his outposts, which, however, only ended in a skirmish, in which a few were killed and wounded on either side.

The news of the settlement of the questions at issue in Germany, is fully confirmed by this arrival, though as yet the details are involved in diplomatic obscurity. It is certain, however, that Prussia has assented to the sacrifice of the People and Constitution of Hesse Cassel, and to the subjugation of Schleswig Holstein by the forces of Austria and Bavaria, acting in the name of the Frankfort Diet.

The French ship Alert, with 180 coolies, from Cumsingmoon for the west coast of South America, was the scene of mutiny and murder in lat. 32° N., lon. 139° E. The coolies, who had secretly possessed themselves of arms, rose *en masse*. The Captain, driven from his cabin to the top of the round house, had his throat cut and was thrown overboard immediately. One of the passengers was murdered in his cabin, the cook shared the same fate in his galley, and the mate, chased up into the maintop, seeing no chance of escape, desperately precipitated himself among the miscreants, one of whom he killed instanter and desperately wounded another. The poor fellow was immediately dispatched and consigned to the deep. The boatswain, Luis Argentine, was then directed to steer the ship back to China, and the course was altered accordingly. On nearing Canton, many of the coolies left the ship in boats which came alongside; others were arrested, as probably most of them will be.

The following account of the bloody massacre of Christians at Aleppo, to which we have already alluded, is condensed from the French and German papers:—

A frightful massacre of Christians took place here on the 16th Oct. Part of the garrison was ordered to Damascus, and after its departure the city was invaded by fanatical Turks, reinforced by 3,000 Arabs collected in the outskirts, who fell upon the Christian quarter, slaying 60 Christians, although happily no European was among them—burning and pillaging two churches, and carrying off a score of young girls. The troops were beaten down—the Governor fled to a fortress outside the City, and the Syrian Patriarch was seriously wounded. The ostensible occasion of the outbreak was an attempt at conscription. But it was really an ebullition of religious hatred. There has been bitter jealousy among the old Turks ever since the appointment of General Bem and other Polish refugees to eminent military commands. Bem had further wished to enroll the Bedouins in the army, which accounts for the mass of Arabs about the City. The disturbance extended to Damascus, although it took another form there, and was a revival of the old feud between the Maronite and Druse Emirs, of Mt. Lebanon, who are a kind of Christian, and the Turks. It was repressed, though not without great difficulty. In a small town of the neighborhood a fanatical Dervish had murdered a child of 14 years, and Joseph Tommasi, a Venetian refugee. The corps diplomatique had formally complained of these events to the Porte. The Sultan declared that it was his fixed resolve to establish perfect equality between the Moslems and Christians, and only regretted that the news of the chastisement should not have reached Europe at the same time with that of the crime. He has ordered three regiments, commanded by one of his ablest Generals, to march upon Aleppo, which, as is well known, is the last, strongest hold upon the Mediterranean of the inveterate and active hatred of Christianity.

Twelve Days Later from California.

By the steamers Georgia and Empire City, from Chagres, we have received California news to Nov. 1—twelve days later. The Georgia brought the mails, 350 passengers, and about one million dollars in gold dust. The Empire City brought 325 passengers, and near two million dollars in gold dust.

These steamers report that the Cholera has been quite fatal in Kingston, Jamaica, but is now more severe in other parts of the Island. Kingston is reported to have lost 5,000 by the scourge.

The cholera has made its appearance at San Francisco, and occasioned a large number of deaths. On the 31st of October there were about twenty deaths by cholera in San Francisco.

There was a terrible steamboat explosion at San Francisco on the 29th of October, by which from thirty to fifty lives were lost. As the steamer Sagamore was casting off from Central wharf, with a large number of passengers, bound for Stockton, her boiler burst with a terrible explosion. Masses of timber and human bodies were scattered in every direction. Many bodies were blown into the water, from which they were recovered by the numerous boats which thronged about the scene of the disaster. The boat was a complete wreck, and from among the fragments were taken the dead and the dying, mutilated in a manner shocking to behold. Many bodies were so much mutilated that it was found impossible to recognize them. Limbs and fragments were gathered up in baskets—a shocking sight.

A Chilian woman and a Sydney woman had a quarrel in Stockton street, San Francisco, when the Chilian stabbed the latter, it is supposed mortally. Two men who had provoked this quarrel, had an altercation shortly afterward, when both were shot by each other's hands.

The City Hospital of San Francisco, was destroyed by fire on the 31st of October. The fire broke out in the dwelling house of Mrs. Irene McCready, corner of Clay street and Prospect Place, which was destroyed (loss $10,000,) and then communicated to the Hospital adjoining. Here were nearly 150 sick persons, all of whom were removed in safety. They were first removed on their cots to the open air, and then bestowed in the neighboring houses. The Hospital was a large and well finished building, and erected at a heavy expense. The loss is some $40,000.

Mining in California has not been successful this year as last. True, the aggregate product is much greater; but three or four times as many have been employed in producing it. Most of the capital and much of the labor employed in gold-seeking were directed last Spring to the turning of rivers, so as to lay bare their beds to the operations of the pan and the rocker. Some of these were successful, but the far greater number were prematurely interrupted by the early rains and rapid rise of streams in autumn, or proved injudiciously located. There have, of course, been instances of brilliant success, but as a whole the dumming business in 1850 has been unlucky.

Steamer Abandoned at Sea—Nine Lives Lost.

The Helena Sloman, a new iron screw steamer, built at Hull, England, of 800 tuns burden, and 180 horse power, commanded by Capt. P. N. Paulsen, which had already made two successful trips between Hamburg and New York, left the former city on her third voyage on the 26th of October, calling at Southampton for passengers and freight. At the latter port she completed her loading, leaving there on the 1st Nov. at 2 P. M. for New York. Her cargo consisted of 100 tuns of iron, and about 150 tuns of German and French merchandize, a large proportion of the latter being extremely valuable. Beside this, she had on board 22 passengers in her first cabin, 31 in the second, 91 steerage, and a crew of 36 men, including Engineers, &c.—in all 180 souls, all, with the exception of 5 or 6 English, being Germans. From the time of her departure from Southampton till the 19th Nov., nothing occurred worthy of note, unless it be that the weather was more boisterous than usual, even for the time of year. On the night of the 19th, in the midst of a gale, a heavy cross sea struck her, carrying away her rudder, and twelve feet of the outer stern-post, bending the shaft of the propeller so as to render it useless, and causing two or three bad leaks. In this condition the steamer was driven about by the sea from the 20th to the 27th of Nov., the crew and passengers meanwhile working continually at the pumps to keep the water down. On the 27th, the packet ship Devonshire, from Liverpool for New York, came to their relief, and took off all the passengers and crew, whom she brought to this port. We regret to say, that while taking off passengers one of the boats of the Devonshire was stove, by which the third mate, who had charge of the boat, three seamen, and five passengers, were drowned.

Sir John Ross's Carrier Pigeons.

Many contradictory statements have appeared respecting the arrival of these pigeons, and more than one paragraph, reporting that "three of these, bringing important dispatches, have returned," has found its way into the public prints. We are glad to have it in our power, says the London Standard, to give an authentic account of these ærial messengers. On Sunday, the 13th of this month, a carrier pigeon was observed sitting on the top of a pigeon house at Annanhill, which, being under repair, was shut up; and on the Wednesday following, Miss Dunlop (this lady presented the pigeons to Sir John Ross) was informed by a friend that a strange carrier pigeon had taken refuge at Shewalton, the seat of the Lord Justice General. The pigeon was secured and taken to Miss Dunlop, who at once recognized it as one of the young pair, both of which Sir John Ross had intimated to her his intention to send off as soon as he was frozen in for the winter, and promised to send dispatches by them. No letter has, however, been received, and although another bird of the same kind has been seen in the neighborhood, which it is thought may be the mate of the one caught, it had not, up to the 24th, been secured. When the pigeon in question was taken into the house where it was reared, and in which were forty nests, the little creature flew at once into the nest where it had been hatched. The foregoing is a simple statement of the facts, and is of great interest in more ways than one. We should be glad to receive any remarks upon the flight of these birds, from any ornithologist of repute. The probable position of Sir John Ross would be to the westward of Barrow Strait.

Dreadful Steamboat Disaster.

The Mobile Herald brings news that the steamboat Antionette Douglass was blown up on the 26th of November. Previous to the occurrence the Douglass was lying aground on Tate's Shoal, and, while her Captain was making every effort to get her over it, she burst one of her boilers with a terrific explosion. At the time the greater part of the passengers (numbering some 125) were asleep. The noise woke them, and those who were unhurt fled to the deck in the greatest terror. The scalding steam rushed through and enveloped all parts of the boat. With great difficulty, a number of the passengers, with several of the wounded, fled in their night clothes to a barge laden with cotton, which the Douglass had in tow. This was cut loose from the wreck, and went drifting down the stream. Fortunately, the steamboat Arkansas No. 5 was lying about a mile above the scene of the disaster. She soon reached the burning ruin, and took off those of the passengers who were on it—thus, in all probability, saving numbers of them from a watery grave, or a more terrible death by fire. She then drifted down and took off those who were on the barge which was cut loose.

The Mobile Advertiser of Nov. 27, says:

"Our city is shrouded in gloom, produced by the death, burial, or shipping to friends and loved ones the disfigured bodies of the unfortunate sufferers by this destructive explosion. When our paper went to press Tuesday night, only three were known to be dead. Yesterday, eight others died. The scene, as detailed by the survivors, was beyond description awful. The groans and cries of the wounded, those who escaped are unable to describe without shuddering. Those sleeping or seated directly over the boilers were generally the sufferers, as they fell through the cabin floor upon the boilers. Lockett, Cole, and Tuttle, who are among the dead, fell together, and, in their struggles amid the red hot iron and steam, were terribly burned. The flesh was burned entirely from the inside of their hands. Mr. Nelms also fell with them, but he is likely to recover, although the flesh is all burned from his hands, and his face badly burned."

Insane Asylum Burnt—28 Patients Missing.

A telegraphic dispatch from Augusta, Me., dated Dec. 4, says:—

"The Hospital for the Insane, at Augusta, was destroyed by fire this morning, and it is thought that 20 of the unfortunate lunatics perished in the flames. It is supposed that the fire was occasioned by a defect in the chimney. Some of the lunatics gave the alarm as soon as the fire was discovered, but the keepers, supposing the noise to be the accustomed ravings, gave no heed to them until they discovered that the building was filling with smoke."

A dispatch from Augusta, Dec. 6, says:—

"The number of patients missing since the burning of the Insane Hospital is twenty-eight—all males. Henry Jones, an attendant, was the only sane person who perished. He was endeavoring to rescue those under his charge. With but few exceptions, all those lost were incurable, and it is believed that most of them died from suffocation. It is estimated that the damages done to the Hospital can be repaired for $50,000. The entire building, with seven others, were destroyed."

CURIOUS SPECIMENS OF HUMANITY.—There is on exhibition at the Horticultural Hall, Boston, a boy and a girl, said to be from an almost extinct race in Central America. The boy is 32 inches in hight, weighing 16 pounds, and in the opinion of eminent physicians must be near 10 years of age. The girl is 28 inches in hight, weighs 14 pounds, and is apparently some two or three years younger than her brother. Their heads are not larger than an infant's, and the whole contour of their physiognomy is singular in the extreme. The careful reader of Stephens' voluminous travels in Central America will immediately notice the strong resemblance existing between their faces and many of those described and drawn by him from the stone ruins of those ancient Artec cities. Their jet, Indian-like hair, grown low upon the front, leaves a mere trace of forehead, but they have finely developed noses, projecting upper lip, receding chin, and clear, lustrous, and expressive black eyes. There is not the slightest similitude in their appearance to idiocy, or least resemblance to the Simia tribe. Their utterance is confined to a few simple sounds. They are said to be of the remnant of a tribe of priests, dwindled almost to extinction by constant intermarriage with their own caste; and are reported to have been taken in war, and to have passed from the hands of their captors into the custody of an English traveler, whence they have been brought to this country.

FROM THE GREAT SALT LAKE.—The Frontier Guardian (Mormon journal) of the 13th ult., has a few additional items of intelligence from the Mormons at the Salt Lake. The crops were very fine, the wheat yielding forty bushels per acre; oats, barley and vegetables succeding well, but too short a season for corn. Wheat was worth $4 per bushel, oats $2, board $3 50 per week, common day labor $1 50 and board, mechanical labor from $3 to $5 per day and board. Provisions bore a fair price; flour $10 per cwt.; beef, as good as ever ate, 12½ cents per lb.; potatoes $1 per bushel, and other vegetables in proportion. Groceries were paying a fine freight; coffee 50 cents per lb.; sugar 40 cents; rice 35 cts.; tea $4. All the merchants were doing well.

Stock was exorbitantly high. Mules from $125 to $200. Californians swept the Valley. Paid at Fort Bridger $110 for mules and $100 for American horses. The population of the Valley is from 23,000 to 25,000.

GOLD IN CANADA.—The Portland (Me.) Argus says: We have seen excellent specimens of gold recently dug on the Tour de Pins, near the Chaudiere River, (Quebec,) which takes its rise in Lake Megantic. From what we hear, there are strong indications of large quantities of the precious metal in that region. A company has been formed, which has purchased a township ten miles square, (in the seignory of Vandrieul,) and one of them has been sent to Virginia to note the best mode of operating the mines there. A lump of gold has been found on these diggings of over $100 value. The company have also beautiful specimens, covering about two square feet, which they intend to encase and send to the World's Fair, held in London in May next.

SUMMARY.

Michael Gibson, who keeps a boarding-house in Boston, has been arrested on charge of having outraged the person of Ann Wheeler, a young and beautiful girl, who was boarding temporarily at Gibson's house. Margaret, wife of Gibson, has been arrested as an accessory. Miss Wheeler is from Lewiston, Maine, about 17 years of age, and came to Boston in search of employment as a domestic. Gibson and his wife are in jail. The offense with which they are charged is punishable with death in Massachusetts.

On Wednesday, Nov. 20, the dignitaries of Wisconsin made a pleasure excursion over about five miles of the Milwaukie and Mississippi Railroad. The few miles finished form the first Railroad in Wisconsin. The excursion train went over it at the rate of thirty miles an hour. Among the pleasing incidents of the trip, was the presence of Solomon Juneau, the oldest, and at one time the only white settler in Milwaukie, who had never before seen a Railroad.

A great fracas occurred on the Baltimore and Ohio Railroad, near Summit level, Dec. 4th, between the Irish and German laborers. Three Germans were killed and several badly wounded. The military were called out, arrested 25 of the Irish, and lodged them in jail.

The contract for building the Attica and Hornellsville Railroad has been taken by Rockafellow & Co., who have taken $300,000 of the stock. They promise to complete the road by the first of May, 1852.

At a meeting held at Syracuse on Tuesday, Dec. 3, the stock for the Railway from Buffalo to Erie, Pa., was taken up, principally by the Railway Companies between Albany and Buffalo, except the Utica and Schenectady, which took no stock. The Road is to be finished by September next. The fare on the express trains from Albany to Buffalo, after the 15th inst, is to be reduced to $9 50, and by the accommodation trains to $7 50.

The corps of Engineers sent out by the New York and Erie Railroad Company, to make a preliminary survey of a road from Little Valley, New York, to Erie, Pa., by way of Jamestown, have completed their labors, and Mr. Camp, who superintended the survey this side of the New York line, states that the route is entirely feasible.

A dispatch from Little Falls, dated Dec. 6, says that when the mail train going East was within 4 miles of that place, Mr. John Frame, Engineer, discovered some Irishmen in the act of placing stones upon the track. He immediately stopped the train, and with the aid of the local Superintendent, and some of the passengers, they were secured, and they are now in jail at Herkimer to await their trial at the next Court.

The Cape Verde Islands were visited with a hurricane in September, which caused great destruction of property. In San Antonia alone, more than 60 houses are stated to have been destroyed by the wind and rain combined. Several American vessels were either wrecked or damaged at Boa Vista and Sal. The English ship Sir Robert Peel was entirely lost, and the crew were saved by taking to their boats, when distant more than 100 miles from San Antonia.

At Buffalo, on the evening of Dec. 3d, Mr. Tyler arrested a man named James Rogers, of New York, having about him $2,000 in counterfeit notes, principally on the Bank of New York. They are well done and deceived some of the best judges. Rogers was examined and committed for trial.

The ship Washington, Capt. Page, which arrived at this port last week, from Liverpool, had on Board *nine hundred and sixteen steerage passengers*. This is the largest number of persons ever brought across the Atlantic in one vessel. They were all in good health.

Mr. Junius Smith is successfully cultivating the tea plant in South Carolina. He has received this year, direct from China, a large quantity of plants, which arrived in good condition, and almost all are living and doing well.

In a letter in the Buffalo Commercial Advertiser, from London, the writer says he finds American apples are wanted. There have been no shipments for two years from abroad—15,000 barrels will find immediate sale at good prices.

The Boston Journal has information that at Chardon, Ohio, fifty of the most respectable citizens have formed themselves into a military company, to resist the execution of the Fugitive Slave Law.

One evening last week a man attempted to drown himself in the Park Fountain, New York. He plunged his head under water repeatedly, until he was taken out by a couple of police officers.

A complete history of the Indian tribes who once owned the soil of Connecticut, is about to be published, under the auspices of the Historical Society of that State.

The annual number of travelers on the Mississippi river is about 500,000. The number of lives lost annually by accidents, for several years past, has been over 200.

A few days since a heavy snow storm took place at Quincy, Ill., and several parts above.

A steamer arrived at St. Louis, reports snow six inches deep at Fairfield, Iowa.

New York Markets—December 9, 1850.

Ashes—Pots $5 75 a 5 87; Pearls 5 81.

Flour and Meal—Western and State Flour is heavy, selling at 4 62 a 4 87 for common State and fancy Western; 4 94 a 5 06 for pure Genesee. Rye Flour 3 37 a 3 50. Jersey Meal 3 06.

Grain—Domestic Wheat is heavy and not much doing; Canadian is firm at 1 05; Genesee 1 15. Barley is dull and nominal at 85 a 92c. Rye 73 a 75c. Corn 64c. for Northern and Jersey yellow; 69 a 70c. for old Jersey and Northern, and 70c for Western mixed. Oats, 42 a 43c. for Jersey; 46 a 47c. for canal.

Provisions—Pork, 8 75 for prime, 11 75 for mess. Beef, 4 75 a 5 75 for prime, 8 50 a 10 00 for mess. Lard, 7¾c. Butter, 8 a 11c. for Ohio, 14 a 18c. for Western. Cheese 6 a 6¾c.

Hay—50 a 60c. for North River.

Wool—Domestic Fleece 38 a 45c.

MARRIED,

In Independence, N. Y., Nov. 28th, by Eld. T. E. Babcock, Mr. WILLIAM BOSARD to Miss SARAH S. STILLMAN, all of Independence.

DIED,

In Stephentown, N. Y., on the 29th of Nov., after an illness of twenty hours, LUCY ANN MAXSON, wife of Wm. B. Maxson, aged 34 years. Sister Maxson united with the Seventh-day Baptist Church at Berlin some twelve years since, and her piety has given good evidence that when her day on earth was over her spirit would rest in heaven.

In Almond, October 4th, of dysentery, MARGARET M., wife of Thomas Lewis, in the fifty-fourth year of her age.

In Clarence, Sept. 2d, of dysentery, Widow SALLY CRANDALL, in the sixty-second year of her age. In Clarence, Oct. —, of consumption, HANNAH MEAD, in the thirty-fifth year of her age. They were both worthy members of the Seventh-day Baptist Church, and died in the triumphs of Christian faith.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Wm. P. Stillman, Milton, Wis.	$2 00	to vol. 7	No. 52
Frederick Buten, "	2 00	" 7	" 26
Benj. F. Bond, "	6 00	" 6	" 52
Wm C. Whitford, "	2 00	" 8	" 13
Geo. H. Perry, Hopkinton, R. I.	2 00	" 7	" 52
John H. Chester, New York,	2 00	" 7	" 52
Howard Titsworth, DeRuyter,	1 00	" 7	" 50
Ethan Clark, Unadilla Forks,	2 00	" 7	" 52
Jabish Brown, Leonardsville,	2 00	" 7	" 52
Nelson Babcock, Adams Center,	2 00	" 7	" 52
Leonard R. Green, "	2 00	" 7	" 52
Spicer Green, "	2 00	" —	" —
Elias Frink, Sacketts Harbor,	2 00	" 7	" 52
Judith Clark, "	2 00	" 7	" 52
Benj. Maxson, Stowell's Corners,	2 00	" 7	" 52
John Utter, Jr. "	2 00	" 7	" 52
David Whitford, Berlin,	2 00	" 7	" 52

Of N. Babcock, Adams Center, for membership, $5 00

BENEDICT W. ROGERS, Treasurer.

☞ The present number completes the first half of the seventh volume of the Recorder. A glance at our books shows that many subscribers have not yet paid for the current volume. All such are respectfully notified, that the money is wanted. Persons in the vicinity of agents are requested to pay to them. Those in whose neighborhood there is no agent, may forward directly to us, by mail, at our risk.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Church at Berlin, Wis.	$5 00
Female Mite Society at Shiloh, N. J.	10 00
H. C. Hubbard, Scott,	3 00
H. C. Hubbard, Treas. old S. D. B. Missionary Society, on deposit, subject to his order,	20 00
George Potter, of Rhode Island,	1 00
John E. Crandall, "	1 00
Peleg Babcock, "	2 00
Nancy Clark,	50
Eld. Wm. M. Jones, Shiloh, N. J.	1 00
Mrs. Elizabeth P. Jones, "	1 00
Miss Martha Miriam Jones, "	1 00
Ichabod Babcock, Townsend, O.	5 00
Jeremiah Barrit, Cowlesville,	5 00
2d Church in Brookfield,	5 58
Friends in Alfred,	2 00
Ann S. Clark, Hopkinton, R. I.	2 00

The Treasurer also acknowledges the receipt of the following sums for the Chapel in Shanghai:—

B. W. Millard & Geo. Sherman, Alfred,	$75 00
Elisha Potter, "	50 00
J. Sherman & E. Potter, "	50 00
Amos Burdick and others, "	50 00
N. V. Hull, by ladies of 1st Alfred Church,	50 00
S. N. Stillman & Luke Green, Alfred,	50 00
Rowse Stillman and others, "	55 00
Ira Crandall,	25 00
Nathan H. Langworthy, Westerly, R. I.	50 00
Lester T. Rogers, Waterford, Ct.	50 00
Isaac D. Titsworth, Shiloh, N. J.	50 00

A. D. TITSWORTH, Treasurer.

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Death on the Pale Horse.

THIS SPLENDID PAINTING of Wm. Dunlap, Esq., the great American artist, is now being exhibited at Stoppani's Hall, corner of Broadway and Walker-st., N. Y. Language cannot express the sublime and beautiful effect of this noble production. It has been highly commended by Teachers, Professors of Colleges, Clergymen, and others of the purest taste, as the most glorious moral representation of the age, impressing the mind of the most careless with a lofty vivid sense of the sublime subject it is to portray.

Open to the public from 9 A. M. to 10 P. M. The Rev. Mr. Gonsalves will lecture on the subject afternoons at 3, and evenings at 8 o'clock. One of T. Gilbert & Co.'s Æolian Pianos will be used by an accomplished performer during the exhibitions.

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The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

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JANUARY NUMBER READY.

AGENTS WANTED.

WOODWORTH'S YOUTH'S CABINET, still under the editorial charge of FRANCIS C. WOODWORTH, enters upon its sixth volume with the issue of the number for January, 1851. This number is now ready for delivery. It is beautifully and profusely embellished, containing, beside the usual number of fine wood illustrations, a tinted engraving in the highest style of the art. Its contents, too, are unusually rich, varied, and attractive; and it is altogether the finest number ever issued of this juvenile periodical.

The publisher asks attention to the few paragraphs that follow as indices of

WHAT PEOPLE THINK OF US.

"The best monthly magazine for youth that we have seen." [Christian Advocate and Journal.

"No writer knows better how to write for children and youth than Mr. Woodworth." [N. Y. Com. Adv.

"Mr. Woodworth has uncommon tact and ability in catering for the young" [N. Y. Evangelist.

"The best youth's magazine we have ever seen." [Boston Rambler.

"A model for all works of its class. We cannot too warmly commend it." [N. Y. Tribune.

"The best juvenile magazine in America." [Brattleboro' Democrat.

"The editor's heart is in his work. No wonder his work is good." [Arthur's Home Gazette.

"The best publication of its class that I am acquainted with" [Rev. Dr. ADAMS, New York.

"It occupies the front rank among periodicals for the young." [Rev. Dr. EVERTS, New York.

No pains will be spared, during the progress of the new volume, to sustain the reputation which *Woodworth's Youth's Cabinet* has acquired, of being "the best and cheapest illustrated youth's magazine in the country." It will always be readable, entertaining, instructive—full of just such things as children and youth delight in; while the most scrupulous care will be taken to make its moral influence pure and healthful.

TERMS (CASH IN ADVANCE.)—Annual subscription $1; single numbers 12½ cents; bound volumes, each, $1 25; mail edition $1.

CLUBS.—Now is the time to form clubs for the year 1851. Great inducements are offered to those who take the work in clubs, and who forward the cash with the order. Seven copies are sent for $5, and four copies for $3; besides, in clubs of seven and upwards, *a copy is sent gratis to the one who forms the club*. A specimen number is always furnished to those who need it for this purpose.

FORTY OR FIFTY AGENTS WANTED, to travel in different parts of the country—North, East, South, and West—to obtain subscribers, and to dispose of the bound volumes. The best of terms will be made with active, faithful, efficient gentlemen, who apply with suitable recommendations. A capital of some $20 is desirable.

Now is the time to subscribe. Money may be sent by mail, at the publisher's risk. Subscribers will be served immediately on the receipt of the money.

Postmasters are authorized to act as agents, and will be allowed 25 per cent. for new subscribers paying the full price.

☞ The publishers of those newspapers who receive the above advertisement *marked*, by giving it a few insertions, shall receive a copy of Woodworth's Youth's Cabinet for one year, on sending the papers containing the advertisement to the *Manhattan Gazette*, 118 Nassau-st., N. Y.

D. A. WOODWORTH, Publisher,
118 Nassau-st., N. Y.

Miscellaneous.

Report of the Postmaster General—Abridged.

POST OFFICE DEPARTMENT, Nov. 30, 1850.

SIR: The number of mail routes within the United States, at the close of the fiscal year ending on the 30th of June last, was 5,590; the aggregate length of such routes was 178,672 miles; and the number of contractors employed thereon, 4760.

The annual transportation of the mails on these routes was 45,546,423 miles, at an annual cost of $2,724,426, making the average cost about 5 cents and $8\frac{1}{2}$ mills per mile.

The increase in the number of inland mail routes during the year was 649; the increase in the length of mail routes was 10,969 miles, and the annual transportation of the year exceeded that of the previous year by 3,997,354 miles, at an increased cost of $342,440.

The mail service in California and Oregon, having been irregular in its performance, and imperfectly reported to the Department, has not been embraced in the foregoing statements.

There were, on the 30th of June last, five foreign mail routes, of the aggregate length of 15,079 miles, and the annual price of the transportation, payable by this Department, was $264,506; being an increase of $8,814 on the cost of the preceding year.

There should be added to the cost of transportation, as above stated, the expense of mail messengers, and local and route agents, (which expense is chargeable to the transportation fund,) and which for the last fiscal year amounted to $107,042; being an increase of $45,529 on the expenses of the mail messengers, and local and route agents, for the preceding year.

The increase of our mail service for the last fiscal year, over the year preceding, was about $9\frac{4}{10}$ per cent. and the increase in the total cost was about $12\frac{7}{10}$ per cent.

The number of Postmasters appointed during the year ending June 30, 1850, was 6,518. Of that number, 2,600 were appointed to fill vacancies occasioned by resignations; 233 to fill vacancies occasioned by the decease of the previous incumbents; 262 on a change of the sites of the offices for which they were appointed; 1,444 on the removal of their predecessors; and 1,979 were appointed on the establishment of new offices.

The whole number of Post Offices in the United States at the end of that year, was 18,417. There were 1979 Post Offices established, and 309 discontinued, during the year.

The Postmasters and other agents of the Department have, with few exceptions, performed their duties with fidelity and promptness, and maintaned the credit of the Department for efficiency and usefulness.

The failures of connection which have from time to time occurred on some of the routes, have caused much inconvenience and annoyance. It is hoped, however, that the renewed requirement of the returns of weekly and monthly registers of the arrivals and departures, by the Postmasters at the ends of each route, which are now regularly made to the Department, and the efficient action of the increased number of special agents, will render these irregularities less frequent.

The gross revenue of the Department for the year ending June 30, 1850, was $5,552,971 48, derived from the following sources:

From letter postage, including foreign postage and stamps sold	$4,575,663	86
From newspaper and pamphlet postage	919,485	94
From fines	38	00
From miscellaneous items	3,048	66
From receipts on account of dead letters	1,748	40
	$5,499,984	86
From the appropriation made by the 12th section of the act of 3d March, 1847, for the franked matter of the Departments	200,000	00
	$5,699,984	86
From this sum should be deducted the amount received during the year for British postages, which are payable to that Government, under the postal convention of December, 1848	147,013	38
Leaving for the gross revenue of the year	$5,552,971	48

The expenditures of the year were as follows:

For the transportation of the mails	$2,965,786	86
" Ship, steamboat, and way letters	40,543	71
" Compensation to postmasters	1,549,376	19
" Wrapping paper	27,435	53
" Office furniture	6,859	70
" Advertising	72,633	50
" Mail bags	31,160	82
" Blanks	30,639	26
" Mail locks, keys, and stamps	9,392	30
" Mail depredations and special agents	29,725	79
" Clerks for offices, (offices of postmasters)	357,935	51
" Miscellaneous items	89,526	00
" Post Office laws and regulations	1,722	24
" Re-payment of money found in dead letters	216	52
	$5,212,953	43
Leaving as the excess of the gross revenue over the expenditures of the year, the sum of	340,018	05
The undrawn appropriations for this Department under the 12th section of the act of 1847, before referred to amounted, on the 30th June last, (including the $200,000 embraced in the revenues of the last year, and included in the foregoing balance) to	$665,555	55
The Auditor of the Department estimates the balance to the credit of the revenue of the Department on the day last mentioned, which will be ultimately found to be available, (and above does not include the $665,555 55 which mentioned) at	649,165	31
Making an available balance, from all sources of	$1,314,720	86
Out of which there is payable to the British Government for postages collected under the postal treaty	182,675	04
Leaving a net balance, (as estimated by the Auditor,) of	$1,132,045	82

* * * * * * *

The expenses of the current year are estimated at $6,019,800 90; the revenue for the same time is estimated at $6,166,616 28; showing a balance in favor of the Department of $146,806 38. * * *

A considerable reduction of letter postage, and the adoption of a uniform inland rate, is desired by a large portion of the people of the United States. Interesting and able reports, recommending different degrees of reduction, were made, but not acted upon, at the last session of Congress. The subject will doubtless again engage the attention of Congress at its approaching session; and, with an earnest desire that our rates of postage may be reduced to the lowest point that is practicable without calling for a contribution from the Treasury beyond what should be paid for the transmission and delivery of the official and public correspondence, I recommend that the inland letter postage be reduced to three cents the single letter, when pre-paid, and be fixed at the uniform rate of five cents when not pre-paid; and also, that the Postmaster General be required to reduce this pre-paid rate to two cents the single letter, whenever it shall be ascertained that the revenues of the Department, after the reductions now recommended, shall have exceeded its expenditures by more than five per cent. for two consecutive fiscal years. I also recommend that the postage to California and Oregon be greatly reduced, and that the postage charged on other sea-going letters be made more simple and uniform. With the numerous rates now charged—some with, and some without, the addition of the inland rates—confusion and mistakes are frequent and unavoidable. I therefore recommend that twenty cents, the single letter, be charged on all correspondence to and from the Pacific Coast, South America, the Eastern Continent and its islands, and points beyond either; and ten cents the single letter on all other sea-going letters, without the superaddition of inland postage, in any case, excepting, however, all cases where such sea postages have been or shall be adjusted at different rates, by postal treaty already concluded, or hereafter to be made; and power should be given to the Postmaster-General, by which and with the advice and consent of the President of the United States, to reduce or enlarge the sea rates, with the view of making better postal arrangements with other Governments, or counteracting any adverse measures affecting our postal intercourse with other countries.

I also recommend that the provision which imposes an additional half cent postage upon newspapers sent more than one hundred miles and out of the State where they are mailed, be repealed, so as to leave the uniform inland postage on newspapers, sent to subscribers, from the office of publication, at one cent each.

The postage upon pamphlets, periodicals, and other printed matter, (except newspapers,) may be simplified and somewhat reduced, with advantage to the Department. Two cents for the pamphlet or periodical of the weight of two ounces or less, and one cent for every additional ounce or fraction of an ounce, is recommended as the inland rate upon all pamphlets, periodicals, and other printed matter, instead of the present rate of two and a half cents for the first ounce, and one cent for every additional ounce, or fraction of an ounce. For the sea-going charge on such matter, and on newspapers, twice the inland rate to and from the points to which it is proposed that the letter postage shall be ten cents, and four times the inland rate where the letter rate is twenty cents, is deemed a just and proper rate. This would, in some cases, increase the postage on printed matter sent to the Pacific coast, and by our other sea lines, where the postage is not already fixed by postal arrangement; but the postage to California, as above proposed, would hardly equal the price now charged by private expresses for the conveyance of the same weight, in packages of less than one hundred pounds, to San Francisco.

It will be perceived that the reduction proposed in the postage upon printed matter is not large. The reason for the greater reduction of letter postage is found in the fact that the rates of postage upon printed matter are now exceedingly low when compared with the letter rates. The average postage on letters is estimated at about three dollars and sixteen cents per pound, and on newspapers or pamphlets at about sixteen cents per pound. After the reduction proposed, the average inland postage on letters will be about $2 50 per pound when not prepaid, and $1 50 per pound when prepaid.

The reductions in postage now recommended will, if carried out, reduce the revenues of the Department for the first three or four years. At the end of that period, the revenues of the Department, under the reduced tariff of postages, will probably again equal its expenditures. To meet the deficiency which must follow this reduction, the surplus revenues already accumulated may be first applied, and after these shall have been exhausted, an appropriation from the Treasury will be required, unless Congress shall deem it expedient to abolish the existing privilege of sending and receiving free matter through the mails, or to increase the annual appropriation now made to the Department, for the conveyance of a part of such free matter, to a sum equal to the revenues that would be derived therefrom, if all free matter were charged with postage.

The continuance of the franking privilege—a privilege which may be properly considered as the privilege of the constituent rather than of the representative—may be dictated by an enlightened public policy and required by the public interests; and the same may be said of the privilege possessed by newspaper proprietors of sending and receiving exchange papers free of postage. But if these privileges are continued, it is respectfully submitted that this Department should be paid for the conveyance of the matter sent free under them, by an appropriation from the public Treasury, rather than by a tax on the private correspondence of the country. If a sum equal to the postage which would be charged on all free matter, were it chargeble with postage, should be annually appropriated and paid to this Department, it is believed that such appropriation and the accumulated surplus revenue would enable the Department to sustain itself, notwithstanding the proposed reduction, or that the appropriation required would be so inconsiderable as to interpose no serious obstacle to the adoption of the measures now recommended.

In case a reduction of postage shall be made, it is suggested that it should only take effect from and after the 30th of June next, that it may go into operation at the commencement of the next fiscal year. This is desirable for the purpose of enabling the Department to present the fiscal results of the reduction with clearness and accuracy in future reports, and also for the purpose of giving time to prepare the forms, instructions and blanks, which will be necessary in consequence of the change in the rates of postage.

Any reduction of postage is likely to increase the labor, and reduce, for a time at least, the compensation of the several Postmasters. It is therefore recommended that power be given to the Postmaster General to increase the rates of commission at the smaller offices, so as to ensure the services of competent and faithful officers.

* * * * *

The locks and keys in use upon the mails of the United States have now been in service for many years, and the experienced officer of this Department, to whose charge this branch of the service has been committed, recommends that the same be changed. I concur in this recommendation, and shall ask that a sufficient appropriation for that purpose be made by Congress at the approaching session.

The publication of the list of post offices and of a new edition of the laws and regulations, for which an appropriation was made at the last session, has not been completed. The list of offices has been prepared, and its printing directed, but the printing of the new edition of the laws and regulations has not yet been ordered. The delay has been caused by the desire to await the action of Congress upon the bills affecting this Department, which were reported at the last session, and by the pressure of business which has hitherto prevented such a revision of the regulations as it was deemed expedient to make before the new edition was ordered.

The accommodations for the post office of this city are entirely unsuited to an office of its importance, and are decidedly discreditable to the Department and the country. Some improvements, lately authorized and now in progress, will afford partial and temporary relief, but other arrangements of a permanent character should soon be made. The rooms of this Department, also, are already unreasonably crowded, and additional rooms for the officers and clerks of the Department, and of the Auditor's office, will soon be absolutely required. To afford suitable accommodations for these and for the City Post Office, it is respectfully submitted that the contemplated extension of the west wing of the General Post Office building should be authorized, and that the upper floors in such wing be assigned to the Auditor and his clerks, and that the first floor be devoted to the use of the City Post Office.

The laws regulating the action of this Department and its officers are numerous, were passed at different times, and contain many obsolete and conflicting provisions. An entire revision of these laws and the passage of a single act containing all the provisions of law relating to this Department, would aid all its officers in the discharge of their duties, and give greater ease, accuracy, and dispatch to its operations. Such a revision is respectfully suggested.

In conclusion, I desire to acknowledge my obligations to my assistants and the clerks in the Department for the cheerfulness, zeal, and assiduity with which they have labored in the discharge of their respective duties, and to renew the recommendation of my predecessors, that the Assistant Postmasters General be placed upon the same footing, in respect to their compensation, as the heads of bureaus in other Departments.

N. K. HALL, Postmaster-General.

To the PRESIDENT.

United States Pensioners.

The following is an extract from the Report of Alex. H. H. Stuart, Secretary of the Interior, presented to Congress last week:—

The whole number of persons now on the pension rolls of the United States is 19,758. But many of these are probably dead. The whole number who have drawn pensions during the first and second quarters of the present calender year is 13,079. Many, however, do not draw their pensions until the close of the year, and therefore the last statement does not show the whole number living. The number of deaths reported within the last year is 846.

The whole number of persons pensioned under the act of March 18, 1818, is 20,485.

Of these there now remain on the rolls but 1,523.

Under the act of 15th May, 1828, there were added to the list of Revolutionary pensioners, 1,152.

Of these there now remain but 162.

Under the act of 7th June, 1832, there were added to the rolls of Revolutionary pensioners, 32,788.

At this time there remain of these on the rolls, 5,247.

And of this last number there were but 2,408 who have applied for their pensions during the first half of the present calendar year.

Under the Act of July 4, 1836, pensioning certain Widows and Orphans therein described, the number who have been pensioned is 4,984.

Of these there remain on the rolls but 1,118.

Under the Act of 7th July, 1838, giving pensions to the Widows of Revolutionary Officers and Soldiers who were married prior to 1794, the number of persons who have been pensioned is 11,002.

During the first two quarters of this year payment has been made under this law to 201.

The Act of 1838 was limited originally to five years, but was extended for one year by Act of 3d March, 1843; on the 17th June, 1844, it was extended for four years longer; and finally, on the 2d February, 1848, the benefits of the law were continued during widowhood. There are now on the rolls under the last mentioned act 4,876

On the 29th April, 1848, pensions were given from the 4th March, 1848, during widowhood, to widows of officers, soldiers, seamen and marines, who were married prior to January, 1800. Under this law the number pensioned is 686.

It will thus be seen that the beneficiaries under the laws designed to provide for the soldiers of the Revolution and the widows of those who were dead are rapidly passing away.

But, on the other hand, the number of pensioners under the acts for the relief of invalids and the widows of those who died in the service of the United States has been considerably augmented during the past year, in consequence of the war with Mexico.

The number of invalid pensioners is now 4,742, being an increase during the year of 627.

Under the act of 21st July, 1848, and the supplementary act of 22d February, 1849, and the joint resolution of the 28th September, 1850, allowing pensions to the widows and orphans of soldiers who were killed in the Mexican war, or died from disease contracted in the service, the number pensioned is 1,456.

The whole amount expended for pensions during the past year is estimated by the Commissioner at $1,400,000.

There has been paid since 1st November, 1849, on account of revolutionary service of Virginia State troops and navy, $88,060 30; and as commutation or half pay and interest, $138,543 44.

The whole number of land warrants issued to commissioned officers of the continental army is	2,826
To non-commissioned officers and privates	9,762

Land is still due to 111 officers and to 1,993 non-commissioned officers and privates.

Whole number of warrants issued to persons entitled under various acts of Congress for services in the war of 1812 is 28,978.

The number of claims presented for services in the Mexican war is	$81,373 00
And for scrip or money, in lieu of land	3,332 00
Making an aggregate of	$84,705 00

The number of claims already presented under the General Bounty Land Law of September 28, 1850, up to the 5th of November, 1850, was 9,418, and the number is increasing rapidly—scarcely a mail arriving which does not swell the list.

The whole number of persons who, if living, would be entitled to the benefit of that law, would exceed half a million.

The Commissioner supposes, from the best data within his reach, that one half are dead, leaving no person entitled to claim under them. If this estimate be correct—and I imagine it will be found to approximate accuracy—the whole number of claimants will be about *two hundred and fifty thousand*.

It will thus be seen, that the act of 28th September, 1850, is by far the most important bounty land law that has ever been passed, whether we consider the number of beneficiaries under its provisions or the extent of the domain granted

The Blowing Up of a Three-Decker.

CONSTANTINOPLE, Oct. 25.

A most dreadful catastrophe, attended with great loss of life, has just occurred. The Neiri Shevket, ship of the line, of 120 guns, bearing the flag of the Grand Admiral, was totally destroyed by an explosion of its powder magazine on the 23d inst. This dreadful accident occurred in the Arsenal, at about ten minutes past 10 A. M., and was so terrific as to have been heard at a great distance. It is surmised by well-informed persons of the Admirality, that it is owing to accident. The most reasonable rumor is, that it is owing to negligence, as several canisters of the powder conveyed to the magazines on shore were in a bad condition, and a quantity of this combustible was spilled. It is likely the lower deck was not swept, and some dull mariner emptied the contents of his pipe on the floor, when naturally it formed a train, and running to the powder magazine, caused an instantaneous explosion which was so powerful that it divided the ship into two parts, and blew up the upper deck with the guns and rigging full 25 feet in the air. This part fell sideways into the sea, and disappeared for a few minutes. The lower deck was then observed to catch fire and burn with intense violence for seven minutes, when the ship gradually sunk. Immediately after the explosion hundreds of kaiks and embarcations repaired to the scene of disaster, and a number of mutilated remains, showing but little resemblance to human beings, were picked up. Of the 110 taken to the temporary ambulance erected on shore, 36 died immediately after; and most of the sufferers were in such a dreadful condition that no hope whatever was entertained of their recovery. One poor fellow, a lieutenant, was picked up nearly drowned, fearfully burnt, and with a spike through his shoulder. He died six minutes after having been conveyed to the ambulance. A gallant Armenian porter had both his legs cut clean off, and still courageosly dictated a letter to his mother, informing her of his sad fate. Thousands of women and children were fighting with the sentinels to obtain access into the temporary hospital. Young women were crying for their husbands, mothers for their sons, and everybody carried out seemed to be recognized by the anxious relatives.

No official list has yet appeared, but it is ascertained beyond all doubt that the most gallant officers of the Turkish navy have been lost. We have to deplore the death of six captains, who were on board the admiral's ship in conference on a point of etiquette, as also of the aid-de-camp of the Grand Admiral, of fourteen lieutenants who were invited to an examination of several pupils of the Academy, and of twenty-five scholars of the first class.

The list of casualties is supposed to be as follows: 1 commodore (Vice Admiral Mahmoud Pacha); 1 superior officer, Capt. Pacha's aid-de-camp; 6 captains, including the commander of the Neiri Shevket; 21 lieutenants; 30 sub-officers; 25 midshipmen, including the scholars of the Academy; 640 sailors and marines; 70 workmen sent for repairs; 45 hammels employed to raise the anchors; 75 sailors belonging to the other ships, and in attendance on their officers; 50 visitors; 14 passengers in kaiks, which sunk while passing near the ship at the time of explosion; 1 Italian broker. Total 979. Deducting from this total the wounded and saved, there remains upwards of nine hundred lives lost.

The Grizzly Bear of California.

The grizzly bear is the most formidable and ferocious animal in California; and yet, with all his ferocity of disposition, rarely attacks a man, unless surprised or molested. The fellow never lies in wait for his victim. If the hunter invades his retreat, or disputes his path, he will fight, but otherwise contents himself with the immunity which he finds in the wilderness of his home, and the savage grandeur of his nature. It is never safe to attack him with one rifle; for if you fail to hit him in a vital part, he is on you in the twinkling of an eye. Your only possibility of escape is up a near tree, too slender for his giant grasp; and then there is something extremely awkward in being on the top of a tree, with such a savage monster at its root. How long he will remain there you cannot tell; it may be a day, and it may be a week. Your antagonist is too shrewd to hand you up your rifle, or let you come down to get it. You are his prisoner, more safely lodged than in a dungeon, and he will set you at liberty when it suits him. He sleeps not himself at his post; day and night his great flashing eyes are fastened upon you. The lyre of Orpheus may have lulled to sleep the sentinel of Hades; but its magic tones have never charmed to slumber the sentinel of the wild California forest.

The full grown California Bear measures from eight to ten feet in length, and four or five in girth. His strength is tremendous; his embrace, death. Had the priest of Apollo fallen into his folds, he would have perished without any of those protracted agonies which the sympathetic muses have wailed round the world. Nature has thrown over him a coat of mail, soft indeed, but impervious to the storm and the arrow of the Indian. The fur, which is of a dark brown color, is nearly a span long, and, when the animal is enraged, each particular hair stands on end. His food, in the summer, is chiefly berries, but he will now and then, on some of his feast days, slaughter a bullock. In winter he lives on acorns, which abound in these forests. He is an excellent climber, and will ascend a large oak with the rapidity of a tar up the shrouds of a ship. In procuring his acorns, when on the tree, he does not manifest his usual cunning. Instead of threshing them down like the Indian, he selects a well-stocked limb, throws himself upon its extremity, and there hangs swinging and jerking till the limb gives way, and down they come, branch, acorns, and bear, together. On these acorns he becomes extremely fat, yielding ten or fifteen gallons of oil, which is said to be sufficiently pungent and nutritive as a tonic to tuft a statue's marble head. [Colton.

The Reptile Room by Night.

The following striking account of the reptile room in the Zoological Gardens at Regent's Park, we take with some abridgment from Bentley's London Miscellany:—

"About ten o'clock one evening during last spring, in company with two naturalists of eminence, we entered that apartment. A small lantern was our only light, and the faint illumination of this imparted a ghastly character to the scene before us. The clear plate glass which faces the cages was invisible, and it was difficult to believe that the monsters were in confinement and the spectators secure. Those who have only seen the boas and pythons, the rattlesnakes and cobras lazily hanging in festoons from the forks of the trees in their dens, or sluggishly coiled up, can form no conception of the appearance and actions of the same creatures at night. The huge boas and pythons were chasing each other in every direction, whisking about the dens with the rapidity of lightning, sometimes clinging in huge coils round the branches, anon entwining each other in massive folds, then separating they would rush over and under the branches, hissing and lashing their tails in hideous sport. Ever and anon, thirsty with their exertions, they would approach the pans of water and drink eagerly, lapping the water with their forked tongues. As our eyes became accustomed to the darkness, we perceived objects better; and on the uppermost branch of the tree, in the den of the biggest serpent, we perceived a pigeon quietly roosting, apparently indifferent alike to the turmoil which was going on around, and the vicinity of the monster whose meal it was soon to form. In the den of one of the smallest serpents was a little mouse, whose panting sides and fast-beating heart showed that it, at least, disliked its company.

* * * * * * *

"During the time we were looking at these creatures, all sorts of odd noises were heard. A strange scratching against the glass would be audible—it was the carnivерous lizard endeavoring to inform us that it was a fast day with him, entirely contrary to its inclination. A sharp hiss would startle us from another quarter, and we stepped back involuntarily as the lantern revealed the inflated hood and threatening action of an angry cobra. Then a rattlesnake would take umbrage, and, sounding an alarm, would make a stroke against the glass, intended for our person. The fixed gaze from the brilliant eyes of the huge pythons were more fascinating than pleasant, and the scene, taking it altogether, more exciting than pleasant or agreeable. Each of the spectators involuntarily stopped to make sure that his trousers were well strapped down; and, as if our nerves were jesting, a strange sensation would every now and then be felt, resembling the twining of a small snake about the legs. Just before leaving the house, a great dor beetle which had flown in, attracted by the light, struck with some force against our right ear. Startled we were, for at the moment our impression was that it was some member of the happy family around us who had favored us with a mark of his attention."

Never did an Irishman utter a better bull than did honest John, who, being asked by a friend—"Has your sister got a son, or is it a daughter?" Replied, "Upon my soul, I don't know whether I am an uncle or an *aunt*."

A straw bonnet maker of London has set out a man dressed in a straw hat, straw coat, straw waistcoat, and straw pantaloons, of fashionable cut, as a puff for his shop.

The habit of being always employed is a great safeguard through life, as well as essential to the culture of almost every virtue.

People who are always talking sentiment have usually not very deep feelings. The less water you have in your kettle, the sooner it begins to make a noise and smoke.

Weigh not so much what men say as what they prove, remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

In the affairs of life, activity is to be preferred to dignity, and practical energy and dispatch to premeditated composure and reserve.

Nothing can be more foolish than an idea which parents have, that it is not respectable to set their children to work.

All affectation and display proceeds from the supposition of possessing something better than the rest of the world possess.

A boy only twelve years of age, has died at Cheltenham, England, from excessive smoking.

When learning ceases to be uncommon among women, learned women will cease to be affected.

People often effect to be out of humor, to appear of consequence.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

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TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address; with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

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The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

A WORD ABOUT HUMAN AND DIVINE LAW.

The passage of the late Fugitive Act seems not to be without some good effect. It has elicited thoughts, both on politics and morals, quite worthy of attention. Notwithstanding all the apparent diversity of opinion, there seems to be a tendency to develop at least one great truth. The duty of obedience to "the powers that be," seems likely to be well considered. We most cheerfully concede this duty; and more—we urge it as the will of God. Whether this duty be an *unqualified* one, we have presumed to question. We must differ with those writers who urge this duty without conditions. Our opinion is, that under *some* circumstances it is duty to obey human laws, but that under others obedience is the height of impiety.

Among the writers who oppose this opinion, we class one who closes a well-written article in the Recorder by saying, "Let us learn to respect the [fugitive] law for its own sake." To those who have been taught to respect law for a *very different* reason, this exhortation needs explanation; and especially since it is founded on a remarkable misconception of the law in question. It is not very remarkable, that those writers who feel such reluctance at having hard names applied to hard laws, should apply such epithets as *anarchists, fanatics, theorists*, &c., to those who happen to hold opinions not well appreciated by them. It is *not* remarkable, for it has the sanction of universal practice. Reformers as much expect such designations, when these writers hold forth, as the Romans expected to hear "Patres Conscripti," when Cicero arose before them. It is a little remarkable, however, that a writer displaying such extensive legal erudition in the discussion of law in general, should so egregiously mistake the character and design of the very law in defense of which she had risen up.

It is asked, "And what, after all, is the design of this Act?—to betray freemen into slavery, or to interpose any barrier in the way of lawful emancipation?" The writer has given to this interrogation a double negative. Why did not our friend, who seems more acquainted with the rules of logic than with the statutes of Russian, Algerine, or American despotism, show us why the subjects of this Act are not *freemen*? Our opinion is, that the fugitive from slavery, whom this Act proposes to reduce to thraldom, is morally, legally, and actually, a *freeman*. He is *morally* free, because the God of Nature has endowed him with the right to liberty, and has made this right inalienable. It matters not, therefore, though he has spent three score years and ten in slavery; if he still live, he lives as God created him, naturally and morally free. He is *actually* free, because he enjoys the unrestricted *exercise* of those natural rights which make him morally free. He is *legally* free, because the laws which made him an actual and legal slave cease their effect upon him as soon as he removes to a Free State; and, having met the conditions of citizenship in said State, he enters upon all the privileges and immunities granted to her citizens, and is protected by all the authority of the municipal laws which he helps to enact, and for the administration of which he pays his proportionate tax. When this Act finds him, then, he is in every sense a freeman. Its avowed purpose is to make him a slave. But we go farther, and affirm, that the fugitive was not a legal slave whilst he remained in the State whence he has fled, for the reason, that slave laws are unconstitutional and void, *every one of them*. They are unconstitutional—1st. Because they subvert the very design for which the Constitution was adopted by the people, viz. "To establish justice, and secure the blessings of liberty." 2d. Because they not only conflict with the spirit but with the letter of the Constitution, which makes it obligatory upon Congress to make sure to every State a republican form of government; and a republican form of government, says Jefferson, is one under which no individual can be deprived of a single natural right. 3d. Because the Constitution affirms that "no person shall be deprived of liberty without due process of law." Now not a slave in the U. S. (except such as are confined for crime in our jails and penitentiaries) has been deprived of liberty by "due process of law." This "process of law," says an eminent lawyer and jurist of the Empire State, "implies, 1st. an accusation of crime; 2d, Arrest and examination by legal process; 3d, Trial before a Jury of his pears; 4th, Verdict by the Jury; 5th, Sentence by the Judge." Since, then, no such process has ever been instituted against the millions of our countrymen in bondage, since they are not even "accused of crime," not one of them is legally deprived of liberty. 'Tis unmitigated fraud, and downright robbery, from beginning to end. This Act, then, proposes to make slaves of men who not only *are not*, but *never have been*, morally or legally slaves.

But if we yield this point, and only insist that the Act is designed to keep in slavery such as are already legally such, it loses none of its barbarity; for we ask, Is it not as iniquitous to keep robbing God's image of its glory, as to commence doing so? Is it not as wicked to continue abusing a man as to commence abusing him? If there be any truth in reason or revelation, an act to continue slavery is equivalent in crime to an act ordaining it.

Believing as we do, that the Constitution, in design, in spirit, and in letter, stands up the great antagonist of slavery, and bulwark of freedom, there is great *consistency* in praising it; it is our best friend. But if it be what the writer under review claims it to be—the destroyer of liberty, the friend of slavery—how ought every patriot and Christian to loathe it! The writer has assumed section 2d of article 4th as a proof text. She assumes, without an effort at proof, that the *person* there spoken of is the fugitive slave, and remarks, that not a syllable of the Constitution, except that clause, is applicable to the condition of the slave. We agree to that, and remark, that not a syllable of the clause under consideration is applicable to the condition of the slave, by any established rule of interpretation. The following are the fundamental rules of interpretation laid down by the Supreme Court of the United States, and other judicial tribunals, which must be adhered to:—

1st. All language must be construed in favor of *right*, unless expressed with irresistible clearness in favor of wrong.

2d. Language susceptible of either construction, must always be construed in favor of right.

3d. No terms in any legal document, except those which are express, explicit, distinct, unequivocal, and to which no other meaning can be given, are legally competent to sanction any thing contrary to natural right.

4th. The preamble to a legal document must be the guide in interpreting its provisions, and any provision not consistent with the preamble is null and void.

Now, since the term slave does not occur in section 2d of article 4th, it is by inference, predicated on the condition described, that it is made applicable to the slave. We are, then, to examine the condition described, to see if the language is so "express, explicit, distinct, and unequivocal, that no other meaning can be given to it." The only condition mentioned in the clause is that of labor due under the laws of the State from which the *person* has escaped. Now, if there be any labor due from man to man which consists with "natural right," we must construe this clause to mean that, or defy all established rules of legal interpretation, and make the Constitution belie its professions. There is a kind of service which consists with natural right. We must, then, apply this clause to that service, which makes the document consistent with itself. If it apply to this service, it cannot apply to slavery. This service is the service of apprentices, and other persons "held to service for a term of years," as specified in another part of the instrument. To this class it can apply consistently with the preamble and justice; but to the slave it cannot. Moreover, the legal condition described is not the legal condition of the slave; for no law of any Slave State holds the slave to labor, any more than it holds a horse or a cart to labor; and, moreover, more than half of the slave population are too young or too old to labor, and to such, certainly, a legal condition of labor could not be attached. But again, the condition is that of *labor* legally *due*. Now the veriest novice in jurisprudence knows that this *cannot* be the condition of the slave, who can neither own nor owe anything—a fact which the laws of the Slave States expressly affirm.

This construction is confirmed by facts as well as reason. The term service means the labor of a servant. The term servant, in all legal documents of the colonies, was employed to [illegible] class, and the term slave to mean [illegible]. These terms were thus employed [illegible] colonial charters and in the [illegible] Confederation, and the same [illegible] in the use of the term servant [illegible] Constitution. When the clause was moved in the Convention by Mr. Butler, it included both servants and slaves; but the delivering up of slaves being objected to, Mr. Sherman moved to amend by striking out the term slave, leaving the clause to demand [illegible] the delivery of servants. The [illegible] amended, was adopted, and [illegible] applying to those whose legal condition is that of labor due, and to none others. Such is not and can not be the legal condition of the slave. This clause, therefore, does not and can not apply to the slave. The Act in question, failing to find shelter under this clause, seeks elsewhere in vain, and stands directly opposed to some of the plainest provisions of the Constitution.

But what matters it whether the act be constitutional or not, so far as duty to obey is concerned? Verily, nothing; for the authority of the law is equal to the authority of the Constitution. Nothing is gained, then, if it be constitutional. If any act be opposed to the plain teachings of the Bible, all the Constitutions in the universe could impose no obligation to obey it. Does God require us to obey the powers that be without condition? Let us see. Suppose the powers that be command us to steal, but God commands us not to steal. Now, if God commands us to obey this mandate of the powers that be, then certainly be at the same time commands us to steal and not to steal. It is an axiom in ethics, that there can not at the same time be an obligation to do and not to do a certain deed. It may be asserted, as a universal principle, that God can never require us to obey a human enactment which conflicts with divine law. Human government is an ordinance of God for a certain purpose, and when so administered as to meet that purpose, its mandates are obligatory, and only then; for God's purpose is unchangeable. The object intended to be secured is the application of the principles of the second table of the Decalogue to the regulation of human conduct. When government is so administered as to subvert those principles, God no longer owns it, or requires obedience to it; but, as sure as God is true, "I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it." Lev. 26:16. Now we affirm, on the authority of universal history, that this terrible denunciation has been visited on those nations which have persisted in defiance to God's law. Let the exhumed and unexhumed ruins of Tyre, Sydom, Gaza, Sodom, Gomorrah, Ninevah, Edom, and cities numberless, speak a warning voice. "Thou shalt love thy neighbor as thyself," is the principle declared by Christ to be embodied in the second table of the Decalogue. We hazard nothing in affirming, that the ultimate object of human government is to secure the application of this principle. The love enjoined is active benevolence—not passive emotion—and stands opposed to all evil doing by man to man. Whenever any government commands evil doing to man, it departs from its legitimate object, and arrays itself against God; and, as the duty to do good to all men is unchangeably binding, of course to do evil cannot be obligatory. The Fugitive Act cannot be binding for this very reason, that it not only forbids to do good to our neighbor, but commands positive evil doing. It may be true, as the writer affirms, that God commanded the children of Israel to buy bondmen; it is equally true, that the same God commanded that same people not to return fugitive slaves to their masters. Paul commanded servants to obey their masters upon certain conditions; but does the writer suppose that free men of the North are slaves to the slave-catchers, that they should obey when they command "good citizens" to aid in man-catching? *Some* may be, but *others* are not. The writer in question seems to insinuate that Paul and Silas, Daniel and the worthies, did not set themselves in opposition to magistrates and laws. They *did* defy and openly disobey the highest powers on earth, because those authorities contravened the known will of God. Did they do right? Let those stupendous miracles which attended their disobedience, stand up in commendation of their deeds. Did the holy martyrs, who defied the power of papal Rome, do right? Let the sustaining grace of God amidst the flames of Smithfield answer. These examples teach both the duty of disobedience to *wicked* human laws, and also the duty of peaceable submission to their heaviest penalties. We fully believe both these to be duties, and shall endeavor to discharge such duties faithfully. We are to respect law, not for its own sake, but only because it is *respectable*; and if it be not respectable, of course it cannot be respected.

We hope our friend will not too severely chide us for supposing man to bear the image of God. God feels, thinks, and wills; man does the same. Sensitivity, intelligence, and free will, then, are common faculties of God and man. In this respect man is the image of God. Growing out of these primary faculties of mind, arises the *moral sense*, which, superadded, makes man indeed godlike in kind, though not in degree of mental endowment. Thus the fugitive and the pursuer alike bear the image of God, and no human being ever has been found, or ever will be found, who bears not the image of God. Disdainful tyrants may disown fraternity with the poor negro, but the blessed God has assured us, that *He* is so nearly allied to him, that whatever is done to these poorest of the poor is done to Him. Thus the slave-catcher not only *actually* pursues God's image, but *virtually* pursue God himself, when he follows the bleeding track of God's poor.

It may be true, as the writer affirms, that the *white people* in the vicinity of Shiloh "are too well acquainted with the character and habits of the negroes, to feel much of the spirit of abolitionism." It is this very thing which has awakened that spirit in thousands of bosoms. The negroes of our country, as a class, are poor, degraded, and ignorant, and of course immoral. But was ever a degraded and oppressed people otherwise? Ignorance is the *sine qua non* of slavery, and so is moral depravity. But, in the name of mercy, we ask, Is this a reason why they should not be let up? If the right to liberty depends on moral character, then what will become of the vicious of other races? But the more vicious and degraded the "character and habits of negroes" of our land, so much the more imperious the duty to be an abolitionist, and, by breaking every yoke, and letting the oppressed go free, to remove the cause of their degradation, and tear down that impenetrable barrier to their enlightenment and elevation. But we claim, and summons the history of man for witness, that the negro race, under like circumstances, stands on an equality with the Caucasian race, in intellectual and moral endowment. The intellectual world this day bows in reverence at the shrine of greatness reared by Euclid, a negro. Classics have borrowed their richest gems from Esop, a negro; and the church of God owes much of its success to the faithful labors of some of the Christian fathers who were negroes. Our reason confirms the voice of history, that the color of the negro is only cutaneous, and does not at all affect his character or his rights.

D. E M.

A PLEA FOR OUR PHYSICAL LIFE.

BY CHARLES MACKAY.

We do our nature wrong,
Neglecting over long
The bodily joys that help to make us wise;
The ramble up the slope
Of the high mountain cope—
The long day's walk, the vigorous exercise,
The fresh luxurious bath,
Far from the trodden path,
Or 'mid the ocean waves, dashing with harmless roar,
Lifting us off our feet upon the sandy shore.

Kind Heaven! there is no end
Of pleasures as we wend
Our pilgrimage in life's undevious way,
If we but know the laws
Of the Eternal Cause,
And for His glory and our good obey,
But intellectual pride
Sets half these joys aside,
And our perennial care absorbs the soul so much,
That life burns cold and dim beneath its deadening touch.

Welcome, ye plump green meads,
Ye streams and sighing reeds!
Welcome ye corn-fields, waving like a sea!
Welcome, the leafy bowers,
And children gathering flowers!
And farewell, for a while, sage drudgery!
What! though we're growing old,
Our blood is not yet cold!
Come with me to the fields, thou man of many ills,
And give thy limbs a chance among the daffodils!

Come with me to the woods,
And let their solitudes
Re-echo to our voices as we go.
Upon thy weary brain
Let childhood come again,
Spite of thy wealth, thy learning, or thy woe!
Stretch forth thy limbs and leap—
Thy life has been asleep;
And, though the wrinkles deep may furrow thy pale brow,
Show me, if thou art wise, how like a child art thou!

INTEMPERANCE AND THE HOLIDAYS.

From the office of the National Temperance Society, we have received a four-page Tract for the Holidays, accompanied with a Circular requesting us to "write an article early in December, on the subject of Temperance, and specially on the evils of offering intoxicating drinks during the holidays." No better way of answering the request, and promoting the temperance cause, occurs to us, than to copy the Tract, and so add a few thousand to the number of its readers.

Tract for the Holidays.

Written at the request of the National Temperance Society.

BY CHARLES HOOVER.

Editor of the New York Organ.

The Holiday Season, in our free, prosperous and happy country, beams with cheering, gladdening associations. It is a season of social and family gatherings. Friends and neighbors meet with smiles and exchange kindly greetings. Half-forgotten acquaintanceships are revived; suspended intimacies are often renewed; petty alienations and misunderstandings yield to the glow of genial sentiments. The family basks in the brightness of rekindled love. Its members, scattered abroad by the vicissitudes of life, meet again at the Christmas or New Year festival. The child comes from college, or his place in the city, to receive a parent's counsel and blessing. Brothers are met by affectionate, welcoming sisters, and bring some token of loving remembrance. The family board is loadep with good things; the fire on the home hearth sparkles and glows, as if in recognition of the general gladness; the young children delight themselves in examining their holiday gifts; and all within doors and without wears a pleased aspect.

It is often the case, however, that sorrow lurks in the train of high enjoyment, and as the tempter aimed his first blow at man's happiness in the beautiful garden of Eden, so now he watches us in the midst of our dearest delights, that he may thrust a dart unseen, and poison our cup unsuspected. Our Holidays have in time past been rendered a snare to many a generous and promising youth. Thousands of our fellow-men may date the commencement of a downward course in life to the Holiday indulgence in the draught proffered by the hand of affection or beauty. And every year, as this genial season returns, the tempter lurking in the rosy wine renews his assaults. To a considerable extent, indeed, the temperance reform has checked and modified the old drinking customs, but still there are multitudes who have yet to learn the danger of offering or accepting intoxicating drinks, particularly on the occasion of New Year calls. Our object is briefly but earnestly to appeal to all such to take the ground of safety in reference to the custom in question.

We would in the first place entreat the ladies to refrain from providing and offering any intoxicating drinks, on holiday occasions, particularly New Year. This whole thing, in fact, is in the hands of the ladies, on New Year. They are the parties called upon. They can choose beforehand what refreshments they will offer, and can provide coffee, or some other harmless beverage, without giving offense to any whose good opinion is worth possessing.

We urge the ladies not to provide wines, because otherwise you may induce some visitor, who is striving to break off from drinking, to return to his evil habit. He may have seen and felt his danger, and signed the pledge. Father and mother, brothers and sisters, and friends, are rejoicing over the change. Should he be persuaded to take wine at your hand, he is lost. The appetite returns uncontrollably and sweeps him away. Such sad results are witnessed every year. And will you run the risk of doing such a wrong? Will you send wo to that pledged but weak man's home? Will you break a fond mother's heart, by sending her son from your dwelling with the raging fire of alcohol in his veins? O spare him—spare his friends—spare both his and your own soul!

We ask you to banish from your tables all intoxicating drinks on New Year and other holiday occasions, because you may make moderate drinkers become drunkards. The single glass of wine you offer will not make your visitor drunk, but other ladies are engaged like you in offering temptation. As call after call is made, and glass after glass is taken, intoxication follows, and every lady who contributed a drop is answerable for the result. Will you be guilty of such an act? Your friend calls to pay his respects, and will you help to disgrace him? He calls to wish you a happy New Year. Will you render him miserable, and make his family wretched, and injure his character and prospects, perhaps for life, by helping to make him drunk?

We urge Ladies to the course we recommend from regard to themselves. The sentiments of a large portion of the community are entirely changed on the subject of offering intoxicating drink on any occasion. Many of those who will call on you this New Year will see the wine on your table with pain and sorrow. It will lessen their respect for, and interest in, you. They will be grieved to think of the evil of your example, and of the injury it may do. Depend upon it, Ladies, no one will esteem and respect you the less for excluding wine, &c., but the presence of these liquors will cause some to feel sad whose good opinion you value. Females have suffered such indescribable sorrows from intemperance, that every body expects the whole sex to frown upon the drinking habit at all times and in all places. Be entreated, then, ladies, to signalize the Holidays and the New Year, by taking your stand immovably against offering to your friends anything that can intoxicate.

The reasons above mentioned apply with still greater force against the *drinking* of intoxicating liquors, and we beg every reader to consider them, and reflect further, that instead of making the holidays a season of intemperate indulgence, we should aim to make them an occasion of sober, rational joy. And reflecting that intemperance has in past time been such a ruthless destroyer of peace, prosperity, character and happiness, let every man resolve that never shall that monster vice be encouraged by him. Look at the dear family that surrounds you in this glad season. Ah, how soon the drinking habit would change the scene.

Do you drink? Beware! Though it be ever so little you indulge in now, none can tell how soon you may lose your balance, and then Heaven pity your family, your children, your wife—your own soul.

Bring forth the pledge, then. You are happy now. Resolve to remain happy, and to that end, sign the pledge—here in the midst of the holidays sign, and your whole life shall be a holiday.

It frequently happens that friends unite in making their holiday visits and New Year calls—and sometimes pledged men may be associated with friends who have not reflected upon the evils of intoxicating drinks. In such cases, how important that those who have abjured the wine cup should earnestly inculcate their principles upon their associates, and persuade them to take the true and only safe ground. The example of an abstainer in such circumstances, joined to faithful, friendly remonstrance, may have a determining influence upon his companion, not only for the time, but for life, and thus save him many sorrows and great sins. Let no Total Abstinence man hide his light on such occasions, but faithfully and kindly press the truth upon the conscience. Do not yield this once, because it is the holiday season, but rather avail yourself of the time as specially suitable to your purpose. Who can estimate the good which might be done during the holidays, if all who profess to believe in temperance principles would be firm and zealous in their advocacy?

OBEDIENCE TO THE FUGITIVE SLAVE LAW.

The editors of the Independent having been charged with encouraging rebellion and murder by the course they have pursued in relation to the Fugitive Slave Law, make the following supposition and statements as explanatory and in justification of their course:—

We have a respectable and industrious neighbor, a member perhaps of our own church, with a wife and young family dependent upon him, and a little property accumulated about him. His history is this: He was stolen from Africa and brought to this country, or his father was before him, by a piratical slave-trader, who would be condemned to death to-morrow, in Virginia itself, if convicted of the act. For the pecuniary profit of this pirate, and without any consent on his own part, he was transferred from the slave-ship to a cotton-planter in Georgia. He labored for that planter—being in constant peril of the lash if he refused—for many years, with no return, save of that which was necessary to keep him serviceable.

He was simply a captive against his will, and under the constraint of keepers and of the whip, despoiled of the freedom which God had given him, and with his life and strength continually used, without the shadow of natural right, for the purposes of his self-appointed master. From this captivity the Man has escaped. He has come to the North; to its free schools, its free presses, its opportunities for the accumulation of property by enterprise; to all which makes it a desirable home for him. He has married. He is rearing a family. He has felt the power of religion, and is a church-member. After the dreary and bitter waste of his youthful vigor and manly strength, under the oppression of Slavery, he has reached at last a place of rest, and of personal freedom; where the powers which God gave him are at liberty to develop, where the rights of which he has been deprived are his again.

And now the Law says to that man—'You shall go back to this bondage from which you have escaped! Though it be biting and intolerable, you shall suffer it again! Though we should hang the man to-morrow, if we caught him in the act, who reduced you to it, we shall force you into it a second time! Though the Declaration of Independence, our fundamental pillar of State, declares all men to be created equal and free, and with inalienable rights, and though you have never forfeited these rights by any crime, we shall take you as you stand, and rivet upon you the chains of bondage! Although your soul recoils from it, and you fly to the altar of God for shelter, we will take you thence and plunge you a second time into Slavery, unto Death!'—Now what shall we say to this? We might say that the Legislature which takes this ground is inhuman and unchristian, and proved so by the act;—but we don't. We might say that if it has covenanted to do an act so criminal, an act which involves the very substance of barbarism, it had better break that covenant, a thousand times, and give up all that rests upon it, than sin so shamelessly and so awfully before God;—but we don't say this. We tell the Man to escape his pursuer if he can; to take care to enter into no combination with others for organized resistance; but that if he is hunted down and compelled to choose, and it seems to him better to die than to be enslaved, it is his right to resist. And we *know* that when we say this, we say what every freeman says in his heart that he would do himself in the like emergency. IT IS IMPOSSIBLE TO JUSTIFY THE AMERICAN REVOLUTION, IF THIS GROUND IS NOT VALID. We say, for ourselves, that we shall not forcibly resist the Law; we shall obey it, if we must, by taking its penalty. But sooner than do what it bids us, for the capture of that poor, industrious, peaceable neighbor—sooner than go a step toward his dwelling, to help reduce him to a slavery, the very thought of which makes his soul tremble—every year in the jail shall be multiplied by a thousand, and every ring in the chain shall be made of hot iron, and we will bear them freely. We would not have the awful guilt, and the Divine curse, of such an act on our soul, for a hundred Constitutions.

If this is 'murder and rebellion,' we say, as Colonel Barre said, when somebody cried Treason, against him:—"Make the most of it." It is a 'murder and rebellion' which are strangely and increasingly popular among religious men at the North, and which will have been incorporated into Law, before many years!*

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* The above is scarcely an imaginary case. An intelligent Elder in a Presbyterian church in Brooklyn asked a clergyman there a few days since what *his* duty was under the Law. For if he must obey it he should be compelled, with his children, to help bind his Wife, when the Southerner came for her.

AN APPLE OF GOLD.

Dr. Jewett, in the course of his travels with his own horse, one day entered a country tavern, and sat down by the bar-room fire to warm his fingers. His keenly roving eye soon discovered, prominent over rows of bottles with highly-colored contents, in large letters, the inscription, "*No credit given here.*" Turning to the landlord, (to whom he was personally unknown,) he said, "Ah! I see that you bring your people square up to the mark here!" "Yes," replied the landlord, "it's no use to trust rum-customers now-a-days. We must get it as we go along, or never get it." Jewett warmed his fingers awhile, and then turning to the other, said: "I think I could add a line or two to your inscription that would make it very nice." "What would you add?" inquired the landlord. "Give me a pen and a piece of paper, and I will show you." "Walk into the bar; there's pen and ink—help yourself." The Doctor walked into the bar, and taking up a pen, wrote as follows:—

"No credit given here,"
And yet I've cause to fear
That there's a Day-book kept *in Heaven*,
Where charge *is made*, AND CREDIT GIVEN!

Laying down the pen, and leaving the lines, he walked to the fire, and again sat down, expecting an explosion. The landlord, whose curiosity was somewhat moved, went behind the counter and read what he had written. A pause of some minutes ensued, when the Doctor, glancing round, saw to his great pleasure, and somewhat to his surprise, from the intimations of dampness about the eyes, that he had driven a nail in a "sure place." "A word fitly spoken, how good is it."

TRIUMPH OF FAITH.—During an earthquake that occurred a few years since in the south, the inhabitants of a small village were generally very much alarmed, and at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said,

"Mother ——, are you not afraid?"

"No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world." [Presbyterian.

The human ear is so extremely sensitive, that it can hear a sound that lasts only the twenty-four thousandth part of a second. Deaf persons may converse together through rods of wood held between their teeth, or held to their throat or breast.

An Arab proverb says: By six qualities may a fool be known—anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between friend and foe.

If we scrutinize the lives of men of genius, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

It often happens that those are the best persons whose characters have been most injured by slanderers. As we usually find that to be the sweetest fruit which the birds have been pecking at.

The Sabbath Recorder.

New York, December 19, 1850.

"DESTINY OF THE WICKED."

To the Editors of the Sabbath Recorder :—

I have read with much interest the articles published in the Recorder under the above head; and, having had considerable difficulty, for a length of time, in reconciling certain scriptures with what are termed evangelical views, I hoped, when I saw one question propounded, that all my difficulties would be removed on reading the answer. But this answer failing to do what I had hoped, I have concluded to show wherein it has failed.

Your VIth proposition is in the form of a question, as follows: "*Will the punishment of the wicked consist in annihilation?*" When you asked this question, you undoubtedly shaped it to the case you had in view; but it does not fit *mine*, nor the sentiments of any of those whom I have read favoring annihilation. For such it would be more proper to ask, *Will the punishment of the wicked* INCLUDE *annihilation?*—for there is no consistency in supposing that the punishment of the wicked "consists in," or is made up of, annihilation; that is, to reserve them for judgment, raise them, and then put them out of being. I have not been acquainted with such a sentiment; but I have heard and read of those who argue, that the punishment of the wicked includes an *entire extinction of being*, and that God has willed that this extinction of being shall be the RESULT of the punishment previously inflicted, and not that the punishment shall be made up of annihilation. And the arguments for this view *I* have found it extremely difficult or impossible to answer. I therefore wish to offer a few thoughts on the article alluded to.

You refer your readers to the terms used in Scripture, which are understood by some to inculcate the doctrine of annihilation, and then you say, "It is certain that some of these terms are not more frequently used in reference to the *second* death, than they are in reference to the first." And then, after quoting a number of passages in which those terms occur, you say, "The application of such terms to the *final* condition of the wicked does not prove their annihilation, unless the application of them to the first death also proves annihilation." But it appears to me, that if those terms have the *same* force when applied to the *second* death that they have when applied to the *first*, (which you insinuate,) the advocates of annihilation have no farther labor of importance to do to establish their theory. The terms used in the texts quoted imply extermination from this world. As far as any thing is known of them in *this* world, they have *ceased to be*. Their invisible spirits have left the body, and the body has returned to dust, and is no more found. And it would not be unreasonable to suppose, that that is an end of them, did not *revelation* teach that there is to be a *resurrection* and *another world*, to which we are all to be brought; and with this doctrine we are also taught that there is a second death for the wicked. Now, if those terms imply extermination from *this* world when used in reference to the present state, why not suppose they imply extermination from the world to come when used in reference to that? If the wicked exist at all after they are "destroyed," "perished," "consumed," and have experienced the "second death," is not that existence some where *beyond* the world to come of which we read? And as those who believe the doctrine of annihilation have no revelation more than others in relation to the place, state, or condition *beyond* the second death, or that there *is* a place, state, or condition for such; would it not be natural for them to suppose, that the wicked will *cease to be* after having passed through the resurrection, and then been punished, "destroyed," "perished," "consumed," and experienced the "second death?" To do this, would they "be *driven* to the extremity of maintaining that the soul does actually suffer annihilation at death?"

In arguing against the sleep of the dead, you triumphantly ask, "By what power will the soul awake again to receive its merited punishment? Will it awake itself? Is it according to the course of nature, that it should be aroused from its slumber just at that hour and no sooner? Is there some fixed law of our being which will bring it about? Or will it be effected by the working of supernatural power? Certainly the latter." Does this kind of reasoning weigh more against the unconscious state of the dead in the intermediate state, than it does against the resurrection? If it does, I do not understand it. I am a sincere believer in the doctrine of the resurrection, and when you put those questions in relation to *that* subject, I should, in the end, give the same answer, and think the conclusion not an "absurd" one. But in the hight of inconsistency you treat this conclusion as an "absurdity," and justify those unacquainted with you in supposing you a disbeliever in the resurrection of the dead. Is it more absurd to suppose that an "unconscious soul" requires the "intervention of a miracle" to raise it in the resurrection, than it is to suppose that it requires the same for a conscious one? Is "violence offered to the nature" of one more than to the other? Or, if the soul remains in a conscious state, is it conclusive evidence that it is "according to the course of our nature that it should be aroused" just at the time fixed by God? Or, is that proof conclusive, that there is "some fixed law of our being that will bring it about?" If it is conclusive proof that there is such a law of our being, it still remains to be proved, that the soul is in a conscious state between death and the resurrection, which you have not attempted to do. But if there be any such "law of our being," by which the *conscious* soul of the dead will raise *itself* just at the time fixed by God, where is the evidence of the fact? If there is none, (which *I* suppose to be true,) then by your logic the doctrine of the resurrection is an "absurdity."

Again, you "conclude, therefore," that the soul, at the death of the body, does not sink into a state of unconsciousness. "*Therefore*"—*wherefore* do you conclude thus? No reason has been given except that in that case the doctrine of the resurrection would be an "absurdity."

Again, "For as there is no example of annihilation within his own experience, no reason can be drawn from analogy to support the supposition, that the existence of the soul will ever be terminated." Is that a logical reason? Whether it is or not, I think that an opponent might with equal propriety say, that "as there is no example" of the eternal existence of the wicked "within human experience, no reason can be drawn from analogy to support the supposition" that the existence of the soul will be continued after experiencing the second death. Or, as there is no example of the world's destruction by fire within human experience, no reason can be drawn from analogy to support the supposition that it ever will be. These are truths, or they are not. *Revelation* is our guide, and its teachings reach far beyond all "human experience" or "analogy" drawn from that experience; and as the sentiment before us is of that far-reaching character, neither human experience nor analogy can be brought forward as an argument.

Thus I have given you some of my objections to *your reasoning*, without arguing the opposite, or assuming that your opinions are incorrect, hoping that these objections may lead some to a closer investigation of this important subject—the final destiny of the wicked. H. C. H.

Remarks.

"H. C. H." says, "It still remains to be proved, that the soul is in a conscious state between death and the resurrection, which you have not attempted to do."

That the soul does not sink into a state of unconsciousness at death, is proved by the following scriptures:—

Phil. 1:21—"*For to me, to live is Christ, and to die is gain.*" In what respect would death be a gain to the believer, if his soul sank immediately to sleep, and remained in that state till the resurrection? Would a Christian desire to fall into that state in which neither soul nor body could be of any service to the Lord for two thousand years, more or less? The Apostle loved his Master too well to cherish any such feeling.

Rom. 8:10—"*And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness.*" A plain contrast is here drawn between the condition of the body and that of the spirit or soul. The one *dies*, crumbles to dust, and is mingled with the earth; the other *lives*, when the body is dead. This sense is confirmed by the next verse, which promises the resurrection of the dead body in due time. "*If the spirit of him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.*" The spirit lives without dying, because of righteousness imputed to it; and the body, though dead because of sin, shall be quickened to life again by the Spirit of God, who dwells in the saints.

1 Thess. 4:14—"*For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.*" The most natural construction of this passage is, that Jesus Christ, when he comes to raise the dead, will bring with him the spirits or souls of his people, that they may at once be re-united to their bodies when raised from their graves. They must, therefore, have an existence separate from the body.

Luke 9:30, 31—"*And behold there talked with him two men, which were Moses and Elijah, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem.*" Whatever may be said of Elijah, as that his body underwent a change equivalent to that which will pass upon the bodies of the living saints at the coming of Christ, the same cannot be pretended of Moses. It is expressly testified, that he gave up his soul at the call of God, when no man was near him, and his body was buried by God himself. Deut. 34:1, 5, 6. To pretend, as some do, that his body was afterwards raised is contrary to that scripture which declares that "Christ is become the first-fruits of them that slept." 1 Cor. 15:20. Christ was the first who rose from the dead to die no more. Nevertheless, Moses was shown to be living and conscious at the time of our Lord's transfiguration. He lived, therefore, not in the body, but in the spirit.

Matt. 10:28—"*Fear not them which kill the body, but are not able to kill the soul; but rather fear Him who is able to destroy both soul and body in hell.*" If language has any meaning, we are here taught that there is a soul in man, which men cannot kill, even though they kill the body. The text also teaches, that the soul cannot be laid to sleep. For the object of the Saviour is to show, that the soul has a preëminence above the body. But if it be simply laid to sleep, the substance of it still existing, the same may be said of the body. The particles of which the body is composed are not destroyed. Where, then, is the preëminence of the soul above the body?

Luke 20:38—"*God is not the God of the dead, but of the living; for all live unto him.*" These words are a part of our Saviour's address to "certain of the Sadducees"—a sect which said, that there was no resurrection, neither angel, nor spirit. See Acts 23:8. They held, that the souls of men did not exist in a state of separation from their bodies, and that the rewards and punishments, mentioned in Scripture, related only to this life. The object of the Saviour was to confute their doctrine. In doing so, he lays hold of a passage which as certainly proves the present, living, conscious existence of Abraham, Isaac and Jacob, as it does their ultimate resurrection. If God cannot be the God of the dead, then there was a sense in which Abraham, Isaac, and Jacob were not dead, when God spake to Moses from the bush. If he is the God of the living only, then there was a sense in which they were then living, notwithstanding they were dead in the common acceptation of the term. They must, therefore, have been living in a state of separation from the body. There is no evading this argument, except upon the Swedenborgian theory, that every man enters upon the resurrection state immediately after death. But if the patriarchs entered upon the resurrection state as soon as they died, Christ is not "the first fruits of them that slept."

Luke 23:42, 43—The thief on the cross said to Jesus, "*Lord, remember me, when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in Paradise!*" Paradise evidently denotes the place of happy spirits. See 2 Cor. 12:4. Rev. 2:7. The dying thief was to find his abode there that very day. Great pains have been taken to show, that the punctuation should be altered, and that the comma should be placed after the word *to day*, instead of before it. What a worthless criticism!—such as a good cause cannot need, and even a bad cause ought to be ashamed of it. The fact is, it was a common opinion among the Jews, that the souls of the righteous, who were very eminent in piety, were carried immediately into Paradise. In their solemn prayers, when one dies, they say, "Let him have his portion in Paradise, and also in the world to come"—plainly distinguishing between the separate state and the state of the resurrection. If such was the signification of the term among the Jews, there is no doubt that our Saviour used it in its well-known and common sense, so that the penitent thief would readily understand him, it being, as Dr. Watts says, "a promise of grace in his dying hour, wherein he had no long time to study hard for the sense of it, or consult the critics in order to find the meaning."

2 Cor. 5:6, 8—"*Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and present with the Lord.*" The Apostle in this connection intimates, that it would be his choice to be clothed at once with immortality, in soul and body, without dying or being unclothed. But since it was otherwise ordered, his next choice is to be "absent from the body and present with the Lord." If such language does not express the conscious existence and happiness of the spirits of good men in a state of separation from their bodies, it is difficult to conceive what would.

2 Pet. 1:13, 14—"*Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle.*" Here the soul, or thinking principle, is represented as something plainly distinct from the body, the latter being but the tent, or tabernacle, in which the former sojourns. The language of the Apostle is very strong, and implies that the body was not Peter, but Peter was the living, thinking, conscious being who dwelt in that body, and would soon put it off.

To these scriptures let us add what is said concerning the rich man and Lazarus. Luke 16:19, 31. They are represented as living after death in a state of consciousness, the one in comfort, the other in torment. The scene is placed between death and the resurrection; for the rich man had five brethren still living, enjoying the ministry of Moses and the prophets. It may be that the account is but a parable; nevertheless, the parable is founded upon the existence of souls in a state of separation from the body, while other men dwell on earth. The design of it is to show that a ghost sent from the other world, whether from heaven or hell, would have no influence to convert men, if they reject the ordinary means of grace. But if souls have no existence in a separate state, the design of the parable is lost. What motive could the rich man's family have to hearken to a spirit from the other world, if there were no spirits existing there? It may be said, that the parable was spoken in reference to the popular belief which had obtained among the Jews. But if that belief was a false one, He who came to bear witness to the truth would have corrected it. He would never have availed himself of it in such a way as to create the impression that it was well founded.

We might quote other texts, but we have presented enough, in our opinion, to convince any unprejudiced mind. And having spent so much time upon this point, which is fundamental to the main argument, we reserve what we have to say farther till next week.

MISSIONARY INTELLIGENCE.

Interesting letters from the Missionaries of the American Board, stationed in various parts of the world, were read on the evening of the first Monday in December, at the agency of the Board in New York.

Mr. Bushnell writes from Gaboon River, South Africa, July 20, giving an account of a recent tour up that river, among the Mpongwe, Bakali and Shekani tribes. Mr. B. had also made a voyage of two weeks duration to Fernando Po, where he recommends the establishment of a station. Two tribes had recently engaged in a fierce and sanguinary battle, in which thirty-five prisoners were led out by their captors and slaughtered in the most inhuman manner. On the west side of the island, Mr. B. visited the Boobies, the aboriginees of the island—a race much more degraded than any he had seen on the continent, having no idea of a Supreme Being. The English Baptists have had stations at three different places in Fernando Po, but all are now abandoned. The missionaries all died or left.

A letter recently received from Foochow, China, states that three missionaries from other societies have entered that field, and have secured premises within the walls of the city. Their right to such a privilege is being contested before the legal authorities, or between the English Consul and the Provincial officers.

Mr. Williams, at Canton, Aug. 22, says, that the revision of the New Testament has been completed, and that of the Old begun. The words for God and Spirit are not translated. The Bible and Missionary Societies are to have the responsibility of deciding what terms shall be adopted.

Mr. Bliss, of Erzeroom, Turkey, describes a tour to Diarbekir, in the course of which he was almost universally received with favor. In one or two instances, where strong opposition was manifested by the Turkish priests, the Porte interfered in behalf of the missionaries, commanding the Pasha to extend protection to Protestants of every nation.

POPERY AND PROTESTANTISM.

It is not surprising that the Pope's attempt to establish bishoprics in England has created great excitement and aroused violent opposition. The clashing of interests and prerogatives which must necessarily result from partitioning that already divided estate, would naturally produce just the hubbub that is witnessed. But we cannot help wondering at the excitement which has been got up in this country, by a popish movement which need affect nobody's interests or prerogatives. Several weeks ago, John Hughes, the Catholic Bishop of New York, delivered in this city a discourse on the "Decline of Protestantism;" and from that circumstance, which would have been forgotten in a month if left to itself, has sprung an anti-popery excitement of almost unprecedented extent. In numerous places, throughout the country, sermons have been preached in review of the Bishop's positions; and we can scarcely take up a newspaper which does not contain something upon the subject. One evening last week, a great meeting was held in the Broadway Tabernacle, New York, under the auspices of the American and Foreign Christian Union, at which addresses, in denunciation of Romanism, and in glorification of Protestantism, were delivered by five or six clergymen. All these movements, we doubt not, are viewed with unfeigned satisfaction by leading members of the Romish Church; and they understand too well what is for the interest of that church, to allow them to cease through want of additional food for excitement. If half the time and effort which have been devoted to the annihilation of the Bishop's sermon, had been expended in the way of practically exhibiting the spirit of Protestantism, the result would have been ten-fold more auspicious for the cause in which so much interest is professed.

Some good, however, has resulted from this discussion. The peculiarities, tendencies, and fruits of Protestantism, have been brought before the people in a very forcible and lucid manner, which cannot fail to produce desirable results. Perhaps no one discourse has embodied so much that is really valuable and useful as that of Rev. Dr. Berg, of Philadelphia, editor of the Protestant Review. From that discourse we copy

A Definition of Protestantism.

First, let us settle what we mean by Protestantism. Bishop Hughes is at a loss for a definition that will answer "the purpose of logical or theological accuracy," though in its popular sense, he owns, the term is understood. This difficulty arises in his mind from the great diversity of the phases of Protestantism; there are so many Protestant sects that a scientific man is puzzled to know what this thing you call Protestantism is. I propose to answer this question, first, by asking another. What is LIGHT? Suppose this inquiry to be made by an unfortunate man, who has lived all his life, like one possessed, among the tombs, or who has, by a strange perversion of reason, or by the stress of circumstances and early prejudices, deliberately chosen a subterranean habitation. He is suddenly brought out into the sunshine, and dazzled and blinded by the subtile agent which brings tears from his eyes, he asks with peevish impatience, "What is this thing you call LIGHT?" He sees it, or blinks at it, as its rays fall upon the prism which hangs before his bleared eye-balls, and he cries out with indignant amazement, What a confusion of colors! What a worse than confounded and confounding blending of tints and hues! Here this thing you call LIGHT looks blue—and here it is azure—and there it kindles into purple—now it glows in crimson, and then it is yellow, and anon it is as green as the grass in the Emerald Isle! What *is* this thing you call LIGHT? Away with the nondescript! Give me my subterranean shade! Now, what is Protestantism? It is the light of God's truth! The effulgence that kindles in the inner man, as the soul is baptized in the glow of revealed religion! It is the religion of the Bible! The form which it takes, or the hue which it assumes, depends upon the structure, and the capacity, and the conditions of the mind which receives it. It strikes this man's conscience and heart, and he is a Methodist—warm and red, and glowing, and vocal; it falls upon another, and he is a Presbyterian—true, regular, blue; it comes upon another like the light azure tint of water, and he is a Baptist; and so through all the bright and ever varying, yet all-glorious colors of the moral rainbow, it produces variety without the sacrifice of real unity. It is God's bow in the clouds that hangs lowering over the land, the beacon of the covenant, promising that the flood of Popery shall never again deluge the earth, or steep it in blood and sorrow! The blending of all the prismatic colors is seen in the bright, colorless light; and the moral influence of all the varieties of evangelical Christianity is perceptible in the general intelligence—the happiness, the piety, shedding peace, and contentment, and GLORY, upon the land—divesting Protestantism of all sectarian hue, by making holy living the essence of the religion which it universally prescribes. These men who cannot tell what Protestantism is, are the same who "love darkness rather than light—who hate the light and will not come to it, lest their deeds be reproved!" The same who suppress and forbid the free circulation of the Scriptures—who burn the Bible, and curse and anathematize all who read it without their perversions, and without their permission.

GUY FAWKES AND ANTI-POPERY.

The fifth of November—Guy Fawkes' day—the anniversary of the Gunpowder Plot—was celebrated in England this year with unusual pomp. By connecting the event which it commemorates with the recent papal movements, sufficient interest was awakened to enlist the ingenuity of those who had heretofore lost all care about the matter. In nearly every large town some kind of display was got up; but we have seen notices of none more ingenious and suggestive than the following, which is described in "Bell's Life in London:"—

About noon, there issued from the purlieus of Farringdon Market into Fleet street, a "group of Guys," which, as well from their colossal size, as by the amusement and laughter they occasioned in their progress through the streets, must be fairly pronounced the pageant of the day. This group had evidently been "got up" by some zealous anti-Romanists, regardless of cost. It consisted of about 14 figures, animate and inanimate, presided over by a colossal Guy, about 16 feet in height, who, elevated in his chariot—a van drawn by two horses—was compelled to bow down considerably before he could be made to pass beneath Temple Bar. This pageant included an accurate effigy of the new Cardinal Archbishop of Westminster, attired in the canonical robes of the Romish church, and wearing the red and broad-brimmed hat appertaining to his office. The cardinal was supported on the right by a waggish fellow, habited in the robes of a nun, and upon the left by a jolly fat monk, who leered impudently under his mask at the passers by. There was also a second figure, of a monk looking very lugubriously, and labelled "St. Guy, the martyr!" An inanimate figure, holding a brush and a pail of whitewash, inscribed, "Holy Water for the Penitent!"—a man in barrister's robes, and three or four masks, completed the group. The van bore two large inscriptions—the one, "Cardinal St. Impudence going to take possession of his diocese in Westminster," and the other, "Guy Fawkes going to be canonized in St. George's Fields;" and several smaller ones, such as "No Popery," &c. On its appearance in Fleet street, this group attracted an immense crowd, who greeted it with loud cheers and laughter. Several police officers were in attendance, and, accompanying the procession to the confines of the city, gave to it something of an official character.

THE COMMON COUNCIL OF CHICAGO AND THE FUGITIVE SLAVE LAW.—A special meeting of the Common Council of the city of Chicago, Ill., was held on the 26th ult., for the purpose of taking final action upon the various resolutions before that body on the subject of the Fugitive Slave Law. The resolutions, (forbidding the officers of the city from engaging in arresting fugitives,) heretofore adopted and afterward reconsidered, were brought up for action, and the following preamble and resolution were adopted in their stead—by a vote of ten to three:

Whereas, The Fugitive Slave Act, recently passed by Congress, is revolting to our moral sense, and an outrage upon our feelings of justice and humanity, because it disregards all the securities which the Constitution and laws have thrown around personal liberty, and its direct tendency is to alienate the people from their love and reverence for the Government and institutions of our country; therefore,

Resolved, That as the Supreme Court of the United States solemnly adjudged that State officers are under no obligations to fulfill duties imposed upon them as such officers, by acts of Congress, we do not therefore consider it our duty, or the duty of the city officers of the city of Chicago, to aid or assist in the arrest of fugitives from oppression; and by withholding such aid and assistance, we do not believe that our harbor appropriations will be withheld, our railroad injured, our commerce destroyed, or that treason would be committed against the Government.

NEW LICENSE LAW IN VERMONT.—The Legislature of Vermont, at its recent session, repealed all former laws regulating the sale of liquors, and enacted a new statute on that subject, of which the following, says the N. Y. Evangelist, are some of the provisions:—

The sale of intoxicating liquors is prohibited *absolutely*, except for medical, chemical, and mechanical purposes; the Selectmen of the several towns are the Licensing Board for their respective towns, and they may license *not more than two persons* in each to sell liquor, for medical, chemical, and mechanical purposes only. No innkeeper or grocer shall have a license to sell liquors, even for medical purposes. Instead of granting a medical license as above named, to one or two persons, the town may, by vote, at the March meeting, authorize the Selectmen to appoint one or two agents to purchase and sell liquors for medicinal purposes; said agents to pay into the town treasury all money received for said liquors, and the town shall pay such agents a reasonable compensation for doing the business. Penalty for selling over twenty gallons, $20—under twenty gallons, $10. On the second, or any subsequent conviction, the penalty is doubled.

BADLY BURNED.—On the evening of the 19th ult., Samuel Wells, Esq., of Genesee, Allegany Co., N. Y., was severely burned by the bursting of a camphene lamp which he was filling. The camphene flew upon his clothes, and taking fire from the lamp, instantly enveloped him in a sheet of flame. He ran from the house, and rolled in the snow, without effect, and then ran across the road, where he was met by Dr. W. C. Bailey, with a pail of water, with which he succeeded in extinguishing the flame. He was badly burned from head to foot, but is now recovering, and is considered out of danger. J. B.

BROWN UNIVERSITY.—The catalogue of this Institution for the present year indicates a prosperous condition. The whole number of students is 174, of whom over 60 have entered since the last Commencement. They came from seventeen different States; the largest number, 63, from Massachusetts; the next largest, 51, from Rhode Island. New York sends 14, New Hampshire 12. One comes from the Ionian Islands, and one from India. Under the new arrangement, the classification of the students is as follows: Latin Language, 76; French, 63; Greek, 49; Chemistry, 48; History, 40; Geometry, 42; Natural Philosophy, 36; Intellectual Philosophy, 85; Logic, 31; Algebra, 20; German Language, 13; Rhetoric, 12; Civil Engineering, 10; Calculus, 4.

EDUCATION AMONG THE CHEROKEES.—Education among the Cherokees appears, from the report ot the Superintendant of Public Schools, recently submitted to the National Council, to be making the most gratifying progress. In 22 schools established in the several districts, there are upwards of 1,000 male and female scholars under instruction, of whom 120 are orphans, who are clothed and boarded at the expense of the Orphan School. Of the several classes in the schools, there are 35 pupils in the alphabetical class; 168 in the spelling class; 553 in the reading class; 50 in the class of history; 314 in the writing class; 210 in the grammar class; 478 in the arithmetic; and 207 in the class of geography. The most advanced of these scholars are to be received into the High Schools, which will soon go into operation.

SAILING OF MISSIONARIES.—Rev. Mr. Dunmore and his wife sailed from Boston, one day last week, for Smyrna, in the bark Ionia. They are expecting to join the Mission to the Armenians of Turkey, sustained by the American Board. They will commence a new station at Diarbekir, where, it is said, there is much encouragement for missionary labor at the present time. Rev. Messrs. J. A. Frazier and Gulian Lansing, with their wives, also sailed from Boston for Smyrna, in the bark Utah. They are sent out by the General Associate Reformed Synod of the West, and by the Associate Reformed Synod of New York, to join Rev. James Barnet and Dr. J. G. Paulding, at Damascus.

FEMALE ENTERPRISE IN INDIA.—One of our exchanges says that in Bansberia, Bengal, the wife of a devoted native catechist, connected with the Free Church of Scotland, has established a *school of her own* for the instruction and salvation of her countrywomen. Such an institution, we believe, has never before existed in that region, and this is probably almost a solitary instance of a native Bengali woman who has energy and zeal enough to impel her to such an enterprise. It has, thus far, been eminently successful.

REVIVAL IN NEW JERSEY.—Mr. E. C. Ambler furnishes the N. Y. Recorder with some account of a revival now in progress at Millington, N. J. Deep seriousness had pervaded the congregation since last fall, and occasional conversions had occurred. At length a series of meetings was held, which proved interesting and effective. Between thirty and forty persons have recently been baptized.

ARRIVAL OF MISSIONARIES.—The bark R. Adams arrived at New York on the 11th inst. from Fernando Po, (West coast of Africa,) bringing the following passengers, attached to the Gaboon mission, under the care of the American Board: Mr. Ira M. Preston, Mrs. Jane F. Preston, Miss Jane Cowper.

BAPTIST HOME MISSIONS.—The receipts of the Baptist Home Missionary Society have of late fallen so far short of the demands upon the Society, that the Board have been compelled to pass a vote contracting their appropriations until the state of the treasury shall be improved.

A MISSIONARY TURNED EDITOR.—The N. Y. Recorder learns that Rev. T. W. Tobey, formerly a missionary of the Southern Board to China, and at present pastor of the Baptist Church at Raleigh, N. C., has taken the editorial charge of the Biblical Recorder, recently made vacant by the decease of Rev. T. Meredith.

QUICK TRAVELING.—The editor of the Puritan Recorder has a letter from a friend now in Trebizond, on the Eastern shore of the Black Sea, who says that he has read news from America only twenty-eight days old, and yet it had traveled probably more than eight thousand miles, and been twice reprinted on the road.

DEATH OF A MISSIONARY.—The London Baptist Missionary Magazine for November, notices the decease of Rev. J. J. Thompson, one of the oldest and ablest missionaries of the English Baptist Missionary Society in India.

"POEMS OF HOPE AND ACTION."—Under this title, Geo. P. Putnam has published, in a very neat octavo volume, the poems of Wm. Oland Bourne. Some of the pieces have already found their way to the public through newspapers and magazines, always receiving a most cordial welcome. Their appearance in this new and attractive form will doubtless give pleasure to many readers.

A second clergyman will, in a few weeks time, proceed to Sarawak, in Borneo, under the auspices of the Church Mission. His especial object will be the evangelization of the native tribes of the interior.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Dec. 9.

In the Senate, the President's Message was referred to appropriate committees. A bill for the relief of John A. McGaw was passed, as also three other private bills. Mr. Benton introduced a bill to pay Missouri the amount of the two per centum fund, accrued on sales of public lands in that State reserved to make a road; he explained the whole subject, and the bill was referred. A bill granting lands for the benefit of the indigent insane, was reported upon. The Chair laid before the Senate a message from the President, enclosing communication from the Mexican Minister, in relation to incursions of Indians upon Mexican citizens, and asking that the provisions of the eleventh article of the treaty of Guadalupe Hidalgo be carried out by the United States; referred to Committee on Military Affairs.

In the House of Representatives, Standing Committees were announced, nearly the same as those of last session. Resolutions referring the several parts of the President's Message to the appropriate committees, gave occasion for a brief discussion of the subject of slavery. Mr. Giddings moved the reference to the Judiciary Committee of so much of the Message as relates to our domestic policy; and in the course of remarks in support of this motion, he denounced the fugitive law, and said that the people of his district would die before they would assist in executing it. Mr. McClernand spoke on the other side, charging those who oppose the law with being revolutionary, seditious, and treasonable. The motion of Mr. Giddings was voted down, and the Message was referred to the usual committees.

THIRD-DAY, Dec. 10.

In the Senate, Mr. Butler introduced a bill to refund to South Carolina the monies advanced in 1838 to support troops engaged in the Seminole war; referred to Military Committee. Mr. Gwin introduced a resolution directing the Judiciary Committee to inquire into the expediency of increasing the salary of District Judges in California. The private calendar was taken up, and several bills passed. Five hundred copies of part I. of the Patent Office Report were ordered to be printed, for the use of the Patent Office.

In the House of Representatives, the credentials of the Delegate from New Mexico were presented, and referred to the Committee on Territories. Thomas L. Harris introduced a bill to establish Reciprocity of Trade between the United States and Canada, and the free navigation of the St. Lawrence; referred to the Committee on Commerce. Several other bills were introduced and referred. Unsuccessful efforts were made to make the River and Harbor bill and the Cheap Postage bill the order for Fourth-day, and the bill giving to every head of a family a farm, the order for next Second-day. The House went into Committee of the Whole, and a motion to take up the River and Harbor bill was negatived. A motion to take up the Postage bill, out of its order, was lost, when the Committee rose, and the House adjourned.

FOURTH-DAY, Dec. 11.

In the Senate, Mr. Hale presented petitions for the revision of the Military Laws. Mr. Benton introduced a bill for a Western Armory. The announcement of the death of Hon. Amos E. Wood, Representative from the Sixth District of Ohio, occupied the remainder of the session.

In the House, Mr. Potter announced the death of his late colleague, Amos E. Wood, Representative of the Sixth Congressional District of Ohio, which took place at his residence on the 19th of Nov. last. The deceased was a native of New York, and removed to Ohio in 1825. Mr. Potter passed a eulogium on his memory and offered the customary resolutions of respect, which were adopted, and the House adjourned.

FIFTH-DAY, Dec. 12.

In the Senate, a large number of petitions were presented. Mr. Winthrop presented a petition of the widow of Capt. Robert Gray, discoverer of Columbia River, asking land in Oregon for her husband's services. Mr. Bell introduced a bill granting pensions and half pay to certain Creek volunteers, who served in the military service of the United States; debated and postponed. The Senate took up Mr. Bradbury's resolutions, calling on the President for the reasons for the removal of public officers, &c., and talked considerably on the subject, but without doing any thing, adjourned over to Second-day.

In the House, the Post Office Committee reported a resolution to appoint a Special Agent to proceed to California and receive bids for postal service in California and Oregon, which was ordered to a third reading, after an unsuccessful motion to lay it on the table. Two unimportant bills were passed, and the House adjourned.

SIXTH-DAY, Dec. 13.

The Senate was not in session.

In the House, Mr. Thurston offered a resolution, which lies over, requesting the President to communicate copies of all correspondence received from Government officers in Oregon since the organization of the Territorial Government. The bill for the relief of the heirs of Gen. Thomas Sumter, was debated and afterward laid on the table. The reference of a private bill was debated, and the House adjourned till Second-day.

THE CHOLERA IN JAMAICA.—A correspondent of the Post, writing from Kingston, Jamaica, Nov. 30, says:—

"The cholera has been an awful visitation to us. In this city, of 40,000, about one-tenth of the population have fallen. In the small town of Port Royal, upward of one-fourth have died; and in Spanish Town there has been nearly a like proportion. It has in a great measure subsided here. The deaths have diminished from 250 a day, probably the maximum of one day's mortality, to 27, which I believe was that of last night. In Port Royal it wholly subsided eight or ten days ago; and it is nearly or altogether the same in Spanish Town. It is raging in other districts, and I doubt not that though it is about leaving Kingston and its vicinity, it will accomplish a deadly work in other districts ere it be exhausted. The mortality has been chiefly among the lower classes. The negroes, in their low filthy houses, with their bad habits, and disadvantages of all sorts, have been the chief victims. There have been comparatively few deaths of persons in good positions; but these have been increasing latterly, and we all live under considerable apprehension."

Seven Days Later from Europe.

The steamship America, with one week later intelligence from all parts of Europe, arrived at Boston on the 12th inst.

The anti-papal hubbub continues unabated in England. Immense meetings have been held in various places; at one of which, in Birkenhead, there was a great riot, and the authorities were put to flight by the mob.

The latest advices from Rome state that the Propaganda affect to treat lightly the commotion in England upon the late Papal aggression, and profess to regard it as a mere question of etiquette.

A frightful colliery explosion occurred at Hirth & Son's mines, at Halifax, (Eng.,) on Friday afternoon, Nov. 29. Loss of life supposed to be very great.

From Germany we have the repetition of old rumors, and nothing more, except sundry riots between Prussian and Bavarian troops in the streets of Frankfort.

An alarming conspiracy of the old retrograde party in Constantinople, has given rise to a rumor that the Sultan had been assassinated. The report proved to be false.

Kossuth is still held in durance, and is reported to be suffering with typhoid fever.

Some of the Paris journals have annoyed the Russian Ambassador so much by the frequency and violence of their attacks on the Cabinet of St. Petersburg, that he is said to have intimated his intention to leave the country if those imputations are not suppressed.

Mr. A. Applegarth, the eminent machinist, has received a commission to erect a great printing machine, on his latest principle, for the exhibition of 1851. It is intended to be used to throw off copies of the Illustrated London News, in three languages, before the visitors.

According to the last return of the beet root sugar trade in France, there were, at the end of October, 263 manufactories at work, which had made about 8,268,000 kilogrammes of sugar, which was rather more than at the same period last year.

The Emerald, Capt. Hall, from London to Cadiz, picked up a Prussian captain who, for three days and nights, had floated on a piece of cork, without tasting food or water. When taken up he was 20 miles from land and quite exhausted.

Paper from tow is stated to have been invented and made at Berlin, so difficult, if not impossible, to be counterfeited, that it will supersede all other fabrics for bank notes, stamps, &c.

The number of persons exiled from Rome, since the return of the Pope, is 36,000.

The gale of the week previous to the sailing of the America proved exceedingly destructive along the English and Irish coasts. Among a vast number of other vessels reported, the emigrant ship Edmund, from London, was driven on shore near Limerick, and 96 out of 216 passengers were lost.

At Worthing, during the same gale, a large dismasted bark, the Lalla Rookh, East Indiaman, homeward-bound, with a valuable cargo, was descried at anchor about two miles from the shore, riding heavily, with two anchors ahead, and signals of distress flying. A gallant crew of 11 men, the most experienced fishermen of the town, nobly volunteered to put off to her assistance, and their praiseworthy object seemed on the point of being accomplished, when a sea struck their boat, and in an instant she disappeared, involving all hands on board in a watery grave.

The schooner Queen of London, from Cardiff, was also totally lost on Phillack Beach, and the whole of her crew perished. From the size of the boat that was washed on shore, the vessel is supposed to have been about 150 tuns burthen. The crew were distinctly heard crying for assistance, but none could then be rendered. Nothing more of the vessel or crew was seen or heard.

TRAGEDY IN ARKANSAS.—A Mr. Elzy Taylor, of Jefferson County, Arkansas, said to be an industrious citizen, recently rendered himself obnoxious to some of his neighbors by entering Government land on which improvements had been made. The settlement compelled him to re-convey the land; but a short time afterwards the feud broke out afresh, and being pursued by three men armed with rifles, two of whom discharging their rifles shot his horse, he turned, and with a double barreled gun shot two of the party, and then fled. The Little Rock Democrat, from which the foregoing is gleaned, thinks Taylor, if caught, will be less in danger from the law than from the fury of his neighbors, who, it is supposed, will be satisfied with nothing short of his life.

STATISTICS OF SHIPWRECKS.—By reports made from the various collection districts to the United States Senate, it appears, that the number of known wrecks of United States vessels, in the year ending June 30, 1848, was 585; crews of these vessels, 1,616; passengers, 1,969; lives lost, 776; value of the vessels, $2,021,495; of the cargoes, $2,501,771; making a total $4,523,176. Amount of losses paid by underwriters on vessels, $1,579,492, and on cargoes, $1,221,827; total $2,802,319. The largest number of wrecks at any one place was on the Florida reefs—20. [Tribune.

THE GIBBS FORTUNE IN ENGLAND.—Benjamin Gibbs Mitchell, formerly of Baltimore, and more recently from Bermuda, claims the fortune of *eight millions of dollars*, which has remained in England many years without an owner, the rightful heir not being known. Mr. Mitchell has been in England the past year, and has made his claim to the title so clear, that he no longer doubts that he shall obtain the money. He arrived in Hartford, Conn., recently, to procure certain evidence touching his identity.

SINGULAR AFFAIR.—The Philadelphia correspondent of the N. Y. Tribune says that a singular and rather serious affair occurred in Spring Garden early on Friday morning, Dec. 13. On that morning a newspaper carrier found the front door of Mrs. Emily Quinn's house, in Green-st. below Broad, open. The carrier suspecting that burglars were in the house, he informed John W. Young, one of the Police Marshal's Police, of his suspicion. Mr. Y. obtained the assistance of Isaac Hulsehart, watchman, and James Whitaker, citizen, and entered the house, after ringing the door-bell. While groping their way up stairs in the dark, a pistol in the officer's hand was discharged. By this time the inmates of the house, consisting of a number of females and two men, named Wm. Gest and Thomas Fitzpatrick, were aroused by the noise, and supposing that the house had been invaded by desperate thieves, they endeavored to escape. Five females sprang from the second story windows of the dwelling into the yard, in their night-clothes, while Gest, making his exit in the same manner, ran with all speed to the station-house to secure assistance. Upon the arrival of Gest and the officers at the dwelling, the officers and citizens who first entered the dwelling were found industriously engaged in searching for thieves. The result of the above singular and unfortunate transaction is, that one female is very seriously injured, another is confined to her bed from the effects of the fright, and that Young, Hulsehart and Whitaker have been held to bail in $100 each to answer the charge of misdemeanor.

THE GLOUCESTER FISHING FLEET.—The Boston Traveler says that since the 1st inst., about 12 vessels have been sold at Gloucester to go to Cape Cod and ports in Maine. These vessels have brought fair prices, varying from $2,000 to $4,000 each. To replace these and to keep the fleet good, 20 vessels have been lately contracted for at Essex to go to Gloucester. These will be clipper vessels, of the most superior model and finish, from 70 to 90 tons burthen, at a cost of about $4,000 each. The ship-builders at Essex have contracts for all the vessels they can build for several months to come. The fleet from Gloucester the next year will consist of about 200 vessels, of 70 tons each, employing nearly 2,000 men. The fisheries at Gloucester are managed with a skill and enterprise not surpassed in the United States.

A NEW ISSUE.—In Cuba, (Angelica,) Allegany Co., in this State, on the 7th inst., the ticket for Corporation officers, entirely composed of Odd Fellows, was defeated by one from which the members of the Order were excluded, which was headed "People's Anti-Odd Fellows' Ticket," and carried by an average majority of 52. A third ticket was run composed of a majority of the Odd Fellows on the first ticket, with some who did not belong to or sympathize with the fraternity. No party issue was raised. [Trib.

SUMMARY.

Thomas Mitchell, Postmaster, at West Fowler, St. Lawrence Co., N. Y., was brought to Utica in custody of a special agent of the Department, under arrest for robbing the United States Mail. It appears that for several months past, packages passing over the route between Watertown and Canada, directed to New York, Philadelphia, &c., have been abstracted, and, upon inquiry, it was clearly ascertained that Mitchell was the guilty person. The Commissioner, after a brief hearing, required the prisoner to give bail in the amount of $3,000, which failing to do, he was committed. [Tribune.

The N. Y. Tribune has received dates from Lima and Callao, Peru, to the 8th Nov. The only important news is the opening of the first Railroad in the Republic, between Callao and Lima, a distance of six miles. The enterprise was considered a great undertaking, but the commencement of its operation was attended by a melancholy accident—the locomotive running off the track, killing one man, and wounding a number of others. The opening was attended by the President of the Republic, with his Cabinet, and all the prominent men in the country.

The Hudson Gazette says that the track of the Hudson River Railroad is nearly ready for the rails between Greenbush and Castleton, and it is the intention of the Company to have the road between Hudson and Greenbush ready for operation early in the Spring, and connect the line by running a boat between that city and Poughkeepsie until Fall, when it is expected the whole road will be ready for operation.

The Boston Traveler says that a worthy broker of State-st. was plundered of about $500, by means of a forged telegraphic dispatch, ordering him to pay a certain note on presentation, which note was afterward presented and paid, both telegraphic dispatch and note being forgeries. Another broker of State-st. was robbed of nine hundred dollars in a similar way on the same day, the rogue or rogues in both cases being probably the same.

Letters have been received from Santa Fé, dated Nov. 1. The act establishing Territorial Government over New Mexico reached there on the 25th of October. The people were all united in favor of Territorial Government, and against organizing under their State Constitution. All excitement upon the subject had ceased.

A dispatch dated Louisville, Ky., Dec. 11, says that the steamer Amazonia, from New-Orleans, had forty deaths by Cholera on board during her passage to Cape Girardeau. She also reports that on the day she left New Orleans, there arrived at that place 1,100 Californians, who, having exhausted all their provisions at sea, were in a starving condition.

At East Haven, Ct., Alfred Shepard and James Hotchkiss met a horrible death by fire. They were tending a coal pit, and had gone to sleep in a small shanty near by, erected for their accommodation. The structure took fire, probably from the stove, and they were burned to death with it.

The Commissioner of Pensions publishes that under the Bounty Land Law, where service was performed by substitute, the latter is entitled to the land. That mariners serving in any war referred to in the Act are entitled to land. And that no seaman or person belonging to the Navy proper, is entitled.

A Jamaica paper says that the opinion is fast gaining ground, that the runaway slaves from the United States being, as is stated, and we think correctly, "intelligent, skillful, and industrious," a better class of immigrants could not possibly be obtained for Jamaica and the other West India Islands.

The Commandants of the Navy Yards at Boston, New York, Philadelphia, and Norfolk, have been instructed by the Navy Department to receive and store all articles intended for the exhibition in London, and to deliver the same to such revenue cutters as may be detailed to convey them to the public vessel designated to receive them.

By the brig Louis Walsh, Capt. Milliken, from Hayti, we learn that the Emperor had issued a proclamation to his subjects, recommending them not to eat salt provisions, as it was a great inducive to the Cholera. It was thought this arrangement, if carried out, would materially affect the market in those articles. The existence of the Cholera at Jamaica had caused great alarm among the Haytiens.

A meeting of the inhabitants of the counties of Camden, Burlington, Ocean, and Monmouth, and all other citizens of New Jersey, friendly to a new line of communication between Philadelphia and New York, is advertised to be held at the Court House in Mount Holly, on Wednesday, 1st January, to adopt measures for the vigorous prosecution of the enterprise.

On Oct. 29, Gen. Joaquin Rea was assassinated at Ayutla, in the State of Guerrero, Mexico. A mob of some 300 men were engaged in the murder, which took place at 3 in the morning. He was shot with three balls and wounded with many hatchet blows. The criminals have not yet been arrested.

The Legislature of Texas assembled in special session at Austin on the 18th ultimo, for the purpose mainly of formally deciding upon the acceptance of the law of the last Congress proposing to limit the boundaries of that State. The question has been settled by the acceptance of the proposition.

Adonijah Maxam, supposed to be the last survivor of the band who accompanied Ethan Allen in the bold experiment against Montreal, in Nov. 1775, died in Sharon, on the 23d ult., aged 97. The whole party were captured, and put on board a ship, with 33 others, including Col. Allen.

Three steamboats were plying during the greater part of the last season on the waters of Lake Winnebago. The Milwaukie Sentinel learns from a friend living at Menasha that four more are on the stocks, and will be launched toward Spring.

A small boy was poisoned in Munson, Ohio, by eating a part of a worm in an apple. He dropped it, and complained it did not taste good. In a short time his mouth began to swell, and in two hours he was dead. His parents picked up the apple, and upon examination, found in it a portion of a worm known in common parlance as the thousand-legged worm.

A person brought to our office the other day, says the Bradford (Eng.) Observer, a polished hazel nut, mounted with silver, and made to open on hinges, and close with a spring. On opening this diminutive casket, there lay upon crimson silk a silver tea-kettle, with hinged lid, all of the neatest and most perfect finish.

The Boston Atlas says that William G. Allen, a colored young man, law student in the office of Ellis Gray Loring, Esq., has been appointed to the Professorship of Greek and Rhetoric in Central College, Mc. Grawville, N. Y. Mr. Allen is also well known as a lecturer upon the origin, literature, and probable destiny of the African race.

The bark Popmunnet, now or formerly of Fairhaven, was fitting for a whaling voyage at San Francisco, at latest dates. Capt. Frank Smith of New London, an old whaler and enterprising merchant, was also fitting a ship of about 3,000 bbls. capacity, for the Arctic Seas fishery.

The exports of Ice from Boston for the month of November, were 10,853 tuns, of which 1,627 to Calcutta, 765 to New Orleans, and 600 to Kingston, Jamaica. The total export for eleven months of 1850 is 68,869 tuns. Last year in the same months 61,908 tuns.

Reuben Dunbar, charged with the murder of two children for the purpose of securing eventually an estate which he would have shared with them, was tried at Albany, N. Y., last week, found guilty, and sentenced to be hung on the 31st of January.

Hon. Marcus Williams, a Member of the Kentucky Legislature, has been tried on a charge of having counterfeit money in his possession, with intention to pass the same, and acquitted.

A driver on one of the Brooklyn omnibuses, Christopher Dunn, while playfully leaning forward to strike an acquaintance who was passing on horseback, fell from his seat, and was instantly killed.

The Supreme Court of Louisiana has given judgment for $4,000 against the Mexican Gulf Railroad for damages resulting from injuries done to the wife of a passenger, in consequence of the cars running off the track.

In Europe, people take off their hats to great men; in America, great men take off their hats to the people. Universal suffrage, says a French author, renders the children of men equal to the children of the gods.

Twenty-seven inches of snow give three inches of water when melted, and the water thus obtained is found to contain ammonia, which is the cause of its great softness.

The State of Illinois has no Banks. Her paper circulation—estimated at ten millions of dollars—consists entirely of the notes of other States!

Canal Navigation was suspended at Utica on the 9th inst. There had been a considerable fall of snow, making good sleighing.

It is stated by the Contractors, that within eighteen months cars will be running on the Hornellsville and Buffalo Railroad.

The small-pox is said to be prevalent in Hartford, Conn. Gov. Seymour is dangerously ill with the disease.

The principal papers in the British West India Islands, are advocating the obtaining of free colored labor from the United States.

Abram Van Auken, who died in Mount Morris on the 1st inst., aged 60, of paralysis, with which he was seized in February last, had subsisted for sixty days immediately next preceding his death, entirely without food. Nothing passed his lips but pure water. So says the Livingston Union.

Porpoise Skin Leather, said to be of most excellent quality, as soft and pliant as kid, while it is strong and tough, was exhibited at a recent Industrial Exhibition in Montreal, Canada.

The State of Louisiana, through the Attorney General, has applied for the sequestration of all the real estate left by John McDonogh, and the Sheriff took formal possession, to hold until the question of ownership is decided.

The potato rot, the Trenton N. J. Gazette says, has destroyed a large portion of the potatoes raised in that neighborhood. When first dug, the potatoes generally appeared fair and sound, but shortly afterward commenced decaying.

A child, nine years of age, in Bourg d'Ain, saved up, cent by cent, until he had sufficient to buy a knife, with which he killed his cousin, for a quarrel which took place some months previous.

M. Charles Motteley, who recently died possessed of a magnificent library, has left it by will to the French nation. The British Museum offered 300,000 francs for it.

The catalogue of the great book fair at Leipsig about to open, contains the titles of 5,033 works which have been published in Germany since the Easter Fair.

The formal commencement of the enclosure for redeeming 32,000 acres of land from the Norfolk Estuary, Eng., took place on Friday, the 7th.

Governor Seabrook, in his recent message to the Legislature, says that twenty thousand persons in South Carolina are ignorant of the alphabet.

An experiment just made, for the purpose of ascertaining whether flax could be adapted to cotton machinery, has been perfectly successful.

The Pope has granted three hundred days indulgence to the faithful who pray especially for England.

The Bishop of London has appointed a Committee to consider what measures should be taken to provide foreigners and other strangers with the means of attending divine worship during the period of the approaching industrial exhibition.

A dispatch from Montreal, dated Dec. 14, says: The thermometer stands at seven degrees below zero. At Quebec, this morning, it is thirteen degrees below zero. The St. Lawrence is full of ice.

A dispatch dated Cincinnati, Dec. 11, says: Goff's large distillery, together wiht 10,000 bushels of corn, was burnt last night at Aurora. One man was killed, and another badly wounded.

Philo C. Fuller has accepted the office of Controller of the State of New York. He represented Livingston Co. District in the twenty-third and twenty-fourth Congress.

Navigation of the Hudson River at Albany is closed by ice. The most popular route from Albany to New York, during the winter, will be by the Housatonic Railroad.

The Governor of South Carolina, in his message to the Legislature of that State, proposes the extradition of 9,000 free negroes which it contains.

According to the Boston Traveler, no less than twelve fatal accidents, upon Railroads in New England, have taken place during the last fortnight.

Two sailors of the ship Devonshire have been arrested in New York, on a charge of robbing the mail-bag of the steamer Helena Sloman of U. S. Bonds.

Jenny Lind left Baltimore for Washington on the 15th inst., after having given four concerts which yielded $40,000.

While Jenny Lind was in Baltimore, she sang before 1,200 public school children, and they sang for her in return.

There was a fire at Halifax, N. S., on the 10th inst., by which, it is said, two entire streets of houses were destroyed.

At St. Louis, on the 3d inst., there was a fire which destroyed property estimated to be worth $63,000.

A fire at Yazoo, Miss, a short time since, destroyed property valued at $125,000.

New York Markets—December 16, 1850.

Ashes—Pots $5 50; Pearls 5 75 a 5 81.

Flour and Meal—Flour is in demand at 4 68 a 4 94 for State and fancy Michigan and Indiana. Rye Flour 3 50 a 3 56. Jersey Meal 3 00.

Grain—Wheat, Ohio 1 04, Canadian 1 07, Genesee 1 20. Barley 88c. Rye 76 a 77c. Corn 65 a 68c. Oats 42 a 44c. for Jersey, 46 a 47c. for Canal.

Provisions—Pork. 8 75 for prime, 12 25 for mess. Beef, 4 75 a 5 71 for prime, 8 25 a 10 00 for mess. Butter, 8 a 11c. for Ohio, 14 a 18c. for Western dairies. Cheese 6 a 6¾c.

Wool—Domestic Fleece averages about 40c.

LETTERS.

Wm. C. Whitford, Joseph Munn, N. V. Hull, D. E. Maxson, T. E. Babcock, Stillman Coon (right,) John Whitford, John Edwards, T. R. Greene, H. W. Stillman, G. N. Greenman, W. B. Gillett, A. C. Spicer, E. Maxson, J. Bailey, D. C. Green, S. S. Griswold (send,) S. Davison, E. I. Maxson.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

G. Dunham,	New Market, N. J.	$2 00	to vol. 7	No. 52
John Smalley,	"	2 00	" 7	" 52
Jacob Titsworth,	"	2 00	" 7	" 52
John Pope,	"	2 00	" 7	" 52
Randolph Dunn,	"	2 00	" 7	" 52
Jeremiah Dunham,	"	2 00	" 7	" 52
Jacob R. Titsworth,	"	2 00	" 7	" 52
James C. Ayers,	"	2 00	" 7	" 52
Asa Dunn,	"	2 00	" 6	" 52
Sam'l Dunham,	Metuchen, N. J.	2 00	" 7	" 52
C. H. Breece,	"	2 00	" 7	" 52
Luke Crandall,	Westerly, R. I.	2 00	" 7	" 52
H. C. Burdick,	"	2 00	" 7	" 52
G. H. Noyes,	"	2 00	" 7	" 52
J. C. Nash,	"	2 00	" 7	" 52
Geo. Gavit,	"	2 00	" 7	" 52
P. M. Barber,	"	2 00	" 7	" 52
G. T. Spicer,	Providence, R. I.	2 00	" 7	" 52
J. B. Bradford,	Phœnix, R. I.	1 50	" 7	" 26
J. S. Dennison,	Mystic Bridge, Ct.	2 00	" 8	" 26
John R. Butts,	Southampton, Ill.	3 00	" 7	" 52
David Potter,	Berlin,	2 00	" 7	" 52
S. Greenman,	"	2 00	" 7	" 52
Kenyon Crandall,	West Edmeston,	2 00	" 7	" 52
John H. Burch,	"	2 00	" 7	" 52
Ichabod Burdick,	"	2 00	" 7	" 52
A. C. Spicer,	DeRuyter,	2 00	" 7	" 40
Thomas T. Brand,	Alfred Center,	2 00	" 8	" 10

BENEDICT W. ROGERS, Treasurer.

MARRIED.

In Sharon, Pa., on the 25th ult., by Rev. James Bailey Mr. EVERLEN COON, of Genesee, to Miss MARY HOWE, of the former place.

On the 5th inst., in Genesee, by the same, Mr. J FRANKLIN HUBBARD to Miss ELIZABETH J. GREEN, both of Genesee.

DIED.

At Southampton, Ill., on the 26th of November, of typhus fever, JAMES C. BUTTS, son of John R. and Lorana Butts, aged 22 years. He made a profession of religion when twelve years old, and joined the Seventh-day Baptist Church in Otselic. Removing to the West, he was among the constituents of the Farmington Church, and is the first of that little band who has been called to join the church above. He had for several years suffered from what was supposed to be an affection of the liver, and for a few months had been in a measure laid aside from business. In the early stage of his illness he had a strong desire to live, but towards the end he was calm, and resigned to the will of God.

In Great Valley, Cattaraugus Co., N. Y., Nov. 20, of a lingering illness, Dea. CHARLES WARD, in the fifty-ninth year of his age. Dea. Ward formerly belonged to the First-day Baptist denomination. A few years since he became convinced that the seventh day of the week was the only Sabbath of the Bible, and accordingly he embraced it, and united with the first Seventh-day Baptist Church in Genesee, where he remained a worthy member until he was called to join the church triumphant. E. I. M.

In Berlin, Rensselaer Co., N. Y., on the 22d of Nov., 1850, of consumption, ANNIS GREENMAN, wife of Geo. N. Greenman, and daughter of Lodowick and Elizabeth Saunders, in the 45th year of her age. Mrs. Greenman experienced religion at the age of eighteen years, and has been a consistent Christian through life. We hope and believe she has gone to dwell with her Redeemer, whom she loved and served.

At her father's residence, in Genesee, Allegany Co., N. Y., Nov. 2d, Miss MARGARETTA BELL, in her 22d year. Her friends rejoice in the hope that she was found prepared. Her Christian virtues shone conspicuous in her character.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at No. 80 East Sixteenth-st., New York, on Fifth-day, Jan. 9, 1851, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at No. 80 Seventh-st., New York, on the evening of Fifth-day, Jan. 9, 1851, at 7 o'clock.

THOS. B. STILLMAN, Rec. Sec.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

The Illustrated Domestic Bible.

NOW PUBLISHING IN NUMBERS, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

AGENTS WANTED to obtain subscribers in New York, Brooklyn, and other places. To Ministers, Theological Students, and others who would feel an interest in circulating such a work, the most liberal terms will be allowed. Address, post paid,

SAMUEL HUESTON,
139 Nassau-st., New York.

"Best Juvenile Magazine in America!"

JANUARY NUMBER READY.

AGENTS WANTED.

WOODWORTH'S YOUTH'S CABINET, still under the editorial charge of FRANCIS C. WOODWORTH, enters upon its sixth volume with the issue of the number for January, 1851. This number is now ready for delivery. It is beautifully and profusely embellished, containing, beside the usual number of fine wood illustrations, a tinted engraving in the highest style of the art. Its contents, too, are unusually rich, varied, and attractive; and it is altogether the finest number ever issued of this juvenile periodical.

The publisher asks attention to the few paragraphs that follow as indices of

WHAT PEOPLE THINK OF US.

"The best monthly magazine for youth that we have seen." [Christian Advocate and Journal.

"No writer knows better how to write for children and youth than Mr. Woodworth." [N. Y. Com. Adv.

"Mr. Woodworth has uncommon tact and ability in catering for the young." [N. Y. Evangelist.

"The best youth's magazine we have ever seen." [Boston Rambler.

"A model for all works of its class. We cannot too warmly commend it." [N. Y. Tribune.

"The best juvenile magazine in America." [Brattleboro' Democrat.

"The editor's heart is in his work. No wonder his work is good." [Arthur's Home Gazette.

"The best publication of its class that I am acquainted with" [Rev. Dr. ADAMS, New York.

"It occupies the front rank among periodicals for the young." [Rev. Dr. EVERTS, New York.

No pains will be spared, during the progress of the new volume, to sustain the reputation which *Woodworth's Youth's Cabinet* has acquired, of being "the best and cheapest illustrated youth's magazine in the country." It will always be readable, entertaining, instructive—full of just such things as children and youth delight in; while the most scrupulous care will be taken to make its moral influence pure and healthful.

TERMS (CASH IN ADVANCE.)—Annual subscription $1; single numbers 12½ cents; bound volumes, each, $1 25; mail edition $1.

CLUBS.—Now is the time to form clubs for the year 1851. Great inducements are offered to those who take the work in clubs, and who forward the cash with the order. Seven copies are sent for $5, and four copies for $3; besides, in clubs of seven and upwards, *a copy is sent gratis to the one who forms the club*. A specimen number is always furnished to those who need it for this purpose.

FORTY OR FIFTY AGENTS WANTED, to travel in different parts of the country—North, East, South, and West—to obtain subscribers, and to dispose of the bound volumes. The best of terms will be made with active, faithful, efficient gentlemen, who apply with suitable recommendations. A capital of some $20 is desirable.

Now is the time to subscribe. Money may be sent by mail, at the publisher's risk. Subscribers will be served immediately on the receipt of the money.

Postmasters are authorized to act as agents, and will be allowed 25 per cent. for new subscribers paying the full price.

☞ The publishers of those newspapers who receive the above advertisement *marked*, by giving it a few insertions, shall receive a copy of Woodworth's Youth's Cabinet for one year, on sending the papers containing the advertisement to the *Manhattan Gazette*, 118 Nassau-st., N. Y.

D. A. WOODWORTH, Publisher,
118 Nassau-st., N. Y.

Miscellaneous.

☞ Funeral obsequies for the late Col. Richard M. Johnson were held by the Tammany Society, at Tammany Hall, N. Y., on the 6th inst. The following Requiem, written by Gen. Morris, was sung on the occasion:—

"Man dieth and wasteth away,
And where is he?" Hark! from the skies
I hear a voice answer and say—
"The spirit of man never dies."
His body, which came from the earth,
Must mingle again with the sod;
His soul, which in heaven had birth,
Returns to the bosom of God.

No terror has death or the grave,
To those who believe in the Lord—
Who know the Redeemer can save,
And lean on the faith of his word:
While ashes to ashes, and dust
We give unto dust, in our gloom,
The light of salvation we trust,
Which hangs like a lamp in the tomb.

O Lord God Almighty! to thee
We turn as our solace above;
The waters may fail from the sea,
But never thy fountain of love:
O teach us thy will to obey,
And sing with one heart and accord—
He gave, and he taketh away,
And praised be the name of the Lord.

The Last Day of School.

From "The District School as it Was, by One who went to it."

The district school as it was generally closed, in the Winter, with what was called an "examination." This was usually attended by the minister of the town, the committee who engaged the teacher, and such of the parents as chose to come in. Very few, however, were sufficiently interested in the improvement of their children, to spend three uncomfortable hours in the hot and crowded school-room, listening to the same dull round of words, year after year. If the school had been under the care of a good instructor, all was well of course; if a poor one, it was too late to help it. Or, perhaps they thought they could not afford the time on a fair afternoon; and, if the weather was stormy, it was rather more agreeable to stay at home; beside, "Nobody else will be there; and why should I go?" Whether such were the reflections of parents or not, scarcely more than half of them, at most, ever attended the examination. I do not recollect that the Summer school was examined at all. I know not the reason of this omission, unless it was that such had been the custom from time immemorial.

We shall suppose it to be the last day of the Winter school. The scholars have on their better clothes, if their parents are somewhat particular, or if the every-day dress "looks quite too bad." The young ladies, especially, wear the next best gown, and a more cleanly and tastefully worked neckerchief. Their hair displays more abundant curls and a more elaborate adjustment.

It is noon. The school-room is undergoing the operation of being swept as clean as a worn-out broom in the hands of one girl, and hemlock twigs in the hands of others, will permit. Whew—what a dust! Alas for Mary's cape, so snow-white and smooth in the morning! Hannah's curls, which lay so close to each other, and so pat and still on her temples, have got loose by the exercise, and have stretched themselves into the figure of half-straightened cork-screws, nearly unfit for service. The spirit of the house-wife dispossesses the bland and smiling spirit of the school-girl. The masculine candidates for matrimony can now give a shrewd guess who are endued with an innate propensity to scold; who will be Xantippes to their husbands, should they ever get their Cupid's nests made up again so as to catch them. "Be still, Sam, bringing in snow," screams Mary. "Get away, boys, off out doors, or I'll sweep you into the fire," snaps out Hannah, as she brushes the urchins' legs with her hemlock. "There, take that," screeches Margaret, as she gives a provoking lubber a knock with the broom-handle; "there, take that, and keep your wet, dirty feet, down off the seats."

The sweeping and scolding are at length done. The girls are now brushing their clothes, by flapping handkerchiefs over themselves and each other. The dust is subsiding; one can almost breathe again. The master has come, all so prim, with his best coat and a clean cravat; and, may be, a collar is stiff and high above it. His hair is combed in its genteelest curvatures. He has returned earlier than usual, and the boys are cut short in their play—the glorious fun of the last noon-time. But what shall the visitors sit on? "Go up to Captain Clark's, and borrow some chairs," says the master. Half a dozen boys are off in a moment, and next, more than half a dozen chairs are sailing, swinging, and clattering through the air, and set in a row round the spelling-floor.

The school are at length all seated at their books, in palpitating expectation. The master makes a speech on the importance of speaking up, "loud and distinct," and of refraining from whispering, and all other things well known to be forbidden. The writing-books and ciphering manuscripts are gathered and piled on the desk, or the bench near it. "Where is your manuscript, Margaret?" "I carried it home last night." "Carried it home!—what's that for?" "'Cause I was ashamed on't—I haven't got half so far in 'rethmetic as the rest of the girls who cipher, I've had to stay at home so much."

A heavy step is heard in the entry. All is hushed within. The door opens—it is nobody but one of the largest boys, who went home at noon. There are sleigh-bells approaching—hark! do they stop? yes, up in Captain Clark's shed. Now there is another tread, then a distinct and confident rap. The master opens the door, and the minister salutes him, and, advancing, receives the simultaneous bows and courtesies of the awed ranks in front. He is seated in the most conspicuous and honorable place, perhaps in the magisterial desk. Then some of the neighbors scatter in, and receive the same homage, though it is proffered with a more careless action and aspect.

Now commences the examination. First, the younger classes read and spell. Observe that little fellow, as he steps from his seat to take his place on the floor. It is his day of public triumph, for he is at the head; he has been there the most times, and a ninepence swings by a flaxen string from his neck. His skin wants letting out, it will hardly hold the important young gentleman. His mother told him, this morning, when he left home, "to speak up like a minister," and his shrill oratory is almost at the very pinnacle of utterance. The third class have read. They are now spelling. They are famous orthographers; the mightiest words of the spelling columns do not intimidate them. Then come the numbers, the abbreviations, and the punctuation. Some of the little throats are almost choked by the hurried ejaculation of big words and stringy sentences.

The master has gone through with the several accomplishments of the class. They are about to take their seats. "Please let them stand a few moments longer; I should like to put out a few words to them, myself," says the minister. Now, look out. They expect words as long as their fingers, from the widest columns of the spelling-book, or perhaps such as are found only in the dictionary. "Spell *wrist*," says he to the little sweller at the head. "O, what an easy word!" R-i-s-t, wrist. It is not right. The next, the next—they all try, or rather do not attempt the word; for if r-i-s-t does not spell *wrist*, they cannot conceive what does. "Spell *gown*, Anna." G-o-u-n-d. "O no, it is *gown*, not *gound*. The next try." None of them can spell this. He then puts out *penknife*, which is spelt without the k, and then *andiron*, which his honor at the head rattles off in this way, "h-a-n-d hand, i-u-r-n, hand-iurn."

The poor little things are confused as well as discomfited. They hardly know what it means. The teacher is disconcerted and mortified. It dawns on him, that while he has been following the order of the book, and priding himself that so young scholars can spell such monstrous great words—words which perhaps they will never use—they cannot spell the names of the most familiar objects. The minister has taught him a lesson.

The writing-books are now examined. The mighty pile is lifted from the desk and scattered along through the hands of the visitors. Some are commended for the neatness with which they have kept their manuscripts; some for improvement in writing; of some, probably of the majority, is said nothing at all.

"Whew!" softly breathed the minister, as he opened a writing-book, some of whose pages were a complete ink-souse. He looked on the outside, and Simon Patch was the name that lay sprawling in the dirt which adhered to the newspaper cover. Simon spied his book in the reverend gentleman's hands, and noticed his queer stare at it. The minister looked up; Simon shrunk and looked down, for he felt that his eye was about to seek him. He gazed intensely in the book before him, without seeing a word, at the same time earnestly sucking the pointed lapel of his Sunday coat. But Simon escaped without any audible rebuke.

Now comes the arithmetical examination; that is, the proficients in this branch are required to say the rules. Alas me! I had no reputation at all in this science. I could not repeat more than half the rules I had been over, nor more than half of that half in the words of the book, as others could. What shame and confusion of face were mine on the last day, when we came to be questioned in Arithmetic! But when Mr. Ellis had his examination, I looked up a little, and felt that I was not so utterly incompetent as my previous teachers, together with myself, had supposed.

Then came the display in Grammar, our knowledge of which is especially manifested in parsing. A piece is selected which we have parsed in the course of the school, and on which we are again drilled so as to become as familiar with the parts of speech, and the governments and agreements of which, as we are with the buttons and button-holes of our jackets. We appear, of course, amazingly expert.

We exhibited our talent at reading likewise, in passages selected for the occasion, and conned over, and read over, until the dullest might call all the words right, and the most careless mind all the "stops and marks."

But this examination was a stupid piece of business to me, as is evident enough from this stupid account of it. The expectation and preparation were somewhat exhilerating, as I trust has been perceived; but, as soon as the anticipated scene had commenced, it grew dull, and still more dull, just like this chapter.

But let us finish this examination, now we are about it. Suppose it finished then. The minister remarks to the teacher, "Your school appears very well, in general, sir;" then he makes a speech, then a prayer, and his business is done. So is that of school-master and school. "You are dismissed," is uttered for the last time this season. It is almost dark, and but little time left for a last trip-up, snow-ball, or slide-down-hill. The little boys and girls, with their books and dinner baskets, ride home with their parents, if they happen to be there. The larger ones have some last words and laughs together, and then they leave the Old School-House till December comes round again.

A "Snail Telegraph."

The Paris correspondent of the Literary Gazette writes:—

"I have an astounding announcement to make to you. The marvels of the electric telegraph are annihilated, and the means of instantaneous communication between man and man, at any distance whatsoever, even at the extremities of the earth, has been discovered! Yes, the last and most majestic of human discoveries has fallen from its hight almost at the very moment at which it dawned on the world, and it is replaced by one a thousandfold more glorious, and which, if it only partially realize the promise of its commencement, will totally change the face of the world! And the means by which this wonderful thing is done are even more wonderful than the thing itself; snails, aye, snails; galvanic and magnetic influence! Do not think that I am hoaxing you; it is on the authority of the *Presse* that I speak, one of the most important newspapers of Europe in talent, character and circulation; and it is not to be believed that such a journal would be a party to an impudent and stupid attempt to bamboozle the public. In its numbers of Friday, the 25th, and Saturday the 26th ult., there are two *feuilletons* signed by M. Jules Allix, No. 92 Rue Richelieu, roundly, formally, positively asserting, that the secret of affecting instantaneous communication, without regard to distance, and consequently without continuous lines as in the electric telegraph, has been brought to light; nay, more—that on the third day of this present month, a question asked at the said 92 Rue Richelieu, received almost immediate reply from the depths of America! and that this was done chiefly by the instrumentality of snails! The inventors or discoverers of the alledged marvel are a M. Benoit, of the Department of the Herault, and a M. Biat of America. After many years' observation and experimentalization, they, it is asserted, have ascertained that certain descriptions of snails possess peculiar properties or sympathies, which cause them to feel, no matter at what distance they may be, the same sensation, or commotion, when acted on in a particular way by galvanic and magnetic influences. Placed in boxes in such a way that, on being touched, they agitate particular letters, the operator has only to make snail A give a kick *(sic)* and snail A in a corresponding box, which box may be in the backwoods of America or the deserts of Africa, repeats the kick, and so on for every letter of a required word. The snails must of course previously be put in sympathetic communication, and the boxes, with all their apparatus, which is rather complicated, must be alike. The shock which the snail in box 2 feels is said to be caused by an electric or magnetic fluid, carried by the earth with extraordinary rapidity, and in a manner unknown to man; in other words, it is the magnetic telegraph without the connecting wire. All this seems absurd, does it not? but I am describing the thing as it is said to be."

An Eventful Career.

Our obituary this week records the death of an individual (Anna, Duchess of Palata,) the history of whose fortunes would fill no small page in romantic story. She was the daughter of John Peele, a small farmer at Corringham, near Gainsborough, who eked out a somewhat declining livelihood by dealing in horses, &c., having previously been in better circumstances. Being an only daughter, and aware that she possessed no small share of rustic charms, our embryo Dutchess, despising the limited sphere in which she lived, resolved to try her fortune elsewhere. She became a dress-maker in Gainsborough, and resided subsequently in Hull, and it is said as housemaid in a good family in London, where her attractions obtained for her the attentions of a person of rank, to whom she afterward averred she was married; and she from that time occupied a position where her fortunes led her into contact with some of the highest classes. A few years afterward she astonished her former companions by appearing with her carriage and livery servants in the character of *chere amie* to Mr. Fauntleroy, then a flourishing banker in London. Unfortunately the riches of the banker were of a doubtful character; and some time afterward he was convicted of forgery, and paid the penalty with his life. Affected by the ruin, but not participating in the crime of Fountleroy, our heroine struggled bravely with fate, and generally maintained a fair appearance in society, both in London and in Paris. She shortly reappeared in her native County as Duchess of Palata.

At this time the fortunes of her family had reduced them to be the occupants of a small cottage at Morton, and age rendering her father incapable of active exertion, he filled the humble office of rural Postman. To her honor be it recorded, that she enabled her parents to pass the remainder of their days in comfort. Six or seven years ago she again visited her native place, a widow, his grace the Duke of Palata having paid the debt of nature. Her mother she left at Morton, paid the last duties to her father (somewhat ostentatiously,) and volunteered her assistance to promote the advancement of her female relatives. Again, however, "a change came o'er the spirit of her dream;" and some three or four years ago the public journals announced her marriage with the son of an Irish Clergyman of good family. In this character, accompanied by her neice as *femme de chambre*, but not by her husband, she once more visited Gainsborough, and the scenes of her youth; after making her mother an allowance, to be paid monthly, (to prevent some avaricious parties from defrauding her of it, as she had too much reason to suspect would be the case,) she again departed for Italy, in good health; but death, which spares neither rank nor character, has closed the last scene of all this strange eventful history. The above are but the broad outlines of her career, although it would be easy to expand them to almost any limit; as related to the writer of this notice, they seemed more like the tales of romance than of veritable narrative. [Stam. (Eng.) Mer.

Jenny Lind Leading the Fashion.

The most laughable incident connected with the Queen of Song, that we have yet heard, is said to have taken place at the Irving House, on the first day of her arrival in the city of Gotham. As the gong rang for dinner, there was a perfect stampede among the female boarders of the house, to obtain the earliest possible scrutiny of the various articles of dress, ribbons, comb, or hair-pins, with which the Swedish nightingale might be pleased to adorn herself on this her first appearance before the young and blooming females of America. Judge, then, of the surprise and mortification of every lady present, when the sweet songstress entered the room dressed in the simplest manner possible, and nothing to prevent her flowing locks from falling on her gracefully sloping shoulders, but a few plain hair pins. As she entered the room, and took her seat at the table, there was almost an unanimous exclamation of—"What! no comb on the back of her head? Oh, how unfortunate that I should not have known it, so that I might have left mine in my room, and used a few pins instead."

Now, be it known to our male readers, that the anxiety to ascertain the quality and quantity of Jenny's wearing *fixins*, was not a fault or peculiarity belonging exclusively to the foregoing ladies; but one that is inherent in the sex, as proven by the fact that on Jenny's retiring to her room, she immediately addressed her dressing maid as follows:—

"Susey, dear, I noticed that all the ladies present at the table to-day, had their hair dressed with great taste and care, and fastened behind with a large comb—and, as I do not wish to appear odd or eccentric while sojourning among so good a people, you will please go out shopping to-day, dear, and obtain me a large comb, with which I can fasten up my hair behind, American fashion."

With a determination to be behind the fashion no longer than could possibly be helped, something over a hundred females were busily engaged during most of the day, in so dressing their hair, that, without the assistance of combs, it should appear *a la* Jenny Lind.

As Jenny entered the room, the next day, what was her surprise and mortification, on noticing that, instead of every lady having a large comb in her hair, as on the day previous, the hair in every instance was fastened up in true-roll hair-pin style.

The mortification of the female boarders, however, was still greater than that of Jenny—to think that the entire afternoon of the previous day, and some three hours previous to the ringing of the gong on the present occasion, had been devoted to the subject of hair dressing, (the Irving, in fact, having been transformed into a six-storied barber-shop,) and after all, the Nightingale had made her second appearance in a large comb, of precisely the same pattern that they had cast aside as useless and unfashionable, but twenty-four hours previous. [Boston Mus.

Curious Marraige Statistics.

We have before us some curious statistics in relation to Marraige. These have been gathered from various sources. According to the "Register General of England," a lady's chance of getting married is at its maximum, between the age of twenty and twenty-five! Before twenty, a lady has but one-fifth, and 20 to 25, one-third of that maximum chance. After 30 her chance gradually dwindles away, and hence we may infer that there are few ladies who ever go beyond that age. Men it is urged, marry later than women—and yet it appears, according to the figures, that the great majority of marriages are concocted while both parties are under 25. This, however, will not excite surprise with any one who pays the slightest attention to the progress and development of the feelings, the affections, and the impulses. The young are generally sanguine and enthusiastic; and inasmuch as the sexes are apt to associate more intimately and confidentially between the ages of 20 and 25 than at any other period of life—inasmuch as that is emphatically the marriage season, and that men generally determine upon some regular and fixed occupation by that time, the chances of marriage within that period alluded to, are, of course, more numerous. But let even the susceptible pass over 25—let them experience one or two disappointments of the heart—let them grow ambitious of wealth or of power, and matrimony becomes a secondary condition. The heart becomes cold—the disposition cautions—and thus new tastes, new habits, and new associations, are imbibed, and the society of the gentler sex is comparatively neglected. It appears, however, that men retain the power of contracting matrimony to a later age than women; out of 27,483 single persons—we again revert to the statistics—who were married in 1848, there was only one spinster above 50 years of age, whereas there were twelve bachelors!

A widower, it would seem, selects a more steady age than a bachelor, while on the contrary, a widow prefers that her second husband shall be younger than herself. It thus appears that of widows above 50, who contract a second marriage, more than *three-fourths* are united to men *under* 50. But it also appears, that as the chances of marriage decrease, the ages of the new partners are found to increase. On a rough calculation, the number of marriages in which widows appears as principals, is about *nine* per cent. of the whole number, and those in which the bridesgrooms are widowers, about *fourteen* per cent. of the whole. It might be supposed, therefore, that more widowers contracted alliances with spinsters than bachelors with widows; but, independently of this, it appears that more widows found widowers for partners than bachelors, a fact which illustrates the old apothegm, that, "Tis sympathy makes friends." Many other curious facts are given, to which we may refer hereafter. The subject, we are aware, is always interesting. In France, "the business of matrimony" is, in many cases, systematized, and on very mercenary and calculative principles. Thus, there are "marriage brokers," just the same as we have "stock brokers." [Inquirer.

Newspapers in different Countries.

The numbers of newspapers and periodicals now published in Russia is 154, of which 64 are published in St. Petersburgh, 12 at Moscow, 5 at Odessa, 32 in the provinces of the Baltic, and 59 in the rest of the Empire. Of these 154 publications, 108 are in the Russian language, 29 in the German, 8 in the French, 5 in the Polish, 3 in the Latin, and 1 in the Italian. Russia contains about 60,000,000 inhabitants, and consequently there are upon an average about three newspapers and periodicals for each million—a very scanty allowance, we should say, of intellectual provender.

In the British Empire proper, with a population of 26,000,000, there are published about 500 newspapers and periodicals, which gives one for every 52,000 of the inhabitants.

In the United States there are probably not less than 1,600 publications of that kind for a population which may be assumed to be 20,000,000 exclusive of all colored persons, who, whether bond or free, are not much addicted to reading of any kind. This gives a newspaper or periodical for every 12,500 inhabitants; and we suppose that on an average there is certainly one for that number of inhabitants, and in some sections of the country a good many more.

STOPPING TRAINS BY ELECTRICITY.—Messrs. H. Freeman and J. Patterson have invented a means of *stopping Railroad Trains by Electricity*, so as to dispense entirely with the services of Brakemen, and enable the Engineer to stop the train himself by a motion of the hand, and thus obviate the delay, irregularity and misunderstanding, now encountered or hazarded, as well as the disagreeable and dangerous motion now encountered in the process of 'breaking up' a train, part of the cars being held more tightly than others. The plan contemplates the arrangement of a Galvanic Battery on the Locomotive, under the eye and hand of the Engineer, with a rod running thence to each wheel in the train, connected with the different clogs or brakes, and to be connected with the battery by a touch, so as to apply simultaneously and instantly any desirable amount of pressure to every clog. It is computed that a train may be stopped in half the time now required, and with far less jarring, jerking, or wrenching of the cars. Scientific men who have examined the plan have certified that it is entirely feasible. [N. Y. Tribune.

A Will.

The following "last will and testament," says the Philadelphia Ledger, was filed, a day or two since, in the office of the Register of Wills of our County. It is quite a curiosity, and we give it *verbatim et literatim et non-punctuatim*. The schoolmaster was evidently abroad when it was penned:—

"OCT. 23, 1850—I do bequeath the middle room and garret to my wife and son William—as long as she lives; at her death it goes to William—with a free passage through the lower room each way back or front; a sow and three pigs to my wife and William; the lower room to my daughter Ann—all the wood and coal about the house to my wife and William—my wife is to have privaleg in the seller for wood and coal; two of the fattening hogs to my wife and William; the kitchen part of the house to John—my wife and William is to pay five dollars of ground rent a year, and John and Ann each is to pay five dollars; I wish them all to have equal privaleg in the yard; Thomas is to have five dollars a year for ten years; each of the other hers to pay their equal share of this five dollars; my tite bodied and frock coats and satten west to Thomas, and my watch to Ann; the rest of the hogs to be equally divided between them

Witness For his mark

How to Prevent Sea-sickness.

"Blessing on the man who will invent a cure for sea-sickness," must certainly be the ejaculation of every one who has traveled at sea and endured its nauseating pains and penalties. In a book upon "Jamaica in 1850," by Mr. John Bigelow, an editor of the N. Y. Evening Post, we notice an account of the method he adopted to prevent sickness, the common terror of inexperienced voyagers. "In the first place," he says, "I was careful never while sitting in the cabin to rest my feet upon the floor, but always to stretch them upon the sofa or chair. In the next place, I always seated myself so that the roll of the ship should pitch me from side to side, and not forward and backward. In the third place, whenever I felt in the least unsettled, I was careful never to fix my attention on any near object, and especially to avoid reading or writing; if necessary, I closed my eyes altogether. Finally, I made it a point to go regularly to the table, and eat moderately of plain food. By the careful observance of these precautions, I was enabled to enjoy my voyage without interruption, and I came to the conclusion that most persons, if in good health when they embark, may avoid sea-sickness by following my example.

PROTECTING TENDER PLANTS AND SHRUBS.—There is one principle which should not be forgotten, whatever be the nature of the covering applied to tender plants, more especially to the woody portions or parts above ground. This is, that the *exclusion of moisture* is an important object without excluding air. Ligatures are sometimes left on inserted buds for protection, and more usually destroy the buds by retaining water like a sponge. Closely wrapped straw operates in the same way, as well as by excluding air, which is often important. Roots and stems like those of the grape, which will bear a greater degree of moisture, are partial exceptions. Roots, even, are often destroyed when in a too moist soil; and there is no doubt that many tender herbaceous perennials would survive the rigors of our winters, if in earth with a dry bottom, and sheltered from rain. [Albany Cultivator.

Variety.

By Howland's patent "Bell Telegraph," a pull of the bell in any room of the house at once rings and raises into view *the number of that room*, through glass in a case, just by the office or attendant's room, and *keeps it there* until it has been observed, answered and pulled back from said office. There never can be any mistake as to *which* bell was rung, and if there should happen to be no one in the office for an hour, the attendant on returning would see at a glance just how many and what bells had been rung. So a boarder taken sick during the night might ring unheard and be unable to ring in the morning; but the first man who should then enter the office, would see that he desired attendance.

Simeon Houghton, Jr., and Wm. R. Harris, of Middlebury, Vt., have invented a most ingenious machine or combination for making Weavers' Harness, which must supersede the old process of making by hand. This machine loops and ties the harness without a particle of human help, and stops the moment any failure takes place or defect is made manifest. It ties a perfectly square knot, and the harness it makes has no twist in the eyes, and is far more uniform and exact than any hand-made can be. Each machine will make over twice as much harness as the best hand-worker can, and one girl will tend three machines. The cost of the machine is about $500.

A bed of silver and copper ore has been discovered about three miles south-east of the village of Brandon, Vt. The ore is incorporated with milk quartz and argillaceous slate. An average specimen, analyzed by W. H. Sheppard, mineralogist, gave 31.13 per centum pure silver, and 17.09 of copper. Messrs. Chapin, Mandalay & Stewart have undertaken to work the mine.

A weaver in Bradford has been for some time employed in weaving in a piece of cloth the whole of the New Testament. He has already completed the four Gospels, and has made some advance in the Acts of the Apostles.

A dispatch dated Baltimore, Nov. 30, says that the burning of the steamboat Columbus, off Point Lookout, was accompanied with the following melancholy loss of life: Capt. Hollingshead, Littleton S. Goodwin, (the mate;) the mate's son; and five of the hands of the boat, all perished in the flames.

The almost white fugitive slaves arrested at New Albany, Ia., of which we recently gave some account, have been ransomed by voluntary contributions of citizens in that vicinity. $575 of the ransom money was raised in New Albany alone.

The Cumberland (Md.) Civilian says that several large purchases of coal lands have been recently made in that neighborhood, by companies working mines in that region.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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For the Sabbath Recorder.

CHURCH ACTION ON SABBATH DESECRATION.

At a meeting of the First Seventh-day Baptist Church of Alfred, Allegany Co., N. Y., on the 5th day of May, 1841, the following resolutions were adopted:—

1st. *Resolved*, That the fourth command of the Decalogue imperiously requires that we abstain from all journeying on the seventh day of the week, in ordinary cases, and that we abstain from making cheese, attending to the manufacture of sugar, secular visiting, conversing about our secular concerns, or attending to any ordinary labor, that can with propriety be done on other days; and that we so manage our domestic and other affairs, that at the close of the sixth day of the week we can commence to keep the Sabbath according to the commandment.

2d. *Resolved*, That we disapprove the reading of political and business papers on the Sabbath; also the reading of novels, and other light literary reading.

On the 7th of Arpil, 1850, it was—

Resolved, That we raise a committee to ascertain the extent of Sabbath desecration, as compared with the resolutions of the church, passed May 5th, 1841, and to present arguments on the subject.

On the 5th of May, the committee reported as follows concerning the extent of Sabbath desecration, which report was adopted by the church on the same day:—

Your committee respectfully report, That so far as they have been able to ascertain, all members of the church engaged in dairying, have conducted that business, more or less, on the Sabbath, since the adoption of the above-mentioned resolutions, and nearly all thus employ a portion of the Sabbath at present, and that the other things specified in the resolutions are practiced to a considerable extent.

The committe also presented the following report in defense of the resolutions of the church, passed in 1841:—

In preparing this report, your committee have not felt at liberty to explore the entire length and breadth of every field which the investigation of the subject might open. They have deemed their duty to extend only to a consideration of the acts specified in the resolutions, with a view to ascertain their conformity or nonconformity with the law of God enjoining the observance of the Sabbath day. In view of the awful sanctions of God's law, of the almost universal repudiation of the fourth commandment, of the zealous watch and persecuting spirit manifested towards those who honor the Lord's Sabbath, and in view of the importance of exemplifying every profession by corresponding action, we have been overwhelmed with a sense of the magnitude of consequences involved in this investigation. If the practices under consideration are violations of God's law, what a fearful load of accountability will accumulate upon this church, if these violations unrebuked shall rise up against her in judgment!—how will they outweigh in their influence all the efforts of those who would enforce the truths we profess! What a stigma on our cause! What an element of weakness and spiritual death!

Cheese-making, hay-making, and sugar-making, may be considered in connection as involving a common principle. We are now to compare these practices with the law of the Sabbath, and endeavor to ascertain whether they agree or disagree.

It will be conceded by all, that these practices require *labor*, and *that* to the extent of the practice. But the law of the Sabbath affirms, "In it thou shalt not do any work." Here we have an unqualified prohibition of labor on the Sabbath day. But the letter of this law, unqualified by the spirit and design of it prohibits even labor to the sustenance of life on the Sabbath day. The Pharisaical Jews insisted on a rigid adherence to the letter of the law. This gave occasion for Christ to explain and unfold the true design and spirit of the law. He instructed them that "the Sabbath was made for man;" and, consequently, any construction making it against man, is a perversion of the law. We are then, 1st, to consider whether Christ points out any exceptions to the general rule of prohibition laid down in the law of the Sabbath—and, if so, 2dly, to consider whether the acts specified in the resolutions can be classed with those exceptions.

We observe, that Christ excepts from the rule of prohibition just such acts, and only such as, if not excepted, would make the Sabbath *against* instead of *for* man. We will first refer to the incident recorded in Mark 2: 23. The disciples, with the Saviour, were passing through a barley field on the Sabbath day, and, being hungry, plucked some heads of barley and ate the kernel. The ever-watchful Pharisees accused them of Sabbath-breaking, by preparing food to eat; but Christ justified them. Here, then, we find an exception in favor of preparing food. But let us observe, that this example does not even justify the common practice of *extensive* cookery on the Sabbath day. It justifies only the preparation, in the simplest manner possible, of as much food as will satisfy the demands of appetite.

In Mark 3d we have an account of Christ's healing the withered hand on the Sabbath day. When accused by the Pharisees of breaking the Sabbath law, he replied, "Is it lawful on the Sabbath days to do good, or evil? to save life, or to kill? From this example we learn the lawfulness of mitigating human suffering on the Sabbath day. We cannot too deeply deplore the depravity of those who devote the Sabbath day to the accumulation of property, and quote the Saviour's words on this occasion in defense of their course. The Saviour's example on this occasion does not justify labor on the Sabbath for any property consideration whatever.

We next refer to the healing of the impotent man at the pool of Bethesda, recorded in John 5: 1, 9. The Jews both accused Christ for healing him, and him for carrying his bed on the Sabbath. This act of Christ illustrates the same duty as the last, viz. the mitigation of human suffering on the Sabbath day. The carrying of the bed was designed to drive scepticism from the minds of the hyper-critical Jews concerning the reality of the cure.

The healing of the decrepid woman in the synagogue on the Sabbath (Luke 13th) illustrates the same principle. In Christ's reply to his accusers on that occasion, he extends the principle of mercy from man to animals. "Ye hypocrites, doth not each one of you loose his ox or his ass from the stall on the Sabbath day, and lead him away to watering? and ought not this woman, whom satan hath bound these eighteen years, to be loosed from this bond on the Sabbath day?" We understand Christ to chide the ruler for his inconsistency, as if he had said, "You relieve the wants of your cattle, and save them from suffering, on the Sabbath, and this is well; but why do you object that I should relieve the sufferings of this woman?"

This same exception is again admitted by Christ in healing the dropsied man in the house of the Pharisee (Luke 14: 2—5.) In this instance, Christ justifies his act by comparing it with the acts of his accusers in helping animals out of distress on the Sabbath day. Both his act and theirs were lawful on the ground of mercy alone.

We have now examined all the exceptions to the rule of prohibition, as developed by Christ. In imitation of Christ, then, we may, in the shortest manner possible, labor to satisfy the common, natural demands of men and animals, and to mitigate their sufferings. Beyond this we most firmly believe that the Bible affords no warrant for labor on the Sabbath day, and that all labor, aside from this, is forbidden by the spirit and letter of the law.

Let us now consider whether the acts under consideration can be classed with those recognized by Christ as lawful. If they can be reduced to simple deeds of mercy, they are no violation of the law. But if they can not, then they most surely are violations of the law.

We can conceive of no emergency in which cheese-making can be reduced to this form. It is not necessary to make a cheese on the Sabbath to eat on that day; for enough can be made during the week for that purpose. But if cheese previously made, and all other food save the milk of the cow, should fail, on the Sabbath, then surely that would not be a more simple diet than the unground and unbaked barley eaten by Christ and his disciples on the Sabbath day. The same is true of hay-making and sugar-making. They cannot be classed with deeds of mercy to man or beast. So far from being deeds of mercy, they are most *unmerciful*, for they rob man and beast of that rest which the Sabbath was appointed to give. The rest of the Sabbath is indispensable to man's greatest good, else God never would have appointed it. Whoever, then, labors for these ends on the Sabbath, insults God by refusing his proffered blessing of rest, and inflicts an actual injury upon himself, and thus commits a double sin. It will not better the case to affirm that it requires as much labor to make the milk into butter as into cheese, for if butter-making be not a direct act of mercy, God's law forbids it on the Sabbath day. It is in vain for the dairyman to plead the preservation of a few pails of milk as an offset against the violation of God's law. For what does he wish to preserve it? To assuage some suffering, or to meet some immediate necessity of nature? Nay, verily—but to add to the income of the dairy. This question of saving is only a veil to hide the more palpable one of accumulating. Who would care to save the milk were it not to add to his income in the end? This whole question is one of accumulation by labor on God's holy Sabbath day. There can be no necessity in the case, except the necessity to have the income at the end of the year, plus the value of the products of Sabbath labor. What a repudiation of the doctrines of Him who taught, that unless we are willing to leave all and follow Him, we can be none of his! The Bible teaches no other doctrine on this point than an unconditional surrender of every earthly consideration rather than violate a single precept of God's law. What will infidels think of a religion which puts a few cheeses in the scale against God's law, and they sink the balance? What will poor heathen, who cheerfully give their lives in supposed obedience to *false* gods, think of Christians who will disobey the true God to save a few buckets of sap? How will the spirits of the blessed apostles, who endured so much to maintain the sanctity of God's law, weep over us! How will the shades of fallen martyrs chide us, who cheerfully gave—not a few cheeses—not a few dollars —but their entire property, consecrated by their hearts' blood, upon the altar of God, rather than rob him of a single due to sacrifice to Mammon! What will these ungodly gains avail us in judgment? We have saved a few cheeses, a little sugar, and a little hay, but will God accept such commodities in return for what we have subtracted from his dues to obtain them? Though we pierce the heavens with a pyramid of gold, will the King of heaven accept it in return for a single hour of Sabbath desecration? If we voluntarily engage in business which we know will demand a violation of God's law, or a loss of profit, we then come to a deliberate choice between God's law and worldly profit. There is no necessity in the case. No man, in the first place, is necessitated to be a dairyman; and, being one, he is not necessitated to break the Sabbath. If the business involves such a necessity, then he who chooses that business, chooses to be a sinner, deliberately and knowingly.

The practice of traveling is not less inconsistent with the duties of the Sabbath than those already commented upon. Except on errands of mercy, or to attend divine worship, we find no warrant in the Bible for traveling on the Sabbath. It is a manifest misappropriation of that time sacred to spiritual things. It not only robs man and beast of that rest made necessary by the constitution of nature, and obligatory by the laws of God, but it robs God of that solemn service to which such rest is so conducive. The saving of time and money cannot for a moment be admitted in palliation of this act, without admitting the right to rob from God to give to Mammon. If there be an *actual* necessity in the case, then we affirm that a necessary act incurs no blame. But be it understood, that the saving of time or money constitutes *no actual* necessity in the case. He who is not willing to make this small sacrifice for the sake of exhibiting God's law inviolate to the world, will never wear a martyr's crown. Who can tell how much the Sabbath of the Lord has suffered by the example of those professing to observe it? They thus throw themselves into public gaze, and give the deed the widest influence. If such desecration were in retirement, none but God might see it; but the greatest possible notoriety is given to the act of Sabbath traveling. What good might not be done if our traveling brethren would rest where, in the providence of God, the Sabbath overtakes them, and thus become living examples of piety, and efficient missionaries of truth. A single Sabbath thus devoted to God might sow the seeds of truth, soon to spring up and bring forth a plentiful harvest, where darkness otherwise might have brooded forever. There is a potency in silent example, which loud-sounding words can never attain, nor mental power resist. This silent working principle, lying far down in the foundations of human society, governs the world with a sway more resistless than the mightiest conqueror that ever swam to empire through seas of blood. A single individual, more in love with duty than money, might, by observing one Sabbath among strangers, and leaving a few silent messengers behind to point to a "thus saith the Lord" for his practice, exert a more powerful influence than the verbal preaching of a lifetime. And yet we often hear the plea, "Can't afford it." Well, it may be that God cannot afford to bless them who cannot afford to serve him. Such an example of Sabbath violation may plant the seeds of indifference in the minds of children, which will produce a most luxuriant crop of infidelity. Eternity only can develop the consequences of desecrating God's holy time.

Sabbath [illegible]ble with the design of the Sabbath. The Sabbath has social duties, but we have yet to learn that visiting for ordinary enjoyment and conversation, finds any sanction in the word of God. This practice cannot fail *to induce looseness and indifference* to the duties of the Sabbath, which, if not resisted, must eventuate in its overthrow. Aside from the public worship of God, the devout Christian finds none too much time on the Sabbath to commune with his own soul, with his God, his Bible and his family, in searching the ways of truth and duty. Who then has a right to rob him of time thus employed, by unwished for visits? But has not the visitor these same duties to perform at home? Then why rob himself, and his neighbor too, of the rich blessings of a Sabbath day spent for the Lord? This practice is tenfold more pernicious in its effects, from its intimate connection with the impressible minds of children. It thus becomes self-perpetuating; and long after the parent sleeps in dust, some Sabbath-breaker may throw the sanctity of parental example around his deeds. Who can estimate the weight of responsibility of parents, and the duty to hallow, by a consistent example, the laws of God in the hearts of those who through all time will reflect their moral image?

The reading of political papers on the Sabbath, as it intrudes upon the more appropriate employment of sacred time, lacks a warrant in the Bible. The matter usually contained in those papers is little calculated to foster a devotional spirit. The stirring scenes of the political world, and the disorder incident to forensic strife, form very innutritious food for a soul humble before God in Sabbath day devotion. It is true that the Bible teaches politics; and were the politics of the country the politics of the Bible, they might form appropriate subjects for Sabbath day meditation. But the politics of the nation repudiate the politics of the Bible, and are as adverse to Sabbath day duties as any thing else which repudiates the Bible. We do most confidently hope, that the day may come when the politics of the nation may be so impregnated with those of the Bible, that the greatest politician may be the best Christian. If Christians must read politics on the Sabbath, let them be content to read those of the Bible, from its own pages. We believe the science of human government to be a part of God's moral government, and, therefore, not unworthy the Sabbath day, if studied uncontaminated in Heaven's great law book. But we think most of our political newspapers are forged editions, and, therefore, unworthy the Sabbath day, or any other day.

The practice of novel reading on the Sabbath, or any day, in the opinion of your committee, is condemned by the plainest precepts of the Bible, by universal experience, and human consciousness. The yells of the maniac from his grated cell, the despairing wail of fallen virtue, the disconsolate tears of betrayed affection, and the bitter lament of ruined souls, all cry out against it. It develops in undue proportion the most dangerous passions of the human soul, and destroys its native symmetry. No language can portray the fearful wreck of mind which follows in the wake of the destroyer. It is in our midst, and victims already stand on the verge of infamy, drawn there by the insinuations of this foe of God and virtue.

D. E. MAXSON,
AMOS BURDICK,
WM. S. BURDICK,
B. W. MILLARD, } Acting Committee.

On the 1st of December, 1850, at the usual meeting of the church, by previous appointment, the foregoing report came up for final disposition, having been previously discussed. It had been objected, that it tended to injure the business of a large and very respectable portion of the church—that it was very difficult to draw the line between Sabbath observance and Sabbath desecration—and it had been urged, that cheese-making, &c., were deeds of mercy, such as Christ in his explanations of the law justified. The vote being called, it was resolved to reject the report, and rescind the resolutions adopted nine years ago. The resolution to rescind those resolutions was as follows:—

Whereas, we are bound by the constitution of the church to take the word of God for the rule of our lives, therefore, *Resolved*, That we recede from the resolutions on our record setting limitations to the law of the Sabbath, and conform our lives to the law of God and to our solemn covenant obligations.

In defense of this resolution, it was urged, that church resolutions have a pernicious tendency, and that no church might expect to prosper which allows itself to pass resolutions on the various topics set forth in the Bible—that each member should be the judge as to what specific course of conduct he ought to pursue.

It was then moved to rescind resolutions on record concerning Secret Societies, Temperance, and Slavery, which motion was dropped for further consideration. There were a few brethren who protested earnestly against these proceedings, and defended the report. This movement of the church was all in good faith, and we trust no discord will grow out of it.

From the N. Y. Tribune.

INTERIOR OF WEST AFRICA.

Accounts of a very interesting character have lately been received from West Africa. Rev. George Thompson has penetrated into the interior about 200 miles (300 following the course of the river,) where the people had never before seen a white man.

Mr. Thompson was sent out to West Africa about two years ago by the American Missionary Association, as successor to Rev. William Raymond, who accompanied the Amistad Africans to their native country. He was stationed at a place called Kaw Mendi, on the Little Room River, about 100 miles south of Sierra Leone, and 50 miles from the coast, this being as near the Mendi Country as the missionaries could reach, owing to the wars then prevailing in that region.

His efforts to instruct and benefit the people were greatly hindered by the war which was raging among the different tribes in the Sherbus Country, and which extended far back into the Mendi Country. This war had prevailed several years. The consequence was, that many towns were quite depopulated, the cultivation of the soil was almost abandoned, the people suffered sorely from famine, and multitudes were carried to the coast, and sold into slavery. The women and children were often obliged to go out in search of berries and fruits, to keep themselves from starving.

Things went on in this way for more than a year after Mr. Thompson's arrival, the war raging all around the settlement. Meanwhile, he had been gaining the confidence of the chiefs and people on both sides. Mr. Raymond, his predecessor, who labored there some five or six years, had done much to promote a friendly feeling among the natives. This has always been made a prominent object with the mission, because these wars are the great means of perpetuating the traffic in slaves. In fact, to suppress war in Africa, is to suppress the slave trade. During the whole time, the mission premises had been considered as neutral ground; it being well understood that the missionary there was a man of peace, and preached a gospel which forbade war, and enjoined on all men to love one another.

At length, Mr. Thompson assembled a large number of the chiefs and principal men at the mission-house, and spent several days in hearing their causes of complaint, and endeavoring to reconcile them to one another. They were all heartily tired of the war, but neither party was inclined to make much concession. However, by dint of arguments, persuasions and presents, he succeeded in bringing them round, so that they concluded on terms of peace. This was a most joyful event to a people who had endured all the horror of savage warfare for nearly nine years.

But as there were other tribes at a distance, who were concerned in this war, Mr. Thompson found that to secure the advantage already gained, and insure a general and permanent peace, it would be necessary for him to visit them.

On the 13th of March last, he started on this benevolent errand, taking with him Thomas Bunyan, his interpreter, (a native Mendian,) and five others. They made their way in a canoe up the Little Boom; after following it for some time they entered a fine large river, as wide as the Ohio or Mississippi. This noble stream is called, in distinction from its tributary, the Big Boom. They followed it up as far as Tissana, a large walled town at the head of navigation. Here he was met by Braw, the principal chief on that side of the war. This chief had heard of the Christian religion through Bunyan, and some years before had visited the Mission at Kaw Mendi; he had long desired to have a teacher come to this country, and was overjoyed when he heard of Mr. Thompson's arrival. The account of their first interview is so interesting that we must give it in his own words. Mr. T. says:

"On the wide sand beach he came down to meet me, and as he approached I could hear him exclaim, 'O Ga-waw! O Fe-a-ra Ga-waw! Fe-a-ra Ga-waw! Fe-a-ra, fe-a-ra, fe-a-ra Ga-waw!' which is, 'O thank God! thank God! thank, thank, thank God!' He repeated it many times as we met, and embraced me with all the the warmth of a long-absent father. The scene was touching in my heart; the town was full of joy at my arrival; every face beamed with gladness, and from all the country round where the tidings flew as on the wings of the wind, they flocked to Tissana, to get a view of the white man. For days I could do little else but content myself to be put up to public gaze—shake hands from morning till night, and hear their exclamations of wonder and their thanks for my coming to their country to teach them."

After a few days spent at Tissana, during which, at Braw's request, Mr. Thompson entered into an agreement to establish a Mission there, he started, accompanied by the friendly chief, to visit the tribes on the other side. He passed through great dangers and hardships, from which his health suffered severely; but after spending about two months among them, he had the happiness of seeing his labors crowned with success. Peace was established. Great were the rejoicings among chiefs and people. Under date of April 8, he says:—

"From day to day I witness thrilling scenes; warriors meeting and falling on each other's necks—chiefs, who have for years been enemies, now shaking hands and embracing with the affection of long-separated friends; sisters, wives, daughters, long captive, falling into each other's arms with great emotion—sinking on the ground—weeping long and loud before they can be quieted. Now a chief's daughter is seen running to embrace her father's feet, refusing to be torn from her hold; then a wife returns to embrace her husband and children, while the whole town join in the cry of rejoicing. To witness such scenes day after day, who could help shouting? I will rejoice with them and praise the Lord."

They told Mr. Thompson that no one but a white man could have brought about this peace, and said they had long been praying that God would send a white man to stop the war. Mr. T. says:—

"About one o'clock we met in the Barne (Palaver House) again, and two such enthusiastic, spirited, good-natured peace-Mouth' made a long speech, and thanked me very much—could not thank me enough; spoke again of the feeling which had long existed among them; that no colored man could stop the war; that unless a white man should come to hold it, it could never be stopped; but God had sent a white man, and they could not deny his word; and added: 'We do not know how to express our joy and thankfulness at your coming.'"

While thus engaged, Mr. Thompson lost no opportunity of unfolding to them the great truths of the Gospel. He found everywhere a readiness to listen. Their hearts seemed in a wonderful manner prepared to receive the truth; they welcomed him as the Ambassador of Heaven. When he left, they begged earnestly that he would send them teachers.

Here, then, is an inviting field all ready for the harvest. Mr. Thompson writes:—

"They welcome the Gospel as gladness—as the thing they need. They call for schools and teachers. *Shall they have them?* The impression is strong in favor of white men coming among them. Missionaries and teachers would be received with open arms and shouts of joy. There is an undoubted call of God to plant the Gospel in this country. Shall it be heeded?

"Young men and women, what say you? Ministers, doctors, mechanics, what is your answer? Come not to make money—get a name, see the world—but to do good—to teach and exemplify the Gospel. Beside ministers and teachers, we want carpenters, weavers, cotton-growers, sugar-makers, &c., who will do all these things only for God and souls."

In the eagerness of this interesting people for religious instruction, we are forcibly reminded of the promise: "Ethiopia shall soon stretch out her hands to God." They do indeed seem to be stretching out their hands to God, and he is saying: "Whom shall we send, and who will go for us?"

PROTESTANTISM IN ENGLAND.

Let no man say that Protestantism has failed there. No! no! the people of Great Britain, next to the citizens of our great Republic, are the most happy people on the face of the earth. The voice of that indignant nation, shouting in tones of mighty remonstrance against the stealthy and arrogant advances of the Papacy, is even now sounding over the broad Atlantic, and waking an echo in Protestant America! But why has not Protestantism gained even a stronger position in Britain? It obtained immense resources in the forfeited revenues of the Papacy! Aye, and it took the curse that was upon that treasure also. God hates robbery for a burnt-offering. How had it been amassed? By the most unblushing frauds! By extortion the most heartless! By wringing from the hard hand of the honest laborer, his slender earnings, in exchange for holy beads and Agnus Deis and holy water, and all the apparatus of monkish superstition!

The Church of England, with her noble array of martyr confessors—with her history embalming the fragrant memories of a thousand master spirits of theological science—with her strong "articles" of Protestant faith—has nothing to fear from the malice of open foes, or from the treachery of false children, who, like vipers, sting the bosom that has fostered them! She is Protestant to her heart's core, and her past history is the guerdon, that, by God's grace, she will be Protestant to the end of time. Let her be agitated! The agitation will only bring the scum to the surface, and if it overflows, the sooner the refuse is cast into the cauldron of the Papacy, and left to bubble there, the better for her purity and her strength. But I wish to the Church of England what I desire for the Presbyterian Church of Scotland, and for the Evangelical Church of Prussia, for the Lutheran Church of Sweden, and for every branch of the Reformed Church throughout Europe, to all alike a speedy divorce from all unnatural and unscriptural alliance with the State! This has been a canker-worm at the root of them all. The time has been when such a repudiation would have been neither prudent nor desirable, but it has gone by. God in his providence has permitted it, that his Church—the Protestant Church—in all her branches, might draw profit from the lessons of experience, and learn that the name of the God of Jacob is her best defense! This entanglement is like the weight of Saul's armor upon the limbs of David. She can walk better, and work better, and fight better, without it. The simple sling of gospel truth, in the heaven-directed hand of the shepherd boy—the type of the Christian pastor—and the smooth stones, gathered from the bed of the river of life, are all the offensive weapons that we need to send the missive of death crashing through the brazen helmet into the very brain of Antichrist. There is a moral union of Church and State resulting from the predominance of the popular or national religion—framing the laws, moulding the institutions of every country, and diffusing its influence like leaven through all the ramifications of society; and this is the only legitimate union—this is all that Protestantism requires, and it should seek no other. [Dr. Berg.

BEST ROOMS.

Among all the follies prevalent in the middle classes, that of sacrificing family comfort and convenience to the absurd desire of having a best room is one of the most ridiculous. Let it not be inferred that we consider good furniture, elegant curtains, and handsome carpets, as superfluous luxuries for people in plebian state—far from it. Consistent taste and prudent display are to be as much admired in the house of a commoner as in the saloons of a nobleman; but when a room is set apart in a small domicil as the mere receptacle of company, and all in that ostentatious pretensions; when chairs are cased in Holland jackets, and the carpet puts on its pinafore of the same material for months together; when the apartment is literally shut up,—indicating that family comfort lies dead within it,—then may the best room be condemned as worse than useless.

For our own part, we think there is something perfectly terrifying in being asked into a stately and fine drawing-room—the polished bars shining with unnatural brightness—the fire-irons arranged in stiff angles, evidently never appropriated to their purpose—the table most geometrically studded with glossy unread volumes of rubbish, and the besilked and betasseled sofas looking as if they were intended for anything but sitting on. We give an involuntary shudder as we are left to gaze on costly chimney ornaments and japanned screens, while the lady of the house is, most probably, making a rush to execute the metamorphose of dress and cap. We would much rather have been introduced to the common parlor, where we should have beheld some signs of vitality, and thawed ourselves into good-humored cheerfulness; but then and there we might have beheld a basket of stockings and socks undergoing the process of repair, the young ones might have been lugging the chairs about, and left a tailless horse and a wheelless cart in the foreground; we might have formed suspicions that bloaters had been among the matin condiments; and oh, most dire of all! we might have found the mistress in a somewhat rumpled morning wrapper, and a "fright of a cap." Still we should greatly prefer the risks of breaking our neck over Noah's ark, sitting down on a heap of undarned hose, and encountering a fifth rate head-gear, to the petrifying, spirit-damping fifteen minutes we are sentenced to sit in a "best room."

The children, if there happen to be such humanizing things in the establishment, look on the walls with a sort of religious awe. They never "play" in the "best room," they never dream of clutching at the splendid bell-rope; they never have the most remote idea of making Lord Mayors' coaches of the embroidered foot-stools, and never think of playing at "Bo-peep" behind the richly fringed damask drapery; they never dare to speculate as to whether, with a stout pin, they could pick out the eyes of the queer little man on the Indian card box; mirth and mischief are thoroughly mesmerized, and the little darlings sit or stand as though their life-tide had been suddenly manufactured into the "best starch."

And let us confess, that we experience no inconsiderable sense of misery ourselves in such a situation. It may be that a trace of gipsy blood is in our veins, or that some natural disqualification for "gentility," equally ignoble, marks us, but we are certainly never quite comfortable in a room that is only occupied on "grand occasions." [Eliza Cook.

We do not know of a finer rule for social, moral, or political action, than the following by Wm. Leggett, formerly of New York, and one of the ablest political writers this country ever possessed:—"Convince me that a principle is right in the abstract, and I will reduce it to practice if I can."

The Sabbath Recorder.

New York, December 26, 1850.

"DESTINY OF THE WICKED."

Farther Reply to "H. C. H."

It may be, that in our strictures upon the doctrine of the annihilation of the wicked, we were not sufficiently clear. We shall try to make ourselves understood this time.

We quoted a number of terms, which were used in Scripture to express the punishment of the wicked; such as, *perish—utterly perish—destroy—destroyed—perdition—consumed—destruction—death, &c.* These terms are used in reference to what is called "the second death," which is admitted to be the last token of God's indignation against his enemies. We then showed, by a number of quotations, that these terms were quite as frequently employed in reference to the first death as they were to the second; and we argued, that if the use of such terms in reference to the second death proved the doctrine of annihilation, the application of them to the first death also proved annihilation. That is, the application of them to the first death proves the annihilation—the entire extinction of being—of those concerning whom there is an absolute certainty that they yet live. For, let it be observed, that these terms are applied to the death—we mean now the death of the body—not only of the wicked, but also of the righteous. (See Luke 13: 33, 1 Sam. 27: 1, Mic. 7: 2, Isa. 57: 1, Luke 11: 51, Eccl. 7: 15, Acts 9: 21.) But that the righteous live in the intermediate or separate state, we showed, most conclusively, last week. Nay, if the parable of the rich man and Lazarus is to be received as canonical scripture, it was quite as conclusively proved, that the wicked live in that state also.

As far, then, as the argument for annihilation rests upon the use of these terms—*perish, destroy, death, perdition, &c.*—nothing whatever is proved. The argument of "H. C. H.," that as the use of these terms in reference to the first death proves utter extermination from this world, so the use of them in reference to the second death proves the utter extermination of the wicked from the world to come, requires a little revision, unless by "the world to come" he means the heavenly state. Let it be granted, that "these terms have the same force when applied to the *second* death that they have when applied to the *first*," and the argument, properly stated, will read thus:—As men live after the first death has utterly exterminated them from this world, so the wicked live after the second death has utterly exterminated them from the heavenly world. That their second death consists in, or will ever result in, any thing more than banishment from the gracious presence of God, with such super-added tokens of his wrath as may be necessary to vindicate the righteousness of his law, lacks proof. (See Matt. 25: 41 and 7: 23, Luke 13: 27, Ps. 5: 5.)

"In arguing against the sleep of the dead," we did not, it is true, appeal directly to the Scriptures. We thought it sufficient to show, that the same terms which were relied upon to prove annihilation by the second death, proved also annihilation by the first death. This, in our opinion, was proving a great deal too much; and we did not doubt, that the most of our readers would think so. We did not doubt, that they would at once recall to mind such passages as, "Absent from the body, and present with the Lord," "Fear not them which kill the body, but are not able to kill the soul," "To-day thou shalt be with me in Paradise," &c., and feel satisfied, that the departed still lived in a state of consciousness between death and the resurrection, whatever might become of them afterwards. Then, by way of clinching the proof, we added a moral argument for the soul's natural immortality. We did this, not because we supposed such arguments to possess more cogency than direct Scripture testimony, but in order, if possible, to correct that obliquity of mental vision which misconstrues the Scriptures, perverts them, and wrests them from their true meaning, in order to serve some preconceived theory. If we are not mistaken, that argument has been felt to be unanswerable. Certain it is, that if the soul suffers annihilation at death, he who is brought into being by the resurrection is not the same person who died. The resurrection, in that case, is not a *resurrection*; it is the creation of a new conscious being, and not the same conscious being who once deserved punishment, or had a title to reward.

But some seem to imagine quite a difference between the annihilation of the soul and its sinking into a state of unconsciousness, or profound sleep; and "H. C. H." appears to be among the number. Unless he is much mistaken, he has quite turned the tables against us, and given us the alternative of recanting our words, or denying the resurrection of the dead. We had argued, that if the soul sank into a state of unconsciousness, it possessed no *natural* capacity to be punished or rewarded, unless there was some fixed law of its nature, by which it would awake to consciousness again at the last day. We contend, that there is no such fixed law—that if the soul, after once sinking into unconsciousness, should be aroused to consciousness again, it will be brought about by supernatural or miraculous agency. *Therefore*, if it were true that the soul did sink into a state of unconsciousness at death, it could not be punished at all in the future life, till miraculous agency had first intervened. If this is not fair argument, we know not what is. But our correspondent asks, "Does this kind of reasoning weigh more against the unconscious state of the dead in the intermediate state, than it does against the resurrection?" To this question we shall attempt a reply.

We maintain, that God has so constituted the nature of the soul, that it is capable of the highest degree of virtue or of the most odious vices. It possesses also a natural capacity of being rewarded for its virtues or punished for its vices. The happiness, which it enjoys in a course of virtue, is the reward; the misery, which it feels in a life of sin, or the remorse which it afterwards feels, is the punishment. Now, if the soul sinks into unconsciousness at death, it can receive no recompense for its actions in this life, till it is again roused to consciousness. If it awakes to consciousness, according to some fixed law of its nature, then, we may say, it possesses a *natural* capacity of being recompensed. But if it does not awake, till supernatural power has awakened it, with what propriety can it be said to possess a *natural* capacity of being recompensed according to its deeds? It seems to us very unreasonable to suppose, that God has so constituted the nature of man, that though he is capable of the most exalted virtue or the most odious vices, the rewards of virtue and the recompenses of vice cannot be certainly and effectually meted out to him; or, which is the same thing, that they cannot be certainly and effectually meted out without the intervention of a miracle. But, upon the supposition of the soul's natural immortality, this difficulty entirely disappears.

Suppose that a man wantonly kills his neighbor, and then, to evade the penalty of the civil law, kills himself. Here, according to the doctrine upon which we are animadverting, a guilty wretch at once places himself in such a condition that the recompense of his crime cannot be visited upon him till a miracle has been wrought. Does any man, in his sober senses, believe, that the wise Creator and righteous Governor of the world has no other way of showing that "the way of transgressors is hard," except by the performance of miracles?

In regard to the resurrection, the case is altogether different. That which is raised is the *body*—simple *matter*. The body possesses no natural capacity of being punished for vice, or rewarded for virtue, because, in itself, it is capable of neither virtue nor vice. Moral character cannot be predicated of mere matter. The body and its members may be *instruments* of righteousness, but they are never the accountable *agents*. The body is raised up at the last day, not that it may be punished for its sins, but that the soul may be punished *in* the body. If the body could, in itself, be guilty of sin or capable of virtue, we should say that it ought to possess a natural capacity of being recompensed for the same. We should say, that it ought to possess a capacity of being punished, or rewarded, without the intervention of a miracle. We should say, that there ought to be some fixed law by which it would awake to life again at the last day; or that, immediately upon putting off this outward tabernacle, the soul should, according to some natural law, become invested with its resurrection body. But as long as we believe, that there is an essential difference between body and soul—matter and spirit—we are under no necessity of reasoning in this way.

But, after all, the difference between the sinking of the soul into a state of unconsciousness, and its utter annihilation, is, at least, questionable. In the vast range of creation, there are but two substances of which we have any knowledge—matter and spirit. The essential properties of the one are *extension* and *impenetrability*; of the other, *perception* and *consciousness*. We know nothing of the essence of either, except by these properties; and we can no more conceive of a spirit, or soul, without consciousness, than we can conceive of matter without extension.

If our premises and conclusions are correct, it is the soul's natural immortality which lays the foundation of rewards and punishments, in different degrees, in the future life. In the doctrine of annihilation at death, or of the soul's unconsciousness between death and the resurrection, we can see nothing but absurdity. But will the wicked, after the resurrection, and after suffering a long time in torment, be annihilated? This brings us directly to our correspondent's question, *Will the punishment of the wicked* INCLUDE *annihilation?* He supposes, that "the punishment of the wicked includes an *entire extinction of being*, and that God has willed that this extinction of being shall be the RESULT of the punishment previously inflicted, and not that the punishment shall be made up of annihilation."

All we have to say on this point, at present, is, that no such doctrine is revealed in the Scriptures. The terms employed to express the final state of the wicked convey no such idea. *Corruption, death, perish, consume*, &c., as we have already seen, are employed in reference to corporeal death, notwithstanding the soul survives, "absent from the body and present with the Lord," or "in hell, being in torments." Why these terms should be supposed to teach the doctrine of annihilation, *after the resurrection*, we do not comprehend. And when it is considered, that other language is used which implies a state of suffering, while annihilation implies the destruction of all feeling, the doctrine appears still more improbable. The wicked are said to depart into everlasting *fire*. They shall *weep*, and *wail*, and *gnash their teeth*. They shall *dwell* with—not be annihilated by—everlasting burnings. After they themselves shall have been thrust out, they shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God. They shall stand without, crying, Lord, Lord, open to us; to whom the master shall say, I know you not, depart from me. If this state of consciousness and suffering is finally to terminate, we ask for the proof. Of the unfaithful servant it is said, His Lord "shall cut him in sunder, and appoint him his portion with hypocrites; there shall be wailing and gnashing of teeth." To cut a man asunder, as determinately expresses annihilation, as the words *death, perdition*, &c. This, however, the Scripture supposes to be consistent with a state of misery, expressed by wailing and gnashing of teeth.

We could easily extend our remarks on this point, but we fear that our readers will tire of the subject. May the God of truth accept of what we have written, or teach us our error.

THE AMERICAN BIBLE UNION.

In reference to an article in the 24th number of the Recorder, calling attention to the position of the American Bible Union on the Slavery question, the Editor of the American Baptist says:—

> "While we cordially approve the *principle* upon which the Union is based, that of giving the Bible to the world in the most accurate versions that can be procured, we can have no fellowship with its *practice* so long as it seeks or is willing to receive, from those who make merchandize of the bodies and souls of men, the avails of their iniquity."

In the 25th number of the Recorder is an article from "J. C.," and also one from "An Old Disciple," justifying the practice of the Union in regard to receiving funds from any body, without any scruples of conscience. To "J. C.'s" article, Editor Walker has the following reply:—

> [We copy the article] with pleasure; but not without expressing our abhorrence and utter loathing of the position it assumes in regard to the acceptance, for religious purposes, of the avails of slavery,—and not without exposing, as we best may, the unsoundness of the reasoning employed in defense of that position. It is here affirmed, that the American Bible Union recognizes the right of *every man* to contribute his quota to the attainment of the object it has in view—the full and faithful translation of the Scriptures; and that, to deny to *any man* the right of contribution, would be to deny his right to a pure Bible. And this statement is made with direct reference to men whose means of contribution have been gained, in whole or in part, from the labor or the sale of slaves. The position assumed, is, that men who possess no other property than such as has been so acquired, have a right, quota," or "give what they can," to help on the work of the Union; and that the Union, in recognizing that right, concedes only that which it were usurpation to deny.
>
> Now, one objection to the acceptance of money contributed by such men, is, that it is not theirs to contribute. If it were earned by the unpaid toil of the slave, he is its rightful owner. It is withheld from him by force; and the American Bible Union, in accepting it, becomes a participant in the robbery. If gained by the sale of the slave, it was obtained on the false pretence of conveying to another a title which the pretender himself did not, and could not, rightfully hold; and the American Bible Union, in accepting it, becomes a party to the fraud. In either case, the contributer has no right to give it, because it belongs to another, or others; and for the same reason, neither the Bible Union, nor any other religious society, has a right to receive it.
>
> But there is another reason. In either case, it is procured by the violent enslavement of one whom God had given an inalienable right to be free; and neither the Bible Union nor any other religious society can receive it, without sharing the guilt of that violent enslavement, to which it thus gives the sanction of its assent. This is in accordance with a principle that holds universally. The acceptance, for religious purposes, of the avails of any act, practice, or business, must be taken as evidence that, in the view of the accepter, such act, practice, or business, is not inconsistent with the claims of religion.
>
> The object of the writer, in taking the ground that no proffered contribution for religious purposes, by whatever means acquired, can rightfully be rejected, is to justify the Bible Union in receiving money acquired by the labor or the sale of slaves; but the principle is a broad one, and will cover other cases. If his ground be tenable, then, not only must the avails of slave labor and of the slave traffic be received, but the avails of assassination and of prostitution must also be welcome! Indeed, there is little difference, slavery itself being essentially both a licentious and a murderous system. Start not, friends of the Bible Union. Repress the involuntary loathing with which you contemplate the sanction it must give, according to this principle, to all that is impious and vile. Listen to one who gravely vindicates that sanction. "Put these questions to yourselves: Do I desire this blessing (a pure Bible) for myself and others? Then ought not I to contribute to obtain it? Have I a right to exclude any one from the blessing, and to say If you pay your share I will not pay mine?" The meaning of this, if it has any meaning that is pertinent to the matter in question is, that by whatever execrable means money offered to the Bible Union may have been obtained, its acceptance by that body furnishes to individuals no valid reason for withholding from it their co-operation. Whether accruing from coerced and unpaid toil, or from the sale of the bones and sinews of the toiler—whether seized as a spoil by violence, or received as the reward of infamy—no man, it is here assumed, has for that reason a right to withhold his support from the body that receives it, and so sanction the wrongs by which it was acquired.
>
> To this we reply—Jehovah hates robbery for burnt offering. He hates and abhors the oblation which is the fruit of wrong doing. For a professedly religious body to accept, *in His name, and for His service*, that which He has made known his purpose to reject, is impious; and the man who gives to such a body his fellowship and coöperation, it seems to us, must share in the guilt of that impiety."

To the above I would add, that Seventh-day Baptists have not yet been reduced to the absolute necessity of coöperating with the American Bible Union, in order to give the Bible in its purity to the world, and thus discharge their duty in this respect. That Society is willing to coöperate with the South in its work of benevolence, just as some churches are willing to and do coöperate and commune with liquor-drinkers and liquor-sellers in sending the gospel to the heathen. We contend that this WAY of doing the work which God has put into our hands is wrong. As well might we rob Peter to pay Paul, as to take the price of God's suffering poor to help forward the Gospel and do our duty to the heathen. "I will have mercy and not sacrifice," is the language of Christ. "I hate robbery for burnt offering." The cause of God has never been so straitened as to justify resorting to unhallowed gains for its promotion. Would to God that the ministers and churches of the demonination might speak out and act on this subject as Bible truth, mercy, liberty, and their own dear-bought but blessed experience demand.

The author of the article signed "An Old Disciple," is sorry to see my article in the Recorder, because he believes that it "is calculated to mislead the unwary, and to injure one of the most praiseworthy objects which has been attempted by the people of God in any previous age." Yet he does not attempt to refute the charge I have brought against that Society. No—a worldly conservatism forbids it. Men in these days throw so much sanctity around a society composed of certain D.D.s, *wise* bretbren, &c., that they are always sorry to see or hear any thing against their favorite scheme. As yet I have never known this kind of sorrow to work repentance. WM. M. JONES.

SHILOH, N. J., 11th month 19th, 1850.

DEATH OF ALFRED STILLMAN.

The announcement of the death of Mr. ALFRED STILLMAN, of New York, by the recent explosion at New Orleans, has brought sadness to a large circle of friends, and whelmed in affliction an interesting and doting family. He had been absent from home since the 11th of October last, and having accomplished the object of his visit to the South, was on the eve of returning. From a letter received by his family on the day of the explosion, expressive of his satisfaction in prospect of spending the holidays with them, it is supposed that he was to have sailed in the steamer Ohio, which left New Orleans for New York a few hours after his death. So suddenly and mysteriously are the plans of men frustrated.

Mr. Stillman was widely known as a skillful mechanic and successful inventor. The "Patent Clarifier," used in the manufacture of sugar, was his invention; and he made important improvements in the mill for extracting the juice from the sugar cane, and in what is called the Vacuum Pan. He also invented an apparatus to prevent the explosion of steam boilers, called the Safety Fuse, which consists of a fusible plug attached to a tube, and so arranged in the boiler that the moment the water becomes too low, the plug melts, and steam escapes through the tube to give warning of danger—a safeguard which is in use on all the Pacific Mail Steamers and on Collins' Line of Atlantic Steamers.

Mr. Stillman was a devoted Christian. In early life he made a public profession of religion, and it was observed by those who were intimate with him, that his religion was not a mere theory. His desire to honor God in his family, the fervor of his prayers in the social meeting, the earnestness with which he addressed his brethren on such occasions, the zeal with which he devoted himself to works of benevolence, and his anxiety for the spread of divine truth, all attest the strong hold which the religion of the Gospel had upon his affections. His death has deprived the Seventh-day Baptist Church in New York of one of its best members.

Death of Mr. Alfred Stillman.

At a meeting of the Foremen, Draughtsmen and Clerks of the Novelty Iron Works, held pursuant to call, on Thursday evening, Dec. 19, 1850, the following resolutions were adopted:—

Resolved, That in the sudden and violent death of Mr. Alfred Stillman, we humbly acknowledge the hand of an inscrutable Providence, overruling all events to the advancement of his own glory.

Resolved, That while we submissively bow to this afflictive stroke, as being ordered by that wisdom which is from above, we deeply deplore in his death the loss of one who, by his interest for our individual welfare, his untiring industry and ability in mechanical operations, his universal benevolence and suavity of manners, and his unswerving integrity and principles, has won our highest respect and esteem.

Resolved, That we hereby offer our sincere condolence to his bereaved family, who in this calamitous affliction are suddenly deprived of the anticipation of soon embracing an affectionate and devoted husband, an instructive and indulgent father, and a firm and faithful protect[illegible] for all of which we now earnestly co[illegible]em to Him who has promised to be the God of the fatherless and the widow.

Resolved, That in this bereavement we recognize the severance of those endearing ties which bind together the hearts of parents and children—of brothers and sisters; and while we sympathize with these relatives in their loss, we would point them to where a mother's prayers have received their highest consummation, and to those comforting words, "Blessed are the dead that die in the Lord."

Resolved, That we extend our sympathy to the house of Stillman, Allen & Co., for the double loss which they have sustained in this sad catastrophe, and express our assurance that in the death of Messrs. Alfred Stillman and Edward C. Storm, they are deprived of two most faithful and vigilant representatives of their interests, as well as warm-hearted and affectionate personal friends.

D. G. WELLS, Chairman.

N. M. STRATTON, Secretary.

THE SUNDAY IN CALIFORNIA.

It is stated that the people of Sacramento City, California, have passed a stringent ordinance against the violation of what they call the Sabbath. All theatrical performances, bull-fights and equestrian exhibitions on Sunday, are forbidden under a penalty of from $100 to $1,000. Gambling saloons, drinking shops and business houses, are to be closed, under a penalty of from $100 to $500. In San Francisco, also, as appears by the following extract from a paper printed in that city, efforts have been made, though unsuccessfully, to secure the enactment of laws for the better observance of Sunday:—

> "We think it high time (says the San Francisco Courier) that our Common Council take some action in the same line. Sunday, with us, is getting to be a day for the practice of all sorts of wickedness. Hundreds, perhaps thousands of splendid drinking saloons, and low groceries, in tents and by the way-side, are in full blast on the Sabbath. Men go reeling, from morning till morning again, through the streets, shouting and hallooing as though possessed of the devil—and unless police officers are properly commissioned and paid for keeping the peace of the city, we shall soon, as our population increases, be in a very unenviable condition. Sunday night is *the* night for Chilenos, Mexicans, and Kanackas, in San Francisco. Fandangoes, in which rowdy Americans participate, abound in all the outskirts of the city, and at these, knives and pistols are often brought into requisition. Frequent attempts have been made by Alderman Gillespie and others, in the Board of Aldermen, to break up this rowdyism, but nothing has, as yet, been done. Are any of our city fathers pecuniarily benefited by this state of things on the Sabbath?"

A CARD FROM ELD. SAMUEL DAVISON.

To the Editors of the Sabbath Recorder:—

Permit me to say, through the Sabbath Recorder, that I have accepted an appointment from the American Bible Union, as agent for the State of Illinois and adjacent parts of Indiana, Iowa and Wisconsin. I shall not, however, leave my present engagements with the Seventh-day Baptist Missionary Society, until a reasonable time has elapsed to enable the Board and the brethren here to make arrangements to supply my place with an approved successor. I contemplate no change in my place of family residence, nor in my church relations. I expect to retain my standing in the Farmington church, and my post-office address will continue the same. The restoration of Jehovah's Holy Sabbath is an object that still lies near my heart; but I regard the objects of the American Bible Union as second to none now before the Christian world. To secure a perfect translation of the Holy Scriptures in the English language, appears to me an object of vast importance to the interests of truth and righteousness in the earth; and I hope the observers of the Sabbath will be among its warm and steady friends. The constitution and movements of this Society are of the most liberal and Christian character, and I have sanguine hopes of seeing it effect great good in the Christian world.

Your fellow laborer in the cause of truth in the world. S. DAVISON.

HABEAS CORPUS AND JURY TRIAL.—The Legislature of Vermont, at its recent session, passed a law, giving to persons claimed as fugitive slaves the benefit of *habeas corpus* and of trial by jury *in the State Courts*, and requiring the State's Attorneys in the several counties to act for the parties arrested as fugitives, to see that they have their rights. This movement has excited a good deal of feeling in some sections of the South, where it is denounced as treasonable. There is not much likelihood that the General Government will interfere with the action of sovereign States in protecting their own inhabitants within their own territory.

APPROPRIATIONS FOR BIBLE DISTRIBUTION.—At a meeting of the Board of the American Bible Union, held on the 9th inst., $1000 was appropriated, through the American Baptist Missionary Union, for the circulation of the Scriptures in the Karen language; $1000, through the Southern Baptist Triennial Convention, for the circulation of the Scriptures in the Chinese language; and $1000, through the English Baptist Missionary Society, for the circulation of the Scriptures in the native languages of India.

CENTRAL ASSOCIATION MISSION.—I wish to say, through the Recorder, to the brethren of the Seventh-day Baptist Central Association, that I commenced my missionary labors on the 17th of September last, have been in the field ever since, and expect to continue. A full report of my labors will be presented at the semi-annual meeting of the Association at Lincklaen. ELIAS BURDICK.

THANKSGIVING AT THE "FIVE POINTS."—Under the direction of Rev. Mr. Pease, a thanksgiving supper was got up for the children connected with the mission schools at the "Five Points," New York. The scene is described by those who were present as truly cheering. About two hundred children were collected, whose smiling faces and tidy garments showed what improvement a few months can make in those who have long been familiar with beggary and want. In describing the affair, a correspondent of the Tribune says:—

> "There were no *languid tastes—no sickly appetites*—but, ready for the onslaught, they went into the Turkey, Goose, Chicken, Beef, Bread, Oranges, Raisins, Pies and Cakes, with a determination to enjoy, for once in their long history, something better than "*cold victuals.*" Who that beheld those happy children, under such fine government, could refrain from envying the joy experienced by the Rev. Mr. Pease and his lady, together with the officers and teachers of the different schools, as they looked on *the fruit* of their arduous labors and prayers? What just cause for gratitude to God, who has in so singular a manner blessed the efforts of this mission! At the close of the Supper, addresses were made to the children, and a thanksgiving hymn was sung, composed expressly for the occasion by Mrs. Pease."

IMPRISONMENT FOR DISTRIBUTING TRACTS.—At a court held in Salem, North Carolina, on the 7th of October, Jesse McBride and Adam Crooks, two Wesleyan Methodist preachers, were tried on an indictment charging them with circulating a tract called "The Ten Commandments," with intent to excite insurrection, conspiracy, and resistance in the slaves. It was proved that McBride give such a tract to a little Sunday-school girl in the absence of Crooks, and that he had said that he would preach the truth independently—that he was not in favor of amalgamation or insurrection; was opposed to war of all kinds; would not have the slaves take swords and guns and murder their masters; he was the friend both of the slave and his master. Crooks had said that he would suffer his right arm to be cut off rather than withhold the truth. The jury acquitted Crooks, and found McBride guilty; whereupon the Court passed the following sentence:—

That Bro. McBride should stand in the pillory one hour, receive twenty stripes, and be imprisoned in the county jail one year, and that the sheriff proceed to inflict the penalty immediately.

An appeal was taken to the Supreme Court, which arrested the execution until January.

THE AMERICAN ART-UNION.—This Institution was incorporated by the Legislature of the State of New York for the promotion of the Fine Arts in the United States. Every subscriber of $5 is a member for the year, and is entitled to all its privileges. The money thus obtained (after paying necessary expenses,) is applied as follows:—1st. To the production of a large and costly Original Engraving from an American painting, together with a set of outlines, or some other similar Work of Art. 2d. To the purchase of Paintings and Sculpture, Statuettes in bronze, and Medals, by native or resident artists. 3d. To the keeping of an office and free Picture Gallery, always open, well attended, and hung with fine paintings, at 487 Broadway, New York, where the business of the Institution is transacted. The receipts of the year ending Dec. 20, 1850, were $96,492 88. The pictures, bronzes and medals purchased during the year were distributed by lot among the members last Sixth-day evening. The interest awakened by the event was very like that which would attend the drawing of any lottery.

FUGITIVE SLAVE CASE.—In Philadelphia, last Sabbath, a colored man named Gibson was arrested on the charge of being a fugitive slave, the property of Wm. Knight, of Cecil County, Maryland. The Commissioner, after examining the papers, handed him over to the Marshall, and he was at once started for Maryland. Subsequently facts came to light which rendered it probable that the whole affair was a gross outrage. The Philadelphia correspondent of the N. Y. Tribune says it is the opinion of eminent legal gentlemen, that the man is innocent; that he is *not a fugitive slave*. The case was hurried off, the most groundless testimony admitted against the man, and not a single lawyer defended him.

OPPRESSING THE SOUTH.—The Mobile Advertiser says that while the disunion and secession orators in the South, who are mostly lawyers, assert that the people are awfully oppressed by the general government—robbed, degraded, &c.—it is a fact, which no intelligent man will deny, that the people of the South were never more prosperous since the country was settled. "Every kind of property sells readily, and at fair prices, while cotton is selling at 14 cents, and negro fellows from eight hundred to one thousand dollars."

STEAMBOAT DISASTER AND LOSS OF LIFE.—A dispatch to the N. Y. Tribune, dated Pittsburg, Pa., Dec. 20, says that the flue of the steamboat Fashion, No. 2, collapsed that afternoon at 3 o'clock on the Monongahela river a short distance above town, causing the instant death of several of the crew and passengers, and seriously, if not mortally, scalding others. The boat is almost a total wreck. The forward part of the cabin and steps were blown overboard, and the after part of the boat shared about the same fate. The persons killed were blown overboard, and their bodies had not been recovered.

☞ The post-office address of A. D. TITSWORTH, Treasurer of the Seventh-day Baptist Missionary Society, is New Brunswick, N. J.,—not Metouchen.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Dec. 16.

In the SENATE, Mr. Benton introduced a bill to povide for the location and construction of a railroad and common highway from the Mississippi River, at St. Louis, to the bay of San Francisco, and to extinguish the Indian title to the lands along said highway; to establish military posts and grant land to actual settlers thereon. Mr. Benton explained, in a long speech, his bill. It embraces a railroad, plank road, good common road for wagons and horses; also, for pedestrians. The main road goes straight to the Pacific, and will be sixteen hundred miles long, with two branches, one to Santa Fé, 300 miles long, and another to Oregon, 500 miles long. The grant of land to be 100 miles wide, and the whole amount of land to be about 150 millions of acres.

The Senate then passed the bill extending the Charter of the Potomac Insurance Co., with a clause making stockholders individually liable.

[While this was under consideration, Jenny Lind came into the gallery, and caused considerable commotion, though it does not seem that the proceedings of the floor were seriously interrupted.]

A Message from the President, announcing officially the acceptance by Texas of the proposition made to her by the United States for the settlement of her State boundaries, was received, read, and ordered to be printed.

The Chair laid before the Senate the Annual Report of the Secretary of the Treasury, which was referred to the Finance Committee, and its printing ordered.

In the HOUSE OF REPRESENTATIVES, the New York Branch Mint was made the order of the day for the second Third-day in January.

The Speaker laid before the House a Message from the President of the United States, announcing to Congress the agreement on the part of Texas to the proposition offered to that State on the 9th of Sept., in the act proposing the Northern limit and boundary, the relinquishment of certain territory, and the establishment of the Territorial Government of New Mexico.

Mr. Meade asked, but did not obtain, leave to introduce a resolution for the appointment of a Select Committee of Nine to inquire into the expediency of dividing the Public Lands among the States in proportion to population for internal improvements and educational purposes, on certain conditions.

The Cheap Postage Bill was made the order for next Fourth-day.

The affairs of the new Territories were set down for consideration on three days in the first week of February.

A resolution was adopted inquiring into the propriety of withdrawing our squadron from the Coast of Africa.

THIRD-DAY, Dec. 17.

In the SENATE, Mr. Foote presented the resolutions of the Legislature of Mississippi condemning his course on the "Peace Measures." The question of printing the President's Message in the Spanish, German, and Norwegian languages, was debated, but not acted upon. The death of Mr. Harmonson, of La., was announced, eulogies delivered, resolutions adopted, and the Senate adjourned.

In the HOUSE OF REPRESENTATIVES, the death of John H. Harmonson, Representative from Louisiana, was announced as having taken place at New Orleans last October. The usual resolutions were adopted, and the House adjourned.

FOURTH-DAY, Dec. 18.

In the SENATE, on motion of Gen. Cass, his resolution relative to diplomatic intercourse with Austria, was laid over. Fifteen hundred extra copies of the Report on the Slave Trade were ordered to be printed. The resolution about removals from office coming up, the course of Gen. Lane and Col. Weller was discussed during the remainder of the day.

In the HOUSE, cheap postage was discussed by Messrs. Potter, Carter, Ashmun, Venable, Sackett, and Brown. The bill on which this discussion hinges, will be found in another column. Several amendments to it were proposed, but not acted upon.

FIFTH-DAY, Dec. 19.

In the SENATE, Mr. Bradbury's resolution in regard to removals from office came up, but was postponed. A large part of the day was spent in discussing the Act to Promote the Progress of the Useful Arts. An amendment was adopted, providing that every person sued for violating a patent may by legal process compel the patentee to prove the validity of his patent.

The HOUSE, in Committee of the Whole, listened to the farther discussion of the Cheap Postage Bill. No vote was taken.

SIXTH-DAY, Dec. 10.

The SENATE was not in session, having adjorned over from Fifth-day to Second-day.

The HOUSE refused to take up the Cheap Postage Bill, and spent the day on private bills. Two were passed and three laid on the table; after which the House adjourned till Second-day.

Bill to Reduce and Modify the Rates of Postage in the United States.

Be it enacted, &c., That letters carried in the mail of the United States shall be charged with postage as follows:—

Upon each letter not weighing over one-half ounce, when postage is paid where such letter is mailed, three cents; and for each additional half ounce, when so prepaid, there shall be charged three cents. There shall be charged upon each unpaid letter weighing not more than one-half ounce five cents, and for each additional half-ounce, or fraction of half an ounce, when so unpaid, the sum of five cents.

SEC. 2. *And be it further enacted*, There shall be charged on each newspaper, of no greater size than nineteen hundred square inches, transmitted through the mails from the office of publication to any place out of the State where published, the sum of one cent; and for any such newspaper delivered within the State where published, the sum of one-half cent; and each newspaper of larger dimensions than above specified, shall be charged with an additional rate for each additional nineteen hundred square inches or fractions thereof. And all pamphlets, periodicals, magazines, and every other description of printed matter, (except newspapers,) which shall be unconnected with any manuscript or written matter, and which it is or may be lawful to transmit through the mails of the United States, shall be chargeable with postage at the rate of two cents for each copy sent of no greater weight than one ounce, and one cent in addition for each additional ounce or fraction of an ounce. Bound books not weighing over thirty-two ounces shall be deemed mailable matter under the foregoing provisions, any thing in the fifteenth section of the act approved March third, eighteen hundred and forty-five, to the contrary notwithstanding.

SEC. 3. *And be it further enacted*, That the directors of the mints in the United States are authorized and required to coin pieces of the value of three cents, composed of three parts silver and one part alloy, which shall be a lawful tender for all debts due to the government of the United States, and to individuals, persons and corporations.

SEC. 4. *And be it further enacted*, It shall be the duty of the Postmaster General to provide and furnish to all deputy postmasters, and other persons applying and paying therefor, suitable stamps of the denomination of three cents, to facilitate the prepayment of the postages provided for in this act. And to any person who shall desire to purchase of the Postmaster General, or of any deputy postmaster, at any one time an amount of stamps to the value of fifty dollars or upwards, such stamps shall be furnished at a discount of ten per cent. upon their par value. All deputy postmasters who shall receive at any one time stamps to the amount of fifty dollars, shall be allowed a deduction of ten per cent. upon their par value.

SEC. 5. *And be it further enacted*, That there is hereby appropriated out of any money in the Treasury not otherwise appropriated, the sum of one million five hundred thousand dollars, to supply any deficiency that may arise in the Post Office Department.

Seven Days Later from Europe.

The British Steamer Africa, with seven days later news from Europe, arrived at New York on the night of the 22d inst. The advices brought by her are not important.

In England, there has been, perhaps, a slight abatement in the agitation of the Papal usurpation alarm; but the newspapers are still full of public meetings, leading articles, and letters on this subject.

In the Assembly of France, the principal point of interest has been the grant of money to increase the army by 40,000 men. The plan of the Government in ordering this increase is warmly opposed by the Committee to whom the subject was referred.

The trouble in Germany is at an end for the present. The danger of war—never very great—is considered as reduced to the lowest possibility, if not totally removed.

From Constantinople we have intelligence of considerable interest. Previous advices from Aleppo were to Nov. 2d. The situation in which things were then placed was such that a crisis was imminent. It has taken place, and the authority of the Sultan has been reëstablished by a vigorous blow, as will be seen by the following letter from Constantinople of the 20th Nov.:—

"I avail myself of an English boat to inform you of the terrible chastisement inflicted on the insurgents of Aleppo. On the evening of the 7th ult., Kerim Pacha invited the principal chiefs of the insurgents to come to him. They accepted his invitation, persuaded that the fear of fresh disturbances would make them respected. Kerim Pacha had them placed under arrest. The insurgents, finding their chiefs did not return, rushed to arms, and came in number about 10,000, and instantly demanded their liberation. The Ottoman General expected this, and replied to their demand by charging them at the head of 4,000 Imperial troops whom he had assembled in the inside of some barracks. The combat was desperate, and lasted more than 24 hours, but the result was favorable to the Turks. Three Mussulmen quarters, Karlek, Bab Coussa, and El Bab Neirab, which were the seat of the revolt, have been almost entirely destroyed. 1,800 of the rebels fell in the struggle, and the remainder, with the inhabitants of the above quarters, have fled from Aleppo, the Turkish cavalry pursuing them. Not a single Christian fell in this terrible affair. All the property of the rebels will be devoted by the authorities to indemnify the Christians for their losses on the 14th and 15th October, and to rebuild the three Churches which were burnt."

Fifteen Days Later from California.

The steamer Cherokee, from Chagres, arrived at New York on Sixth-day last, bring- 371 passengers, two million dollars in gold dust, and news from California to Nov. 14.

By this arrival we have sad accounts of the ravages committed by Cholera. In San Francisco, during the three weeks since its first appearance, only about 135 deaths had occurred; but in Sacramento the bill of mortality had been much greater, reaching several hundred, and perhaps one thousand. We are glad to have it to say, that when the steamer sailed, the scourge was abating, and that the deaths in either place averaged only eight or ten per day. A few cases had occurred at Nevada City, Rough and Ready, and some other towns, but in these places it was abating.

Mining operations, during the past season, have not been very productive, although the aggregate yield looks quite large. "Prospecting" for rich "gulches," and other "washings" has seen its best days, and turning rivers for the sake of washing their beds has generally proved a failure. Regular mining, or extracting the gold from the quartz rock in position, must henceforth be the main reliance, and this appears to be prosecuted with success wherever skill, capital, and proper machinery, are employed. During the approaching Winter, a much larger number of miners will remain in the mountains than ever before, and consequently more gold will be taken out than during any previous Winter season.

Indian difficulties had broken out afresh in the upper country, and several skirmishes had taken place, with the loss of a number of lives. It was thought that the matter would soon be settled.

Speaking of crops in the mountains, Alta Californian says that as fine crops have been made among the placers this year as can be produced any where. No tract of land in the Great West can show finer corn or vegetables than have been raised among the mountains between the Toulumne and the Stanislaus Rivers. Wherever the soil can be irrigated, there it produces admirably, and fruit is easily and abundantly produced.

Business has been greatly depressed, mainly in consequence of the Cholera, but was recovering at the latest dates.

Gov. Burnett recommended the 30th of November, as a day of Thanksgiving to the Supreme Ruler of the Universe.

Steamboat Disasters at New Orleans.

Since our last paper went to press, news has been received of three awful steamboat disasters in the vicinity of New Orleans. The first occurred on Sixth-day, Dec. 13, and is described as follows in telegraphic dispatches to the New York papers:—

While the tow-boat 'Anglo Norman' was on a pleasure excursion up the river, her boiler burst, and we have a fearful loss of life to record. Over 100 of our most respectable citizens, and several ladies, were on board. Junius Beebe, late President of the Tow-Boat Company, is missing. C. Perry, Reporter of the Bulletin; Alfred Stillman and Edward C. Storms of the Novelty Works, New York, and the First Engineer, were all killed, along with, it is supposed, fifteen others, whose names are as yet unknown. Many were severely scalded, and others slightly injured, including the Reporters of the Delta and Crescent.

The second disaster occurred on Fourth-day, Dec. 18, and is thus described by telegraph:—

The steamer Knoxville, bound for Nashville, while pushing from the Levee burst all her boilers, killing and wounding several persons, and also damaging other boats lying alongside. About twenty persons were killed and wounded. All four of her boilers exploded, one of which was thrown a distance of nearly a hundred yards, and another passed through the steamer Washington, and landed on the Griffin Yeatman.

The third disaster is thus announced in a dispatch dated New Orleans, Fourth-day, Dec. 18:—

Another distressing steamboat accident—the third within a week—occurred on our river last night, when the steamer South America took fire near Bayou Gava, and in less than twenty minutes was totally destroyed. Thirty or forty lives were lost by this calamity. She had on board two hundred persons, including one hundred United States soldiers, seven of whom perished, who were going to Texas. The passengers lost all their baggage. Many were compelled to jump overboard, and were drowned.

From the West Indies.

The steamer Cherokee brought later dates from the West Indies.

The cholera was raging in Jamaica up to the 12th inst. A local Board of Health had been organized at Kingston. The parishes were greatly distressed by the prevalence of the epidemic.

At a meeting of the Council at Kingston, the Attorney General referred to the probable condition of the estates in the Island when the Cholera shall have disappeared. He said it was well known, that the havoc that disease was making was among the laboring class of the population, and that several estates are at this present moment without laborers; the cotton cultivation will fail for want of labor—and, to instil confidence in the minds of the public, he would, at a very early day, move that a message be sent to his Excellency the Governor to make an application to the Home Government for African laborers, to supply the depopulated estates—he meant those Africans who were captured from slavers, and are at the depot in Sierra Leone.

The Trinidad papers contain a communication from the Under Secretary of State for the Colonies, to David Turnbull, Esq., upon the subject of Colored Immigration from the United States of America. The Secretary transmits with this communication a memorandum explanatory of Lord Grey's views upon the subject, and mentions that should Mr. Turnbull concur in those views, his Lordship would propose forwarding copies of the memorandum to the Governors of the West India Colonies, and would also request Viscount Palmerston to send some of them to the British Consuls for circulation at those places in the United States from which emigrants would be likely to go.

Whalers at the Sandwich Islands.

The Polynesian of Oct. 19th, received by the Cherokee, has the following:—

By reference to our shipping lists of the past and present week, it will be seen that the harbors of Honolulu and Lahaina are well filled with whalers from their Summer cruise in the Northern seas in this longitude. And it is a source of sincere congratulation that such almost unprecedented success has attended them, and that most of them are full or have taken an unusual amount of oil during the season. Vessels are reported but 14 months from home, and with a six months voyage to the whaling ground, with 2,700, 2,900, 3,260, 3,300 barrels of oil, and bone in proportion; and three ships, 15 months out, with 3,200, 2,930, and 2,460 barrels, respectively. But the most successful of all are, the Vesper, 13 months, with 2,700 whale and 330 sperm; the Huntsville, 11 months, with 3,500 whale; the Sheffield, 12 months, with 3,200 whale; and the Hannibal, 13 months, with 25 sperm, and 3,500 whale. These may be called splendid voyages, and as productive as the placers of California; and attended with much less risk to the moral and physical constitution than digging gold in the Sierra Nevada. Short voyages, with a full ship bound home, are rather pleasant circumstances for the whalemen; and a greater number never left this port than will sail hence this Fall in this category.

SUPPRESSION OF GAMBLING.—We learn from the Cincinnati Chronicle, that the police of that city, instituted an investigation by which they ascertained that between 40 and 50 different houses and rooms for gambling were in full operation, and counted between 400 and 500 persons, mostly young men of the industrious laboring classes, surrounding the tables and staking their small and hard earnings on the game of "quino." The Police Officers, having made all their arrangements, fixed on Sunday night as the time for making a descent upon the gambling houses. Several of the keepers of these houses got wind of the movement in time to close their rooms before the arrival of the officers. Quite a number, however, were caught in the very act, and taken before the Mayor, and held to bail in $1,000 each to appear at Court.

THE BABES IN THE SNOW.—A correspondent of the Boston Transcript narrates a singular incident which happened in the village of Piedmont, N. H., last week. Two little children, one five and the other three years of age, strayed from home. Not returning at dark, a general search throughout the night was made by the people of the village. In the morning the children were discovered in an open field, lying upon the frozen ground and locked in each other's arms, one sleeping soundly, and the other awake. Although the night was a severe one, the little ones have shown as yet no ill effects from the exposure. It is wonderful how two such little children could pass a winter's night upon the frozen ground without perishing.

WEARING AWAY.—A few evenings since, says the Buffalo Express of Dec. 14, another mass of rock was dislodged from the brink of the precipice at Niagara Falls, and plunged into the abyss below. The portion which has gone this time was from the bed of the river, beneath where a canal-boat had been lying for the past year. The mass was some eight rods long and as many wide, and now occupies and fills up the pathway to Termination Rock. The crash of the fall was heard distinctly for more than a mile, and in the immediate vicinity of the Falls it seemed to shake old earth to her center. Thus we have daily evidences that the Falls are wearing away, and ages hence the great wonder of the world may be alongside our own goodly city.

ALLIGATOR SHOOTING.—On a recent trip of the R. C. Oglesby from New Orleans to Alexandria, in about one hour, and in a run of twenty miles, three passengers killed 55 alligators. These creatures have been driven out of the Mississippi river, but the number does not seem to diminish on Red River. Every boat plying on that river carries guns and ammunition, and the passengers and officers amuse themselves in killing these lizards. Thousands are annually destroyed; but the dismal region extending from the mouth for one hundred and fifty miles, furnishes them retreats in which their young are reared. They are as abundant now as they were fifty years ago. In Florida they are now extensively killed for their oil—the tough skin on their belly is tanned and used as saddles. An inexhaustible supply is annually produced.

LAND WARRANTS—A SINGULAR CASE.—An old soldier living at Harper's Ferry, Va., being entitled to 160 acres of land under the new Bounty Act, obtained from the Pension Office the necessary authority for locating his land. He selected it on a tract of unoccupied Government land, at Harper's Ferry, being more convenient in his estimation than traveling over the wilds of Oregon, Minnesota, or California. The old soldier has consulted able legal gentlemen, who have given it as their opinion that he can hold the land, as the Bounty Act allows the location upon any unoccupied Government land. The property thus selected is said to be worth at least $150,000.

ABORIGINAL REMAINS.—A recent flood on the river Dan, in North Carolina, by washing away the embankments, has disclosed numerous skeletons of human beings, pieces of earthern ware, Indian utensils, &c., which seem to have been suddenly buried by some catastrophe, not unlike an avalanche of earth from an eminence. Some of the skeletons are found in a sitting posture, and are nearly perfect. There seems to be no doubt that they are the bones of Indians, traces of whose encampments on the banks of the Dan are still visible; but how they came to be buried in the condition found is a mystery.

FROZEN TO DEATH.—On the 30th ult., Solomon S. Wiley of New Durham, N. H., was found dead in a field near his father's house. When found, his body was in a recumbent position, with his head resting upon a stone—his hands clasped across his heart, and his eyes open. Wiley was a young man about nineteen years of age, and had been attending a dancing party the evening before his death. Feeling unwell, he had started for home, and probably lay down to rest by the way. The night being intensely cold, he was doubtless frozen in the attitude in which his body was discovered.

FROM NEW YORK TO EGYPT IN NINETEEN DAYS.—A letter from Wm. Winthrop, Esq., United States Consul at Malta, furnishes an instance of the wonderful facility with which communication can be transmitted from one part of the world to another in these latter days. A message from New York, designed for a correspondent in Egypt, was received in London by the Atlantic steamer, and forthwith dispatched by telegraph to Trieste, and then by steam to Alexandria—the entire distance from New York having been traversed in nineteen days. [Jour. of Com.

The citizens of Calais, Me., were much pleased, and the heart of a needy woman cheered, by the receipt, recently, of a check on the bank for $500, drawn by Miss Lind in favor of Sarah W. Clark, widow of the late Joseph N. Clark, mate of the barque Sophia, of Calais, who lost his life on the 3d of September, in taking off the crew of the Swedish barque Johanna, which was in a sinking condition.

The Methodist denomination in Chicago have determined to establish a University in that city, to be styled the North Western University. It is intended not only for Illinois, but for Wisconsin and Iowa also—the conferences in each of these States having united in the undertaking.

The *élite* of Louisville are enjoying themselves at brilliant entertainments denominated maitinees, or day balls. These generally take place at mid-day, when the shutters are closed, gas is lighted, the company assemble, and cotillions, waltzes, polkas, and flirtations, become the order of the *day*, as they have heretofore been the order of the *night*, at fashionable assemblies.

Further accounts from Hayti, to the 1st inst., have been received. The panic on account of the ravages of Cholera at Jamaica had subsided, not a death having occurred from it at Port-au-Prince. The Emperor is to be crowned on Christmas day—the Crown and other insignia of Royalty having arrived from France. Three men had been shot at Port-au-Prince for treason.

The recent trial of Scholman vs. Boston and Worcester Railroad, in the Supreme Court, for injuries done to his wife in November, 1848, at which time six persons were killed and others wounded—after occupying the Court for nearly two weeks was closed Friday, the Jury rendering a verdict for plaintiff of $4,000 damages.

Mr. Wm. Smith, of Johnson County, N. C., who is described as a man of "miserly habits," recently took a runaway negro girl belonging to him from Wilmington jail. He carried her home, and as soon as he released her, she seized an axe, struck him on the head, and killed him.

The Sons of Temperance in New Jersey have, according to the Trenton True American, 117 Divisions, and 6,010 members. They have $28,000 securely invested, and paid during the last quarter, for benefits and funeral expenses, $1,914 85.

A report is being circulated South, that Jenny Lind contributed $1,000 to the Abolition Society. The Washington Union contains a correspondence between Ritchie and Barnum, in which the latter denies, in the name of the "Nightingale," any such contribution.

The Circassian slave markets continue at Constantinople with unabated success and activity. The slaves are sold in what is called the Circassian quarter of the city, and the prices range according to their ages and personal charms—from $500 to $1,000.

The Disaster at New Orleans.

After our paper was ready for the press, we were shown letters to T. B. Stillman from James Harvey Stillman and B. M. Norman, dated New Orleans, Dec. 14, and giving particulars of the disaster of the previous day on board the Anglo-Norman. Mr. Stillman writes:—

"At the time of the explosion, Alfred Stillman, Mr. Smith, Mr. Storms, and myself, were standing on the deck immediately over the boiler, and within two feet of each other —Alfred and Mr. Storms leaning against the rail, and Mr. Smith and myself facing them. Mr. Smith and I were thrown considerable distance into the air, and came down in the water. On rising to the surface, we supported ourselves on pieces of the wreck until picked up, about ten minutes afterward. Going on board the wreck, I found Alfred on the lower deck, nearly under where he had stood, so much disfigured that I had difficulty in recognizing him. He was lying on a matress, and a man was bathing his head. A physician on board thought he could not live. The boat was towed to the city, eight miles from where the explosion took place, and left near the Marine Hospital. We took him from the boat in a litter, and placed him in the care of the resident physician, an acquaintance. The Doctor said he could not possibly recover. Every thing that could be done for him was done. His skull was badly fractured, and one leg was broken in two places. Trepanning was advised, but he died while the operation was being performed. The explosion took place at half past two P. M., and he lived until a few minutes past seven, but did not recover his senses. . . . I have some bruises on the face, and am so lame that I can scarcely walk. Our escape is truly miraculous."

Mr. Norman writes:—

"Poor Storms was landed at the Louisiana Hotel, his bruises not being considered dangerous. He suffered but little pain, and was sensible until he died at 3½ o'clock in the morning. On examination after death, we discovered that his leg was badly fractured, and his back seriously injured. . . . The remains of Mr. Stillman are deposited in a leaden coffin, ready to send to his friends in New York by the first vessel. Those of Mr. Storms are likewise in a leaden coffin, and will be deposited in the Protestant Cemetery, that they may be removed when his friends deem it best."

New York Markets—December 23, 1850.

Ashes—$5 50 a 5 56 for Pots, 5 75 for Pearls.

Flour and Meal—Flour, 4 81 a 4 87 for Canadian, 4 81 a 4 87 for State, 5 06 a 5 12 for pure Genesee. Rye Flour 3 44 a 3 50. Jersey Meal 2 94.

Grain—Wheat, 1 05 for good mixed Ohio, 1 00 a 1 12 for Canadian; Michigan is held at 1 15, Genesee at 1 22. Barley, 90c. for prime two-rowed. Rye 77c. Oats, 42 a 44c. for Jersey, 46 a 47c. for Canal. Corn, 64½c. for new Northern, 68 a 69c. for old Western and Northern.

Provisions—Pork, 8 75 for prime, 12 75 for mess. Beef, 4 75 a 5 75 for prime, 8 25 a 10 00 for mess. Lard 7½ a 8c. Butter, 9 a 12½c. for Ohio, 12 a 18c. for common to prime State, and 20 a 22c. for choice. Cheese 6 a 6¾c.

Tallow—7½c. for prime country.

LETTERS.

John Bright, D. P. Curtis, G. H. Babcock, P. C. Kenyon, Elias Burdick, Wm. M. Jones, W. A. Whitford, O. A. Lewis, J. Bailey, B. W. Millard, E. Maxson, R. Stebbins, J. Whitford, E. P. Clark (sent.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Mrs. H. Crandall,	Alfred,	$3 00	to vol. 7	No. 52
Wm. C. Kenyon,	"	2 00	" 7	" 52
Ira B. Crandall,	"	2 00	" 7	" 52
D. E. Maxson,	"	2 00	" 7	" 52
J. R. Hartshorn,	"	2 00	" 7	" 52
N G. Satterlee,	"	2 00	" 7	" 39
Henry Sheldon,	"	1 00	" 7	" 52
Mrs. C. Crandall,	"	1 00	" 7	" 52
P. S. Green,	"	1 00	" 7	" 26
Geo. Champlin,	"	1 00	" 7	" 26
James Bailey,	Little Genesee,	4 00	" 6	" 52
J. F. Hubbard,		1 00	" 7	" 52
Charles Saunders,	Berlin,	2 00	" 7	" 52
Joseph Davis,		2 00	" 7	" 27
Mahala Coon,	West Edmeston,	2 00	" 7	" 52
Francis Tallet,	South Otselic,	2 00	" 7	" 52
P. C. Kenyon,	Carbondale, Pa.	2 00	" 7	" 52
James Lewis,	Ulysses, Pa.	2 00	" 7	" 52
A. D. Graham,	So. Bloomfield, O.	2 00	" 7	" 52

BENEDICT W. ROGERS, Treasurer.

MARRIED,

In Shiloh, N. J., 12th mo. 12th, by Eld. Wm. M. Jones, Mr. THOMAS EWING to Miss LUCY ANN WEST.

DIED.

In Brookfield, N. Y., on the 2d inst., Mrs. LOIS DAVIS, widow of Rogers Davis, aged 80 years, 4 months, and 1 day. Sister Davis was born Aug. 1st, 1770, in Burlington, Conn., where, in early life, she became a subject of saving grace, and united with the Seventh-day Baptist Church at that place. She was married in Aug., 1788, and in the winter of 1790-91 removed with her husband to Galloway, Saratoga Co., N. Y.; thence, in 1802, to Brookfield, where she united with the first Seventh day Baptist Church, at its organization, and remained a firm and exemplary member until she left to join the church triumphant. She has bequeathed to her descendants, consisting of 6 children, 33 grand and 18 great-grand children, a rich legacy of Christian examples, suffering, patience, and faith, and has beautifully exemplified before the church and the world the great truths of the Christian religion. Her memory will long be cherished by all who knew her, and may her piety and virtues be emulated. "Blessed are the dead who die in the Lord;" for "they rest from their labors, and their works do follow them." DAVID P. CURTIS.

Central Association—Semi-Annual Meeting.

A SEMI-ANNUAL MEETING of the Seventh-day Baptist Central Association (for missionary purposes) will be held with the Church in Lincklaen, Chenango Co., N. Y., commencing on the third day of the week before the second Sabbath in January, 1851, at 10 o'clock A. M.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at No. 80 East Sixteenth-st., New York, on Fifth-day, Jan. 9, 1851, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at No. 80 Seventh-st., New York, on the evening of Fifth-day, Jan. 9, 1851, at 7 o'clock.

THOS. B. STILLMAN, Rec. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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☞ No letter will be taken from the office unless post-paid.

Miscellaneous.

Oregon.

To the People of the United States :—

FELLOW CITIZENS,—The object of this brief circular is to make you acquainted, in the fewest words possible, with the most extraordinary inducements held out to emigrants to Oregon, and with the several modes of reaching that country.

The cloud of obstructions so long lowering down over that Territory, was completely dispersed by Congress at its late session, and the uncertainties heretofore existing as to the removal of the Indians, and the titles to lands have been removed, by the enactment of laws for that purpose.

A law was passed at the late session, providing for the extinguishment of the Indian title to all that part of Oregon lying west of the summit of the Cascade Mountains, and for the removal of the Indians inhabiting it to some point east of those mountains. A Board of Commissioners have been appointed under that law to treat with the Indians west of those mountains, for their lands, and with the Indians east of the same mountains, for other lands, to which to remove the Indians first named. A Superintendant of Indian Affairs has been appointed, whose duty it is, under the protection of the military force stationed in the country, to occupy his whole time in attending to the duties of this department; and under him are placed three Indian agents, and three sub-agents, for the more efficient management of the affairs in this department. Heavy appropriations have been made, to be followed by still larger ones, to enable the officers appointed to procure successfully the objects of the law. All people, therefore, everywhere, may rest fully assured, that there is not the slightest danger of trouble with the Indians hereafter. I would also state that there is no danger from Indians in going to Oregon overland, nor after you have reached the country.

On the heel of this law, another one was passed, at the last session of Congress, giving to all men over eighteen years of age, arriving and settling in Oregon previous to Dec., 1850, 320 acres of land, if single, and if married, 640 acres. The bill then provides that if those single men marry in one year from the first of Dec., 1850, they shall receive 640 acres. In all cases the wife is to receive one half of the above grant in her own right. Four years residence and cultivation, to be completed either before the date of the law, or after, is required before the *final* title is made from the government, though the title is good, to all intents and purposes, as against every body but the government, from the moment the claim is taken. If the man or woman, or both, die after taking the claim, and before the four years expire, the same goes to the survivor and heirs, so that it cannot be lost by this casualty.

The bill next provides, that all white males over 21, emigrating to the country, and settling there, between the first day of Dec., 1850, and the first day of Dec., 1853, shall receive 160 acres of land, if a single man, and if married, then 320 acres. But there is also a provision here, that if single men marry in one year after arriving in the Territory, they then receive 320 acres. All male minors who go to the country and settle, and become 21 before Dec., 1853, will receive 160 acres of land, absolutely, and if they marry in one year after arriving at majority, they will receive 320. All foreigners, by filing their intention of becoming American citizens, are treated like native born American citizens, and they are only required to complete that naturalization before they get a final title. Of course this would have to be done in the shortest time, or they would lose their land. The same residence and cultivation are required as before, and as before, the woman receives, as her own property, one half of the land granted. In all cases the person is allowed to pick his land where he pleases, if not previously occupied.

I would wish it to be well understood, that this land is among the richest lands in the world, that it is no where surpassed in productiveness, and in all kinds of grain, no where has its equal. The climate of Oregon is no where equaled for its healthfulness, and as health is one of the greatest inducements in going to any country, I would wish to be fully understood when I say emphatically, that there is not a region of country on the North American continent, not excepting New England, so widely famed for its health, so healthy as Oregon. Aside from this, and the productiveness of its soil, it is no where surpassed for its water power, no where equaled for the goodness of its water, or for the quality of its lumber, or for the fish that swim in its streams, or for the game in its forests and prairies, or for the uniformity of its climate. Beside this, we have mines of coal, of iron, of marble, of salt, and probably mines of gold. We are so located also, that any man living in Oregon may mount his horse, and in a few days, without a dollar's expense on the way, visit the various mines in California, work as long as he pleases, and, by the same conveyance, return at his pleasure. In Oregon you will find ready employment at from five to fifteen dollars per day, according to your trade, corresponding wages by the month or year, and for all you can raise you can get, to quote from the Price Current in the *Oregon Spectator*, of Sept. 5, 1850, as follows: beef, 15 to 20 cts. per lb., pork, 16 to 20 cts. per lb., butter, $1 per lb., cheese, 62½, wheat, $1 50 to $2 per bushel, oats, $3 per bushel, eggs, 50 to 75 cts. per doz., lard, 40 cts. per lb. and lumber, $50 to $60 per M.

This is a country where you can raise stock to any amount, without even cutting any hay or fodder for them, or feeding them, or housing them, for the entire year. For your oxen you can get $150 per yoke, for your American horses from $150 to $250 or $300, for good cows, $50, and other stock in proportion, and these prices are likely to continue. There is comparatively no end to the money, and all a man needs to make it is industry, and to lay it up, economy. Here, too, you will find good schools, and the people alive to education; good churches, denominations and preachers, and the people moral and intelligent, and anxious to hear. Our mail routes have been established, and our mails are regularly carried. The Howland & Aspinwall line of steamers extend to Portland, in Oregon; and there is a regular semi-monthly mail between that city and other parts of the territory and New York. Beside this, we have a line of river steamers plying between Astoria and Oregon City and Cascade City, and intermediate ports, and two steamers, whose machinery has been long on the way, will soon be running on the Willametta river, above Oregon City, running up that beautiful valley from 100 to 150 miles. Here you see all things are ready and waiting for the coming emigrant. I have no hesitancy in saying, upon my responsibility as the representative of that territory, that such inducements never was offered before to emigrants since the organization of the government. Nor do I hesitate to say, that, to any industrious and economical man, five years in that country, with the inducements actually offered there, are worth as much in point of property, as twenty years east of the Rocky Mountains. The only question, then, which remains to be considered is, "How can you get there?"

There are three ways to get to Oregon, one round Cape Horn, time six months, from New York; another across the Isthmus, by steamboat, time forty to forty-five days, from New York; and the third across by the overland route, time from the Missouri river from two and a half to five months, according to the nature of your teams, and your expedition on the way.

The expense round the Horn will be from $200 to $300 for each grown up person, and boarded, with smaller prices for children, depending on age. By this route you can get any amount of freight carried you please. By the Isthmus route, there are two rates of fare. First fare, from New York to Chagres, $100; across the Isthmus, from $30 to $50, and from Panama to Portland, Oregon, $400, and found, making a sum total, say, of $550. Second fare, from New York to Chagres, $50, across the Isthmus, as before, and from Panama to Portland, $200, and found, making a sum total of $300. By this route you can purchase of Howland & Aspinwall's line *through tickets* to Portland, Oregon, and have the guarantee of that responsible firm against any delay by the way. As many inquiries have been made of me about these delays on the Isthmus, to persons having through tickets, I will take this occasion to say, that if you purchase your through tickets of Howland & Aspinwall's line you will meet with no detention whatever. You may rely on whatever I tell you. All persons going to Oregon by the Isthmus route, should go by this line, if they do not wish to be detained at San Francisco, as this is the only company having a through line. Their office is 54 South street, N. Y.

By the overland route, every person should be at one of the following points on the Missouri river: Independence or St. Joseph, in Missouri, or Kanesville, in Iowa, ready to leave just as soon as the grass is sufficient to drive on, which is the case from the first of April to the first of May, according to the nature of the Spring. He will choose a team of oxen, mules or horses, or, if without family, he may *pack* through, by riding one horse or mule, and packing his provisions, &c., on one or two more. This is the quickest mode. Mule or horse teams, with light loads, the next in point of expedition, oxen the last, but quite as sure as either. The cost by this route, in the end, will be but small, as the following calculation will show.

Persons from Ohio, Michigan or Wisconsin, and all points west of these States, usually start with their teams from home. Those farther east or south, first find their way into some State west of those named, as Illinois, Missouri or Iowa, and there purchase their teams. Any one who pleases can go to Independence, St. Joseph or Kanesville, by way of the Missouri river, and then go back into the interior, and purchase their teams. Each man should buy from three to five yokes of oxen for each wagon, according to their load, lay in provisions, a plenty to last him through, and have some to spare in case of a contingency, and start with as light a load as possible, losing no time, either Sundays or week days, unless it is absolutely necessary. Be careful not to whip or fret your teams, and you will have no trouble. The route *is* a healthy one, and I wish all to know and understand, that emigrants on the Oregon trail meet with none of those disasters for want of water and grass, which have been so destructive to the California emigrants. I have driven a team over the route, and this I know. Keep in small companies of not exceeding 20 wagons, and always remember to avoid *sharpers* toward the last end of your journey, who will meet you with all manner of stories, for the purpose of buying your cattle, horses and property for a song. Treat them with the contempt they deserve. The cost of getting to the place of rendezvous will depend on the distance from the place of starting. From this place let us count the final cost.

Suppose you to pay $50 a yoke for your oxen, a high price along the frontier. Five yokes would cost you $250. A wagon well rigged, $75, a good American mare, $75, and two cows, $25 for both, making the sum total, $450. Your provisions would be 200 pounds of flour, and 100 pounds of bacon, to every person. Then there would be coffee, tea, sugar, spices, dried fruit, lard, honey, a small quantity of Indian meal, some hard bread, rice, beans, salt, and a small stock of medicines, enough of each kind to last you through. Your cows would furnish you with milk and butter by the way. We will estimate your provisions and via-ictas to cost $100, which, added to the former sum, would make $525. After you start you will rarely have an occasion, and still more rarely a chance to spend a dollar. With prudence, you will be very likely to get through with *all* the stock you start with. But let us make all due allowances for losses by the way, which we will suppose to be one yoke of oxen, and then let us reckon up after you are through, without saying anything of the magnificent farm you are forthwith possessed of. Your four yoke of oxen will be worth at least $400, your wagon $100, your American mare $150, and your cows $100. These prices are low estimates upon the whole. The amount is $750. But you have paid out $525, so that you have made $225 by the journey. This may be taken as a fair illustration for all.

I have thus, fellow citizens, presented you the case fairly and without exaggeration. What do you think of it? I took my own family to the country in 1847, and by the overland route. I have never regretted it; and were I back here with my family, and know what I now know, I would neither slumber nor sleep till I had determined to go, nor would I slacken my exertions till I had reached there. The inducements are unprecedented, and the advantages certain. The country is an inviting one, in point of locality, health, fertility, richness and location. Her rich prairies and public domain, *free of charge to the settler*, invite you, her overflowing coffers are running over for your reception, and her wild fields urge you to enterprise. You can come among us and enjoy life and health to an unprecedented degree; you can make fortunes for yourselves and your posterity after you; and when you have finished your course, you will leave your children in a land that flows with milk and honey, in a land of education and morals, of industry and enterprise, and in the garden of the Pacific, where, looking out on her placid waters, they may inhale her breezes, and learn to measure the extent of their improvements and enterprises, by the vastness of that mighty ocean.

I here have to request, as I most earnestly do, all papers throughout the United States to do Oregon and her people the especial favor to publish this circular, and I also solicit all persons who feel an interest in that country, to request their paper to do so. And for this act of generosity on the part of the conductors of the press, and on the part of those who request it to be done, I herewith return, for myself and for that hardy and noble people I represent, our sincere thanks. Very truly your fellow citizen,

SAMUEL R. THURSTON, Del. from Oregon.

From the National Era.

Stanzas for the Times—1850.

BY JOHN G. WHITTIER.

The evil days have come; the poor
Are made a prey;
Bar up the hospitable door,
Put out the fire-lights, point no more
The wanderer's way.

For Pity now is crime: the chain
Which binds our States
Is melted at the hearth in twain,
Is rusted by her tear's soft rain:
Close up her gates.

Our Union, like a glacier stirred
By voice below,
Or bell of kine, or wing of bird,
A beggar's crust, or kindly word,
May overthrow.

Poor whispering tremblers!—yet we boast
Our blood and name;
Bursting its century bolted frost,
Each gray cairn on the Northman's coast
Cries out for shame!

Oh, for the open firmament—
The prairie free,
The desert hill-sides, cavern-rent,
The Pawnee's lodge, the Arab's tent,
The Bushman's tree!

Than web of Persian loom most rare,
Or soft divan,
Better the rough rock, bleak and bare,
Or hollow tree, which man may share
With suffering man.

I hear a voice: "Thus saith the Law,
Let Love be dumb;
Clasping her liberal hands, in awe,
Let sweet-lipped Charity withdraw
From hearth and home."

I hear another voice: "The poor
Are thine to feed;
Turn not the outcast from thy door,
Nor give to bonds and wrong once more
Whom God hath freed."

Dear Lord! between that law and Thee
No choice remains;
Yet not untrue to man's decree,
Though spurning its rewards, is he
Who bears its pains.

Not mine Sedition's trumpet blast
And threatening word;
I read the lesson of the Past,
That firm endurance wins at last
More than the sword.

Oh, clear-eyed Faith, and Patience, thou
So calm and strong,
Angels of God! be near to show
His glorious future shining through
Our night of wrong!

Scientific Hatching Machine.

A scientific hatching machine has been invented in France by M. Vallee, which is described by the Paris correspondent of the Intelligencer as follows :—

A drum inclosing a warming cylinder forms the basis of his system. He introduces warm air into the drawer in which the eggs are deposited, and by circular openings gives access to currents of cold air. It is by the distribution and vigorously rational combination of warm and cold air, that he obtains that dampish temperature in which lies the secret of incubation, from which results the development of the embryo in the egg. By this instrument artificial hatching is successfully carried on in every state of the atmosphere, and at all seasons. But after the burst of the shell, a mother must be provided for the young. M. Vallee's ingenuity thus provides for this emergency: A lamb's skin is fastened by one extremity to a plank, and made to open at the other like a pair of bellows. This affords a cover for the little ones, and keeps them as warm as would a veritable mother hen. The result of M. Vallee's experience touching the period of incubation necessary for the various species of eggs, is curious and worthy of record. Here it is: chickens, 21 days; patridges, 24 do.; pheasants, 25 do.; Guinea hens, 25 do.; common ducks, 28 do.; peafowls, 28 do.; Barbary ducks, 30 do.; geese, 30 do. The degree of heat required is from 40 to 50 degrees French or Centigrade scale, equal to from 104 to 122 Fahrenheit. A small lamp of the Rocatelli system suffices to raise the temperature of the apparatus to the proper elevation. With such a machine every farmer would have a fine supply of fowls.

American Products for the World's Fair.

The Boston Transcript, of Friday says: The Massachusetts State Committee met December 10th, to examine the applications received for space to exhibit goods; and found that full one half of the room allotted for Massachusetts has been officially applied for; and they have received verbal statements that other articles are being prepared, which will require the balance of space set off for our State. Among the articles offered, we notice machinery, such as Spinning, Sewing, Planing, Turning, and other labor-saving machines; textile fabrics, consisting of Shirtings, Sheetings, Jeans, Printing Cloths, Ginghams, De Laines, Tweeds, Pantaloon Stuffs, Woolen Shawls, Broad-cloths, Cassimeres, Doeskins, Flannels, Woolen Blankets, Carpeting, Coach Laces, Cotton Duck, &c. &c., Carriages, some very beautiful, costing as high as $4,000.

A collection of minerals has also been received, comprising all the ores and native metals in the United States, with one mass of native copper weighing between two and three tuns. Among other articles are furnaces, stoves, grates, ranges, and ventilating apparatuses; philosophical aparatuses, ornamental metalic works for household purposes, books for the blind, with raised letters, &c.

In the musical department there will be a goodly display of piano-fortes and other stringed instruments. Among them are two violins, valued one at $3,000 and the other at $10,000; and the manufacturer feels assured that there will be scientific musicians at the Fair, who can appreciate their merits, and will not think them overvalued. The Fine Arts will be represented by marble statuary, daguerreotypes, &c.

A variety of agricultural implements will be sent, showing the perfection, which this branch of workmanship has attained in New England; also specimens of wooden ware, boots, shoes, &c.

Poisonous Effects from New Earthen-ware.

A somewhat singular, though not unaccountable occurrence took place in the family of a gentleman in one of our neighboring towns, a short time since. It appears that there was a large number of the gentleman's family and connections to partake of a Thanksgiving dinner, numbering in all 23 persons. The usual variety served on such occasions covered the banquet board, and the party partook of it with the proper relish. Twenty of this party remained over night and took breakfast with their host the ensuing morning. A large chicken pie, which had not been touched the day before, was served out to them at this time. In a few hours after seventeen of them were violently attacked with severe griping pains in the bowels, accompanied with profuse diarrhœa. It appeared, from the investigation, that *only those who ate of the pie* were the ones who suffered. The lady of the house having made it herself partaken freely of it, and suffered alike with the rest, of course removed all suspicion of intentional poisoning. The query now is, what was there in this pie, or about it, that should produce these effects? The pie was baked in a yellow earthen dish, that never had been used before; and the conclusion necessarily is, that its contents became impregnated with portions of the enamel with which it was lined, and hence the consequences. Now the enamel used by potters varies in composition, according to the purposes for which the ware is intended. They all, we believe, contain more or less lead, cobalt, &c. Often the biscuit, as it is called, is made of clay, which contains poisonous matter in various proportions, and if, after the baking, the vessels are imperfectly glazed or protected, bad consequences may arise from using them. All such ware, to be used in cooking, when new, should first be proven, and this is best done by having it greased over with lard or tallow, and then subjected to the heat of an oven. This will generally be found a sure protection. This one instance should serve as a warning to families, and is not without interest to the physician. Had the occurrence taken place during the prevalence of cholera, the sickness might have been taken for it, and with very good reasons, its symptoms and character simulating that disease. We are pleased to state, that the parties entirely recovered, the majority of them only suffering five or six hours.

[Boston Medical and Surgical Journal.

Wealth and Income or Jenny Lind.

It is said that Jenny Lind pays the English income tax of $22,500 annually, on money invested in the British funds. In these funds she has no less than £150,000, about $750,000. Her annual income, therefore, from that source alone, is about $22,000. She has given away in charity about $400,000, as nearly as it can be estimated. $125,000 of this was given in England; $25,000 in Edinburgh. In Edinburgh she gave five concerts at a guinea a ticket. On the first four she cleared $100,000; and on the fifth an additional $25,000, which was devoted to charitable purposes. The entire amount of her European wealth is estimated at $1,000,000.

Of her gains in this country we have seen various estimates. A Boston correspondent of the *New York Herald*, gives a statement of the receipts and expenses attending her American concerts, which produced one hundred and twelve thousand dollars. The expenses for each has averaged about $5,500, leaving as net proceeds seventy thousand dollars, which is to be equally divided between herself and Barnum. Her first concert in Boston produced a greater amount of money than any concert she ever gave anywhere. The average receipts of the seven concerts was $16,000 each. If this average should continue for 150 concerts, it will produce the enormous sum of two millions four hundred thousand dollars. Deducting expenses, the net result would be more than a million and a half of dollars. Barnum's proportion would be $778,750. But a lower calculation, there is little doubt that the 150 concerts will yield $1,000,000, and that Barnum will clear half a million dollars by this "speculation," in one year.

The Christian reader will not forget, while he justly appreciates the admirable moral qualities and noble charities of Jenny Lind, that the greatest benefactors of the world lived and died poor; and while every one praises Barnum for his money operations, great numbers are ready to accuse the ministers of the gospel of avarice and worldly spirit, who live upon four or five hundred dollars a year. [Cong. Journal.

A SINGULAR CASE.—Some weeks since, says the Louisville Courier, a negro named Cammack, six feet two inches in hight, made his escape from the Indiana Penitentiary at Jeffersonville. He was from Crawford Co., Ia., was sentenced for horse stealing, and had served all save sixteen months of his term of seven years. It appears Cammack came to this side of the river, went to the interior of the State, and was arrested and lodged at Cynthiana on suspicion of being a runaway negro. A few mornings since he succeeded in breaking out of the Cynthiana jail, and, immediately making his way to Frankfort, got on board the steamer Sea Gull on Sunday morning, reached here the same night, and without any delay procured a skiff, crossed the river, went to the Penitentiary, and when the prison doors were opened yesterday morning, he was there demanding admission to his old quarters. He said he had been unhappy ever since he left, and preferred remaining there to being at large and always looking behind him fearing pursuit.

MOYAMENSING, (PHILADELPHIA.)—A correspondent of the N. Y. Tribune says that the census of Moyamensing has just been completed. The District contains 2,997 inhabitants. In this District during the year ending June 1, 1850, 70,000,000 bricks were manufactured. In the early part of the present year, a German lady died in the District at the advanced age of 111 years. She retained her faculties until the last moment of her life, and could thread a needle without the aid of glasses. Moyamensing contains the United States Arsenal, and the United States Naval Asylum. In the latter edifice, old and infirm seamen, who have spent their best days in the service of the United States, find a comfortable home during their declining years, and after their death, their bodies are interred in a neat Cemetery attached to the Institution, the border of which is washed by the waters of the Schuylkill. There is at present in the Asylum, a seamen, 100 years of age, who fought under Commodore John Paul Jones.

SHELL BANKS IN ALABAMA.—Shell banks, very common in the neighborhood of Mobile, are not less singular because common. On Middle river, just above the city, says the Register, is a huge bank of shells, some twenty-five feet in depth. As far down as eighteen feet from the surface, remnants of cooking utensils, evidently of Indian origin, have been found. In another place, close by, is a bank of shells, which runs in the form of a ridge, and covers full two acres. This, by the nearest cut, is over a quarter of a mile from any water course, and at present the shells have got to be hauled at least a half a mile before reaching the barges. In Bonne Secour Bay is a huge hill of oyster-shells, over thirty feet high, and from which vast quantities of lime have been already made, yet the consumption only heretofore seemed to cut a wall-like face to the mound. But the shells found near the city are of the clam kind, varying from the largest to the smallest kind.

STATE VALUATION OF MASSACHUSETTS.—The abstract of the assessor's returns for 1850 exhibits some singular results. Since 1840 at least 800 miles of railway have been finished in the State, and many lines of stages displaced, but the horses in Massachusetts have increased from 60,030 in 1840 to 74,060 in 1850. In the same period cattle have increased from 278,737 to 299,600, while sheep have declined from 343,390 to 179,537. The produce of wheat has declined from 101,178 bushels to 28,487, and Indian corn increased from 1,775,073 bushels to 2,292,856. While cotton and woolen spindles have doubled in number, distilleries have decreased from 78 to 43.

	In 1850.	In 1840.
Number of Houses in Mass.	134,041	96.550
" Barns	74,765	63,806
Superficial feet of Wharf	14,834,350	8,402,886
No. of Cotton Spindles in Mass.	1,220,762	624,540
" Woolen " "	208,848	113,457
" Bleacheries "	23	10
" Paper Mills "	114	98
" tons of Shipping "	628,770	498,047

The Railways in the same period have increased 600 per cent. [Boston Journal.

INCIDENTS IN THE LIFE OF AN OLD SHIP.—The ship William and Ann, of London, ninety-one years old, recently cleared at St. John. The New Brunswick Courier gives the following account of her :—

"She was built on the River Thames in 1759, and was employed for upward of half a century as a bomb ship in the British Navy. She carried out General Wolfe to Quebec, and was employed in that part of the world during the troubles that followed. At the taking of Copenhagen she was also present, as well as at the siege of Gibralter, where her mainmast was shot away. After the taking of that fort, her mainmast was replaced by the venerable flag staff of the fortress, which had stood proof against so many shots. She was repaired at Leith some years since, and has been employed nearly forty years in the Greenland Whale Fishery. The present Master states that her timbers are sound even yet."

THE HOMESTEAD IN VERMONT.—The Homestead Law passed by the Vermont Legislature of 1849 went into operation on the 1st of this month. It provides that house and land, to the value of $500, with the produce of the land, shall be exempt from attachment and execution, except for taxes. In case of the decease of a husband, this amount of property shall descend to his wife and children, without being subject to his debts, unless made chargeable thereupon, and such homestead cannot be alienated or mortgaged, except by joint deed of husband and wife. The homestead is, however, liable for debts contracted before its purchase, and the husband may mortgage the same at the time of purchase without the consent of the wife.

Two men, who gave their names as James Smith and John Thomas, were taken into custody on Saturday night last by officer Wood of the Third Ward, New York, charged with the commission of a burglary in New Brunswick, N. J., and stealing clothing to the value of $200, which was recovered by the above named officer. They were sent back for trial.

The N. Y. Tribune understands that a larger part of the poor passengers taken from the steamer Helena Sloman have received temporary relief, and that a considerable number have received railroad tickets and advances sufficient to reach their friends in the interior. The most of them were respectable, intelligent mechanics, emigrating here with their tools of trade, all of which, with their clothing, were lost.

A person in Nicaragua writes that Cotton may be cultivated there to any extent, though the want of energy in the inhabitants has reduced the production to a very small quantity. In a single year as much as fifty thousand bales, of three hundred pounds each, of clean and excellent quality, have been exported.

The Springfield Republican mentions that Berkshire is the greatest manufacturing County of the Union, and Lee takes a similar rank among the towns. Of the 97 paper mills in the whole State, 32 are in Berkshire County, and of these 32, nineteen are in the town of Lee alone.

A French physician states that the vapor bath is an effectual cure for hydrophobia.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authcrity for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

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The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

MAN THE IMAGE OF GOD:

In what sense he can be so considered.

We have all heard of Simonides, the ancient philosopher, who, being asked by Dionysius the tyrant what God was, requested a day in which to consider of it before he made a reply. The day being expired, he desired two more days; and then, instead of returning his answer, demanded still double time to consider of it. This man, though preëminently wise, the more he contemplated the nature, perfections, and attributes of the Deity, found himself the more lost in an inexplicable maze of thought.

If we consider the Deity in the light by which he was pleased to reveal himself to Moses, we shall acquire, probably, the most rational and just conception of Him that it is possible for man, in his present state, to possess. When the prophet inquired of God by what name he should mention him to the children of Israel, in order that they might be disposed to obey him, God answered, "*I am that I am*;" and bade him tell them, "*I am hath sent me unto you.*" It is evident from this revelation of himself, that God would not have us apprehend of him as of any particular being, bearing any particular form, or limited to any particular place; but as the Being of all beings, or, in reality, the only Being, alone self-existent, self-upheld. He did not reveal himself as the Almighty Father, the Creator, Preserver, and Governor of all things. He makes no mention of his attributes—his justice, mercy, or power; but, *I am that I am*, thus intimating that there were no words to be found in any language that could fully express his glory and perfections, especially so that finite minds could conceive of them; showing us, however, at the same time, what kind of ideas he would have us entertain of him. There is no doubt that, could we but apprehend what is fully meant and intended by that expression, we should have as high and exalted conceptions of God as it is possible for created beings to attain.

Let us for one moment consider what suggestions arise from this answer. It suggests that God is one Being, self-existent and self-sustained. His unity is expressed in that he saith, *I*; his self-existence in *I am*; his essence in and of himself, in that *I am*, or, *I am in and of myself*. His unity implies a pure and simple Being, that admits nothing into the manifestation of itself but spirit or essence—being itself, without mixture or mutability. Thus, under the similitude of fire, as the simplest and purest of the elements, the Deity was pleased to render his presence visible in the light, and with an appearance of fire he descended upon Mount Sinai.

With this idea of God in our minds, let us consider in what sense man can be regarded as his image. An image is a natural or artificial representation or semblance of a thing—a picture, or statue. Are we, then, to suppose that man is a visible representation of the invisible God?—that man, with a body liable to deformity, disease, and death, with a mind enslaved by sinful passions and bestial propensities, is a semblance of Him whose presence fills immensity, and in whose sight the heavens are not clean? Are we to suppose the scriptural expression, that man was made in the image of God, to be applicable to him upon all occasions, and under all circumstances? Far from it; because it is contradicted by reason, and contrary to the general tenor of Holy Writ. It is only in a very limited and particular sense, that man, in his present fallen state, can be said to resemble God. The Divine Being has in him all the perfections of the spiritual nature in an unlimited and unbounded degree; man possesses a certain share of spiritual perfection, but only in a very limited and partial manner. The Divine Being is almighty and omniscient; man is endowed with a little power and a little knowledge. The Divine Being inhabits eternity, and fills immensity; man is confined to place and time. A faculty of the creature becomes an attribute in the Creator. Man, in his state of purity and innocence, as he came from the forming hand of his Maker, doubtless assimilated, in a great degree, to the perfections of the Divine nature; and it is worthy of remark, that all references to his creation in the image of God are in the past tense. Thus, in Gen. 9: 6, we read that 'whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.' We are not told that man at that time, immediately after the deluge, bore the image of God, and that the mutilation of that image would be attended by the Divine vengeance; and the whole tenor of the language leads us to suppose the following interpretation: Man having been originally created in the image of God—that is, to his mind was given the sensible impression of the Divine mind, so that he was perfectly aware of the will of God, and knew, by an intuitive perception, what would and what would not please his Maker; and, though fallen and degraded, still possessing enough of this original faculty to be fully aware of the heinous nature of the crime of murder, should, upon its commission, be punished accordingly. "He hath shewed thee, O man, what is good," saith the prophet Micah. Solomon says that God created man upright; but he sought out many inventions. The human mind, in its state of purity, reflected the Divine perfections as the crystal spring mirrors the object that stands above it; but pollute the fountain, and the image becomes dim and indistinct; increase the pollution, it finally disappears. This is precisely the case with man. Are we to suppose that those wicked persons, who hate virtue, and delight in sin and blasphemy, retain, even in the faintest degree, the image of God. Are we to suppose that those who are irretrievably and irrecoverably lost in perdition, bear the most distant similitude to Him who is purity and happiness itself. Can we for one moment imagine that those of whom Paul speaks, who did not like to retain God in their knowledge, and were given over in consequence to a reprobate mind, still preserved his likeness? They became vain in their imaginations, and their foolish hearts were darkened. Their minds were no longer amenable to the Divine impression. They lost all knowledge of his will, all thought of his presence.

Jesus Christ, in whom the fullness of the Godhead was united with all the purity of human nature in its original state, was, in a complete and unequivocal sense, the image of God. "For, being in the form of God," saith the Apostle, "he thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men." Here the Apostle makes an evident distinction between the form of God and the likeness of men. Christ, in the completeness of his spiritual perfections, naturally bore the one; for our redemption he assumed the physical form that constituted the other. Mankind, by believing in Him, and following the path of holiness that he has marked out, will acquire the purity of the original state, and assume, to a certain degree, the image of God. Thus says Paul, "That ye put on the new man, that after God is created in righteousness, and true holiness." And again, when speaking of the glorification of the saints, he says, "And we shall be like him, for we shall see him as he is," that is, we shall bear his image of holiness, and, being fully aware of his will, shall be perfectly conformable to it.

To apply the epithet "God's image" to man, as an individual, upon ordinary occasions, is one of the greatest of improprieties; because the name of the Deity should never be mentioned in a light or irreverent manner, or in familiar connection with debased and humiliated objects. Of all people, the Jews, perhaps, enjoyed the greatest opportunities for a right understanding of the glory and majesty of the Almighty Father; and it is well known, that the pronunciation of his name was only admitted by them upon occasions of worship and adoration. The scriptural expression, that man was made in the image of God, is far from authorizing us to employ such a familiar term when speaking of the degraded objects of human suffering and wretchedness, especially when we remember that all suffering originates from sin, and that by sin man lost the purity in which his resemblance to God consisted. Had man retained the image of his Maker; or, in other words, had he preserved his original perfection, do we suppose that his physical form would have been the seat of disease and suffering, or his mind the nursery of evil passions? Had he retained that image, would war, intemperance, or slavery, ever have embarrassed and perplexed the social system. Is it not possible, that the variation in the color of the different varieties of the human race may have been permitted as a consequence of sin? May we not hope, that when the curse is removed from the earth, and man resumes the lost image of his Maker—that is, becomes perfectly conformed to the Divine Will—all these great evils will, as a natural consequence, be abolished. Meanwhile, let every one examine himself, and see whether he is traveling on towards that perfection which, acquired, will reinstate him in the image of God. Let every one look carefully into his own heart, to see how many traces of the moral image of all holiness, he can there discover. And let it be the care of every one to assimilate himself still nearer and nearer to that image by the practice of all virtue.

TAMAR DAVIS.

WONDERFUL PRESERVATION.

In the church-yard at Keyshoe, in Bedfordshire, England, is the following inscription, now almost obliterated. The event to which it relates, together with the circumstances which are known to have been connected with it, appear too remarkable to be consigned to oblivion. No alteration has been admitted in copying the inscription from the stone but in the spelling and grammar:—

"In memory of the mighty hand of the great God and our Saviour Jesus Christ, who preserved the life of William Dickens, April 17th, 1718, when he was pointing the Steeple, and fell from the ridge of the middle window in the spire, over the south-west pinnacle. He dropped upon the battlement, and there broke his leg and foot, and drove down the long coping stones, and so fell to the ground, with his neck upon one standard of his chair, when the other end took the ground." After the repetition of some expressions, he was heard by his brother to make, when near the ground, as 'Christ have mercy upon me! Lord Jesus Christ help me!' it is added: "Died November 29th, 1759, aged 73 years."

The height from which this person fell was no less than 132 feet, and his leg and foot were extremely fractured by striking against the battlement. But his damage in other respects was so trifling, that he not only lived more than forty years afterwards; but within seven months from the time of his fall he was capable of ascending the steeple the second time, and he then finished pointing the spire. The chair in which he sat was suspended by a strong rope, consisting of four strands or twisted cords. Yet it parted, evidently through the rocking of the spire, caused by the striking of the church clock at eight in the morning. Upon examining the rope, it appeared that three strands of the rope, out of the four which composed it, had been previously cut through with a knife.

William Dickens had been in company the evening before this event with a person of the same business; and a strong suspicion was entertained that this man had cut the rope in revenge for being disappointed of the job. Whether this suspicion was well or ill-founded must be referred to the unerring Judge of the hearts and lives of all; but *one* fact is as certain as it was awful. The same man, having shortly after finished building a stack of chimneys, climbed to the top of them, to give a boasting cheer to the people assembled there, when the work, not being dry, gave way, and falling with him, killed him on the spot.

The grandson of the man who was so wonderfully preserved is at this time minister of the dissenting congregation at Keyshoe; and every particular of the account here given has been confirmed by the strongest authority.

May it excite in us a lively sense of continual dependence upon the Lord for our preservation in all the hazards to which our lives are necessarily exposed. Let us call to mind the various deliverances we have severally experienced in imminent dangers; and with grateful acknowledgments of past interpositions, cast all our care on him who careth for us; making it our grand concern to live not for ourselves, but to the Lord Jesus Christ who preserves us from falling into everlasting perdition! [Bost. Ch. Times.

☞ The rejoinder of Bro. Cottrell to our strictures upon his communication in the Recorder of Nov. 14, is given below. We are not anxious to make any direct reply. "H. C. H." has taken up as much of our time, and our reply to him has occupied as much room, as we can well spare for this subject at present. We would say, in regard to our omitting Bro. C.'s "closing remarks," that we did so because, in our opinion, they added nothing to the argument. We have the same opinion of his present article; but, that he may have no occasion to complain of unfairness, we give it an insertion.

"DESTINY OF THE WICKED."

To the Editors of the Sabbath Recorder:—

I thank you for publishing that part of my former letter which you did. I am satisfied with your leaving out the introduction; but I should have been pleased to have seen the closing remarks of that letter in the Recorder. It is my desire, and doubtless yours, that truth may triumph, and that we may know the truth. Error can do us no good; but the more truth we have the better.

I proceed to notice some of your "remarks," taking care that the length of my article shall be no bar to its publication.

1. Sinners *choose* sin, knowing its effects upon them in *this* life. How do we *know* that they will "have no opportunity for any thing else but reflection" in *another* life? When they are "cut off from all communication with such things" as "they can see, hear, taste, and feel," their state will be *almost* as dark as when the prophecy of the Psalmist is fulfilled—"Yet a little while and the wicked shall not be." Ps. 37. If space would allow, I would prove from the Book that we shall have our senses in another life—a short life, however, to the wicked.

2. You are right. You made sin the cause, and the punishment the natural and necessary effect. With regard to physical law, this holds good. Is the case the same with respect to moral law? Was the flood, and the burning of Sodom, the natural effect of the sins of the antedeluvians and Sodomites? These are examples of God's way of punishing sin.

3. If the "destiny of the wicked" were not clearly revealed in the Bible, for myself, I would never write on the subject, lest I should be wise above what is written.

4. "Read and you will know," that the earliest accounts of the doctrine of immortal souls, in any history, inform us that it was held by pagan philosophers. And in those dark ages, when "times and laws" were changed, how natural and easy it was to baptize this, and purgatory, a kindred heathen fable, (see Virgil,) as Christian, to increase the church revenue. Eccl. 12, 7—"Then shall the dust *return* to the earth *as it was.*" MAN was made of dust. Was "the spirit" or "breath of life" a conscious being before it was given? If not, will it be after it returns to God? The same Preacher tells us, "That which befalleth the sons of men befalleth beasts; *as the one dieth, so dieth the other*; yea, they have all one breath; all are from the dust, and all turn to dust again." Ch. 3: 10, 20. "The dead know not any thing; their love, and their hatred, and their envy, is now perished." Ch. 9: 5, 6. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither THOU [*not thy body*] goest." Verse 10.

5. I do not advocate the doctrine of annihilation, but simply, that man was made of dust, and returns to dust again. "If the dead rise not, then they who have fallen asleep in Christ are perished." 1 Cor. 15: 16, 18.

6. 2 Thess. 1: 9, means what it says. "For behold the day cometh which shall burn like an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day which cometh shall burn them up, saith Jehovah of hosts, so that it shall leave them neither root nor branch." "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet." Malachi 4: 1, 3. "He will burn UP the chaff with unquenchable fire." Matt. 3: 12. The first death turns man to dust; the second, turns the sinner to ashes.

ROSWELL F. COTTRELL.

From Graham's Magazine.

THE BURIAL OF LOVE.

BY WILLIAM CULLEN BRYANT.

Two dark-eyed maids, at shut of day,
Sat, where a river rolled away,
With calm, sad brows, and raven hair,
And one was pale, and both were fair.

Bring flowers, they sang, bring flowers unblown,
Bring forest blooms of name unknown,
Bring budding sprays from wood and wild,
To strew the bier of Love, the Child.

Close softly, fondly, while we weep,
His eyes, that death may seem like sleep;
And lay his hands, in sign of rest,
His waxen hands, across his breast.

And make his grave where violets hide,
Where the star-flowers strew the rivulet's side,
And the blue-birds, in the mists of Spring,
Of cloudless skies and Summer sing.

Place near him, as ye lay him low,
His idle shafts, his loosened bow,
The silken band that oft around
His waggish eyes in mirth he wound.

But we shall mourn him long, and miss
His ready smile, his ready kiss,
The patter of his little feet,
Sweet frowns, and stammered phrases sweet;

And graver looks serene and high,
A light of heaven in that young eye;
All these will haunt us, till the heart
Shall ache—and ache—and tears shall start.

The bow, the band, shall fall to dust,
The shining arrows waste with rust,
But he whom now, from sight of men,
We hide in earth, shall live again;

Shall break these clods, a form of light,
With nobler mien and clearer sight,
And in the eternal glory stand,
With those who wait at God's right hand.

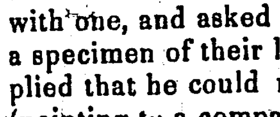
THE RECENTLY-DISCOVERED WRITTEN LANGUAGE OF AFRICA.

A great deal of interest has been excited during the present year by the singular announcement that a written language has been disovered in Western Africa, brought from a tribe in the far interior some time since, and but recently made known to Europeans. The existence of this language was first authentically communicated to the public through the columns of the Literary Gazette, by Rev. Mr. Koelle, a missionary of the English Church Missionary Society, stationed at Sierra Leone. Mr. Koelle gives the following account of the circumstances attending the discovery:—

"Capt. Forbes, on the station there, being one day on the shore near Cape Mount, on or near the northern boundary of the American Colony of Liberia, saw some unknown characters on a native house. On making inquiries, he learned that these characters represented the Vy language; and he found a man of the Vy nation who possessed a book, and was able to read the characters. The man remained several days on board the vessel of Capt. Forbes, and was seen there by Mr. Koelle, who also saw the book, and heard him read it. The man stated that the art of writing was communicated to his nation by eight strangers from the interior a long time ago; that schools were instituted, and the people generally taught; but that the inroads of the Portuguese had checked education, and few could now read."

It affords me great pleasure to be able to lay before the literary public and the friends of Africa, as well as all who feel an interest in the missionary enterprise, the accompanying specimen of the language thus discovered, and possessed of what is certainly remarkable interest. I am indebted for the original to Rev. C. Colden Hoffman, of the American Episcopal Mission to Western Africa, and who is stationed at Cape Palmas. His account of the language, as obtained from the writer of the following specimen, differs from that contained in the statement of Rev. Mr. Koelle. Mr. Hoffman gave me the following facts:

Being one day in Monrovia he saw several individuals of peculiar appearance and dress, and on inquiring who they were, he was informed that they belonged to the Vy nation, to which the public attention had just then become attracted by the reports relating to their literature. He sought an interview with one, and asked him to furnish him with a specimen of their language. The man replied that he could not write, but that "he (pointing to a companion) knew all about it." The second, on being asked to write several sentences, produced the following, which are reduced to bring the lines within the limits of your columns:



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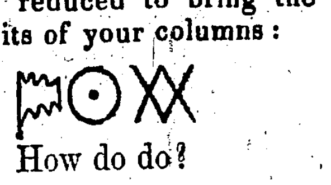
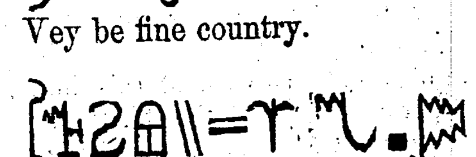
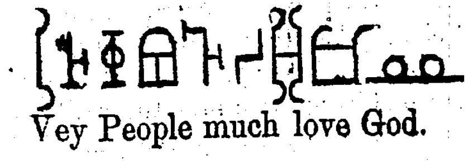


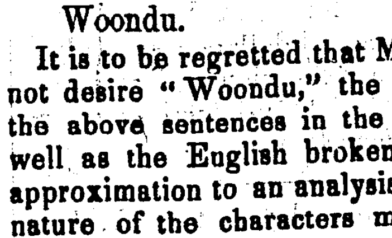
Vey be fine country.



Vey (People) love Tobacco.



Vey People much love God.



Woondu.

It is to be regretted that Mr. Hoffman did not desire "Woondu," the writer, to give the above sentences in the Vy dialect, as well as the English broken idiom. Some approximation to an analysis of the syllabic nature of the characters might then have been made. Mr. Koelle says that the alphabet consists of about one hundred letters, each representing a syllable. He gives a short specimen of the alphabet, and a list of about fifty words. There are distinct characters for *bah, beigh, bih, boh, boo*, and *loong*; and perhaps, if we had the whole alphabet, for more syllables beginning with *b*. It will be noticed that several of the characters above are repeated in different sentences, particularly the first, representing "Vy," nation, people, or tribe being understood.

"Woondu" informed Mr. Hoffman that the language was introduced among his people about twenty or thirty years ago, *by the inventor*; and further, that this modern Cadmus is still living with the tribe. As every thing connected with this subject will doubtless be of great interest, I deem it a privilege to communicate the facts in my possession for the information of the curious, the scholar, and the inquirer.

The Vyots live on and near a promontory, as Mr. Hoffman remarked, about fifty miles from Monrovia, if his information was correct. Mr. Koelle embraced an early opportunity of proceeding in a vessel to the nearest point from which the nation could be reached, and will doubtless make known the result of his discoveries at an early day.

Unquestionably the vast central plain of Africa offers a splendid field for the enterprise and explorations of the historian, the geographer, and the scientific traveler. The great discovery of August 1, 1849, by Rev. Dr. Livingston, the missionary of the London Missionary Society in South Africa, accompanied by Messrs. Oswell and Murray, who made known the existence of Lake Ngami, in lat. 19° south, is as important as interesting. The present expedition of Drs. Barth and Overweg, on the north, who had at last advices penetrated beyond Bornu into the Air country, promises still more important results. The inscriptions and characters found by these travelers give them reason to expect signal and valuable discoveries in the far interior. The researches of these learned men will be looked for with increasing interest, as they penetrate deeper into the unexplored regions of the central continent.

Yours truly, WM. OLAND BOURNE.
NEW YORK, Dec. 17, 1850.

THE OATH OF ROMAN CATHOLIC BISHOPS.

The following translation of the oath which every Roman Catholic Bishop is required to take, shows more clearly and forcibly than any essay we have ever read, the nature and extent of their allegiance to the occupant of St. Peter's chair.

TRANSLATION.

I, N., elected to the church of N., will be from this time forward faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church, and to our Lord, Lord N., the N. Pope of that name, and to his successors, canonically entering upon that office. I will not, by counsel, or consent, or act, cause them to lose life or limb, or to be deprived of their liberty, or that violent hands should be laid on them in any manner, or any injuries be brought upon them under any pretext whatsoever. I will knowingly disclose to no person, to their injury, the counsel with which they may intrust me, by themselves, their messengers or letters. I will assist them in retaining and defending, against all men, the Roman Papacy, and the royalties of St. Peter, saving my order, (meaning the duty he owes to the monastic order to which he belongs.) I will honorably treat the legate of the Apostolic See in going and returning, and assist him in his necessities. The rights, honors, privileges, and authority of the holy Roman Church of our Lord the Pope and his successors aforesaid, I will take care to *increase* and *promote.* I will not be concerned with plan, or deed, or discussion, in which anything injurious or prejudicial is plotted against our said Lord, or the said Roman Church, as to their persons, rights, honor, state and power. And if I shall know that such things are discussing and forwarding by any persons, I will prevent them to the utmost of my power, and, as soon as I can, make it known to our said Lord, or to some other by whom it may come to his knowledge. The rules of the holy fathers, their decrees, ordinances, arrangements, I will with all my strength observe and cause to be observed by others *Heretics, schismatics, and rebels to our said Lord, or his successors aforesaid, I will to the utmost of my power persecute and fight against.* When summoned to a synod I will come, unless prevented by a canonical hindrance. I will, in my own individual person, visit the threshold of the Apostles every three years; and I will render an account to our Lord and his successors aforesaid, of my whole pastoral office, and of all things in any way pertaining to the state of my church, to the discipline of the clergy and people, and finally to the salvation of the souls committed to my trust; and in turn I will humbly receive, and with the utmost diligence fulfil, the apostolic mandates. But, if I shall be detained by any lawful impediment, I will fulfil all the things here inbefore stated by a trusty messenger, having a special mission for this purpose, a member of my chapter, or one holding an ecclesiastical dignity, or otherwise holding the function of parson, or, if all these fail, by a priest of the diocese, or, if such clerical deputation altogether fail me, then by some other secular or regular presbyter, of approved probity and religion, fully instructed concerning all the aforesaid matters. With respect to such impediment, I will acquaint the Holy See, by lawful proofs, to be transmitted by the aforesaid messenger to the Cardinal proponant, in the congregation of the Sacred Council of the Holy Roman Church. Moreover, I will never sell, nor give away, nor pledge, the possessions belonging to my title, neither will I renew a life-interest, or alienate them in any way, even with the consent of the chapter of my church, without consulting the Roman Pontiff. And if I shall chance to incur any alienation of such property, I am willing to suffer thereupon the penalties contained in any constitution passed on the subject. So help me God, and these Holy Gospels of God.

THE HIGHER LAW.

As our Creator has organized man to be controlled by his own will, so he has instituted national government as a *divinely authorized* controller of a nation's actions. "*The powers that*" legitimately "*be*," the Apostle assures us, "*are ordained of God*;" and resistance to their authority, is not only political, but moral treason. The apostle does not assume to prescribe any single form; nor even to lay down any decisive test, as to what legitimately constitutes "the powers that be;" but when that is an admitted point, that a rightful and legitimate government does exist, obedience is *a divine law.* And as the national government has not, like the individual, a legal magistracy over and above itself, to protect its rights, and arbitrate its disputes, so it must, responsibly to the Almighty Ruler of all, possess the power to protect itself, and secure justice in international dealing. Hence, the magistrate is armed with the "*sword*," to execute even capital penalty upon the domestic foe, or prosecute war upon a foreign aggressor. These two exercises of the power of the "SWORD," stand upon precisely the same basis; a power not always or often necessary to be used, but always to be used when necessary. If either or both can be abolished, (a question which circumstances must decide,) a step, a grand step, has been made in a millennial march. Nevertheless, beyond this power of the magistracy to wield the *sword* of self-preservation and justice, a nation and a government are bound, as an individual, by the laws of God. The obligation of obedience to a Government, apostolical example has taught us, does not authorize us to obey man rather than God. If "*the powers that be*," whose legitimacy even the right of revolution does not allow me to question, should require me to abjure Christianity, I must neither obey nor resist, but suffer. If a government should require me, as a military officer, to fight in an unjust war, I must send in at once my moral protest and my resignation. If a Government require me, beyond its right of securing self-preservation and justice, to violate eternal right, or the law of God, such a requirement is null, and I must disregard it. If I have ever taken any oath to support the Constitution, regardless of God's law, my conscience has been entrapped, and that oath is so far null. If called to repeat that oath, to support an unrighteous Constitution, audibly and firmly, I must utter the reserve, "except it reverse the law of God," and the Government which would make that reserve a ban of ostracism upon me, is a Government of blasphemy.

[D. D. Whedon.

THE THREE BEST BOOKS.

BY MRS. ST. SIMON.

A devout old man, who lived in a poor and solitary hut, possessed so much prudence and wisdom that he knew how to impart good counsel and salutary instruction to each one who came to him.

A learned man, who visited him, wondered at his wise sayings, and said to him—"Whence hast thou all this wisdom? I see no books in thy hut, from which thou couldst have acquired so much knowledge."

The old man answered—"And still I possess the three best books in the world, and I read daily in them. These books are: The Works of God above me and around me; the Conscience in my bosom; and the Holy Scriptures.

"The Works of God, the Heavens and the Earth, are opened like a vast book before us; they proclaim to us the Omnipotence, wisdom, and goodness of the heavenly Father.

"My Consciense tells me what I have to do, and what to leave undone.

"The Holy Scriptures, that book of all books, teaches us how God from the creation of the world, has revealed himself to man, and how the Son of God, our Lord and Saviour Jesus Christ, came into this world, and what he has promised and proffered, done and suffered, to make us holy and happy."

DON'T WORRY.—When Buistrode Whitelocke was embarking as Cromwell's envoy to Sweden, in 1653, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, at length said, "Pray sir, will you give me leave to ask you a question?" "Certainly." "Pray, sir, don't you think that God governed the world very well before you came into it?" "Undoubtedly." "And pray, sir, don't you think he will govern it quite as well when you are gone out of it?" "Certainly." "Then, sir, pray excuse me, but don't you think you may trust him to govern it quite as well as long as you live?" To this question Whitelocke had nothing to reply; but turning himself about, soon fell fast asleep till he was summoned to embark.

CHOICE SAYINGS OF NEWTON.—My principal method of defeating heresy, is by establishing the truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I defy his attempts.

Many have puzzled themselves about the origin of evil; I observe that there is an evil, and that there is a way to escape it, and with this I begin and end.

I can conceive a living man without an arm or a leg, but not without a head or heart; so there are some truths essential to vital religion, and which all awakened souls are taught.

We should take care we do not make our profession of religion a receipt in full for all other obligations.

A man truly illuminated will no more despise others, than Bartimeus, after his own eyes were opened, would take a stick and *beat every blind man he met.*

The Sabbath Recorder.

New York, January 2, 1851.

"CHURCH ACTION ON SABBATH DESECRATION."

In our paper of last week appeared an article, purporting to be the action of one of our western churches upon Sabbath Desecration. It is due to our readers to say, that the article was not sent to us, so far as we know, by the authority of the church. It appears to have been sent by one of the "Acting Committee," upon his own responsibility. What particular object he had in view, we are not informed; and we had, at first, some scruples about publishing it. But, upon farther reflection, we judged that the church would not take any action upon such a subject, which they would be ashamed to have known to the world; and as the article in question discussed some points which ought to be taken into serious consideration by all Sabbath-keepers, we concluded to spread it before our readers.

We scarcely know what to say in regard to the practice of making cheese on the Sabbath. Once we should have denounced it, without hesitation, as a wicked violation of God's law. But in conversation with a brother, some time ago, who was somewhat acquainted with the process, we learned that it was actually less labor "to set the milk for the curd"—we think that was the expression—than it was to strain it, and set it aside for other purposes. For our own part, we are not skilled in the mystery of cheese-making; but, supposing that our informant was correct, we did not know but our former impressions might have been somewhat uncharitable. We suppose that if a man keeps forty or fifty cows, the labor of milking them must be attended to on the Sabbath, as on other days. That is necessary for the prevention of distress. But what disposition should be made of the milk afterwards, in order that the Sabbath may not be broken, we confess that we are not exactly prepared to say. There may be, for aught we know, a real difficulty in settling this question; but perhaps there is another one, which ought first to be considered. Is it right for a Christian to undertake the dairy business at all? We shall not say, till we have more light, whether it is, or is not; but we have no hesitation in saying, that a Christain has no right to engage in a business which compels him, week after week, to violate the Sabbath. If cheese-making is of this nature, it is not proper business for him, and the sooner he has done with it the better.

But what justifiable apology can be made for hay-making and sugar-making on the Sabbath-day? A sugar-maker may have his trough, or receiving vessel, made large enough to hold all the "sap" that flows from the tree in twenty-four hours, instead of having it so small as to require to be emptied two or three times a day; in which case he need not visit his "bush" during the Sabbath at all. A conscientious Sabbath-keeper would have it made so. As to the work of boiling down, and granulating or "sugaring off," there is no necessity of attending to it on the Sabbath. He who keeps constantly in mind, that a Sabbath-day is coming, will make such arrangements as will obviate the necessity of any such profanation. We have lived in the woods, and claim to have been somewhat initiated into the mystery of sugar-making.

As for hay-making, in ordinary cases there is no excuse for it. But when a cloud arises, and the heavens grow black, threatening a deluge of rain, what then? Must not the hay be secured? Shall farmers be so superstitious as to let it lie, and run the risk of losing it altogether, rather than do a little work on the Sabbath? Perhaps no argument, that we can offer, will appear convincing to those who love their own interest better than the cause of God; but we cannot help saying, that were we a farmer, and had hay lying out, we should feel bound to let it lie, rather than fly in the face of a precept which says, "In it [the Sabbath] thou shalt not do any work." It might rain before the Sabbath was over, it is true; or it might rain on First-day, so that we could not work then. But we are sure, that He who sends the rain would not send it unless He had good reasons for doing so; and if He saw it best that it should rain, we should conclude that He saw it best that we should lose our hay. What right have we to gain, or save, any more property than we can by keeping the Sabbath-day holy? Men sometimes pretend that such circumstances of risk are a providential call to dispense with a strict obedience to the commandment, and piously plead that it would be tempting Providence to neglect the opportunity of securing the bounty which he offers them. But this talk about being *providentially* called to break God's law savors a little too much of the wisdom that is earthy. God's providence never calls to disobedience; otherwise God would be arrayed against himself. We believe, that God sometimes places a person in circumstances of strong *temptation*, on purpose to prove him, whether he will walk in his commandments, or no; and blessed is he that overcometh his natural cupidity, under such circumstances. There are circumstances which try the faith of the Christian. They put him to the test, whether he can rely upon God's word or not. The promises, "*I will never leave thee, nor forsake thee*"—"*Seek first the kingdom of God, and all these things shall be added unto you*"—"*Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed*"—"*No good thing will He withhold from them that walk uprightly*—were given to be believed—trusted to—acted upon. It is very evident that the great majority of professors do not believe these promises. If God threaten to take away their hay-crop, or their wheat crop, and they, by some act of disobedience to His law, can save it, they very quickly show how little they rely upon them. If there is one out of a hundred, or a thousand, that resolves to risk his all, and leave the result to Him who has said that man liveth not by bread alone," how quickly is he denounced as fanatical, or superstitious. Strong faith is a rare grace on the earth. When the son of man cometh, will he find it at all?

Upon traveling and common newspaper reading on the Sabbath, two other practices adverted to in the Committee's Report, we have heretofore offered our views. Upon the business of cheese-making we want a little more light. Perhaps some of our correspondents can give it. We are firm in the conviction, however, that the Sabbath is too holy an institution to be made a matter of barter and sale. He who would sell its sanctity for a few pieces of silver, would not scruple, we fear, to sell the Lord of the Sabbath for the same.

SOURCES OF THE COMMON ENGLISH BIBLE.

To the Editors of the Sabbath Recorder:—

Much excitement has existed of late relative to a new translation of the Scriptures; and it is probable that the excitability manifested, arises to a considerable extent from an undue respect for the present translation. A due regard to the present version ought to be had; but when such regard amounts to idolatry, it is reprehensible. To aid in properly appreciating our present version, I send you an extract from a letter of Rev. Dr. Homer to the Editor of the Comprehensive Commentary, which will show, that this version is not more of a translation from the original text than a transcribing of former translations. The Rev. Doctor, after mentioning the facilities he had of investigating the subject, says:—

"Thus, so far as the common New Testament goes, I found, by collating its text with that of Bibles of an earlier date, that the term *new translation* could only be applied to one eighty-fourth part, not including words and passages strictly synonymous For some years, as permitted, I have gone through each book of the Old Testament, and found that only one twenty-eighth part of its text varies from the old English text. Thus has been confirmed, by my own examination, the acknowledgment of the translators themselves, in their preface to their first Bible of 1611, that they had never thought, from the beginning, of the need of making a new translation; but, out of the many good translations (English and foreign) to make a good one not justly to be excepted against. Yet I have believed, that the translators did not wholly neglect the Hebrew and Greek originals, but did often compare the English and foreign versions, which they consulted with the originals; and they did probably examine lexicons, Hebrew and Greek, yet not enough to aid their judgments in determining their choice of the texts. Let it be remembered, too, that King James and his Primate, Archbishop Bancroft, were known to be very hostile to the Geneva Bible, for reasons well understood, and that the Bishop's text was to be principally followed by them as their standard, so far as the originals would admit. Ample evidence appears in a work of Dr. Gill, chaplain to the Archbishop (Geo. Abbott,) one of the translators, that some of the principal scholars in that body did repeatedly suggest new and various translations; but they were as often checked in their progress, by being reminded that their course would go to the making of a new translation, which was not the object of those who had brought them together, viz. King James and the Primate, who had reluctantly consented to a substitute for the Church or Bishop's Bible. Dr. Marsh says: 'To judge of our authorized version, we should have some knowledge of those English Bibles out of which the Bible of King James, according to his view, had been compiled.' The influence of King James, of his stern, self-willed and worldly Primate, and of a few other dignitaries, made our last translation, in many parts, less than it would have been, had the best scholars of the body (probably about twelve prime Hebrew and Greek) scholars been permitted and encouraged to proceed to a new translation. Shall we, then, the people of a free republic, English in our origin and language—as a nation, shall we, I say, who are independent of Great Britain, in both Church and State, hold our Bible at the will of a despotic James, a king noted for pedantry, passion, self-will, and wanton abuse of speech before others, and of his cringing Primate? Shall we be under the forbidding frown of imperious Elizabeth, directed against the first man in the church—I mean Bishop Coverdale the holy, who furnished the first complete English Bible in 1535? Shall we still encourage James and Bancroft in their jealousies of the Geneva text? Shall we, in this age of fast advancing biblical knowledge, decline or refuse to consult the text of the received version at the side of the sister Bibles, and their respective authorities at the side of the pure original text, and withhold that correction of text and interpretation in which the mass of the learned and liberal have an agreement?"

Thus far from Dr. Homer's letter, as published by the Editor of the Comprehensive Commentary. On which I remark, that the extract presents our version of the Scriptures, in regard to its being a *translation*, in a light not very generally received. It shows, that that body of divines, convoked by King James, did not intend, or, if they did intend, were not permitted to give a faithful translation. It shows, also, that our version can lay but small claim to being a translation made by them, and that our present version, to a large extent, is but a compilation from former translations. If such be the fact, much of the veneration for the received translation is uncalled for; and it is not without cause, that many expressions in our version are objected to as not conveying the exact mind of the Holy Spirit as dictated in the originals. Baptists have raised their objections to the word *baptize*, as not being a translation of the Greek term representing the Christian rite. But Baptists are not the only class who have a right to take exceptions to the authorized version. The Sabbatarian, also, may justly take exceptions; for where, in the original, is the expression corresponding to "first day of the week," which occurs frequently in the present version? If the Baptist has reason to think that the present version has a tendency to lead the reader astray on the subject of baptism, much more has the Sabbatarian reason to think that it has a tendency to lead astray on the subject of the Sabbath. What is demanded, is a true and faithful translation. And if we are to have another translation, as I suppose we are, God grant that it may be a *translation*, and not a transcription, nor a commentary. S. S. Griswold.

Greenmanville, Ct., Dec. 12, 1850.

ATTEMPT TO ENSLAVE A FREEMAN.

In our last we gave some account of the arrest, in Philadelphia, of a colored man named Adam Gibson, charged with being a fugitive from slavery. He was examined before Mr. Ingraham, the United States Commissioner, who pronounced him a slave, and delivered him over to the proper officers. But alas for the hopes of gain which the slave-catchers had entertained. Adam was taken to Maryland, and shown to Wm. Knight, the reputed master, *who denied ever having owned him*. Accordingly, the alledged slave, whom a United States officer had doomed to perpetual bondage, was discharged from custody, and returned to his wife and children in the vicinity of Philadelphia. The fact seems to be, (as was testified by a colored man on the examination,) that Gibson was owned many years ago by a Maryland citizen, named Davis, but about 1843 was released from slavery, and ever since has resided in the North, a *free man*.

This case, proving as it does that under the Fugitive Slave Law a free citizen may be arrested on a false pretense, and without legal warrant dragged before a U. S. Commissioner, his liberty sworn away, and he hurried off into slavery—all not merely without any credible testimony, but in defiance of positive evidence of his freedom—is making a deep impression, and will do more to bring the law into disrepute than all the essays that have ever been written on the subject. The New York Commercial Advertiser, a paper which may be ranked among the moderate supporters of the fugitive act, after recapitulating the leading facts connected with Gibson's arrest, says:—

"We beg to say, that Mr. Commissioner Ingraham, of Philadelphia, has struck a deadlier blow at the Fugitive Slave Law, *as it is*, than all its opponents put together. He has proved that it can be perverted to injustice. He has made its enemies to rejoice, and has convinced us of the propriety of a reservation we have repeatedly made when speaking of this enactment—made by Washington Hunt in his letter to Mr. Granger, and made by many others who have desired that the act should be entitled to the respect of a law of the land, and be universally recognized as obligatory, and entitled to popular obedience and support—to wit: that it was capable of amendment, and might safely be made less rigorous."

BRITISH ENCOURAGEMENT OF HOME INDUSTRY.

A recently-published correspondence between Mr. Robert Kerr and the Lords Commissioners of her Majesty's Treasury, shows what kind of encouragement is afforded to home ingenuity and industry by the British Government. It seems that Mr. Kerr, who is an extensive shawl manufacturer at Paisley, Scotland, was desirous of entering the list of competitors at the approaching Industrial Exhibition. He found, however, that he could not do so upon equal terms with foreign manufacturers; that while, on the one hand, French and German shawls were admitted into Great Britain by the payment of a duty of ten per cent., and even this duty was to be remitted for the occasion of the Exhibition, on the other hand, British shawls were entirely excluded from France and Germany, and the British manufacturer was compelled to pay a duty of not less than twenty per cent. on the paper used in designs. Hence the correspondence; in the course of which Mr. Kerr says, that one of the designs he had it in "contemplation to prepare for the Exhibition, would cost, before a single shawl could be produced, £470, of which the sum of £92 15s. would be duty to Government, or a tax of not less than twenty per cent. on the mere preparation and fitting up of the design." In view of this, he asked the Commissioners of the Treasury to authorize a removal or drawback of the particular duty he had specified, "and of all duties on card paper used in designs for the Exhibition of 1851, by the Shawl Manufacturers of Great Britain, so that they may be placed on a somewhat equal footing of competition with foreign manufacturers." To this application a direct negative was given, the answer being, "I have to inform you that my Lords must decline to comply with your request." Of course Scotch ardor in the advancement of manufactures will not be cooled by such a reply. We expect to hear that the shawl for which designs alone cost over two thousand dollars, was ready at the opening of the Exhibition, and compared favorably with the best productions of the French and German loom.

In New York, one day last week, there was a rumor that Jenny Lind, Barnum, and suite, had been lost on the passage from Wilmington to Charleston. It made sale for numerous "extras," but was soon contradicted "by authority."

☞ We have received two numbers of a paper published at Paris, Maine, called the *Second Advent Review and Sabbath Herald*. The general character of its contents is indicated by its title. It advocates the Seventh-day or Bible Sabbath in connection with the doctrine of the speedy second advent of our Lord. Of the correctness of its teachings in relation to the time of the second advent, we are not prepared to speak, for our Bible is not very definite on that point—perhaps because there was no special necessity for definiteness. But in relation to the Sabbath, we do not hesitate to certify to the general correctness of the teaching of the paper in question. As a specimen of its manner of treating that subject, we copy an article by one of its Publishing Committee.

THOUGHTS ON THE SABBATH.

Those who observe the Sabbath of the Bible, may plead as their foundation, *a divine institution*. "GOD BLESSED THE SEVENTH DAY AND SANCTIFIED IT." *In this* consists the sabbatic institution itself. As God has never taken this blessing from the seventh day, the original institution still exists. As God has never sanctified another day of the week, much less enjoined another day as a weekly Sabbath, it is the only sabbatic institution.

Jehovah was the first who rested on the seventh day. His example was followed by the Son of God, and by the church universal, so far as the record of inspiration extends. How absurd to believe that the Great Creator observed a "carnal ordinance!"

As the seventh day was here sanctified by God, its observance is henceforward a moral duty. *But, like the other precepts of the Decalogue*, it was not first *expressly* enjoined in the written word.

When God enjoined the Sabbath on Israel, [Ex. 16,] he pointed out the true seventh day, by a threefold weekly miracle, which continued for the space of forty years. Thenceforward the history of the Sabbath is given in the records of inspiration so that a knowledge of the true seventh day has been preserved to the church.

When the law was given by the voice of the Almighty, we find the observance of the Sabbath enforced by the fourth commandment. The reason for its observance, as well as the date of its sanctification, is also clearly given.

The Lord made heaven and earth in six days and rested the seventh, "wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath, then, is a standing memorial of God's act of creation. By its observance men would have kept in memory the knowledge of the true God.

We have now considered three important points in the history of the Sabbath; first, its institution, [Gen. 2,] second, the fact that the true seventh day was pointed out to Israel, [Ex. 16; Neh. 9,] and third, the grand law of the Sabbath, [Ex. 20.]

As we proceed in this examination, we notice three different sabbaths. First, the Sabbath of the Lord—the seventh day, [See Ex. 20,] second, the sabbaths of the Jews, the first and eighth day of their feasts, &c., [Lev. 23,] and third, the sabbath of the land, the seventh year, [Lev. 25.]

As the Sabbath of the Lord had a real existence before "the law of commandments contained in ordinances" was appended, therefore, when *that* law was nailed to the cross, *the* Sabbath remained in full force. Not so with the sabbaths of the Jews, and the Sabbath of the land. That law gave them their only force; and when that ceased they were abolished.

The most precious blessings are promised to those who keep God's Sabbath. See Isa. 61 and 63. And it is worthy of note, that this prophecy pertains to a period when God's salvation is near to be revealed. The blessing is promised to "the son of the stranger," (the Gentile,) as well as to Israel.

Mark the distinction between God's Sabbath, and those of the Jews as presented in the prophets. Of the perpetuity of the first, let us judge after reading Isa. 24, where we are informed of its existence in the new earth. But God assures us by the prophet, that the latter shall "cease." See Hosea 2: 11. The fulfillment of this prophecy may be read in Col. 2. Please compare Isa. 64: 4, Ex. 20: 10, with Hosea 2, and Lev. 23, and note the language, "my sabbaths," and "her sabbaths."

Though the Scriptures nowhere teach or authorize a change of the Sabbath, yet they contain an accurate prophecy of the power that should do this thing. Let the reader compare Dan. 7, with the history of the Papal Church, and note its acts of changing "times and laws."

We have seen the grand law of the Sabbath embodied in the Decalogue. We come now to the New Testament. That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in Matt. 5: 17—19. And we may with the utmost safety affirm, that "the apostles did not disturb, what their Lord left untouched." See Rom. 3: 31; James 2. *We say, therefore, that the New Testament teaches the perpetuity of God's law, and* FOR THAT REASON DOES NOT RE-ENACT IT. Brevity forbids a more lengthy notice of this important point.

Our Lord came to "magnify the law and make it honorable." He kept his Father's commandments; but he brushed aside the traditions of men by which they were made void. "The Sabbath," says he, "was made for man, and not man for the Sabbath;" by which he rebuked the pharisaic observance of the Sabbath on one hand, and on the other the views of those who teach that the Lord's Sabbath is one of the things against us, which were taken out of the way at Christ's death. [Col. 2.]

The fact that those who had been with Jesus during his ministry "rested the Sabbath day according to the commandment," after his crucifixion, and resumed labor on the first day of the week, shows clearly that they knew nothing of its change from the seventh to the first day.

The fact that God has never *sanctified* the first day of the week, shows plainly, that it is not sacred time—is not a divinely instituted Sabbath.

The fact that he has never required us to rest on that day; shows that its observance in the place of the Sabbath, is a clear instance of making void the commandments of God to keep the traditions of men.

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from Rev. 1: 10. That "the Lord's day," is the Sabbath day, is plain from Isa. 58: 13.

As the SABBATH WAS MADE FOR MAN, we find it under all dispensations, and in every part of the Bible. Those, therefore, who profane the Sabbath, sin against God and wound their own souls. J. N. Andrews.

THE USE OF WEALTH.

At the late anniversary of the Historical Society, says the N. Y. Recorder, Dr. Bethune made the following beautiful and truthful remarks on the use of wealth. It is time that such sentiments were read and pondered by all who are in the possession of wealth. The time is fast coming when the mere possession of wealth, without either the taste or the disposition to use it for the elevation and improvement of society, will be a disgrace rather than an honor. The man of wealth has a vastly greater interest at stake in the stability and order of society than the poor, and his obligations to society are proportionably greater:—

"A feeling pervades this community that it is not the possession of wealth, but the use of it, that dignifies and renders its possessor worthy of respect. It is not the exhibition of splendor and fashionable pride which entitles man to honor. If he shows me only his wealth and his elaborate furniture, he only reminds me of his wealth and my poverty, and I thank him not for it. But if he shows me upon his walls pictures from the pencils of the native genius of my land—if he pleases my eye with the evidence of present success and promises of still higher future triumphs—if he has brought from some nook of obscurity a suffering child of genius, and has enabled him to glorify and serve his country—if he shows me he has laid the corner-stone of some institution for the instruction of the young—then I thank him. I thank God who made him rich, and that he has used his riches for such noble ends. There is no envy of such a man—all men honor and respect him, and he receives, as he deserves, their eulogies. But the man who lives only to accumulate and hoard, and who leaves no record of his usefulness in arts, or letters, or morals, or religion, or charity, goes

"'To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.'"

FRENCH BAPTIST MISSION IN CANADA.

The American Baptist Home Mission Society reports from twelve to fifteen stations in the neighborhood of St. John's, Lower Canada, and most of them in a flourishing condition. The missionaries have been instrumental in winning many converts from Romanism. Indeed, several hundred have been converted from that dreadful apostacy to the truth as it is in Jesus. The field is an extensive one. There are in that country about four hundred thousand Romanists. The Seventh-day Baptist Missionary Society have proposed to survey that field, with the view of establishing a mission there. As a denomination we are abundantly able to establish another foreign mission, as well as reinforce the one in China. This would be working in the home field as well as in the foreign. It is hoped that the *contributions* of the churches this winter will warrant the Board in carrying out their wishes in respect to the Canada Mission the coming Spring. Brethren, it is time that we lengthen the cords and strengthen the stakes. The field is the world. The harvest truly is plenteous, and the laborers are few. How necessary to pray, to give, and to take hold of this glorious work in earnest. In the language of Carey, "Let us attempt great things for God, and expect great things from God."

Wm. M. Jones.

Shiloh, N. J., 12th month 25th, 1850.

POETRY OF A MILLIONAIRE.

The last item in the will of John McDonough, lately deceased in Louisiana, is as follows:—

"And (I was near forgetting that) I have still one small request to make, one little favor still to ask, and it shall be the last. It is, that it may be permitted, annually, to the children of the free schools, situate nearest to the place of my interment, to plant and water a few flowers around my grave. This little act will have a double tendency; it will open their young and susceptible hearts to gratitude and love to their divine Creator, for having raised up, as the humble instrument of his bounty to them, a poor, frail worm of earth like me, and teach them, at the same time, what they are, whence they came, and whither they must return."

The man who wrote the above, says the Boston Journal, has been accused of being hard of heart, and wanting in kindly sympathies for his fellow-beings. Can this charge be credited? There is much in the character of Mr. McDonough which the world cannot fathom. His munificent posthumous charities, so carefully and wisely bestowed, taken in connection with the undoubted fact, that for many long years the accumulation of his great wealth, *for these very ends*, was the object of his unceasing toil, all seem to contradict the charge which we have noticed.

Methodist Publications.—One of our exchanges says that the Methodist Episcopal Church now issues about 175,000 copies of periodicals in a year; half of this number is made up of large weekly journals, and the other half of semi-monthly, monthly, and quarterly papers. Though they sell less books than formerly, the amount of reading sent out by that church, never was so great as at the present time.

A Fugitive Case in New York.—On Second-day of last week, a man who was waiting on dinner at the Pacific Hotel, was violently seized and dragged out of the room, and carried before Commissioner Charles M. Hall, and an immediate disposal demanded by one Parker, who professed to be an agent for some body in Virginia. The Commissioner, however, postponed the examination till the following day. That gave an opportunity to put the case into the hands of lawyers, who are still contending over it.

The Sabbath-School Paper.—We send out, this week, the first number of "The Sabbath-School Visitor," a monthly paper devoted to the interests of Sabbath-Schools and Bible-Classes. It is neatly printed, and comes at twenty-five cents a year for a single copy—five copies to one address for one dollar, twelve copies for two dollars, twenty copies for three dollars, twenty-eight copies for four dollars, and forty copies for five dollars—payable invariably in advance. Two copies are printed on one sheet, and cost but one postage. Our friends are requested to examine the paper, copies of which are sent to individuals in each church of the denomination, and, if they approve the object and this way of promoting it, to make such exertion in its behalf as their time and circumstances will allow.

Free Methodists.—A meeting, calling itself the First Annual Conference of the Free Methodist Protestant Church, was held in the town of Trenton, Dodge County, Wisconsin, on the 7th day of November, 1850. After attending to the regular business of the Conference, the following resolutions, among others, were adopted:—

Resolved, That we, as members of the First Annual Conference of the Free Methodist Protestant Church in Wisconsin, do absolve ourselves from all connection with all those *professing* to be *Christians who hold in oppression their fellow-men*, believing it to be a *great moral evil, a sin against God*, and a great hindrance to the upbuilding of the cause of Christ and the extension of religious liberty; and we also declare ourselves to be a Free Methodist Protestant Church.

Resolved, That we, as a Free Methodist Protestant Church, disapprove and protest against the Fugitive Slave Law, and recommend its repeal, and avow ourselves not bound by any principle of right to carry out its provisions.

Resolved, That intemperance is a growing evil in our land, and no brother shall make, buy, or sell, or use as a beverage, or in any way, except for medical or mechanical purposes, any spirituous or malt liquors.

The Danger of Disunion.—On the evening of Dec. 23d, the New England Society in New York held their anniversary festival at the Astor House. Among the speakers on the occasion was Hon. Daniel Webster, who closed a lengthy speech by the following allusion to the recent secession movements:—

"Gentlemen, the day-spring from on high has visited us. There is no longer any danger of disunion in these United States. The time for that has gone by, not to return. And those who supposed they could sever us, whether by talk of secession or by metaphysics, will find themselves mistaken. Let the mind of the sober American people remain sober. The surest course to satisfy those who meditate disunion is just to leave them to themselves, and see what they can make of it. North and South there has been some veneration of sentiment. We see and feel that we should gain nothing by being separated. For, what should we be then? We should be New-York men, Ohio men, Rhode Island men. But we know that it is infinitely better that we should remain hand-in-hand Americans, united now, and united for ever? In my judgment, all opposition is dissipated, and we shall henceforth march forward, together with one heart, under the banner of one country!"

Confiscated Bibles.—A correspondent of the N. Y. Tribune, writing from Havana, under date of Dec. 17, says that a few days previously a package of Bibles, brought there with the baggage of Rev. Mr. Parsons, and intended for use under the "Bethel Flag," among the American shipping, was seized as contraband goods by the Custom-House officials, and they will probably be put to "the stake," as Mr. P. will decline paying duties and a fine for the permission proffered to permit him to return them to the United States. Mr. Parsons has intended no fraud upon the revenue or the religious prejudices of the people, but under the auspices of the "Seamen's Friend Society," in the cause of an enlightened benevolence, with the main implement of his professsion in various languages, to meet the comprehension of his audience—believing the basis important to aid in the faithful performance of his obligations to those who are humble employees, under the flag of the Union. He has, however, been forbid the distribution of Bibles in the English language, on board of American or other vessels in the harbor, and cautioned from high authority that the command must be respected.

Baptists of Tennessee.—The General Association, at its late meeting, voted to support two missionaries in China, and recommended to the Southern Baptist Biennial Convention, the organization of a Southern Home and Foreign Bible Society, at its next session. Perhaps they will next want a "Southern" Bible and a "Southern" Christianity, with a full suite of historical records, all in favor of slavery. So says the Independent.

Wm. L. Chaplin has been released from the jail of Montgomery County, Maryland, on bail of $19,000 for his appearance at the Howard District Court to stand trial on the charge of attempting to kill the slave-catchers and officers by whom he was arrested. He had previously given bail in the sum of $6,000 to appear for trial in the District of Columbia, on charge of aiding in the escape of slaves.

A dispatch dated Peterboro, Madison Co., N. Y. Dec. 24, says:—Wm. L. Chaplin, who was recently held to bail in Maryland, for running off negroes, is stopping with his friend Gerrit Smith, for a few days, before his tour through the State.

Near Mystic Bridge, Ct., on the 20th of Dec., a dwelling house was burned, and on the following morning a barn with its contents. A man and boy were arrested, who acknowledge they set fire to the buildings. Both were bound over for trial.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Dec. 23.

In the SENATE, Mr. Clay presented a memorial in favor of a modification of the present Tariff, and gave his views on the subject, favoring the prayer of the petitioners.

Mr. Benton introduced the bill to relinquish the collection of tolls on the U. S. stock on the Louisville and Portland Canal, and to provide for the free navigation of the same. He explained the bill at great length, and it was then referred to the Committee on Roads and Canals.

Notices were given of several bills, and several unimportant resolutions of inquiry were offered and agreed to.

Mr. Gwin introduced a substitute for Col. Fremont's bill for the settlement of land titles and claims in California, which was agreed to. The substitute, in substance, is as follows :—

SEC. 1 Provides for the appointment of three Commissioners, to be appointed by the President and Senate.

SEC. 2. That all persons claiming land in California, by virtue of any Mexican or Spanish grants previous to July 7, 1846, shall present the same and they decide whether it be valid or invalid. The District Attorney to represent the United States, a Deputy Marshall to be appointed for the Board when it is in session.

SEC. 3. The Commissioners, in deciding, shall be governed by the treaty of Hidalgo, the laws of nations, the usages and customs of the Government from which the claim is derived, the decisions of the Supreme Court and laws of prescription.

SEC. 4. Testimony to be in writing and to be preserved.

SEC. 5. Commissioners to be allowed $6,000 each, and 20 cents a mile.

SEC. 6. A Secretary to be appointed; salary $3,000.

SEC. 7. Provides for appeals to the Supreme Court.

SEC. 8, 9, and 10, prescribes the duties of the Surveyer after the final decision by the Board.

In the HOUSE OF REPRESENTATIVES, Mr. Haymond introduced a bill, giving lands to Virginia to aid in the construction of certain railroads therein. The bill prescribing the mode of taking testimony in regard to contested elections, was passed, and the Senate adjourned over till the day after Christmas.

FIFTH-DAY, Dec. 26.

In the SENATE, a bill was introduced, providing for a survey of the Ohio River, with a view to improve its navigation. A bill to change the time for holding the District Court in Alabama, was read a third time and passed. The bill to settle private land claims in California was taken up, but the attendance being small, the subject was postponed, and the Senate adjourned over to Second-day.

In the HOUSE OF REPRESENTATIVES bills were introduced granting certain public lands to the State of Pennsylvania, to aid in the construction of certain Railroads therein, making grants of land to the Virginia and Tennessee Railroad, and to reörganize and improve the efficiency of the State Department. Some time was spent in debating a bill, subsequently passed, authorizing the suit of the heirs of Gen. Kosciusko, now pending in the Circuit Court for the District of Columbia, to be removed to the U. S. Court for the District of Maryland. Adjourned till Second-day.

Burning of a Steamboat.

The New Orleans Picayune, of Dec. 18, gives the particulars of the burning of the steamboat South America, fifteen miles above Bayou Sara, on the 16th.

The boat was from Cincinnati, commanded by Capt. Logan. She started with a large number of passengers and a heavy cargo. Many of the passengers and much of the freight were put out on the way down. The boat left Natchez at 5 o'clock on Monday morning, and arrived at Morgan's Bend, having on board 400 tons of freight and thirty cabin passengers, of whom four were ladies, all destined to this city. When at the head of the Bend, and near the left bank of the river, the boat took fire in the boiler deck, directly over the middle boiler. The order was immediately given to run the boat ashore to the left bank which was done. In about two minutes the boat touched the bank and was made fast. The engines were continued working to keep the boat steady in her position.

At the first alarm the passengers rushed forward, a few of them having time to secure their trunks. The first clerk, Mr. Hayman, entered the office and secured half the money, but left the rest, and books and papers, to run aft and bring the ladies forward. He succeeded in doing so, the flames spreading so rapidly that one moment more and the ladies would have been lost. All the gentlemen passengers got ashore safe, after assisting in every way possible to extinguish the flames. That, however, was impossible; in five minutes after she took fire, the boat was in flames from stem to stern, and from the main to the hurricane deck. The rapidity with which the flames spread may be imagined from the fact that by the time that Mr. Hayman had run to the ladies' cabin and hurried its inmates forward and out of the social hall to the steps, the fire was within two feet of him. He, however, escaped uninjured.

The loss of life amounts to twenty-seven persons. Mrs. White, the wife of the carpenter of the boat, was not able to get forward from the ladies' cabin as its other inmates did. Her husband seeing no escape from the flames, then fast approaching him, threw her into the river and jumped in after her. He was unable to save her from drowning. She was the only cabin passenger lost.

The chief cook, Jackson Noles, a white man, and three firemen, were last seen on on the main deck, just aft of the boilers, with their clothes on fire.

The porter of the boat, a white man, named Wm. Sheppard, from Evansville, Ia., was last seen at the wash house in front of the wheelhouse. He was either drowned or burned.

A young man, name unknown, part owner of a large lot of poultry on board, was last seen in the water, holding on to the wheel-house. He became exhausted, however, let go his hold, and sank to rise no more. He was from Elizabethtown, Illinois.

There were 100 soldiers on board, recruits for the Third Regiment of Infantry, on their way to join their various companies in Texas and New Mexico. All had to jump overboard to save their lives, and swim ashore. Seventeen were drowned. One soldier's wife jumped overboard and was drowned. Another threw her little child over first and sprang after it. Both were drowned.

Disaster to the Steamship Ohio.

Much anxiety was felt in New York, last week, on account of the non-arrival of the steamship Ohio, with the California mails, and a large number of passengers. The following telegraphic dispatch to the N. Y. Tribune, from Norfolk, Va., Dec. 27, explained the matter :—

The Ohio put in here yesterday, Thursday afternoon. She has 400 passengers—250 from California. She started from Havana first on the 18th. Her first evolution blew out the head of a cylinder, and uncoupled the engines. She started again on the 19th, with one engine, and made good headway until the 22d, when she was struck by a heavy gale, the boat was heavily strained and damaged, and laid to until Monday evening. She then got under way again, and sprung a leak at 2 o'clock on Tuesday morning. The crew were unable to keep the water down, and the fires were extinguished. Ten feet of water was then in the hold, and all the pumps were put in requisition, and bailing was resorted to, which was continued until Wednesday at noon, without cessation, when the water was low enough to build fires. Steam was then put on, and constant bailing was requisite to keep the fires from being extinguished until they reached the wharf at Norfolk. Her furniture is all broken, with three of the iron braces, and the damage is not less than $30,000.

A dispatch to the Philadelphia Bulletin gives the following account of the disaster :

On the passage from New Orleans to Havana, the Ohio broke one of her engines. Not being able to make the necessary repairs at Havana, she sailed thence with the other engine. She encountered the terrible gale of Sunday at its hight, and on Sunday night, when 40 miles south of Cape Hatteras, her other and last engine became disabled, and she was left at the mercy of the storm. She thus lay in the trough of the sea from Sunday night until Wednesday, and during this time the terrible weather she encountered caused her to leak, and there were great apprehensions that she would sink. All hands, both passengers and crew, were compelled to work at the pumps. At length, the wind subsiding, they were enabled to get the ship under way with sails, and after several days of agonizing anxiety on the part of the passengers, she reached Norfolk. The scene is described as frightful in the extreme. There was no one injured during the gale except one man, who had his arm broken. Hon. Reverdy Johnson, who came passenger in the Ohio, labored, with the rest, at the pumps. Toward the last, Captain Schenck told him privately, that if the storm did not subside the ship must sink in two hours.

The Overland Emigration.

A letter dated "Emigrant Road, west termination of the Desert, Sept. 28th," says: I have just returned to this post from a ten days' journey up Humboldt river, during which time I have witnessed almost every degree of human suffering, from half starved women and children, toiling along on foot thro' the deep sands to the poor sick man dying in the scorching sun, by the road side, without an acquaintance or friend to give him a cup of water. I have heard of other cases where men were found wrapped in blankets or wagon sheets, where they had given up, lain down and died, far from wife, mother or friends at home, fortunate, perhaps, that their fate may never be known. I have divided my own scanty allowance of provisions, for my backward journey, with some who were so weak that they would reel as they walked, who would weep like children, and thank me with as much heartfelt gratitude as the criminal who had been reprieved from an ignominious death. These are the things to try men's souls. A large portion of the emigration have gone to Oregon, and many have stopped at Salt Lake. There are yet on the road to California between one and two thousand persons, among them probably one hundred families, who are scattered along a distance between three and five hundred miles from the settlements, without teams, provisions, and many without clothing. Three days ago the snow fell four inches deep on the mountains. Should the wet season set in by the 15th October, the snow may fall five feet deep in the course of a day and night, in which case I fear many must perish, as there is not a sufficiency of provisions, on this side of the mountains to sustain five hundred people for twenty days.

Seven Days Later from Europe.

The steamer Baltic, with seven days later news from Europe, put into Provincetown, last Sabbath, being short of coal, whence the news was sent overland to New York.

The news from England is not important. There has been a slight improvement in cotton. The Queen has spoken out on the papal question, to the entire satisfaction of all good Protestants.

On the Continent, things remain quiet, and markets of all kinds have improved since the subsidence of political apprehension.

DESPERATE RENCOUNTER.—The Planters' Advocate, published at Macon, Noxubee county, Miss., says that Mr. Jonathan Henkle and Mr. Adams, of that county were reclining upon the side of a hill, basking in the genial rays of the sun, when suddenly a large Eagle made a swoop and fastened its talons in the breast of Mr. Henkle. A fight immediately ensued between the two young men and the eagle, and after a considerable scuffle, they succeeded in capturing it alive and carried it home. No damage was done, except that Mr. H. received a slight wound in the breast.

A FATAL FIGHT.—The San Antonio Western Texan contains information of an affray between Parker H. French, the famous forging draft-drawer on Howland & Aspinwall, and a portion of those composing his party, at Carlites, a small mining town in Mexico, about 200 miles from El Paso. At that point some of French's party determined on separating from him, and proceeded to take possession of some of the mules claimed by French, the opposite party supposing their right to be as good or better than French's, and they being, for aught we know to the contrary, correct in their views. French refused to yield up the animals; the others seized them, when French and some of his friends fired upon them. A grand row then ensued, in which French's right arm was completely shattered, and one of his adherents, a Mr. Harris, who formerly carried expresses from San Antonio to El Paso, was killed. Mr. Shepherdson, formerly a schoolteacher in San Antonio, was killed on the side of the party opposed to French. Several were wounded on both sides, whose names were not learned. On the termination of the row, French remained in possession of the spoils.

SEVERE WEATHER IN VERMONT.—The *Lowell Courier* of Friday, Dec. 27, says: We learn from a traveler who came from Burlington and reached Groton Junction last evening, that the train of cars in which he left Burlington, Monday morning, did not reach Rutland, 67 miles, until 12 o'clock Wednesday night. They were three days and a half on the road. The engine on Monday night froze up, having exhausted its wood and water, near the Middlebury station. While unscrewing the hose between the tender and engine, to prevent its bursting from frost, the driver was noticed to lean back, as if to rest, which rest was the lethargy of death, for it was ascertained that he was freezing. He was with great exertion carried to the nearest house, put into cold water and thawed out. During the night the ladies stayed in the cars without a fire, wrapped up in mats and such apparelling as could be found. The storm on the west side of the Green Mountains is represented as being tremendous, as well in the effects of the wind as the perfect avalanche of snow which fell and the chilling frost that followed.

THE NORTH-WESTERN INDIANS.—Hon. Rich'd. Wm. Thompson has been associated with Gov. Ramsey, of Minnesota, to negotiate for a sale of the Sioux lands west of the Mississippi. Dr. Foster has been appointed Secretary of the Commission. After effecting a treaty with the Sioux, the commission will proceed with an escort, overland, about one thousand miles across the plains, northwest to the Selkirk settlement, at Pembina, on the Red River of the North. They are, besides, to negotiate with the Chippewa half-breeds for the extinguishment of their title of occupancy and the acquisition of fee-simple titles to their lands.

When this is accomplished, it is expected that the most valuable part of the Chippewa half-breeds will abandon the Hudson Bay possessions entirely, and remove entirely within the boundary of Minnesota. They number about ten thousand souls, and as they are a hardy, brave people, and dreaded by the North-Western Indians, they will make an efficient frontier guard in a war with the British or hostile Indian tribes. [Wash. Republic.

LAND WARRANTS *vs.* LAND SALES.—During the whole term set apart for the land sales at Fairfield, last month, says the Burlington (Iowa) Hawkeye, not a single bidder appeared. All the entries are now made with Land Warrants. Some of the speculators find no difficulty in getting rid of their warrants. They do it in this way: They enter a quarter section for a farmer with one of their warrants, and then give him a bond for a deed, the deed to be executed in one year from date, on the payment of two hundred dollars on each. The farmer feels satisfied, because he gets a year's credit, and pays no more for his land at the end of that time than the Government asks for it. The speculator is satisfied, because he makes sixty or seventy per cent. by the transaction. Nobody seems dissatisfied but the Land Officers, who have to do ten times more work, and receive less than a tittle of the pay that was formerly received before Land Warrants became a legal tender in the purchase of land.

STOPPAGE OF COTTON FACTORIES.—The Boston Transcript of Friday contains a statement of the number of spindles in five of the New England States which have ceased operations during the last three months in consequence of the depression of this class of Manufactures. The aggregates are as follows :—

States.	Whole No. Spindles.	Now stopped.
Maine	142,700	112,500
New Hampshire	373,000	135,000
Massachusetts	1,220,000	202,000
Rhode Island	500,000	212,800
Connecticut	250,000	50,000
Total	2,485,700	715,300

Beside those enumerated, many mills are working on short time. At Fall River, 110,000 spindles have stopped in consequence of a strike among a portion of the operatives. Adding to the number previously stopped and those running short time, and there are not far from One Million less spindles now in operation than a year since. [Tribune.

BREACH OF PROMISE CASE.—A novel breach of promise case, says the Boston Mail, was tried in the Supreme Court at Cambridge on Thursday, before Judge Fletcher, in which Hannah Hathen, a widow lady, 40 years of age, in the millinery business at Lowell, sought to recover damages of a Mr. John Hopkins, a clerk in Faneuil Hall market, of about the same age as the lady, for a breach of promise of marriage. Physical infirmity on the part of the lady was set up in defense. The Jury returned a verdict of $1,000 damages for the plaintiff.

John P. Wellington, a clerk in the Post Office at Bangor, Maine, as we learn from the *Whig and Courier*, has been detected in breaking open letters and stealing money therefrom. He is a young man, about 19 years of age, and had always been attentive to his duties in the office and borne a good character for integrity. About $1,200 which he is supposed to have stolen was found in his trunk.

WILD CAT AND THE ARKANSAS SLAVES.—This Seminole Chief having failed to persuade his own people to emigrate with him to the Rio Grande, induced a large party of slaves to run away, with a view of seeking freedom under his protection. The Creeks and Seminoles followed the band, fought them, with a loss of one killed on each side, took their women and children, to the number of sixty, and carried them back. Their masters came forwaad and reclaimed their property, by paying the rewards offered, and disposed of such as were considered unprofitable stock to them. After this piece of ill luck, Wild Cat went back to the Rio Grande again. [Tribune.

CONFESSION OF ROBBERY AND MURDER.—The Hagerstown News has received a pamphlet, purporting to be the confession of one Charles Wallace, which gives an account of the robbery of Mr. Joseph Funk, at Hagerstown, several years ago, committed by himself and accomplice, named Snelling. This confession was written by Wallace, as he says, from memory, and given by him to Rev. Henry Tracey, at the stake where he was burned alive by a mob on the banks of the Mississippi, on the 11th of August, 1850. He confessed to the murder of Miss Mary Rogers, the beautiful cigar girl of New York, and a number of robberies and other crimes.

RUNNING AWAY WITH A STEAMBOAT.—The Indiana, a large New Orleans boat, was taken away from Cincinnati to Madison, by order of Mr. White, one of her owners, on Sunday night week. Mr. White, who is a wealthy pork dealer, at Madison, had a very heavy interest in the boat, and the other owners refusing to pay their shares or come to terms, he paid one of the Madison packets to slip up to her wharf during the night, cut her cables, and tow her to Madison. He then paid her bills at Cincinnati, and kept the boat.

SUMMARY.

The Attorney General of New York has discontinued the suits he brought against Hon. Geo. Clark, to test his title to the lands in the Oriskany patent. The witnesses have all been summoned several times, at a heavy expense to the State, but the Attorney came to the conclusion that the title of Mr. Clark was good. The lands are now for sale, and the present tenants will doubtless become purchasers, as many have already.

The schr. Argus, Capt. Crockett, of Frankfort, Me., bound for Philadelphia, went ashore on Plum Island, on the night of the 23d ult. All lost but one, (the Captain,) who saved himself by swimming ashore and crawling to a barn, where he remained until morning. One poor fellow sufferer was washed ashore, and dragged himself to a sand bank and perished, being unable to proceed farther.

The Catholic Hierarchy in England and Scotland numbers 680 chapels, besides other stations where service is performed, 898 priests, 11 colleges, 134 convents. Fifty-one of the priests employed in England are Doctors of Divinity, and seventeen English priests are residents in various seminaries abroad. This is a much larger force than was supposed. In England and Wales the chapels are 587, Scotland 93.

The *Jonesville* (Mich.) *Telegraph* says that the "rapping spirits" have made their appearance at Litchfield in Hillsdale County, and are creating quite a disturbance among the usually peaceable inhabitants of that town. The scene of operations is the residence of Deacon Stevens, and the Deacon and family have left the Congregational Church because the spirits have declared it not orthodox.

A dispatch dated Albany, Dec. 23d, says that Judge Wright has delivered his opinion in the suit brought by the late Attorney-General against Livingston, to test the validity of the title to the Livingston Manor, and which was tried in Columbia County last spring, by giving judgment in favor of the defendant.

Some of the New York ship-builders say that black-walnut is a better timber for ship-building than the live oak, and that its high price is the only reason why it is not largely used. An Ohio paper says that there is enough of this valuable timber split into fence rails every year in Ohio to build the entire national marine of the Union.

A forgery was detected on the Phœnix Bank of this city, says the Hartford (Ct.) Times, a few days since. The paper amounted to over $10,000. It was indorsed in good faith by Mr. Arnold of Middletown, who must be the sufferer. He probably purchased the paper, which had proved bad. The notes originated in New York, we believe.

"An Appeal to the Medical Society of Rhode Island in behalf of Woman to be restored to her natural right of Midwife, and elevated by education to be the Physician of her own sex," is a very small, but very forcible and truthful pamphlet, just published at Newport, R. I.

Jack Wade, Charles Southwick, and Brooks are kept in jail in Massachusetts in default of $30,000 bonds each, to answer for the robbery of the Dorchester and Milton Bank. The first-named pleads guilty. About $11,000 of the stolen money has been recovered, and $15,000 in the unsigned bills taken have also been found.

On the 24th of December an accident occurred on the Charlotte, N. C. railroad, by which a train with twenty passengers was precipitated some thirty feet. Three lives were lost, and all the passengers were more or less injured.

A Philadelphia letter of last Sunday, says: William McGinley was yesterday arrested, charged with conspiracy and committing an assault and battery upon the colored man, Adam Gibson, arrested as a fugitive slave. McGinley was held to bail for a further hearing. George T. Price has also been arrested and held to bail on the same charge.

George Hayward, the depot master at Lincoln, Mass., caught a robber breaking into the depot, and laid hold of him; the robber, however, got away, and as Mr. Hayward was pursuing him he turned and shot him in the groin and made his escape. Mr. H. died. The name of the robber is Justin Carey.

The Sheriffs, Clerks, Treasurers, Auditors, &c., of counties in Michigan, whose terms expired on the 31st Dec., have found a provision in the new Constitution of that State, which, they claim, authorizes them to hold their places for two or three years longer.

The telegraph advises us, says the N. Y. Tribune, that two of our most eminent "lights of other days" in New Hampshire, are at last numbered with the dead. Ex-Gov. William Plumer died at his home in Epping, Rockingham Co., Dec. 23, at the advanced age of 93, and Ex-Gov. Samuel Bell, died at his home in Chester, (same county) on the same day. His age could not have been less than 80.

The Easton (Pa.) Whig states that corn is in great demand at fair prices, owing to the large consumption of that grain by the distilleries, there being 25 within the circuit of 16 miles of that place. The annual consumption of corn and rye for that purpose is estimated at 1,400,000 bushels.

The St. Petersburg contributions in Malachite to the Great London Fair are truly magnificent. They consist of a large pair of folding doors, a mantlepiece, three tables, twelve chairs, three arm chairs, and two large urns. Their furniture is of peach colored velvet.

Rev. T. N. Mullen, a Catholic Clergyman, recently purchased some 25,000 acres in Iowa, where he intends to bring a large number of his countrymen to settle, as soon as preparations can be made in Ireland for their departure to America.

The *Burlington* (N. J.) *Gazette* notices a monstrous hog, weighing about 800 pounds, which is to be disposed of in New York on New-Year's day, by being *guessed* for—that is, whoever guesses nearest his actual weight, having first paid $1, will take him.

His Imperial Majesty the Emperor of all the Russias has engaged the Star and Garter, at Richmond, for himself and suite of 70 persons, who will come over to the exhibition of 1851. The French President has taken Dotesio's, at Slough. This is merely a beginning.

The Indiana Convention passed a section prohibiting the Legislature from granting divorces. Also prohibiting Lotteries or the sale of Lottery Tickets in the State.

Dates from Texas to the 13th ult., state that the Indians were committing great depredations. A train had been robbed, and seven Americans killed. A great number of emigrants were arriving.

The New London Chronicle states that the whale ships of that city are returning with rich cargoes. All vessels which have made trips to the Northern Seas have been very successful, and have made not only profitable but short voyages.

A schooner supposed from Philadelphia loaded with coal, was driven on shore on No Man's Land, near Holmes Hole, on Monday of last week, and broke to pieces, all her crew being drowned. Five bodies have been washed on shore.

We learn from the Belvidere Intelligencer that, during the year ending June 1, there were raised in Warren county, N. J., 198,410 bushels wheat, 223,780 bushels rye, 586,400 bushels corn, and 242,000 bushels oats.

According to the Farmer's Almanac for 1851, there are fifty-three newspapers and periodicals in Tennessee, of which 24 are Whig, 13 Democratic, 9 Religious, 3 Neutral, 1 Agricultural, 1 Educational, and 2 Temperance.

Railroads are running steamboats off the track in many cases, and so diminish their value. The Hartford Times says that the splendid steamer Connecticut, only two or three years old, which cost $160,000, has been sold for $80,000.

Gen. Scott, in his report on the army, recommends the enrollment of two additional regiments of dragoons or mounted riflemen, and also the increase of the infantry, as indispensible for the protection of our frontiers.

A new paper styled the *Dakota Friend* has been established by the missionaries in Minnesota, as a means of civilizing the Dakota Indians, in whose dialect it is printed.

Specimens of African manufacture have been already sent from the king of Dahomey for exhibition at the World's fair.

A certain Miss Harnell of Philadelphia, is said to have been a prominent person in a nest of gamblers captured lately by the Police of Paris.

Henry Bibb, the fugitive slave, is going to start a newspaper at Sandwich, Canada West, to be called the "Voice of the Fugitives."

DR. E. N. HORSFORD, formerly of New York city, has been appointed Professor of the Massachusetts Medical College, in the place of Professor J. W. Webster deceased.

The Delavan House, Albany, can lodge 350 guests, and feed as many as may come.

The census returns in Virginia indicate a much greater increase of population within the last decade than within any previous one.

Rev. John Pierpont recently delivered a lecture against the use of tobacco at Boston. It is described as having been an eloquent and witty production.

CINCINNATI, 'the Queen of the West,' has a population of 115,590. In 1840 it was 46,382. Increase in ten years, 69,208, or about 150 per cent.

Jenny Lind gave $400 to each of the Female Orphan Asylums at Richmond and $200 to the Male Asylum.

The arrival of emigrants at New Orleans, between the 1st of November and middle of December, amounted to 10,965.

LETTERS.

Wm. M. Jones, F. C. Morgan, F. A. Utter, S. S. Griswold, Charles Potter, Charles Spicer, I. G. Black, S. A. Lewis, R. Babcock, P. S. Pratt. J. R. Butts, E. M. Crandall, W. M. Fahnestock, John Babcock, E. I. Maxson (right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Sanford Noyes,	Hopkinton, R. I.	4 00	to vol. 7	No. 52
Samuel Allen,	“	2 00	“ 7	“ 52
M. S. Kenyon,	“	2 00	“ 7	“ 52
F. G. Wilbor,	“	2 00	“ 7	“ 52
Dr. P. A. Crouch,	Southampton, Ill.	2 00	“ 8	“ 26
Perry Stillman,	“	2 00	“ 7	“ 52
Anthony Hakes,	“	2 00	“ 7	“ 52
S. A. Lewis,	Princeton, Ind.	1 00	“ 7	“ 52
S. Lippincott,	NorthHampton, O.	2 00	“ 7	“ 52
John Babcock,	Defiance, O.	7 00	“ 9	“ 26
John Bright,	Shiloh, N. J.	2 00	“ 7	“ 52
E. M. Crandall,	Rising Sun, Ind.	2 00	“ 8	“ 26
Fanny C. Morgan,	W. Springfield,	2 00	“ 7	“ 52
Lee Bush,	Waterville,	2 00	“ 7	“ 52
P. Mosher,	New York,	2 00	“ 7	“ 52
J. B. Maxson,	Stephentown,	2 00	“ 7	“ 52
Geo. Irish, Jr.,	W. Clarksville,	2 00	“ 7	“ 52
Charles Rowley,	Wellsville,	2 00	“ 8	“ 13
John Maxson,	DeRuyter,	2 00	“ 7	“ 52
Job Spencer,	Adams,	2 00	“ 7	“ 52
N. J. Reade,	“	2 00	“ 7	“ 52
Ezra Whitford,	“	1 00	“ 7	“ 52
Dr. E. R. Maxson,	“	2 00	“ 8	“ 20

BENEDICT W. ROGERS, Treasurer.

New York Markets—December 30, 1850.

Ashes—Pots $5 50; Pearls 5 75.

Flour and Meal—Flour, 4 87 for Canadian, 4 87 a 5 06 for State, Michigan, and Indiana, 5 12 for pure Genesee. Rye Flour 3 56. Meal 3 00 a 3 25.

Grain—Wheat, 1 05 for Long Island, 1 06 a 1 12 for Canadian. Barley 86 a 90c. Rye 75c. Oats, 44 a 46c. for Jersey, 47 a 49c. for Canal. Corn 65 a 70c. for Jersey yellow.

Provisions—Pork, 8 87 for prime, 12 00 for mess. Beef, 5 00 a 6 00 for prime, 8 25 a 10 00 for mess. Lard 7½ a 9c. Butter, 9 a 12c. for Ohio, 14 a 22c. for State. Cheese 6 a 6¾c.

MARRIED.

At Winfield, N. Y., Dec. 22d, by Rev. P. S. Pratt, Mr. JOHN E. PRATT, of Sauquoit, to Miss HARRIET A. SISSON, of Plainfield.

Central Association—Semi-Annual Meeting.

A SEMI-ANNUAL MEETING of the Seventh-day Baptist Central Association (for missionary purposes) will be held with the Church in Lincklaen, Chenango Co., N. Y., commencing on the third day of the week before the second Sabbath in January, 1851, at 10 o'clock A. M.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at No. 80 East Sixteenth-st., New York, on Fifth-day, Jan. 9, 1851, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at No. 80 Seventh-st., New York, on the evening of Fifth-day, Jan. 9, 1851, at 7 o'clock.

THOS. B. STILLMAN, Rec. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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NOW PUBLISHING IN NUMBERS, on the 1st and 15th of each month. In addition to the authorized version, this edition contains Seven Hundred Engravings, Three Steel Maps, very full References, Poetical Portions in Metrical Form, Reflections, Notes, Questions on each Chapter, Dates for every day in the year, Family Record, Chronological Order, &c., &c.

The whole Bible will be completed in 25 Numbers of 56 pages each, making when finished a volume of 1,400 pages, small quarto, of very convenient size for family or private reading. It is peculiarly valuable for Sunday School Teachers. Every Sabbath School should have a copy of it, and it should be in every family where there are children. The Engravings are not introduced for show, but are real illustrations, and serve to explain the text. This feature will render it very attractive for the young, and will serve more than any other means to fix the Sacred Word permanently in the memory.

The *N. Y. Recorder* says: "It strikes us as better fitted to its sphere than any other similar work. We have great pleasure in commending it to our readers."

The *Christian Observer* (Phila.) says: "We cheerfully commend it as one of the most complete and convenient, as well as one of the cheapest Family Bibles that has appeared."

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To Publishers of Newspapers throughout the U. S.:

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☞ No letter will be taken from the office unless post-paid.

Miscellaneous.

Explosion of the Anglo-Norman.

We have already announced the explosion of this boat at New Orleans on the 13th ult. Mr. Lumsden, one of the editors of the N. O. Picayune, was on board at the time of the explosion, and publishes an interesting account of the disaster, from which we make the following extracts :—

At about 1 o'clock P. M., a portion of the guests, among whom were five ladies and a little girl, sat down to a sumptuous collation in the cabin. Fortunately the number of ladies and children on board was so small. Everything passed off merrily. A second table was arranged for those who had not been able to obtain a place at the first, and, as the company became more and more socially disposed, a number of those who had already lunched crowded into the cabin to partake of the general enjoyment. This saved a great many from the effects of the explosion.

At $2\frac{1}{2}$ o'clock, while this festivity was at its hight, and the boat was coming down stream under full headway, at the rate of ten or twelve miles an hour, when opposite the lower line of Carrollton, the explosion took place. We were standing at the moment on the boiler deck, near the front door of the cabin. We noticed a shower of water falling on the deck around the small escape pipe, which in low-pressure boats runs up by the smoke-pipe. In a second or two a sharp, crashing noise followed, and the whole deck forward, within a few feet of us, rose in the air.

A thick, blinding, impenetrable cloud of hot smoke and cinders enveloped the whole scene in an instant, and for a short space of time the darkness around was like night. We will not speak of our own feelings at the moment. The smoke cleared away, and the awful character of the terrible accident was revealed. The cries and groans of the wounded, the screams of affrighted women, the confused mass of ruins in the front of the boat, the surface of the river covered with jagged timber and human beings struggling for life, and the next instant the alarming cry of "fire" in the hold, presented a swift succession of incidents sufficient to appal the stoutest heart. For a moment or two it was not known whether the boat would float or be saved from fire. The flames were quickly extinguished, however, by the crew; it was ascertained that the hull was uninjured, and then all on board went coolly and quickly to work to rescue such of the sufferers as were entangled in the fallen and broken beams and planks, to soothe the agonies of the dying, or to give all possible aid to those who were more or less bruised, scalded or burned. Of the ladies, among whom were Mrs. Junius Beebe, Miss Beebe, a cousin of Mr. Junius Beebe, and a little girl, none were injured.

At the moment of the explosion, the steamboat Naniope, Capt. Costello, a coast packet, was on her way up, and was about 200 yards from the Anglo-Norman, abreast of her. She instantly rounded to, sent her yawls out, and by untiring exertion on the part of her officers and crew, some eighteen or twenty persons, most of them scalded or otherwise injured, who had been blown overboard, were picked up and taken into her cabin. There every attention that the kindest and most generous hearted impulses could dictate were unceasingly afforded to the sufferers.

We state positively, that, to our personal knowledge, not more than 125 invited guests were on board, if indeed as many. Several others were invited, and were heard during the day to express their regret that they had been unable to get to the boat in time before she started, or were prevented by other causes from joining the pleasure party.

The single, monstrous boiler, perhaps the largest ever constructed in this country, the immense smoke-pipe, the two small engines, the "doctor" and the "blower," were blown clear out of the boat, and no traces left of their whereabouts. The entire forward deck, as far aft as the cylinder, was blown to atoms. The vessel forward is a complete wreck. The cabin is a picture of ruin and desolation.

Life on the Turning of a Card.

A friend narrated to us a day or two since an anecdote of early times in West Tennessee, which we will attempt to repeat, even at the risk of losing the graphic simplicity of his conversational narrative.

Some eighteen or twenty years since, a well-known resident of Tipton county was put on his trial, charged with the murder of his wife. As usual in such cases, popular feeling was largely against him, and all the eloquence and ingenuity of his counsel were required to make any impression in his favor upon a jury, which, however impartial it might desire to be in the consciousness of sworn duty, could not but see the waves of popular prejudice surging in upon it.

The case was ably argued. The counsel for the defense made most vigorous and impassioned appeals. The case was submitted to the jury; and they retired, to make up their verdict. Time passed, and as the setting sun warned all of the approaching night, the large throng in attendance, the judge, counsel, etc., retired, all anxious, the accused not the least so, to learn the verdict of the jury, and some wondering that the jury hesitated for one moment to bring in a verdict of guilty. In the mean time the jury had come to a point beyond which they could progress no farther. The appeals of the counsel of the defense had not been without their influence, and the jury stood unchangeably six for conviction and six for acquittal. Something had to be done. In those days twelve good fellows could not be got together for a night, and sleep. Cards appeared mysteriously from the depth of sundry large pockets, and exercises in seven up and poker were commenced.

About midnight one of their number, Col. P., proposed that they should play a game of seven up, the result to decide the verdict. The proposition was heartily and unanimously agreed to, in all seriousness, and the whole crowd collected around Col. P. and his opponent, who proceeded to play the game on which was staked a human life. Col. P. played to save the accused. His opponent played, and quite as zealously, to secure the conviction. The backers, five and five, stood behind them, encouraging the champions, and watching the game, dimly seen by the light of two tallow candles, with the most intense interest.

The game proceeded with very equal fortune, till both parties stood at six and six, It was Col. P.'s deal; he dealt, and TURNED JACK. The prisoner was acquitted, and every man of the jury joined in a shout which startled the whole village, even the revelers in the "grocery." Next morning the jury went into court, and gave, to the astonishment of many, the verdict of "not guilty." The juryman who played an unsuccessful game for human life, still lives, a much respected citizen of this district. One of the counsel is a very distinguished member of the Memphis bar, and the accused has, as we believe, gone to a higher court; but neither of them, nor any of the assemblage, nor the court, who marveled at the verdict eighteen years ago, have ever known that a human life was saved by *turning Jack!* There are some curious episodes in the history of our early settlements; but who would think of venturing life upon turning Jack. [Memphis Eagle.

Punishment of Crime among the Chinese.

The laws of the Chinese are embodied in a code entitled the *leu-lee*, which consists of six great heads, forming an epitome of the whole system of the government. The fifth of these heads comprises all matters relative to crimes and their punishment. Treason, which comprehends, besides rebellion, nine other species of crime, among which are parricide, impiety, and desertion to a foreign power, is invariably punished with death,—in some cases with the most lingering torture. All the male relations of such offenders are beheaded, the females sold into slavery, and their connections put to death; so that it frequently happens, that the inhabitants of whole villages, and even districts, are made to suffer for the offense of one individual. To intrude into the line of the Emperor's traveling retinue, subjects the trespasser to death. If the Emperor's physician is discovered compounding any medicine in a manner not sanctioned by established usage, he is punished with an hundred blows of the *bamboo*. If any dirt is found in his Majesty's food, the cook receives eighty blows; and if he concocts any new dish or sauce, which proves offensive to the Imperial palate, he receives one hundred blows, besides being forced to swallow the article himself. All cases of deliberate murder are punishable by death. The penalty of death is also awarded against a slave who shall strike his master; a son who shall strike his father or mother; a grandson who shall strike his grandfather or grandmother; a wife who shall strike her husband's father, mother, grandfather or grandmother. But if a father kill a son, grandson, or slave, even designedly, the punishment is no more than sixty blows of the bamboo, and a year's imprisonment. Even this lenient punishment is frequently remitted for a fine, as the law presumes the cause of the act to be disobedience upon the part of the child; and disobedience is considered a crime of the deepest dye, as affecting the principle of the whole system of government. The jealousy of the Chinese law on this important point, is further illustrated by the following decree—"That a child or grandchild, who is guilty of addressing abusive language to his or her father or mother, paternal grandfather or grandmother; a *wife*, who is guilty of the same to her husband's father or mother, paternal grandfather or grandmother—shall, in every case, *suffer death by being strangled!*"

[Arthur's Home Gazette.

Growth of Nails and Hair in Men.

The following interesting observations have been made by Berthold, of Gottingen. He found that nails which were cut off, reformed quicker in children than in adults, and in these than in old people; that they re-formed quicker in summer than in winter (a nail which in summer would be repaired in 116 days, in winter is repaired in 152;) that the nails of the right hand re-formed quicker than those of the left; that the nails of different fingers re-formed in different times; on both hands, the nail of the middle finger was most quickly re-formed; then those of the ring and little finger took a much longer time, and the little finger rather the longest, particularly on the left hand.

As regards the hair, Berthold found, that in persons from 16 to 24 years old, whose hair had been cut off for fevers, &c., the length had reached, in two years, from 12 to 16 inches, giving an average of seven lines per month. By cutting off the hairs of the beard (wetted with rain-water only) with a very sharp knife, every 12, 24, or 36 hours, measuring them with the micrometer, and weighing them, Berthold arrived at the following results :—

1. The growth is increased the oftener the hair is cut; thus, the beard cut every 12 hours, grows at the rate of from $5\frac{1}{2}$ to 12 inches a-year; cut every 24 hours, it grows at the rate of from 5 to $7\frac{1}{2}$ inches per year; cut every 36 hours, it grows at the rate of from 4 to $6\frac{3}{4}$ inches per year. The weights correspond with these measurements; cut every 12 hours, the yearly weight of the experimenter's beard would be 313 grains; cut every 24 hours, it would be only 280 grains.

2. The hair grows more quickly during the day than at night, and this rule seems quite invariable. About $\frac{1}{16}$ more seems to be formed during the day.

3. The growth is quicker in warm weather than in cold, but this rule is less constant on account of the variability of the weather.

How to get to Sleep.—How to get to sleep is, to many persons, a matter of high importance. Nervous persons, who are troubled with wakefulness and excitability, usually have a strong tendency of blood to the brain, with cold extremities. The pressure of blood on the brain keeps it in a stimulated or wakeful state, and the pulsations in the head are often painful. Let such rise and chafe the body and extremities with a rough towel, or rub smartly with the hands, to promote circulation, and withdraw the excessive amount of blood from the brain, and they will fall asleep in a few moments. A cold bath, or sponge bath, and rubbing, or a good run, or a rapid walk in the open air, or going up and down stairs a few times, just before retiring, will aid in equalizing circulation and promoting sleep. These rules are simple, and easy of application in castle or cabin, and may minister to the comfort of thousands who would freely expend money for an anodyne to promote "nature's sweet restorer, balmy sleep."

The City of Venice.

A foreign correspondent of the N. Y. Commercial Advertiser, gives the following sketch of this famous city :—

Venice is a labyrinth. There is no city like it in the world. It always was an unintelligible place, and is still unintelligible. It contains a population of 115,000 inhabitants, located in 27,918 houses. There are 112 religious establishments; though at one period there were no less than 228. Of bridges, chiefly of marble, there are 306, and small communicating streets no less than 2,108. The city is seven miles in circumference. The grand canal is nearly 300 feet wide; and other canals are wide enough, but the widest street is not more than 10 or 12 feet from house to house, and the majority do not exceed 8. Horses are unknown, and the largest animal to be seen is a dog.

The foundation of this city commenced in 402, when the Venetians fled to the Lagunes, before the invading army of Alaric, the Goth. The city is built upon 72 small islands, with pile and stone foundations for the buildings. The church of "Santa Maria de la Salute" was constructed in 1531, as a monument of thanksgiving for the cessation of a great pestilence, and rests upon one million two hundred thousand piles. This church contains 125 statues. It is said that in Venice there are thousands who never saw a hill, or a wood, or an ear of corn growing, or a vineyard, or a green field, or even a horse and carriage. The canals are traversed by gondolas, a species of canoe, twenty-five feet long, with a little cabin in the center, sufficiently spacious for the accommodation of from five to ten persons. These gondolas and their furniture and equipage are all black, and when they move upon the water they have the appearance of floating hearses. The black cloth which is thrown over the cabin top is fringed with tassels, and exactly resembles a funeral pall.

Report on the Public Lands.

The Commissioner of the General Land Office, in his annual report, presents a clear view of the whole land system of the United States. The business of surveying has been pressed as rapidly as possible, in order to enable the hardy pioneer settlers to avail themselves of the provisions of the pre-emption law, which are confined to surveyed lands. The combination of the geodetic with the rectangular system of surveying is shown to be highly conducive to the desired accuracy. The quantity of land disposed of in 1845, both by sale and by the location of military bounty warrants and State selections, was 4,933,000 acres, which, at $1 25, amount to $6,428,435. In 1849, the quantity was 5,184,410; and in the first three quarters of 1850, it was 2,815,366 acres.

The whole area of public lands is set down at 424,108,750 acres, of which about one-fourth have been sold, producing to the Treasury $135,330,091. The cost to the government is set at $74,957,879, showing a profit of $60,381,213, equal to about a million and a quarter annually for fifty years. Nearly another quarter has been granted for public objects. The bounty land operations materially diminish the sales, and have led to great frauds.

It is recommended to apply the land system to the Pacific section, and to sell *all* the mineral lands, lead, iron, coal, copper and gold, to avoid the great evils which seem inseparable from any system of leasing such lands. In regard to the success of mining operations in California, the Commissioner says :—

"I am inclined to think that those engaged in the mining operations there, do not probably realize as much as the same number employed in agriculture or other branches of industry in that or other sections of our Union; and that but comparatively few of the many thus engaged, acquire more than sufficient to pay expenses, or to enable them to return to the old States." [Indep't.

Dutch Method of Making Butter.

After having milked their cows, the Dutch leave the milk to get quite cold before they put it in the pans. When placed therein, they do not permit it to stand for the cream to rise more than four hours. Then they stir it together more intimately, to combine the milk and cream, and continue thus to do at least two or three times a day. If it be agitated in this manner, as occasionally happens, till the whole be quite thick, the butter thus obtained is the most highly esteemed. As soon as it acquires the usual consistency, it is churned, commonly about an hour, till the butter begins to form; cold water is then added, proportioned to the quantity of milk, for the purpose of facilitating the separation of the buttermilk. The butter being properly come, it is taken from the churn, and repeatedly washed and kneaded in fresh water, till the buttermilk is all expressed, and it no longer retains any tinge of white. By this simple method, not only far more butter is made from the same quantity of milk than in any other way, but the butter itself is firmer, sweeter, and continues longer fresh, than the generality of butter; while the buttermilk is infinitely more agreeable to the palate. [Blake's Book for Farm.

File Your Newspapers.—A sexagenarian, regretting that he did not begin in early life to file away his newspapers, says :—

"How interesting it would be to an old man to look into the paper which he read when he was twelve or fourteen years old! How many events would this call to mind which he had entirely forgotten! How many interesting associations and feelings would it revive! What a view it would give one of past years! What a knowledge it would preserve by assisting the memory! And how many valuable purposes of a literary kind even might it be rendered subservient to!"

Carrots for Horses.—It is admitted by every one who is at all acquainted with the great nutritive qualities of the carrot, that as a winter food for horses, to use in small quantities daily—say half a peck to each horse—with their dry food, and especially in the absence of green provender—it is of the utmost value. It not only possesses fattening properties equal to oats—taking bushel for bushel—but it secures to the horse in the winter season, fine health, a loose skin, and a glossy coat of hair, which it is impossible to produce except by the use of the carrot.

Bird Song.

SUNG BY MADEMOISELLE JENNY LIND.

"Birdling! why sing in the forest wide?
Say why? Say why?
Call'st thou the Bridegroom or the Bride?
And why? And why?"
"I call no Bridegroom—call no Bride,
Although I sing in forest wide—
Nor know why I am singing."

"Birdling! why is thy heart so blest?
Oh, say? Oh, say?
Music o'erflowing from thy breast?
Oh, say? Oh, say?"
"My heart is full, and yet is light;
My heart is glad in day or night,
Nor know I why I'm singing."

"Birdling? why sing you all the day?
Oh, tell? Oh, tell?
Do any listen to thy lay?
Oh, tell? Oh, tell?"
"I care not what my song may be;
Now this, now that—I warble free,
Nor know, yet must be singing." [Chron.

Mammoth Cave in Indiana.—A great mammoth cave has been discovered seven miles north of Leavenworth, Indiana. A party of men at first discovered a cavern or room large enough for a man to enter, and determined to explore it. The New Albany Ledger says :—

They found that this room opened into others, and these into still others, and that apparently there was no termination to the cave. They followed the main passage some four or five miles, according to their best calculations, when they were admonished by their lights that they must return. On their way back they visited some of the rooms which they had passed, in which were found large beds of epsom salts in nearly a pure state. We are also informed that the cave contains fine specimens of saltpetre, plaster of paris, alabaster, &c., of which the party procured many fine specimens. We can now say to our sister State, Kentucky, that Indiana has a cavern which far surpasses the Great Mammoth, as the last discovery, in connection with the great Indiana cave, will make it one of the largest in the United States.

The London Porter Breweries.—The European Times says, that twice the quantity of porter brewed in London, in a year, would be something like equivalent to the estuary of the Mersey opposite the Pierhead, at spring tide. When one of Meux's vats burst, it swept away a whole street, houses, inhabitants, and all—like an overflow of the Scheldt; and that was in 1814, when vats were mere pipkins to what they are now. At Whitbread's, which ranks but third in the trade, there is one of such prodigious dimensions that its twenty-five hoops weigh from one to three tons each, and its contents are 20,000 barrels, being some twenty times the capacity of the tun of Heidelberg. Barclay's brewery is already half the size of Paxton's Plate Glass Palace, and covers upwards of ten acres; so, if the produce of porter be regulated by superficial extent of premises, and that there is to be double produce next year, the building ought to be fully equal to the Aladdin-like structure in Hyde Park. The firm brew about half a million of barrels a year at present, being at the rate of some ten gallons per head, per month, for every man, woman, and child, in London, saying nothing of what the six other great houses turn out.

Boys who have always had their own Way.—On Saturday last, says the Vermont Chronicle, the sheriff of Washington Co., J. W. Howes, Esq., brought to our State Prison a father and three sons by the name of Shillinglaw, another son being already in the Prison. The three sons were convicted of stealing, and the father of secreting the property. In 1834, the father was sentenced to the State Prison for five years for counterfeiting, or passing counterfeit money—served almost four years, and was pardoned. In 1844, two of the sons were sent to the Prison four years for burglary. One served out his time; the other escaped in 1847, and was retaken in September last—having in the meantime been imprisoned in New York for crime, broke jail, and returned to Vermont. The father is a Scotchman—came to this country when 23 years old—married in Barnet, and has lived in Jay, Wolcott and Worcester. "The oldest sons," he states, "were brought up principally by their grandfather, who suffered them to have too much their own way, and they had led away the younger brothers."

Philosophical Fact.—A surgeon in the U. S. Army recently desired to know the most common cause of enlistments. By permission of the captain of the company, containing fifty-five, in a pledge never to disclose the name of any officer or private except as a physical or metaphysical fact, the true history was obtained of every man. On investigation it appeared that nine-tenths enlisted on account of some female difficulty; thirteen of them had changed their names, and forty-three were either drunk, or partially so, at the time of their enlistment. Most of them were men of fine talents and learning, and about one-third had once been in elevated stations in life. Four had been lawyers, three doctors, and two ministers.

The Rose among Thorns.—A pious man was one day pacing sorrowfully up and down his garden, and doubting the care of Providence. At length he stood before a rose bush, and the spirit of the rose spoke to him thus :—"Do I not animate a beautiful plant; a cup of thanksgiving full of fragrance to the Lord, in the name of all flowers, and an offering of sweetest incense to Him? And where do you find me? Among thorns! But they do not sting me; they protect and give me sap. This, thine enemies do for thee; and should not thy spirit be firmer than that of a frail flower?" Strengthened, the man went thence. His soul became a cup of thanksgiving to his enemies.

An Affecting Scene.—At the last interview between a condemned criminal and his wife, their child—a bonny wee thing, just beginning to prattle—was playing about the cell. Her eye was caught by the glitter of the bolts which confined her father's legs, and she cried out, in blissful ignorance of their use, "Oh, daddy, daddy, what pretty things! You never wore these at home." "Many a sad thing have I seen," said the honest jailor who tells the story, "and many a bitter cry have I heard within those walls, but never one which made me blubber like a child till then. The mother, Sir, and the poor fellow himself—oh, Sir, it was terrible."

Variety.

Senor Montemayer, a Spaniard, who has for many months been preparing a balloon, is confident that he can give it a motive power of its own, so as to ascend and descend, and steer it in any direction at his pleasure. It will not be ready for experiment for a year yet. It is to be in the form of a bird, 150 feet wide between the tips of the wings, and 80 feet long from head to tail, the latter being moveable and acting as a rudder. It will be propelled by a steam engine of 28 horse power, and sustain a weight of 15,000 lbs.

The London Morning Chronicle announces the discovery of a mode whereby flax may be so prepared as to be capable of being spun and woven by ordinary cotton machinery. The steeping process is dispensed with, and thus the fibre of the flax is preserved uninjured; the new agent or process operates by giving flexibility and softness. If the discovery be really at last made, says the Chronotype, and be available at a paying cost, it will commence one of the most important eras in the history of textile manufactures.

In Ceylon there may be heard at night, upon the shores of certain lakes, loud musical sounds, like those of an accordeon or eolian harp, and pitched in different keys, proceeding from the bottom of the water. These sounds, it is said by a late traveler, are emitted by a species of shell-fish, which inhabit these lakes in great numbers. A snail, abundant in Corfu, if irritated by a touch with a piece of straw, will emit a distinctly audible sound in a querulous tone.

The Records of the French Police mention the case of a lady who came unexpectedly into a large fortune, and immediately fell into profound melancholy. She expected to be robbed every moment, and at length locked her doors, and received food through a small window. She soon become afraid of being poisoned, dismissed her cook, and starved herself to death.

A singular instance of resuscitation occurred lately at the British Museum. A certain snail, a native of Egypt, which had been glued down to a card, and confined in a close glass case, actually came to life the other day, and was found by the astonished "custos" promenading about in his narrow domain.

We learn that a new description of food —the *Dari*—is being introduced into England. It is a grain, or pulse, something between the lentil and Indian corn, and is described as excellently adapted for mixing with the lower descriptions of meal and flour, which it improves both in taste and color. It has already been imported into Ireland.

The herring is a delicate fish. Whenever it is taken out of the water, even though it seems to have received no hurt, it gives a squeak and immediately expires; and though it be thrown instantly back into the water, it never recovers. Hence the proverb, "dead as a herring."

The citizens of Belmont County, Ohio, at a meeting held for the purpose of expressing an opinion upon the Fugitive Slave Law, passed the following: *Resolved*, if the Federal Government has any slaves to catch, it may catch them. All right.

The village of Bordentown, N. J., with a population of 2,650, boasts of seven places of worship, Baptist, Episcopal, Methodist, Presbyterian, Roman Catholic, Friends, and a Methodist Church for colored persons

An English paper, in 1824, describing the effects of Catalini's voice at a musical festival, says :—"Such was the torrent of sound she emitted at one moment, that the glass globules pendent from the central chandelier were powerfully agitated and struck against each other."

To crown all the enjoyments of Thanksgiving Day in Boston, "over a hundred happy couples in the city were married on that day;" so the papers say.

The consignment of gravestones that an enterprising Yankee sent to California, are lying on one of the wharves at San Francisco, a *dead* loss.

The following, says the Portsmouth Journal, is a *verbatim* copy of the direction of a foreign letter received at our post office last week :—"Mrs. White New Castle New Hampshire In State of Main New York."

Jenny Lind's first concert at Washington was crowded; over $10,000 was received for tickets. The President, Cabinet, Clay, Gen. Scott, and a quorum of both Houses, were present.

An apple tree about a mile from Hightstown, N. J., which bore a large crop of apples the past season, is said to have put forth full blossoms the middle of last month.

Joshua Benson, of Camden, N. J. contemplates taking to the World's Fair, at London, a large hog, three years old, lean in flesh, yet weighing over 1,300 pounds.

The first article sent to the New York Navy Yard, to be forwarded to the World's Fair, is a lump of Iron Ore weighing about a ton and a half.

The Senate of South Carolina has passed a Bill for a Convention, and giving THREE HUNDRED THOUSAND DOLLARS to be applied to military purposes.

It is computed that not less than five hundred persons, from Cincinnati alone, will visit the Great Exhibition in London, next summer.

A dog died of Cholera in Prussia, which he caught from lying by the side of the dead body of his master, who was a victim to that disease.

A new line of steamers has been established between New Orleans and Vera Cruz, by Messrs. C. J. Meeker & Co., of New Orleans.

The Louisville papers announce a considerable number of Deaths from Cholera on Steamboats from New Orleans.

The recent fire in Yazoo City destroyed property amounting to $175,000, about half of which was insured.

A dispatch from St. Louis, dated 17th inst., says the Mississippi is full of ice, and navigation is suspended.

Counterfeit Tens of the State Bank of Ohio are circulating.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

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And Professor of Mathematics and Natural Science.
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Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

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The Sabbath Recorder.

For the Sabbath Recorder.

EQUALITY AMONG THE RACES.

It is not my purpose to enter into any further discussion of the merits or demerits of the Fugitive Slave Law—not that the subject is exhausted, or the theme uninviting, but because the continuation of the controversy would probably be profitless, as it might be endless. I willingly waive that subject for the consideration of another, equally interesting, and quite as susceptible of elucidation.

My friend, in an article published in the Sabbath Recorder, asserts in the most positive manner that Euclid, the great mathematician, was a negro. Will he refer me to his authority for that assertion? According to Proclus, Euclid flourished 277 years before Christ; but when he was born, or what was his nation or his country, we have no distinct account. Will he likewise inform me where he learned that Æsop was a negro. According to St. Jerome, Æsop was a Phrygian, the contemporary of Solon, and Crœsus, the last king of Lydia. I should also be happy to learn what distinguished fathers of the church are known to have been negroes. Those portions of Africa where Christianity formerly flourished have never been inhabited by negroes, with the exception of Nubia. But, admitting that Euclid, Æsop, and fifty fathers of the church, were negroes, could not establish the equality of that branch of the Ethopian with the Caucasian race. Despicable indeed must be the mental qualifications of any people that, in so many ages, could not produce a few solitary examples of intellectual greatness.

My friend also claims, and summons the history of mankind to prove, that the Negro is equal in every respect to the Caucasian. To history, then, be the decision referred. The Caucasian race, as its name indicates, originated in the high mountainous region of northern Asia, and thence subdivided into branches, of which the Pelasgic produced the ancient nations of Greece and Rome, with those of modern Europe. The Syrian branch produced the Assyrians, Chaldeans, and, extending into northern Africa, the ancient Theban, Egyptian, Numidian, and Carthagenian empires. From the Scythiac branch sprung the Tartars, Arabs, and Abyssinians; and the Indian branch, reaching southward, produced the civilized nations of India. Where are the pages of history that record a succession of great civilized nations, ancient and modern, that have originated from the negro race? Where are the pages that record their discoveries and conquests, their classic languages, their laws, their inventions, their institutions of literature and art? Tell me not of negroes who, in continual contact with, and probably amalgamated with, the Caucasian, have discovered traces of great mental capability; but point me out a negro nation that for ages has produced a succession of poets, artists, philosophers and statesmen. The question of the equality of the races must be tried by generalities; and point me out one nation of negroes that has progressed like the Caucasian in civilization and art. It was not the operation of slave laws that kept the negro in barbarism when the Caucasian mind was so rapidly expanding with the growth of empire upon the plains of Mesopotamia. It was not the operation of slave laws that kept him in degradation when the Caucasian mind was developing its mighty powers in Italy and Greece. It was not the operation of slave laws that prevented them from making any approximation to civilization during the many ages that elapsed from the time that the Carthagenian voyagers explored their harbors till the first slave ship visited their coasts. In fact, the slave system has been productive to the negro of all the civilization he ever possessed. Brought into immediate contact with and subjected to the authority of Europeans, he has learned to practice their arts and imitate their manners in a limited degree. The Colonization Society, in the emancipated slaves of Liberia, has given to Africa the first civilized negro nation she ever possessed. Yet even here their capability of mental self-support is a problem that remains to be solved, since the presence and influence of Caucasian teachers and ministers of religion is considered necessary. Let these facts be disproved.

Never, within the memory of man, has the negro race been equal with the Caucasian. I summon the record of ages past to witness his inferiority. I call the world to-day to testify the fact. To assert that he is equal, is to dispute the evidence of our own senses. To assert that he is equal, is to contradict facts of every day occurrence. To assert his equality, while admitting his degradation and immorality, looks something like a contradiction. And to assert his equality, while considering his servile condition, and the laws that have thence originated, is a little singular, to say no worse. That mind will find its level as certainly as water, is a proverb that applies with equal force to nations and races as to individuals. If the negro indeed possesses the Caucasian activity of intellect, the same susceptibility of mental improvement, the same capacity for an indefinite progression in civilization and art, it is truly remarkable that three thousand years have not been sufficient to produce their development. It is one of the greatest of wonders, if he has been so long the victim of extraneous agencies. An inhabitant of Africa before a stone was laid in the walls of Rome, or the marble for the first temple of Diana had been hewn from the quarry; an inhabitant of Africa before the voyage of Jason, or the siege of Troy; we hear nothing of his cities, his leaders, or his ships.

It is not remarkable, that those who are so ready to become the champions of a race that has never been capable of vindicating its own honor, either by acts or deeds, should assert its equality with their own; but it is remarkable, that any one possessing an acquaintance with human physiology, should fall into such an egregious mistake as to assert that the only distinction or difference between the races "is cutaneous." Could any thing relating to the skin produce such a great dissimilarity as exists in the bones of the leg, the foot, the face, the cranium, and the spine? In all these parts, the difference between the Caucasian and the negro is manifest to every beholder. It is questionable how far cutaneous causes have operated to produce the woolly hair of the negro, since some branches of the Caucasian family are nearly or quite as dark, though their hair is straight, and their forms and features are the same as ours, with the exception of the eyes, which exhibit something of the Mongolian shape and aspect. Whether or not the color of the skin affects the mental qualifications, is not for me to say. Could we ascertain what causes have operated to produce the one, we might form some conjecture whence the disparity in the other originated. With that part of the question, I have, at present, nothing to do.

In my opinion, to make the races equal, or to cause that the only difference between them should be cutaneous, would be a greater task than the seven labors of the Grecian Hercules, and what the slow unfolding of centurial years would fail to accomplish; for, great as might be the progress of the negroes in that period, were they in immediate contact with and surrounded by the influences of the superior race, the Caucasian mind, still more rapidly expanding, with its characteristic energies, would leave them far behind. It is admitted, that the future is to be judged from the past. How nobly have the modern Caucasian nations sustained the ancient renown of their race for intellectual greatness. In all that relates to intellectuality, they are, as they have ever been, decidedly preeminent. Can this be attributed to local and physical causes. The Abyssinian, for many years a resident of Africa, in immediate proximity with the negro territories, still retains the Caucasian features, complexion, and characteristics; and in arts, and arms, and literature, and agriculture, in short, in all that exhibits intelligence and mental capability, he is immeasurably superior. Let the slave laws be abolished; let the negro be raised to every political privilege; but even then he will not be equal with the Caucasian. There is a disparity which human laws have never caused, and consequently which they can never remedy. The negro, freed, and enfranchised, would still be dependent upon the Caucasian. Mentally and intellectually he would still constitute the inferior race; for Japhet shall be enlarged, and Cainan shall be his servant. The word of prophecy is sure.

TAMAR DAVIS.

SAVED BY A WORD.

In the gracious revival which we attended at Hartsville, last week, there was a most interesting little girl, daughter of John Seay, and granddaughter of S. Debrow, Esq., converted and added to the church, whose salvation may, so far as the instrumental cause is regarded, be attributed mainly to *one sentence* from the *pen* of her dying mother. A few minutes before the mother breathed her last, she called for paper, pen and ink; and with her tremulous, dying hand, wrote the following solemn request:—

"*My daughter, remember thy Creator in the days of thy youth.*"

How thoughtful the departing mother! And with what power does she yet speak! Though the daughter was, at the death of her mother, but a few days old, yet these solemn words were carefully preserved; and as soon as the child could appreciate them, were shown her, by her pious grandmother; and as might have been expected, had the desired effect on her tender heart; her eyes ran full of tears, as her young heart ran over with filial emotion. She obeyed the instruction, written by the pale, bloodless hand of her mother; she remembered her Creator in the days of her early youth, (she is, probably, about twelve years old;) and we saw her, with a countenance beaming with light and love, approach the sacred altar, in connection with nearly a score of others, mostly young persons; and, by receiving the ordinance of baptism, dedicate herself to God. Yes, she remembered God—sought early, and found him, even "in the days of her youth."

How emphatically may it be said of this sainted mother, that she, "being dead, yet speaketh." This was all she could do towards "training up her child in the way it should go." But God requires no more of us than we can do; this done—done in good faith—and we may die satisfied that God will be "faithful to his promises."

Oh, what a lesson to mothers! Mothers, whether you live to see your children saved or not, you may be the means of saving them. If they cannot appreciate your faltering words, you may, with your trembling pen, leave to them, in the hands of some faithful friend, a salutary word. Every mother, whether living or dying, should think of her children; and if she can think at all, she will think of them; but every mother may not be able, in the last moments of dissolving nature, to pen her wishes in reference to her child. Then might it not be a happy precaution in a pious mother, to place a copy of the Bible, or of some valuable book, in the hands of each of her children, or some friend as a keepsake, with some such admonition as the one recorded above, to be read when she is gone?

[Banner of Peace.

SECRET SOCIETIES IN COLLEGES:

Some Opinions Concerning Them.

[Published by request.]

The object of this article is to give to the community some idea of the real character and moral tendency of *Secret Societies in College*. The following extract is from a "Narrative of Revivals of Religion in William's College," published in the American Quarterly Register of May, 1841, by Professor Albert Hopkins, whose long experience as a College Officer is known to most who are familiar with the history of Literary Institutions in our country. After speaking of a Revival there in College, and the hindrances it met with from these societes, he adds:—

"I shall now give some account of Secret Societies, in order that their precise position and moral bearing may be understood.

So far as I have been able to obtain information, the origin of these societies among us does not date back beyond the year 1824. At that time, there was in town a Masonic Lodge. The students being as a body older than ~~now~~, were most of them candidates for admission. St. John's day was celebrated about this time, with all the imposing rites and ceremonies which belonged to that order. The Bible was carried in front of the procession, and a clergyman procured to deliver the oration. A degree of sanctity was by these means thrown around the subject, and the institution appeared invested not merely in that charm which belongs to whatever is shrouded in a mystery, but also in a kind of religious sacredness. With the captivating helps, having also the authority of great men to support it, it is not to be wondered that young men were attracted, and that the Lodge should have become popular. At that time, there sprang up as the fruit, perhaps, of the Masonic Spirit which was then rife, a Secret Society in College, several members of which were also members of the Lodge. Whether drinking was at that time *one* of the *secrets* of the Lodge, I am not sure; certainly it was one of the little feeders which sprang up in the institution.

The meetings of the Lodge, meanwhile, went on: the ceremonies connected with the initiation, furnishing a constant source of amusement to the initiated, till the revival broke out in 1825. That work seemed to operate as a death blow to the Lodge, being an uncommonly deep and heart-searching work, both in town and College. The young converts, taking the badge of discipleship under one "who ever speaks openly," and declared, "in secret have I said nothing," renounced both the principle and practice of the system, anti-gospel at once in its spirit and tendencies. The conscience of one, at least, could not be satisfied without an open recantation in the public prints. The Lodge was broken up, or meetings since that period, if held, have been kept secret.

Of Secret Associations afterwards, I knew nothing till 1834. At that time I went abroad and spent several months. On my return, almost if not quite the first moment of entering my room, I perceived that a new element had found its way into the atmosphere of the place. I could scarcely compare College to any thing but a bee-hive. Little collections were gathered about; some in College, and some out before the buildings, engaged in earnest disputation, and apparently angry conversation. Among them I was surprised to notice some for whose Christian character I had great charity; and whose uniform sobriety and good temper formerly, led me to suppose that something very uncommon must have occurred. My doubts, but not my anxieties, were soon removed, by information that certain societies termed secret, had been introduced since my absence, and it was ill-feeling arising out of this circumstance, which gave rise to the excitement I had witnessed. I say, *not my anxieties*, for I readily perceived, that the ground of the excitement was not ephemeral; that the dissocial element, embodied in a regular organization, would be likely to incorporate itself into the very bone of our system; and become, if the fruits then witnessed were any criterion to judge by, a perpetual source of gangrene. Some it appeared had been elected members of these associations, others not. Some Christians had been elected, others not. Distinctions were thus created, which gave rise to jealousies, and hard feelings sprang up both between those who were professedly Christians, and those who were not so. An embodied influence soon collected against the new system, and for aught I know, at the time I speak of, had already concentrated itself in a counter association. These associations were at war with each other in *principle*, and not less in practice; and what went to enhance the evil, was the fact that animosities sprung up between the secret societies themselves, these societies becoming in a sense rival to each other.

It is not necessary, probably, to proceed further into detail, to show the influence of all this in its moral and religious bearings. Alienation of feeling grew up so bitter, that for a long time before the revival, it is understood that individuals of the same class, and some of them professors of religion, were not on speaking terms with one another. Under such circumstances, there was no room to urge the apostolic exhortation, 'Let brotherly love continue.' Nor was it possible to bring about anything like concentrated religious effort. This will serve, in part, to account for the otherwise inexplicable fact, that amidst all the religious helps here enjoyed, things sunk down into a state so low as that which preceded the revival. Nor will the remark made above now appear strange, that many in the height of the revival, felt that the giant cause of dissension among the brethren must be approached, or all efforts at radical reformation would amount to nothing more than a sickly attempt to cover up a wound, ~~festering and~~ ready to break out afresh after a partial check, perhaps with greater virulence. There is no question, had the work been as vital and thorough as that of 1825, that a system so obviously injurious in its tendencies, would have been at once exploded, as freemasonry was at that time. But alas! all that we could do, and probably all that prudence allowed, was to hush the tendency to restlessness which became manifest when a system seemed likely to be endangered, in which the feelings of individuals had been so deeply enlisted.

As a chronicler of religious events, I am not called upon to speak of the social tendencies of this system, which are sufficiently obvious from the nature of the case. A regard for truth, however, has made it proper and necessary to speak thus far; and this I have been the more willing to do, as the evil complained of exists in sister institutions, from one of which also it was introduced here, and is creeping more or less into them all. Some conscientious and Christian men, not having examined this system and all its bearings, have given their influence to it, and in the review have had occasion to regret this, and have expressed their regrets. It is but right that those who wish to live godly in Christ should be cautioned. Parents too have been informed that this system is of no injurious tendency. It is but right that such should know the opinion of those who may be reasonably supposed to know more than their children can of tendencies and results.

The community by whom our institutions are fostered, and for whom they exist, are concerned to know the whole truth; to have presented before them the dark ground of the picture as well as its bright lights. There are in our Literary Institutions tendencies to evil, and evils absolute, of a very alarming character, to which every thing noble in humanity, and dear in the hope of a better life, has often fallen a quick and easy victim.

One obvious reason why we have thought fit to expose the tendencies of things here, and through these, the exposures to which the young are subject, is that the information may operate in the way of caution. Those who have children, set a dearer estimate on their moral life than on their natural, and that justly, for the one is immortal and the other transient."

To those who asked the opinion of Dr. Nott, President of Union College, relative to the influence of Secret Societies, he said, without hesitation, "They are the greatest curse that ever rested on this or any other Literary Institution."

Dr. Todd, Author of "Student's Manual" and other works, says, "Secret Societies, in College especially, are the sources of immense evils, and hot-beds of many vices: speed the time when they shall be done away. I think that the testimony of the last half century in our Colleges, would be, that no *pious* young man may hope to join such a Society, without bringing suspicion over his piety, and really depressing if not destroying it, and that they have not unfrequently been the slaughtering houses of moral character, and hopes."

Ex-President Day, of Yale College, in speaking of the influence of these societies, adds, "If they have done good, it has *not been* by means of the injunction of secrecy, but *in spite of it*. They might have done more good without it."

Rev. Albert Barnes says, "Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger."

Ex-President Humphrey, of Amherst College, says, "I could not consistently advise any *pious* young man to become a member of one of these Societies; and give it as my deliberate judgment, that it would prevent much evil, and be a great gain, if all these Secret Societies in our Colleges were dissolved."

D. T. Stoddard, Esq., of Northampton, formerly a member of the Alpha-Delta-Phi, says, "I should *never* join a secret institution of this kind, were I to go through College again."

President Frelinghuysen, of Rutgers College, says, "Not only in this, but in other Colleges, their influenee is *only* evil. They may have some friendly aspects; but in the very nature of thiogs, where Literary Societies exist, they must be evil."

The following is an extract of a letter from Prof. Morgan, of Oberlin College:—"President Mahan is opposed to Secret Societies, and believes their influence on a college must, sooner or later, prove disastrous. In this opinion all the members of the faculty concur with him."

During the present collegiate year, the President and Faculty of Amherst College expressed to the students, in a written document, which was read by the President before them, their decided disapprobation of Secret Literary Societies, such as exist in this and in many other colleges in the land. They believed the evil growing out of them to far more than counterbalance the good. In the University of Michigan, Secret Societies had grown to be such an evil, that it was found necessary to expel nearly the whole of the Senior Class, because of their connection with them.

To such sentiments and facts may be added the testimony of Dr. Hopkins, President of Williams College; Dr. Wayland, of Brown University; prominent officers in other Colleges, and many other distinguished men, of experience and wisdom, besides graduated members of Secret Societies.

Three reasons are added why their influence is evil:

1st. *The great expenditure of money.* Each Society must have its room, badge, suppers, &c.; thus there is a continual demand from its members for money to meet their expenses, which must all be paid to keep up appearances; and the student must often deny himself, in order that he may have the amount in readiness; which is no inconsiderable sum, and might be spent far more profitably.

2d. *The partiality in choosing members.* It seems to be the prevailing idea, that if one dresses well, he is therefore proficient in every thing else, which is seldom the case; and too often those who appear to be gentlemen, are destitute of the good qualities of those upon whom they seem to look with disdain. But after uniting with one of these societies, you must support it on all occasions; its members you are expected to love as brethren; and, in short, "Go for your Society, *right or wrong*." And furthermore, by associating with a few, to the exclusion of all others, the mind becomes contracted, and no enlarged efforts will be made for the accomplishment of good.

3d. *Their religious effect.* In comparison with this, the others are but little. The majority who belong to these associations, are irreligious, and often immoral young men; and by close intimacy with these, growth in grace is hindered, and vital godliness in a great measure ceases. If professors of religion unite with these societies, they do not manifest the freedom towards other Christians which should ever characterize the disciples of Christ. *There is something behind the curtain.*

In view, then, of these considerations, let parents be cautious how they allow their sons to join these associations. They may do *some good*, but they certainly will a *great deal of harm*, and the one *cannot* counterbalance the other. And let professed Christians no longer remain connected with them, but obey the divine command, "Come out of her, my people, that ye be not partakers of her sins."

UNION COLLEGE, 1850.

DEALING WITH RELIGIOUS DESPONDENCY.

In Dr. Wardlaw's Memoir of Dr. McAll, late of Manchester, England, occurs the following narrative, supplied by a friend who derived it immediately from McAll.

"One circumstance he related to me, connected with his own ministrations among the sick, which awakened considerable interest in the neighborhood. A pious person, residing at some distance from Macclesfield, where McAll began his pastoral life, had suffered many years under the influence of religious despondency, particularly resembling the melancholy case of Cowper. As he was held in much esteem, his mental sufferings created much sympathy. Many Christian friends, and eminent ministers of different religious persuasions, visited him, endeavoring to kindle anew the spark of life in his bosom, and restore to his mind those religious consolations which he formerly possessed. These efforts proved wholly in vain; as he possessed, like many others in similar circumstances, that kind of preternatural acuteness which led him to convert all the arguments and topics of consolation into the occasion of deeper discouragement and gloom. It was natural for me to inquire, Did you go?

"'Yes!' he said, 'I did, though without any hope of a beneficial result. But I went to express my sympathy with a disciple of Christ under one of the severest afflictions which could befall a good man, and to deepen my own impressions of the importance of spiritual things. You may suppose,' he added, 'I was not very forward to speak; but I listened, with unwearied attention, to the sad details of his doubts, his difficulties, his gloomy temptations, and his utterly desponding forebodings and fears. Meantime, my eye was not silent, and I noticed every circumstance, however minute, which might assist me to place myself in his state of feeling, and to go along with the processes of his mind; and I was exceedingly anxious to detect any little discrepancy which might arise between the facts he advanced and the conclusions to which he came. At last, looking toward the head of the bed, I observed upon the curtains several pieces of paper carefully pinned here and there, and apparently written upon. Though I suspected what might be the nature of their contents, I said, with apparent surprise and abruptness, 'What are these papers?' 'Oh, Sir,' said the burdened man, 'they are texts of Scripture!' 'But what texts?' I quickly rejoined. 'Sir,' he added, with a slow and faltering voice, 'they are promises.' 'Promises! but what business have they here? You say, you are a cast-away from God's favor, an utter alien from his friendship, that all your religion was a delusion, that you have no interest in one of the promises, and can look for nothing but to be an eternal monument of the Divine displeasure. Why, then, should you have these texts and promises of Scripture perpetually around you, when you have no sort of interest in the religion they represent, or in the Savior they reveal? The two things do not agree together. Either your despondency is excessive and undue, or those promises have no business there. Let me take them away.' 'No, Sir! no, Sir!' said the sufferer; 'do not take them away, I love to see them. I had an interest in them once, and they are still precious. The *memorial* of them is sweet, though the enjoyment of them is wholly gone.'

"Upon this," said Mr. McAll, "I altered my tone, and said, with the tenderness I really felt, But, my dear friend, are you not aware that the truths are the same as ever, and your mind clings as tenaciously as ever to those truths, and the Author of those truths is the same, yesterday, to-day, and forever? All the difference, therefore, arises from your diseased apprehension of things; and you are confounding the decay of consolation with the decay of piety. Recollect, that while these truths are precious to you, the emotions with which you still cherish the remembrance of them are precious in God's sight; and whilst you have your memorials of the past, *God has his memorials too!* He says, 'Yea, I have graven you on the palms of my hands; thy walls are continually before me. The mountains shall depart, and the hills be removed; but my loving kindness shall never depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' It pleased God to bless this conversation (which has been too briefly and imperfectly sketched) to the afflicted man. His mind recovered its trust and consolation, and he shortly afterward died in peace."

NO ONE PRAYS FOR ME.

Whilst a meeting of much interest was going on in a certain country town in Virginia, Mr. K., a pious young man, selected a young lawyer who was a noted scorner, and made him the subject of special prayer. About two days afterwards, the young lawyer came to the house where the pastor was. I myself was in the house at the time, but being particularly engaged, I requested the pastor to speak to him. "Oh," says he, "he is not serious." "Yes," I replied, "he must be, or he would not come here." "I know him better than you do," said the pastor, "he is a scorner. There is no hope of him." The young lawyer was permitted to depart, I believe, without a single religious remark having been made to him. My conjectures were true. He was then under awakening influences, and a few days afterwards he professed conversion.

Perhaps two weeks after that, this young lawyer was riding along the road on his way to a protracted meeting about to be held in an adjacent county. Before he reached the place, he fell in with another man, Mr. P., going to the same meeting. Religious conversation was introduced, the hopefully converted sinner spoke quite freely of the change of views or feelings which he had experienced, and ascribed them, under God, to the prayers of his friend, Mr. K., who selected him as the subject of special prayer. "Ah," said Mr. P., "I had friends once who used to pray for me; but I have been so careless, so wicked, they don't think it worth while to pray for me; they have all given me up. There is not one, I suppose, on earth, who remembers me in prayer."

"O, yes," replied the young lawyer, "there is one I know." "Who is it?" quickly inquired Mr. P. "The very same who prayed for me has made you the subject of special prayer." "Is it possible!" said Mr. P., and throwing himself back, he had well nigh fallen from the horse upon which he was riding. From that moment he waked up to the claims of his undying soul. A few days after, with great joy, he was telling to all around what a dear Saviour he had found! Blessed be God, the effectual fervent prayer of a righteous man availeth much. [Evang.

THE JEWS OF THE PRESENT DAY.

Whether it be in pecuniary ability and financial tact, or in the higher walks of learning, or in military prowess, or in political or diplomatic skill, the Jews are not wanting in men thoroughly furnished for every emergency. The Minister of Finance in Russia is a Jew. The Minister, Senor Mendizabel, of Spain, is a Jew. The late President of the French council, Marshal Soult, was a Jew. The first Jesuits were Jews. No great intellectual movement in Europe has taken place in which Jews have not greatly participated. So it has been in the late revolutionary struggles in Europe. Indeed, not a small share of human activity is this day kept in motion by Jews. The mighty reformation now preparing in Germany is developing itself under the auspices of Jews.

The daily political press of Europe is very much under the dominion of Jews. As literary contributors, they influence almost every leading continental paper. In Germany alone, they have the exclusive control of fifteen public journals. An intelligent writer speaks of the "magic power" of their present intellectual influence in Europe.

"For better or for worse they are on the move. Every month brings tidings of change. Old chains are being severed. Old opinions, associations, and observances are being broken up. The harbor of Rabinnical Judaism is left. They must now either be piloted to the haven of truth, or, borne along for the time by every wind that blows, be at length stranded on the shores of Infidelity."

THE DIVINE AND THE DOCTOR.

A devout minister was once asked by a sceptic, if he preached to save souls; and on replying that he did, the caviler rejoined, "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes, thank God," said the preacher. "Well," said the caviling doctor, "there are four out of five senses against one that there is no soul." So the matter might have dropped, but the preacher, as subtle in understanding as he was pious in heart, turned the table upon the caviling doctor, and being informed that he was a doctor of medicine, asked, "Did you ever see a pain?" "No," was the reply. "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes," said the doctor. "Well, then," rejoined the preacher, "there are, you see, also four senses against one to prove that there is no such thing as a pain."

The Sabbath Recorder.

New York, January 9, 1851.

"OUR PHILADELPHIA MAYOR."

Under the above head, the *Christian Chronicle* of the 25th ult. has the following:—

"We learn with much regret that our Mayor holds his courts every Sabbath morning, for trying cases of offenders who fall under his jurisdiction. This is an innovation on the sacredness of that holy day, which ought not to receive the least countenance in a Christian community. We see that quite a number of pens are very busy in upholding this profane practice, but they all show that they have no regard for the Sabbath, or any of the precepts of the Decalogue. We have just been reading a writer who has his doubts on the validity of the Sabbath, and says, in their support, that *the whole Jewish law* has been abrogated. He does not distinguish at all between what was ceremonial and what was moral law, and thus would make a clean sweep of the whole at once and without reserve. Christ, our great teacher, declared in so many words, that he came not to destroy the law, but to fulfill, *i. e.*, extend and illustrate, as what follows most conclusively shows. No law concerning our relations to God as our Creator, and our fellow men as his accountable creatures, has ever been abrogated. All this is in full force, and will be while the world stands.

"The first Sabbath was to commemorate the completion of the world; the Jewish Sabbath was to commemorate the deliverance of the Hebrews from Egyptian bondage; the Christian Sabbath was to commemorate the resurrection of Christ from the dead, when the work of human redemption was finished, and a new spiritual world was ushered into being. It was both a deliverance and a creation, and thus would take the place of both the former Sabbaths, but in a far *higher* sense, because *spiritual*. A change was made by our Lord himself after his resurrection, *by his own example*. While on earth for forty days, he met the disciples and held worship with them on *the first day of the week*. As we follow the example of the Apostles from this time, as their history in the book of Acts, and in other places that are alluded to afterward, shows, we find, that their Sabbath was *the first day of the week*.

"The example of our Lord and his inspired Apostles are [is] authority enough for the Christian church of that and every age, and for all who would observe it in a *spiritual* and *holy* manner. It cannot be abolished as a Jewish ordinance, without abolishing the whole moral law; it cannot be set aside as a Christian institution, without setting aside the whole New Testament, for it is a part of that very testament. And if we have any respect for Christ and his Apostles, we must conform to their example in this particular, a usage of the Christian church from that to the present time.

"We sincerely pity the man who has any disposition in this Christian land and this Christian city to trample on this time-honored and Bible-honored institution. We hope the churches of this city will remonstrate against the desecration of the Sabbath by our Mayor, while holding his Sunday courts, [illegible] necessity, and out of which no good comes, but much evil."

Remarks.

We have no disposition to uphold the Mayor of Philadelphia in his practice of holding courts every Sunday morning; but, as "where no law is, there is no transgression," we cannot find it in our hearts to denounce him as a sinner against God. If he honestly thinks, as many people profess to think, that the first day of the week is the Sabbath by divine authority, his practice of holding court is no very good proof of his respect for it; and we very much fear that he would treat the true Sabbath no better, if he understood its claims. But this is a point with which we do not care to intermeddle. Let him and his accusers settle it between them.

There is one point, however, upon which a little light would be very acceptable to us, who are so often commiserated as sitting in darkness; and that is, whether the Mayor's practice of holding courts on Sunday is not *almost* as much a violation of the civil law as the quiet labor of some German Seventh-day Baptists upon their farms was, for which, some four or five years ago, they were arraigned and fined by the Court of Common Pleas—a judgment, which was afterwards affirmed by the Supreme Court? Judge Bell decided, that the Sunday Sabbath was a civil institution. Surely, the Mayor ought to respect it as such, if he cannot respect it as a divine ordinance.

And there is yet another point upon which we want light; will the *Chronicle* please to shine? It is this: How can a Baptist object to the application of the law of circumcision to the institution of baptism, while he so pertinaciously insists on applying the law of the Sabbath to the first day of the week? Why not use the sliding-rule in both cases? The Fourth Commandment as pointedly enjoins the observance of the seventh day of the week, as it is in the power of language to do. Of course, it excludes every other day, as clearly as the law of baptism, by enjoining the institution upon believers, excludes unconscious babes.

Again, what authority has the *Chronicle* for three different Sabbaths—one "to commemorate the completion of the world," another "to commemorate the deliverance of the Hebrews from Egyptian bondage," and a third "to commemorate the resurrection of Christ from the dead?" Do the Scriptures speak of more than one weekly Sabbath? The Sabbath is frequently spoken of in the New Testament, after the resurrection of Christ as well as before it. (See Acts 13: 14, 42, 44; 16: 13; 18: 4. Compare Matt. 24: 20.) Is it not the same Sabbath which had before been in use among the Jews? Is it a different Sabbath from that which is alluded to in the Old Testament?

Again, what authority has the *Chronicle* for saying, that "the work of human redemption was finished" by the resurrection of Christ? By redemption he does not mean the actual delivery of men from the power of sin; that is a work which is still going on, and will not be finished till the last one of God's elect is brought home to glory. He must mean the *means* of redemption, or *atonement*. But what proof is there, that even this was finished by the resurrection of Christ? If we understand our Bible, the High Priest under the law was never considered to have finished making an atonement for the sins of the people, till he had gone into the most holy place, and sprinkled the blood upon the mercy-seat. (See Lev. 15.) And as "whatsoever things were written aforetime, were written for our learning," we conclude that Jesus Christ, "if he were on earth, should not be a priest"—that it was necessary for him, not only to die and rise from the dead, but also to enter into the holy of holies, even heaven itself, now to appear in the presence of God for us"—and that any thing short of this would leave the work of atonement incomplete.

And what does the *Chronicle* mean by saying, that "a new spiritual world was ushered into being" at Christ's resurrection? Does he mean the *new creation?* If so, it is a work which is not yet finished, and will not be till the great day of the Lord. (See 2 Pet. 2: 13.) It is in progress, and has been from the time that souls were first made the subjects of renewal by grace. (2 Cor. 5: 17.) When it is completed, we shall behold a world "wherein dwelleth righteousness;" "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rom. 21: 4.) Then, if the Almighty sees fit to institute a new Sabbath, his people will all keep it. But we are very much inclined to think, that then the weekly Sabbath will be merged into that eternal one, of which it is a type. (Heb. 4: 9.)

And what authority has the *Chronicle* for saying, that "a change was made by our Lord himself after his resurrection?" That Christ gave any command for such a change, is not pretended; but, by an expressive italicising, we are pointed to the force of his *example*. If he gave an *example* of *changing* the Sabbath, we suppose that he must have done so by resting from labor on the day to which he changed it, just as, at the original institution of the Sabbath, God gave the example of resting from all his works. But we should like to see the proof, that Christ rested from labor on the first day of the week. We have many times asked for it, but nobody has thought it worth while to give it to us.

"While on earth for forty days, he met [illegible] *the first day of the week*."

One would suppose, from an assertion put forth with such boldness, that *every* Sunday, during the forty days preceding his ascension, Christ met his assembled disciples, and that the proof of this was ample. But what are the facts? Two solitary instances are all that are recorded; and, to make out one of them, it must be taken for granted, that the phrase "after eight days" means nothing more nor less than the next first day of the week! But neither of these instances show, that Christ rested from labor on that day—the very thing most necessary to be proved. These instances prove simply this, that Christ took the earliest opportunity to convince his disciples that he was actually risen from the dead. He met them on the first day of the week for that purpose, and it cannot be proved that he had any other object in view. That his design was to sanctify the day as a Sabbath, is wholly imaginary.

"As we follow the example of the Apostles from this time, as their history in the book of Acts, and in other places that are alluded to afterward, shows, we find that their Sabbath was *the first day of the week*."

Another bold assertion, and wholly destitute of proof. So far is it from being true, that the first day of the week comes into notice "from this time," there is not the least mention made of it in "the book of Acts" till nearly thirty years afterward. And how does it come into notice then? As a Sabbath? Not at all. But in the evening of that day—whether the evening which followed, or the one which preceded the light part of the day, is not certain, but for argument's sake we admit that it was the former—the disciples at Troas, Paul being with them, "came together to break bread." The Apostle preached to them, restored a young man who had been killed to life, broke bread and ate with them, talked on till break of day, and then started on his journey. Acts 20: 7. In all this account there is not one word of the disciples' observing the day as a Sabbath; and we have as good reason to infer that they had spent the light part of the day in labor, as the *Chronicle*, or any body else, has to infer that they had spent it sabbatizing. That they had been in the habit of coming together before on the first day of the week, or that they ever did afterwards, is not in the record.

If the *Chronicle* should undertake any notice of these remarks—we have offered them in no spirit of unkindness—we hope he will stick to his text. Our readers will take notice, that he maintains the validity of the Decalogue, and of the Sabbath which the Decalogue enjoins—that "Christ came not to destroy the law, but to fulfill, *i. e.*, extend and illustrate"—that "no law concerning our relations to God as our Creator, and our fellow men as his accountable creatures, has ever been abrogated"—that "all this is in full force, and will be while the world stands."

BRITISH CORRESPONDENCE—No. 23.

The Sunday in France and England—Papal Matters.

GLASGOW, December 13, 1850.

It has been proposed this week, in the French Assembly, to require a stricter observance in that country of *Sunday and the fete days*. Montalembert has brought in a report having this recommendation. It proposes to require suspension of labor on both, but with such exceptions, and such power on the part of authorities to dispense with these obligations, as, although *the festivals* were omitted, would render it unacceptable to Sunday sanctifiers in this land. It remains to be shown whether the proposal will be entertained.

In the Court of Queen's Bench, London, it was last month decided, by Lord Campbell, in the case of a man who plead that he had not been lawfully enlisted because he received *the bounty* on a Sunday, that a soldier employed in enlisting is not engaged in his ordinary occupation, and that enlisting on a Sunday is therefore lawful—just as a farmer's hiring a man on Sunday "is a valid hiring." The soldier's work, or ordinary occupation, his Lordship coolly remarked, "is to attend drill, and to fight the battles of his country."

Another case was decided at the Police Court, Lalford, Manchester, against a Jew for Sunday trading. He was prosecuted by the Chief Constable, under an old act of Charles the Second's time. Contrary to the usual practice of Sunday traders in the place, who seem to be numerous, the Jew kept all his shutters off, while others prosecute their calling less openly. He sold cigars in this manner during divine service, as well as at other hours. He was fined five shillings, but the Chief Constable informed him, that if he called at the office they were likely to make the same allowance to him as to others—meaning, I presume, that he must desist from selling at church hours.

The agitation arising out of the Papal appointment of English Bishops has scarcely subsided. Meetings of all classes, and in all places, have continued to be held; and addresses to the Queen and Prime Minister have numerously been presented. Both appear disposed to do something manifesting displeasure; but the difficulty felt is probably *what* that something should be. Some indication of its character was expected to have been made on Tuesday last. Ancient privilege authorizes the civic dignitaries of London and the representatives of the Universities of Oxford and Cambridge, to state their grievances and desires to Her Majesty personally. And in the exercise of this privilege these parties laid their addresses at the foot of the throne at Windsor, expressing to Her Majesty their apprehension and displeasure at the "aggression." Like Queen's speeches in general, however, the Royal replies gave no intimation of what should be done, although couched in terms which implied concurrence with the tenor of the address. In that to the Chancellor, Masters and Scholars of the University of Oxford, Her Majesty almost seems ironically to point to Tractarian departures from Scripture verity, when she says, "Your earnest endeavor, in the discharge of your important duties, to train up the youth entrusted to your care in faithful attachment to *the truths of Holy Scripture*, cannot fail, under God's blessing, to have a powerful effect in strengthening the defenses of our Protestant faith, and in preserving inviolate the privileges which are justly dear to the people of this country."

The bestowed titles will be of very little moment, if there be no temporal power to sustain them. We should attach more importance to Government's withdrawment of their large grant to the Roman Catholic College of Maynooth, Ireland, than to any other measure that has been suggested. There, their priests are taught the immoralities, the idolatry, and the insolence, with which they are charged. It is not a little remarkable, that Lord Beaumont and the Duke of Norfolk, two of the prominent adherents to Rome in England, have denounced the Papal rescript on this occasion. Their patriotism, as Englishmen, outweighs their devotedness to the cause of the church to which they are attached. Some weight, however, may be due in the case of the noble Duke to the alledged fact of his being in possession of twenty-four livings of the church of England; the value of which might be seriously affected should Popery prevail in England over her daughter, bearing so much her own image.

Those who, meanwhile, are feeling most the influence of the storm, undoubtedly are the Pusseyites or Tractarians. Dr. Pussey, himself, has lately intimated that he means to die in the church of England; but some of those who have been led forward by him will probably be required to leave their offices at least during their lifetime. Urged by the pressure of Government and people, the Bishop of London has felt constrained to require the resignation of the notorious Mr. Bennett, of St. Barnabas chapel, in the parish of St. Paul's. Here was the most perfect exhibition of Church of England Popery; so perfect, indeed, was the resemblance, that it required an eye experienced in the respective superstitions to detect the difference. Mr. Bennett has not, however, resigned without having first exposed the countenance given to his "mummeries," both by the Bishop and the Prime Minister. Lord John had been a member of his church for seven years, and left only last year—probably, when the approximation to Rome was becoming very transparent. His Lordship now attends the ministrations of the Presbyterian Dr. Cumming, who has, on this occasion, proved one of the sorest thorns in the new "Cardinal's" side, not only exhibiting the unchanging persecuting tenets of the apostacy, but also supplying a very damaging instance of the personal untrustworthiness of the Cardinal himself in regard to the oaths taken by him as Archbishop of Westminster. This exposure was made most opportunely and effectually. Another instance of suppression of the truth, for the purpose and with the effect of causing a falsehood for a time to be believed, has farther tended to show the unscrupulousness with which heretics can be treated. A person wrote the Cardinal about a rumor of an old gentleman having died, disinheriting his family, to leave his property to the Cardinal and Church of Rome. Wiseman replied as if there had been no foundation whatever for the rumor. The son, in the Times of yesterday, however, states that it is perfectly true that his father, when above eighty years of age, and in a very infirm state of health, was induced to set aside a settlement of his property among his children, which had been made four years before, and to make a new one, giving only a life-interest in his property, and leaving it afterwards to the then Vicar Apostolic of London, and his successor, (whom Wiseman now is.) The circumstances are very discreditable, not only to those who primarily exercised the influence, but to the Cardinal, who, by disingenuousness so sought to conceal it.

J. A. BEGG.

CIRCULAR.

To the Churches of the Western S. D. B. Association.

DEAR BRETHREN:—The undersigned was directed by the Executive Board, at a meeting recently held, to lay before you the present condition of our Associational Mission, and ask your early attention to the same.

On account of the sickness of your missionary, Elder Hiram P. Burdick, no services were rendered by him in the early part of the season; but for some time past he has been enabled successfully to prosecute his labors. Up to Dec. 25th, he has spent in your service eighty days. The fields of labor occupied by him are Corning, Caton and Troupsburgh in Steuben Co., N. Y.; Westfield and Brookfield in Tioga Co., Pa., and Hebron, Potter Co., Pa. A good measure of success seems to have attended the labors of your missionary in the several places mentioned above, where time was allowed to do any thing besides exploring the ground. In some of the places referred to, no labor had been at any previous time expended. Several Sabbath-keepers were found in Brookfield and Westfield, Tioga Co., Pa., who had embraced the Sabbath without any other light than that gained from reading the Bible. They had not so much as heard one word on the subject from any quarter. The Church in Hebron has been revived, and some that were "aliens from the commonwealth of Israel," have become "fellow citizens with the saints," and are now enjoying the blessing of a "hope in Christ." Six persons are reported as having embraced the Bible Sabbath. On the whole, the prosperity of the mission is such as to greatly encourage the Board.

The Board is now considerably in debt to Bro. Burdick, who needs his pay; and as we have no other means of discharging the debt than the contributions of the churches, you are respectfully but earnestly urged to send at your earliest possible convenience to the Treasurer, D. R. Stillman, Alfred Center.

N. V. HULL, Sec.

ALFRED CENTER, Dec. 31, 1850.

LOTTERY OPERATIONS IN NEW YORK.

The Association for the Suppression of Gambling, which was organized in New York a few months ago, has done a good deal in the way of opening the eyes of the people to the various forms of gambling carried on in this city. Few persons had any idea of the extent to which gambling is carried, until the work of ferreting out and exposing was undertaken in earnest. Lottery operations, especially, were supposed to be quite limited. But that this is a mistaken supposition, appears from a petition which the Association for the Suppression of Gambling has recently forwarded to the Convention now in session at Annapolis, for revising and amending the Constitution of the State of Maryland. We copy the petition, because it embodies important facts, in which all are interested.

Petition.

"We, the undersigned, citizens of the city of New York, respectfully represent, that the drawing of Lotteries and the vending of Lottery Tickets in the State of New York, is prohibited by our State Constitution, but that, in defiance of law, hundreds of persons in this and neighboring cities are constantly employed in the clandestine sale of lottery tickets and policies, predicated upon the lotteries daily drawn in Maryland and elsewhere, to the serious injury of every community in which such tickets and policies are sold.

"And we would further represent, that in the city of New York alone, there are about 70 lottery offices, besides some 350 places especially kept for vending lottery policies; that they are located in every part of the city, so as to accommodate all classes of our citizens, from the most wealthy and respectable to the most degraded and vicious; and that, in addition to the stationary venders, there are a large number of male and female traveling agents, who penetrate our workshops, counting-houses, and even the family circle, for the purpose of secretly vending lottery tickets and policies, and that at least five thousand dollars are daily expended by the people of this city for lottery tickets and policies, thereby annually ruining hundreds of families, and greatly increasing our almshouse expenditures and the cost of the administration of criminal justice, thus affording the most conclusive testimony that lottery and policy gambling are fruitful sources of poverty, wretchedness, and crime; and we therefore earnestly solicit your honorable body to incorporate in the organic law of your State, a provision entirely and forever prohibiting the drawing of lotteries within the State of Maryland, that the citizens of your own commonwealth, as well as those of neighboring States, may be protected against the consequences of a vice which has already wrought so much ruin in the world."

THE REVIVAL IN HOPKINTON, R. I.—A letter from Eld. Charles M. Lewis, dated January 1, 1851, says:—"The series of religious meetings in which I have been engaged at Temperance Valley and Potter Hill, is now closed, though occasional appointments are continued. The meetings were held evenings for about eleven weeks, and were characterized by no extraordinary excitement, but solemnity and a deep religious interest. I trust that much lasting good has been done for the cause of Christ in the vicinity where this revival has been enjoyed. I have baptized seventy-three persons in the two neighborhoods, most of whom have recently professed to find forgiveness of sins through the merits of our divine Redeemer."

MORE ABOUT THE "DECLINE OF POPERY."—"Kirwan," alias Rev. Dr. Murray, of New Jersey, is advertised to deliver a discourse at the Tabernacle in New York, January 15, on the "Decline of Popery and its causes." Of course Bishop Hughes is to be again overhauled. Never did a single stroke of policy do better execution than that of Bishop Hughes in lecturing upon the "Decline of Protestantism" just before he started for Rome. That lecture furnished texts from which he has ever since been preached throughout the country, oftener than "from Sabbath to Sabbath." If he is not the most noted man in the country when he returns, it will not be because his Protestant opponents have failed to use the means at their command to make him such.

BAPTIST MISSIONS IN FRANCE.—A letter from Dr. Devan, dated at Lyons, Nov. 19, and published in the Baptist Missionary Magazine, announces that it has been thought discreet, on account of the violent opposition they encountered, to remove the meetings from the quarter where they had formerly been held, and to hold them in another place, under an authorization from the prefect. Alluding to their trials, Dr. Devan says:—

"The little church are by no means cast down; they meet me privately every Lord's day, when we break bread in our little upper chamber, in memory of Him who gave us the legacy of persecutions, and who has told us that the servant shall not be better treated than his master."

SCENES OF STEAMBOAT EXPLOSIONS.—How few of those who read the almost daily reports of steamboat explosions, have any adequate idea of the scenes which they present. As an illustration, we copy the following paragraph from a letter of James Harvey Stillman, who was on board the Anglo-Norman at the time of her explosion, near New Orleans, and who was himself thrown high into the air and alighted in the water, whence he was taken without serious injury:

"I hope I may not live to see another such a scene as I saw on reaching the wreck. There were men with broken limbs—some badly burnt, and imploring those around them to put an end to their sufferings—one man with his head split open—firemen, scalded from head to foot, horribly disfigured, dancing around in excrutiating agony. It was appalling beyond description."

MORALS AND RELIGION IN TEXAS.—A correspondent of the N. Y. Tribune, writing from Houston, Texas, under date of Dec. 14, says that there is a very general and increasing interest in that State on the subject of the mental and moral improvement of the masses of the population, and especially in regard to the rising race. The demand for books of a valuable character is fast increasing. The number of bookstores in the State has been augmented four-fold within a year, and all seem to be doing a prosperous business. The agents of the various benevolent publishing associations are succeeding well, and putting into circulation, by sale and donation, a large amount of valuable publications. There are about forty newspapers now published in the State, and the two having the largest circulation are devoted to the cause of Religion, Morality and Education. The Texas Literary Institute has established a series of popular lectures for the season at Houston.

LIBERALITY.—Erastus Corning, of Albany, says the Springfield Daily Republican, gave Watson G. Haynes, during the time that philanthropist was engaged in advocating the abolition of flogging and spirit rations in the Navy, an aggregate sum of *fourteen hundred dollars*. Such liberality for such a cause is truly praiseworthy.

THE REMAINS OF ALFRED STILLMAN, who was killed by the explosion of the steamer Anglo-Norman, near New Orleans, were shipped from that city on the 19th of December, and their arrival at New York is daily expected. After funeral services in this city, they will be taken to Plainfield, N. J., for interment.

Mr. Holmes, in speaking of the effect of the distribution of tracts, says: "Every printed page that leaves the depot under his charge, he considers as an arrow that tells. A single tract that enters a village is often a little matter that kindles a great fire."

INDIAN LITERATURE AND MISSIONS.—The Minnesota Pioneer says that a new paper for the Sioux Indians, called the Dakota Tawaxitku Kin, (the Dakota Friend,) is just issued, to be published monthly at twenty-five cents per annum, under the superintendence of the Rev. Gideon H. Pond, of the Dakota Mission; printed in the Dakota language, done into our alphabet very imperfectly, but as well, probably, as our alphabet can be made to represent the hissing, spattering, hawking, grunting, clucking gutturals and *unutterals* of the Dakota language, composed as it is of words which fall upon the tympanum less like soft snow flakes than like a mingled tempest of tomahawks, hedgehogs, and wild cats.

After the missionaries have labored faithfully with the Sioux Indians, now for more than sixteen years, always treating them with the utmost kindness, they seem to have made but little impression upon them, and are looked upon with distrust; for the Indians suppose that the missionaries, in some way or another, must be making something out of them, or they would not stay. They call them *white mice*.

THE FUGITIVE SLAVE CASE IN NEW YORK.—The case of Henry Long, of which we gave some account last week, is still undecided. It was continued from day to day for more than a week before Commissioner Hall. But the counsel for the claimant becoming convinced that he could not succeed in that Court, abandoned it, and commenced a new process in the United States District Court. The struggle here is likely to be a long one, and, as influential friends of freedom are enlisted in it, we hope it will be a fair one. Those who have aided Long thus far, have issued an earnest appeal to the public for funds to meet the expenses unavoidably attending the defense. They intend, if necessary, to carry the case to the Supreme Court of the United States. They say in their appeal:—

"The course marked out may involve the expenditure of several thousand dollars. Should more be contributed than may be necessary in the case of Long, the balance will be sacredly kept as a Fund, to be used in similar cases, should they occur. Money may be sent to Horace Greeley, Esq., Editor of the Tribune."

NEW YORK STATE GOVERNMENT.—On the first of January, the new Governor of New York, and other State Officers, took the oath of office, with the usual formalities on such occasions. The Legislature assembles on Third-day, Jan. 7, when the Governor delivers his Message, and the machinery of government begins to move.

Proceedings in Congress Last Week.

SECOND-DAY, Dec. 30.

In the SENATE, a petition was presented from Mr. Wise, of Lancaster, Pa., Professor of Aerostatics, setting forth that he has brought that science to such perfection as to make it useful in the transportation of the mails, also in time of war as an engine of destruction, and asking Congress to appropriate $20,000 to enable him to make experiments as to his project; referred to the Naval Committee. Mr. Benton introduced and explained his bill to pay the public debt, to extinguish the Federal title to the Public Land within the States, to grant donations and preemption rights to actual settlers, and to give lands to States within which they lie; referred to the Committee on Public Lands. A message from the President, enclosing the correspondence between the State Department and the Austrian Chargé concerning the appointment of an American Agent to Hungary during her struggle, was received, read, and referred to the Committee on Foreign Relations. The joint resolution from the House, authorizing the sale or transfer of Bounty Land Warrants, was referred.

The HOUSE OF REPRESENTATIVES adopted a Joint Resolution that nothing in the Bounty Land-Act of last September shall be so construed as to prevent the sale or transfer of any certificates or warrants prior to the location of the same or the issue of the patent thereon. The remainder of the day was occupied in the discussion of bills granting Public Lands in Louisiana, Mississippi, Indiana, Illinois, and Ohio, for railroad purposes.

THIRD-DAY, Dec. 31.

The SENATE passed a resolution about the registry of vessels, another about the Coast Survey, ordered 5,000 extra copies of the Correspondence with the Austrian Chargé, and adjourned to Sixth-day.

The HOUSE debated the Cheap Postage bill, and adjourned to Sixth day.

SIXTH-DAY, Jan. 3.

In the SENATE, after some unimportant business, and the passage of a bill to relieve a mail contractor, in Vermont, the bill to ascertain and settle private land claims in California came up, and Mr. Benton made a speech upon it which lasted till the Senate adjourned over to Second-day.

The HOUSE spent most of the day on private bills, of which it passed twenty-four.

SABBATH-DAY, Jan. 4.

The SENATE was not in session.

In the HOUSE OF REPRESENTATIVES, a bill to refund to Michigan the money she advanced for the transportion of volunteers to Mexico, and a bill granting certain lands for a railroad from Terre Haute to Illinois Town, were referred. The Postage Reduction Bill was then taken up, and remarks were made by Featherston of Mississippi, Gerry of Maine, Watkins of Tennessee, and Sweetzer and Root of Ohio, mainly upon the franking privilege. A resolution was adopted, that the debate on this bill shall close in two hours after the House shall again go into Committee on it.

General Intelligence.

Two Weeks Later from California.

The Steamship Georgia, from Chagres, arrived at New York on Second-day, Jan. 6, with the California mails, 555 passengers, and a small amount of treasure. The bulk of the treasure, and a large number of passengers, were to come by the Crescent City.

The Georgia stopped at Havana, where everything was quiet, the new Captain General acting with great energy in putting a stop to gambling and other improprieties. Five or six Californians were left in prison for violating Spanish laws, drawing their bowie knives and revolvers, and committing other indecencies too numerous to mention. The Captain General has determined to make an example of such characters, who have too long been permitted to disgrace the name of America. Americans were permitted to go on shore freely, and treated with respect whenever they merited it.

The news from California by this arrival is not important. The cholera had almost entirely disappeared from Sacramento City. In San Francisco the mortality has not been as great as was feared, and it was rapidly diminishing when the steamer sailed.

Mayor Bigelow, of Sacramento City, died at San Francisco, on the 28th of November. He was a branch of the Massachusetts family of the same name, and has been in active business on the Pacific coast for the past fifteen years. His late misfortunes in the Sacramento troubles, his long confinement, and his sufferings consequent upon his wounds, materially weakened his constitution, and the pecuniary losses sustained in the interim, had a most depressing effect upon his spirits. In this state he was attacked by cholera, and a few hours put an end to his chequered career. He leaves no wife, but a family of children in Massachusetts.

Mining operations do not seem to be as prosperous as they have at some times been represented. One of our California exchanges says that a faithful miner may reasonably expect to make eight hundred dollars a year, and thinks he ought to be satisfied with that.

European News.

The Steamship Niagara, with seven days later news from Europe, arrived at Boston on Sunday last.

In England, no-popery meetings are becoming less frequent, and the tone and temper of the majority of such demonstrations appear to be more mild and forbearing.

Cotton has advanced from ½ to ¼ of a penny The Flour Market is dull at previous rates. American Provisions are scarce and prices consequently remain firm. Lard has slightly advanced. The state of trade at Manchester and other manufacturing districts was exceedingly good.

President Fillmore's Message to Congress attracted more than usual attention from the English press. Nearly every paper of note printed the document entire.

The German question begins to assume a new aspect, inasmuch as it is now suspected that the Conferences to be held at Dresden on the 23d of this month, between Austria and Prussia, bode no good to the smaller German States, which it is said are now using energetic measures to form a league of their own.

Accounts from Australia say that Smith O'Brien had made an unsuccessful attempt to escape to California.

Louis Napoleon, it is said, is involved in debt to the amount of near two millions of francs. His application to the Assembly for relief will, it is reported, be obstinately, but unsuccessfully, contested.

The American Protestant Chapel at Rome has been closed by order of the Government. This want of tolerance has caused much irritation at Rome.

From Turkey it is stated that the province of Aleppo is perfectly tranquil. The rebels in Bosnia have been defeated at all points.

The cholera was raging fearfully at Mecca on the 7th of December.

Burning Fluid.

An article in the last number of the "London Mechanics' Magazine," gives an account of a new process of manufacturing burning fluid, which cannot fail to interest the American public. The discovery was made by a gentleman of Birmingham, named Abraham M. Marbe. The process is simple, and the articles used are easily obtained. The mode and ingredients used in the manufacture of Mr. Marbe's fluid are: Take one gallon of the oil of turpentine, and add to it one pound of sulphuric acid and a quart of water. Stir this admixture well, and let it remain three or four hours; then pour the clear liquor into a vessel containing water. This last process separates the remaining acid from it. Then dissolve in another vessel a pound of fine lime for every gallon of the fluid; after which, the liquid is gradually poured into and stirred along with the lime. It is in this state left standing through the night, when the clear fluid is drawn off, and is fit for burning. In order to make a better fluid out of that above described, the "Scientific American" says that it should also undergo the following process: "For every gallon of liquor have a vat, in which are placed four ounces of fine lime and a half a pound of burned potash. Wet this with half a pound of alcohol, and allow the vapor to subside; then add more until the lime and potash are covered with about a pint of alcohol for every gallon of the purified spirit already described, a gallon of which is added for every half pound of the lime and potash. After this settles, the clear, is distilled, and a beautiful burning fluid is the result." [Home Gazette.

When Fourdrinier's invention of machinery for making endless paper was patented, owing to a mistake the word "machines" was written "machine." The property was pirated, which led to litigation, and the patentees' funds were exhausted before they could establish their rights. They became bankrupt, and lost all the fruits of an invention on which they spent £40,000.

Adroit Operations.—We are informed, says the Hartford Times, that one Towner, who forged the paper to the amount of $15,000, lately found in the Phœnix Bank of this city, has recently made some bold operations in Boston. He forged a note of $800 on Ives, Hooker & Co., of Hartford, and deposited it in the New-England Bank, Boston. He then procured a telegraph envelop and accompanying blank letter sheets, and wrote a "dispatch" from New York to Matthew Bolles, a broker of Boston, signing the dispatch *Spear*, (Bolles's New-York correspondent.) It was in substance as follows:

"*Matthew Bolles*—Take up the note of $800 in New-England Bank, signed Ives, Hooker & Co., and indorsed by D. F. Robinson. SPEAR."

Mr. Bolles, on receiving this dispatch, at once sent to the Bank and took up the note; the money was placed to Towner's credit. Towner then called on Bolles, and by a well told story, succeeded in borrowing $500 more; making $1,300 transferred from Bolles's pocket to his own in the course of a few hours.

Towner then forged another note of $600, and by repeating the telegraph operation, got E. W. Clarke, Dodge & Co., to take it up, he pocketing the cash. It was not long, of course, before he was missing with $1,900 in cash, procured by forgery, impudence and adroit management.

A Family Hotel.—One of the pleasantest Parisianisms is the *Hotel garni*, and some Yankee of genius, taking that for his model, proposes to erect in New-Haven a building of similar intent, but of somewhat more generous scope. The plan is to erect a house of some 140 rooms, exclusive of kitchen, public parlors, reception rooms, &c. The average rent to be about $45. The entrance to each suit of rooms will be upon a spacious, common hall, at the ends of which will be bath-rooms and other offices, dust-flues, &c. to save stair-work. There will be no necessity of keeping separate cooks, for the superintendent of the building will procure the cooking in the house at the lowest rates, and a regular bill of fare, with prices, will be daily sent to the occupants. At the end of each quarter a settlement will be made, and if the receipts exceed the expenses each occupant will be paid pro rata his share of the profits. [Tribune.

Fatal Accident on New Year's Day.—The N. Y. Tribune says: A horse attached to a pleasure-sleigh, containing Dr. Vancleek, Mr. D. Bedson, and a child, a niece of the latter gentleman, took fright in Madison avenue, about 3½ o'clock on Wednesday afternoon, and ran down the avenue to Twenty-ninth st. where the sleigh was upset and the whole party were thrown out with great violence. The child escaped unhurt, Dr. Vancleek was severely injured, and the skull of Mr. Bedson was dreadfully fractured. The parties were immediately conveyed to the Eighteenth Ward Police Station and attended by Drs. Mott, Wood and others. Dr. Vancleek was sufficiently recovered at 5 o'clock as to warrant his removal to his residence. Mr. Bedson died at 7 o'clock. He was a young man of highly respectable connections, and was to have been married in two weeks.

Singular Accident.—On New Year's Day a New York gentleman, named Theophilus Barlow, while making a call at a house in Brooklyn, was presented with a glass of hot lemonade, and while partaking of it swallowed a piece of glass, of triangular shape, about the size of a shilling. His throat was lacerated severely by the passage of the glass, and he bled very freely at the mouth, and suffered the most excruciating pain. Medical assistance was called in, but failed to accomplish any thing for the relief of the sufferer. His friends are fearful of serious results. The tumbler was probably frosted, and by pouring hot water therein was cracked, thus leading to this singular accident.

Robbery and Murder.—We are informed says the Peoria (Ill.) Republican, Dec. 13, that Jesse Funk, an extensive cattle dealer of Funk's Grove, McLean Co., was murdered and robbed on the 9th inst., a few miles from his residence. Mr. Funk and his son left home with a considerable amount of money, intending to purchase cattle for the Chicago Market, and on Tuesday last was overtaken and attacked by three men. He shot one of his assailants dead and wounded another; the third man however fired and killed him. The son of Mr. Funk, who had been detained on the road arrived at the scene of the affray a short time after the death of his father, and obtained from the wounded robber a confession of the crime and a description of the villain who had escaped. Young Funk then shot the robber and started in pursuit of his confederate.

Great Bank Robbery.—The Otsego County Bank was robbed between Saturday afternoon the 28th ult., and Monday morning the 30th ult., of Thirty Two Thousand Dollars, nearly as follows:—$5,000 bills of Central Bank, Cherry Valley; $19,000 bills of various banks, mostly in New York State, west of Schenectady; $9,000 bills of Otsego County Bank; $4,500 in gold; $2,500 in silver. $5,000 will be paid for such information as will lead to the conviction of the burglar and recovery of the money, or $2,000 for the former only, and $3,000 for the latter, or in that proportion for any part of it.

E. Phinney, Pres't.
H. Scott, Cashier.

Cooperstown, Dec. 30, 1850.

The Effects of Heat.—A native of Europe, remarks Dr. Arnott, views with surprise the effects of heat in equatorial regions. Sealing-wax, he finds, will not retain the impression of a seal; butter becomes oil; a tallow candle must be poured into a lamp; if he attempts to pour ether from a bottle, it disappears in vapor. Oak and fir trees, transplanted to the torrid zone, shrink into insignificance; wool-clad animals lose their covering, or exhibit only thin silky hair; and the bull-dog in a few months becomes almost naked, and is deprived of his native spirit and courage.

There is a boundary dispute between Canada and New Brunswick, involving a claim to upwards of 5,000 square miles of territory. The British Government has appointed Right Hon. Dr. Lushington, Mr. Falconer and Dr. Twiss, arbitors to determine the boundary in dispute.

Singular Case of Second Marriage.—The Lewistown (Me.) Journal, relates a singular incident, which, in a few words, may be stated thus: In the year 1814, a Mr. Thurston, of Pownal, was married to a young lady of that place, with whom he lived two or three years. He then left his wife, and went to the British provinces, where, a short time after, it was reported that he was executed for trespass upon the king's timber lands. A year or two after this report became current, she married a second time with a Mr. Lovell, with whom she lived until his death, which occurred a few years since. Since that time nothing has occurred to occasion a doubt of the truth of the rumor of the death of her husband, until a few days since a person called upon her, and stated that her first husband had recently died at Hudson, N. Y., having been injured by a fall from a carriage, and offered her $50 for an assignment of her right in his property. This she very wisely refused to do. The next day another man called upon her, and offered $150, which she likewise declined. An inquiry was instituted, and the result is that a fortune of some $30,000 will probably fall into her hands. Thurston left some eight or nine children by his second marriage; but as this, in the eye of the law, was illegal, she remains the sole heir.

Boat Capsized and Three Lives Lost.—The *Montgomery* (Ala.) *Atlas* learns that when the steamboat Mary Clifton, on a recent trip from Mobile to Montgomery, was a few hours out from Mobile, the bursting of a jar of alcohol occasioned the cry of fire to be raised, which caused such a panic on board, as to induce some of the hands, in the most reprehensible manner, and regardless of every other consideration than their own personal safety, to spring into the yawl and strike for the shore, but by some mismanagement, in their selfish eagerness to save themselves at the expense of the lives of others, the boat was capsized, and three of their number drowned. The engines in the meantime had been stopped and the fire extinguished without difficulty.

Troubles in Mexico.—The State of Oajaca, in Mexico, is still disturbed by the rebel Melendez. He seems to have gathered fresh strength of late, and to have become more audacious in his operations. At the head of more than 500 men he surprised the town Ixaltepec, killing the Sub-Prefect and a Lieutenant. Shortly afterwards he attempted to seize the town of Tehauntepec, where the cholera was prevailing to such an extent that he thought he would have an easy triumph. However he met with a warm reception, and after some skirmishing, was obliged to retreat with loss. The Monitor thinks that this rebellion will soon be suppressed.

Western Steamboat Accidents.—The steamer George Washington from Cincinnati, with two barges in tow, sunk one of them near the mouth of the Kentucky river. She, however towed it ashore. It is loaded with pork and lard. The Washington on entering the canal, grounded the other barge on the rocks, and it will be lighted off. The Citizen was sunk on the Arkansas river, below Little Roak, and is a total loss, except part of her machinery and upper works. The steamer Delta, No. 2, sunk on the 22d ult., and is a total loss. She was loaded with sugar and molasses. No lives lost.

Congregation Precipitated into a Cellar.—A distressing accident occurred in a quarterly meeting at Reynoldsville, Jefferson Co., the other day, says the Jersey City Advertiser of Jan. 4. An invitation was given for persons to come forward for prayer; a large number presented themselves, and the congregation pressed forward to see the proceedings, when the joists under the floor gave way, and about one hundred and fifty persons, men, women, and children, were precipitated into the cellar, in a heap, with a glowing stove in the center. Several were injured more or less—four being badly burned. One has since died.

Naval Force of Great Britain.—The following is the official return of the present naval force of the United Kingdom: The royal navy consists of 671 ships of war, either in ordinary or in commission, varying from 2 to 120 guns each; of this number 178 are armed steamers, of from 100 to 800 horse power engines, constructed on the most approved principles for active sea service. This fleet, the largest of any maratime power on the globe, employs in time of peace, 35,000 to 40,000 able bodied seamen, 2,000 strong lads, and 13,000 Royal Marines, consisting of 102 companies, divided into four divisions.

Sentence of Jack Wade.—Jack Wade, an individual who for several years past has maintained an unenviable notoriety on account of his known character as a most adroit burgler and thief, and who recently pleaded guilty in the Court of Common Pleas at Dedham, to an indictment charging him with breaking into and robbing the Dorchester and Milton Bank in June last of $82,000, was brought before the Court yesterday, and sentenced to *sixteen years'* hard labor in the State Prison at Charlestown, the first seven days to be in solitary confinement. Brooks, convicted of receiving a portion of the stolen money, knowing the same to have been stolen, was sentenced to three years' hard labor in the State Prison, the first three days to be in solitary confinement. [Boston Journal.

An enormous mass of Zinc Ore from the mines of the New Jersey Exploring and Mining Co., N. J. recently passed through New York City, to the Navy Yard, Brooklyn, to be sent to the London Exhibition. It is the pure red oxyde of Zinc, which is found no where else in the world but in Sussex County, N. J. The dimensions are five feet long and between three and four feet broad and deep, the weight being 16,400 lbs., or nearly eight tons.

We learn from the *Peoria* (Ill.) *Press* of the 18th ult., that in consequence of the arrest of the person who in all probability planned the murder of Hewitt, the Sheriff has been officially ordered to postpone the execution of Brown and Williams until the 15th of January. In case the chief villian should be convicted, these young men will, in all probability, have their sentence commuted to imprisonment for a long term in the penitentiary.

SUMMARY.

A telegraphic dispatch dated Baltimore, Sunday, Jan. 5, says: A dealer in Jewelry, from Boston, named A. C. Mosher, was decoyed from the Theater to the suburbs of the City last evening by a gang of genteel thieves, who knocked him down, rifled his pockets, and then left him apparently dead. Several severe cuts were inflicted on his person with bowie knives. The wounds, however, are not very dangerous. Six of the robbers who committed the act have been arrested, and identified by the injured man.

The Boston Traveler says of the trade of the West India Islands with Boston, next to Cuba comes the Island of Hayti. During the year 1850, 288 vessels arrived here from ports in Cuba, and 145 from ports in Hayti. The largest number from any other West India Island was from St. Martin's, 29; and the total number from all the West India Islands, save Cuba and Hayti, was 98, or 47 less than from Hayti alone.

The freight agent at the Herkimer depot on the Schenectady and Utica Railroad states that 3,164,000 pounds of cheese has been received at that station and transported to eastern markets the present season, from the 1st day of March to the 1st day of December. This cheese was all from Herkimer county.

The Ontario Messenger of the 1st inst., announces the death of Hon. Bowen Whiting, of Geneva. He was distinguished as a jurist, and for his many excellences and virtues as a private citizen. For many years of his life he occupied important public stations.

A bridge is to be suspended across Niagara river, at Lewiston, about seven miles below the falls, which will be one hundred feet longer than the one at Niagara, and when finished, will be the most stupendous work of the kind in the world.

In Philadelphia, on Thursday last, George F. Alberti was brought up on a charge of kidnapping Joel Thompson, a colored child about two years old, the son of William Thompson and wife. Alberti was finally bound over to take his trial at the present term of the Court of Sessions, in the sum of $3,000.

On Tuesday of last week, the Supreme Court of the United States decided the case of the United States vs. Jesse Hoyt, late Collector of New York. The decision sustains the judgment of the Circuit Court in favor of the United States, which gave judgment for over two hundred thousand dollars against Mr. Hoyt.

The *Charleston Courier* gives a statement of the net proceeds of the Charity Concert given by Jenny Lind in that city, amounting to $3,000. The donations are given to institutions that depend alone on contributions, and will reach and relieve those of the poverty-stricken who are truly deserving.

The Rev. Mr. French, of Nelson, N. H., has recently excavated a bluff near his house, from which his two younger sons and a hired man dig daily one and a half tons of pure black lead; which, delivered at the depot in Keene, eleven miles distant, is worth $60 per ton.

We have dates from San Juan de Nicaragua to the 3d of December. The news is not important. The town was crowded with returning Californians, who expressed great dissatisfaction at the scarcity of steam conveyance.

The revenues of the Mexican Clergy exceed $20,000,000 a year. The value of their real estate is enormous. In the District of Mexico the total real estate is worth $50,000,000; half of it belongs to the clergy.

There are now 365 students in the University of Cambridge, a number exceeding that of any previous year since its foundation. Ninety-five of these students are from other States.

William Lee Barber, Esq., Editor of the *Newport* (R. I.) *Mercury*, died in that town on Friday last, aged 26. Mr. Barber is the fourth victim in the same family within a year.

The Champlain *Beacon* reports that two women were found frozen on the Tuesday previous within two miles of the Canadian boundary. An Irishman was also found frozen to death late on the same day, on the railway track, at Chauteaugay.

The remains of Daniel O'Connell are held in pledge by the proprietors of the burial-ground where they are at present, they having never been reimbursed for the expenses of removing them from Genoa where he died.

A correspondent of the New Orleans Delta states, that while traveling overland to California, he conversed with a man who paid $100 for a pint of water.

The settlement and cultivation of the Island of Juan Fernandez is a project which has been commenced by several influential capitalists of Valparaiso.

Vermont has 314,451 inhabitants, according to the New Census. Increase in ten years only 22,523. Two of the Counties—Windsor and Orange—have fallen off since 1840.

The proprietors of the Astor House, New York, obtain daily, by telegraph, for the benefit of travelers, the state of the weather at various points of the country.

Up in Franklin Co., N. Y. they have snow in places 9 feet deep. The Railroads thereabouts have had to stop until they could be dug out.

Dates from Yucatan to the 3d ult., state that the war with the Indians is still progressing, and the latter are proving successful.

By advices from Mexico to the 10th ult., we learn that the attempt had been made to assassinate Arista.

It may be interesting to the public to learn that the brewers of London are preparing double the usual quantity of beer for the ensuing year.

There was a fire in Philadelphia on the 30th of Dec., which destroyed the Ledger buildings, occasioning a loss of $80,000.

The population of Westfield and Plainfield, N. J., is 4022, including three slaves. There are six slaves in Essex Co.

The snow in Lewis County, N. Y., is four feet deep on the level.

The total value of imports from Canada at the Port of Buffalo in 1850, was $307,039; duty paid, $67,649. Bonded in the same year, $130,987 22; duty secured, $26,321 33. The number of vessels wintering over at the Port of Buffalo this season is as follows: Steamers 18, Propellers 17, Brigs 20, Schooners 54, Sailboats 2. Total, 103; with a tonnage of 33,072.

The little steamer Maid of the Mist, from whose deck so many people have gazed at the Falls of Niagara, sunk in the river at Bellvieu, the other day, in 20 feet water. She is still held by her cables, says a Rochester paper, but it is very doubtful whether she can be raised—the current being very rapid, and the channel shelving off abruptly to a great depth.

The Providence Journal states that a steam mill of the largest class, for the manufacture of mouslin de laines, is to be erected in that city. The Company is to consist of mercantile firms in Providence, Boston, New York, Philadelphia and Baltimore. They will petition the Rhode Island Legislature for incorporation, with a capital of half a million.

The Salem (Washington Co.) Press says: We learn that two Irish women were frozen to death, on Monday night of last week, near Eagle Bridge, in this County, while returning from a grocery store in that vicinity, where they had been to trade. They had been drinking ardent spirits.

In the suit against the proprietor of the Irving House, New York, for a balance of of $200 on milk, (the article furnished being distillery cow's milk instead of country,) the jury found a verdict for the defendant. The evidence showed that for pastry, three quarts of this kind of milk was not worth as much as one quart of country milk. Mr. Howard had paid the milkman $1,500.

Under a new provision between this country and Great Britain, letters will be shortly transmitted from either country by gross weight alone, which will be a vast improvement upon the present tedious system under which it is necessary to mark on each letter the proportion of postage due to either country.

Mr. Prescott, Mr. Tichnor, and other Boston gentlemen of high cultivation and artistic taste, have prepared a memorial to Congress that Powers should be commissioned by Government to put into marble his Statue of America.

The latest arrival from Cayenne reports that the yellow fever was raging to a very alarming extent, and had been very fatal among the white population. Most of the physicians had either been carried off by the scourge, or were on the sick list.

At Canandaigua, N. Y., on the 4th of Jan., two young men, aged about 18 years, named Knickerbocker and Blanchard, had an affray during which Knickerbocker was dangerously wounded with a dirk-knife. Blanchard has been arrested.

The ship Silas Leonard arrived at Boston from New Orleans, Jan. 4th, and landed at Fort Independence Companies B and D, of the Third Infantry U. S. Army. Nine of the soldiers and two of the crew had died on the passage of cholera.

The U. S. frigate St. Lawrence has finally been selected as the National Vessel for transporting articles to the World's Fair at London.

An old man by the name of Hugh Terrill, a pauper, was found frozen on the railroad track, Tuesday morning, near the Poor Farm, in Keene, N. H.

During the past year there were 182 deaths in Boston of small pox, the largest number for many years. The number of Births was 5,000, Marriages 2,500, and Deaths 3,667.

New York Markets—January 6, 1851.

Ashes—Pots $5 50 a 5 56, Pearls 5 62 a 5 68.

Flour and Meal—Flour, 4 31 a 4 87 for common and straight State, 4 87 a 5 12 for mixed to fancy Michigan and Indiana, 5 06 a 5 12 for pure Genesee. Rye Flour 3 75. Jersey Meal 3 00.

Grain—Barley, 86 a 90c. Rye 75c. Corn, 69 a 70c. for old Northern and Jersey.

Provisions—Pork, 9 00 for prime, 12 50 for mess. Beef, 4 87 a 6 00 for prime, 8 25 a 10 00 for mess. Butter, 9 a 12c. for Ohio, 10 a 14c. for common State, 14 a 18c. for Western dairies, 19 a 22c. for choice dairies. Cheese, 5¾ a 6¾c.

Wool—A lot of medium and fine fleece recently sold for 40 a 45c. Pulled, 34 a 36c. for No. 1, 37 a 40c. for superfine.

MARRIED.

At Marlboro, N. J., Nov. 30th, by Eld. D. Clawson, Mr. John S. Richardson, of Greenwich, to Miss Hannah Ann Barrett, of Hopewell.

By the same, at the same place, Jan. 1st, Mr. Chas. Richey, of Stow Creek, to Miss Sarah Ann Rion, of Port Elizabeth.

DIED.

In Hopkinton, R. I., Dec. 18th, of consumption, Luther G. Potter, aged 27 years. The deceased was a member of the 1st Seventh-day Baptist Church in Hopkinton. He made a profession of religion when quite young, and has left with his friends and afflicted relatives the comforting hope that he now sleeps in Jesus.

In Stonington, Ct., Dec. 26th, of congestive fever, Sarah, wife of Barton Saunders, aged 67 years.

In New London, Ct., Dec. 27th, of consumption, Deborah B., wife of Peleg L. Berry, aged 37 years. Sister Berry embraced religion in early life, and united with the 2d Seventh-day Baptist Church in Hopkinton, and subsequently with the Church of the same faith in Waterford, Ct. She was ardently attached to the institutions of religion, and to the commandments of God. Her life was characterized by an humble and uniform Christian spirit. During her protracted illness, she manifested unshaken confidence in Him in whom she had believed. She replied to a friend a few days previous to her decease, on being asked how she felt in view of death so near: "I sometimes feel that it would be a privilege to die; and again, when I think of my family, I feel a desire to remain for their good." "The righteous hath hope in his death."

In Hopkinton, R. I., Nov. 12th, 1850, Mrs. Hannah Hall, wife of Theodoty Hall, aged 67 years. She was a member of the Seventh-day Baptist Church at Rockville, and had for many years given full proof that she was a Christian. She died with full hopes of a blessed immortality.

In Brookfield, N. Y., on the 8th ult., Mr. Benjamin Lewis, in the 68th year of his age. The hope of the Christian was his support in the hour of death, and he sank quietly to rest in the arms of his Saviour. "Blessed are the dead that die in the Lord."

In New York City, December 31st, of lung fever, Mary Edwina, only child of Edwin G. and Mary A. Champlin, aged 1 year and 4 months.

In Alfred, N. Y., Dec. 13th, Thede Woolworth, wife of Albert G. Woolworth, in the 34th year of her age. She was a worthy member of the Seventh-day Baptist Church of Scott, Cortland Co., N. Y.

In Alfred, Dec. 19th, Lebbeus Cottrell, in the 45th year of his age. He was a member of the 1st Seventh-day Baptist Church of Alfred, and died in the full hope of eternal life.

At Alfred Center, Dec. 20th, Ira Thomas, infant son of Phineas C. and Orpha Stillman, aged 1 year and 17 days.

LETTERS.

N. V. Hull, H. P. Burdick, H. Sayre, D. Clawson, J. M. Wardner, H. B. Lewis, C. M. Lewis, B. A. Cutler, John Parmalee, W. Woodbury, Wm. H. Goodrich, I. E. Culver, D. Coon, J. C. Maxson, W. B. Maxson, H. Spurling, Albert Utter, A. B. Burdick, P. C. Burdick [have written to you,] Wm. M. Jones [not finished,] I. D. Titsworth [sent to N. B.]

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Henry Spurling, Butlerville, O.	$3 00	to vol. 8	No. 26
Wm. H. Goodrich, Milton, Wis.	2 00	8	28
S. H. Blackman, Johnstown, Wis.	2 00	7	29
Jedediah Kenyon, Rockville, R. I.	1 00	7	26
John H. Burdick, Hopkinton, R. I.	2 00	7	52
Albert S. Burdick, "	2 00	8	26
N. Tomlinson, Shiloh, N. J.	2 00	7	52
S. Chapin, Oporto, Mich.	2 00	7	52
Job Tyler, "	1 00	8	26
J. L. Scott, Auburn,	1 00	7	52
Dan'l P. Williams, Watson.	2 00	7	52
Asa Lanphear, Leonardsville,	2 00	7	52
Jos. S. Rogers, Oxford,	2 00	6	52

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Board Meeting.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be held at No. 80 East Sixteenth-st., New York, on Fifth-day, Jan. 9, 1851, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

A QUARTERLY MEETING of the Board of Managers of the Seventh-day Baptist Publishing Society will be held at No. 80 Seventh-st., New York, on the evening of Fifth-day, Jan. 9, 1851, at 7 o'clock.

THOS. B. STILLMAN, Rec. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

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Miscellaneous.

Mr. Whitney's Plan of a Railroad to the Pacific.

This plan has been favorably reported on by committees of four successive Congresses, including the thirty first; the Legislatures of twenty States of the Union have recommended it; the people of the United States in various forms have very extensively expressed their views and feelings in its favor; and the voice of the public press has been almost unanimous in the same opinion. It may be pertinent, to give a succinct view of the plan, as contained in the two reports lately presented to both Houses of Congress by the committes of each on roads and canals.

Mr. Whitney's plan is peculiar, but nevertheless simple, and can easily be understood. It proposes to set apart a belt of the public domain sixty miles wide, or thirty miles on each side of the road, from its eastern terminus, on Lake Michigan, to its western terminus, on the Pacific, comprehending an area of about 78,000,000 acres, for which ten cents per acre of the avails of the land, including the good, bad and indifferent, is to be paid into the public treasury, amounting to nearly $8,000,000. As only about 800 miles of the 2,030 miles in length is good land, or adapted to agriculture, and as our public policy is now rapidly tending to give away the public domain instead of selling it, as heretofore, it is sufficiently evident that this sum of $8,000,000, to be paid into the national treasury, is more than would ever be realized by the Government for the people in any other way. It is estimated that the land-warrants bestowed on the soldiers of the Mexican War, and the bounty-land bill for soldiers of the war of 1812, and of our Indian wars, which has now become a law, will together cover as much territory as is required to build this road. The Whitney plan, therefore, is the only way to save any land for this great purpose, and probably the only way by which any more lands can be saved for any national object whatever.

Mr. Whitney engages, and is required by the bill reported for the purpose, to build the road out of the lands set apart for the object, besides the $8,000,000 to be paid into the public treasury.

It is shown by the reports of the committee that the road, running through these lands, will impart a value to them adequate to the accomplishment of these ends. In this manner a capital is to be created out of the land to build the road by the effect of the road on its value, without one dollar of cost to the people or to the public treasury. The bill also provides that, when the road shall be completed, no tolls shall ever be imposed except to keep the road and its machinery in working order. As the lands are to build the road, there will be no stock, and of course no dividends. It is this great principle of cheap transport, thus brought into force, that will draw and accumulate trade on this line to an indefinite and immense amount, for ever augmenting, between the Atlantic and Pacific portions of the United States, between the United States and Asia, and between Europe and Asia. It will be seen by an examination and measurement of the globe, that this connection will bring into the most intimate commercial contact the great industrial and producing masses of mankind; and the cheap transport to be effected by this scheme, and which can only be done by this, will turn this immense commercial intercourse in this direction. All other plans, instead of creating the capital to build the road with, must borrow it, and consequently will be subject to tolls to satisfy the interest of such capitol, preventing trade by the tax imposed, instead of inviting it by cheap transport; or else they will be doomed to a stupendous failure—in any case a failure. The cost of the road on the Whitney plan is estimated at $60,000,000, all to be raised out of the lands; the cost, if built by the Government, is estimated at $200,000,000, all to be borrowed instead of being created.

Mr. Whitney expects to be able to complete it in fifteen years. The proposed law gives him twenty-five. All the capital required to go on with lies in abeyance to the passage of the bill, as the security of a lien on the rights to be conferred by the law would be abundant. There is no other way in which the road can be soon begun and completed.

Nutrition in Various Grains.

Wheat is one of the most important of all crops. The grain contains from fifty to seventy per cent. of starch, from ten to twenty per cent. of gluten, and from three to five per cent. of fatty matter. The proportion of gluten is said to be largest in the grain of warm countries. It is a singular fact, that in all the seed of wheat and other grains, the principal part of the oil lies near or in the skin, as also does a large portion of the gluten. The bran owes to this much of its nutritive and fattening qualities. Thus, refining our flour to the utmost possible extent, we diminish somewhat its value for food. The phosphates of the ash also lie to great degree in the skin. The best fine flour contains about seventy pounds of starch to each hundred. The residue of one hundred pounds consists of ten or twelve pounds of gluten, six to eight pounds of sugar and gum, and ten to fourteen pounds of water, and a little oil.

Rye flour more nearly resembles wheaten flour in its composition than any other; it has, however, more of certain gummy and sugary substances, which make it tenacious, and also impart a sweetish taste. In baking all grains and roots which have much starch in them, a certain change takes place in their chemical composition. . . . By baking, flour becomes more nutritious, and more easily digestible, because more soluble.

Barley contains rather less starch than wheat, also less sugar and gum. There is little gluten, but a substance somewhat like it, and containing about the same amount of nitrogen.

Oats.—Oatmeal is little used as food in this country, but it is equal, if not superior, in its nutritious qualities, to flour from any of the other grains; superior, I have no doubt, to most of the fine wheaten flour of northern latitudes. It contains from ten to eighteen per cent. of a body having about the same amount of nitrogen or gluten. Besides this, there is a considerable quantity of sugar and gum, and from five to six per cent. of oil or fatty matter, which may be obtained in the form of a clear fragrant liquid. Oatmeal cakes owe their peculiar agreeable taste and smell to this oil. Oatmeal, then, has not only an abundance of substance containing nitrogen, but is also fattening. It is, in short, an excellent food for working animals, and has been abundantly proved in Scotland, for workingmen also.

Buckwheat is less nutritious than the other grains which we have noticed. Its flour has from six to ten per cent. of nitrogenous compounds, about fifty per cent of starch, and from five to eight sugar and gum. In speaking of buckwheat or of oats, we of course mean without husks.

Rice was formerly supposed to contain little nitrogen; but recent examinations have shown that there is a considerable portion, some six or eight per cent. of a substance of gluten. The percentage of fatty matter and of sugar is quite small, but that of starch much larger than in any grain yet mentioned, being between eighty and ninety per cent.; usually about eighty two.

Indian Corn is the last of grains that we shall notice. This contains about sixty per cent. of starch, nearly the same as oats. The proportion of oil and gum is large, about ten per cent.; this explains the fattening properties of Indian meal so well known to practical men. There is besides these a good portion of sugar. The nitrogenous substances are also considerable in quantity, some twelve to sixteen per cent. All these statements are from the prize essay of Mr. J. H. Salisbury, published by the New York State Agricultural Society. They show that the results of the European chemists have probably been obtained by the examination of varieties inferior to ours; they have not placed Indian corn much above the level of buckwheat or rice, whereas, from the above, it is seen to be "in most respects superior to any other grain."

Sweet Corn differs from all other varieties, containing only about eighteen per cent. of starch. The amount of sugar is, of course very large; the nitrogenous substances amount to the very large proportion of twenty per cent.; of gum, to thirteen or fourteen; and of oil, to about eleven. This, from the above results, is one of the most nourishing crops grown. If it can be made to yield as much per acre as the hardest varieties, it is well worth a trial on a large scale.—*Prof. Norton's Elements of Scientific Agriculture.*

Life in North Carolina.

Rev. **Wm. S. Balch**, a Universalist clergyman of New York, is preaching down in North Carolina, and has written home to the 'Christian Messenger' some notes of his travels. The following is his account of his first day's journey through the heart of the State, after leaving the Railroad at Goldsborough:

"After breakfast, I started in an open buggy for Kinston; I saw by the map that it lay in the line to this place. Nobody at Goldsborough, nor the Conductor or Superintendent of the Railroad, who was along, could tell me the distance, nor the way to get here. So I had to start at a hazard, with a "boy," which means here a slave, and a small, miserable looking horse. Goldsborough has a little Court House, and a dozen or two dwellings and slave huts, scattered among the pine trees in the wildest imaginable confusion. A little way out I saw a small, dingy building; the "boy" said it was a school house. We passed on, and such a road, and such a country, and such houses, and such people, and such a day! Oh! heavens! I did not expect to see all this in "the sunny and chivalrous South." These scattered plantations, with a few wretched log huts, dropped down in the edge of the woods, all open and dirty and comfortless cabins! Ireland! why Irish mud-hovels are palaces of comfort compared with many of them, for they are dry and warm. Their thick walls and thatched roofs protect the starved inmates from the chill night and drenching rains. These do neither. But these are negroes? No, not all of them; for I saw some whites in as wretched a plight as I ever saw in Ireland or Italy—one family, a few miles out from Goldsborough, which for destitution surpassed anything I ever beheld or dreamed of in my life. The "boy" stopped to water his horse. For an excuse I stepped to the door to borrow a cup for some drink. Two flaxen-haired boys about the door, one it might be five, and the other three, with what were shirts once, hanging on their shoulders, and stringing in rags down to their hips, constituted all their clothing, and the day was chill and wet. Inside was an infant, 8 or 9 months old, dressed as the others, and lying on the nasty floor. On the bench of a loom, standing near the fire, was sitting the tall figure, or rather shadow of a woman. She left her loom and went to the dresser and took down the only tea-cup, and handed it to me. I regarded her pale, cadaverous visage, as she lifted her sunken eyes to me, for an instant, with a shudder of horror, as when one sees unexpectedly a human skeleton stand up before him; and I shrunk from her with similar feelings. I could not speak. I took the cup from her attenuated fingers, and went to the well—a hole dug in the ground, six or eight feet deep, with no stick or stone to curb it, exept above the ground. As I returned it, I noticed a young woman sitting in the corner of the fire-place, close down to the fire as if shaking with the ague. Such a picture of destitution and misery I did not see in Kerry, Clare, or Galway. The nearest approach to it I saw in Tivoli near Rome.

I have not time to describe other scenes, but pass on through holes of shallow mud, from one to ten rods long, ford small streams meeting once in a long distance, some pale sickly, ragged, wretched looking man, now and then a negro, some on the backs of small poor horses, which are harnessed into old carts botched up of round pine sticks, on which are single barrels of pitch. In some cases I met similar carts with a single ox harnessed in—not cows as are seen in Germany. In a few cases I saw men on horseback; but met but two carriages, and the stage, with one passenger in it, in all day, and a journey of 34 miles."

A Literal Servant.—"Please, marm, and what shall I do with the bits of candles?"

"Take them down stairs and burn them in the kitchen, Bridget."

Off she started. At night Bridget called the lady and asked for a candle for the kitchen.

"A candle—why! what have you done with those pieces you had this morning?"

"Faith, marm, I put them in the fire and burned them in the kitchen, as ye tould me this mornin'!"

PROCRASTINATIONS.

BY CHARLES MACAY.

If fortune with a smiling face
Strew roses on our way,
When shall we stoop to pick them up?
To-day, my love, to day.
But should she frown with face of care,
And talk of coming sorrow,
When shall we grieve, if grieve we must?
To-morrow, love, to-morrow.

If those who've wronged us own their faults,
And kindly pity pray,
When shall we listen and forgive?
To-day, my love, to-day.
But, if stern Justice urge rebuke,
And warmth from memory borrow,
When shall we chide—if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt,
Are harmed unless we pay,
When shall we struggle to be just?
To-day, my love, to-day.
But if our debtor fail our hope,
And plead his ruin thorough,
When shall we weigh his breach of faith?
To-morrow, love, to-morrow.

If love, estranged, should once again
Her genial smile display,
When shall we kiss her proffered lips?
To-day, my love, to-day.
But, if she would indulge regret,
Or dwell with bygone sorrow,
When shall we weep—if weep we must?
To-morrow, love, to morrow.

For virtuous acts and harmless joys
The minutes will not stay;
We've always time to welcome them,
To-day, my love, to-day.
But care, resentment, angry words,
And unavailing sorrow,
Come far too soon, if they appear
To-morrow, love, to-morrow.

Danish Farm-Houses.

The Danish farm-steadings are almost uniformly built in the form of a square—a fashion which has descended from the time of the old Scandinavians, whose principle it was to construct their habitations toward the four cardinal points or quarters of the heavens. One side is occupied by the dwelling-house, generally with one or two hinds'-houses attached; the other two by the stable, cow-house, and sheep stalls; the fourth by a barn. At the back is generally a kitchen-garden, with fruit-trees and flowers. The stack-yard, filled with stacks, which generally have a much more ragged and untidy appearance than those of English build, stands at the side. The whole is surrounded by a rough stone wall, the materials for which have generally been obtained from the granite bolders once plentifully scattered over the surface of Denmark, most of which have been removed and broken up for roads and buildings. In barren and thinly populated districts, these homesteads have much the appearance of islands in the midst of a sea of corn or pasture. Long, low and narrow, with whitewashed walls and thatched roofs, they exactly resemble the old style in which the Scottish farm-houses used to be built. The court-yard inside generally contains a heap of manure from the byres. In the homesteads of large farms of modern erection, the square form is only adopted when it happens to be the most convenient for the locality; but both single homesteads and hamlets containing perhaps twenty different farm houses, of older date, are always laid out strictly on a quadrangular plan. There is slovenliness enough observable both outside and in the cattle-houses; the buildings, too, have stood the storms of a century or two in most cases, and wear not unfrequently a rather rickety look. Inside you will find plenty to eat and drink, and a rude but not uncomfortable style of housekeeping. The rooms consist of a sitting-room—sometimes also answering the purposes of a bedroom—one or two sleeping-rooms, and a kitchen; the deal floor is sanded, but rarely or never carpeted. The more substantial class of small proprietors, possessing from 200 to 300 acres of land, furnish their houses with as much elegance as people of the corresponding rank in England. Carpets, a few books and musical instruments, are found in them, and your host will produce you a bottle of capital claret, which does not cost so much here as at home.

Ohio Wine.

We take from the Richmond Age the following statements of several vineyards in that neighborhood. New Richmond is about twenty miles from Cincinnati, in Clermont County, on the north bank of the Ohio. It is a flourishing place of 1,700 inhabitants, and there are many vineyards in the vicinity. The Age says:—

Mr. George Weire, of this neighborhood, has made this season 4,800 gallons Catawba wine, from eight acres of land. Over six hundred gallons to the acre. Judges say it is a superior article.

Thomas Williamston, we are told, has made over 1,300 gallons, the precise amount we have not learned.

William Carnes made nearly 70 gallons on two and a half acres, first year's bearing.

Charles Buckheart made 150 gallons on a little over an acre of ground, first year's bearing.

Michael Male made 240 gallons on two acres, first year.

Benjamin Light, about 1,700 gallons on three acres.

Peter Light, about 1,700 gallons on three acres.

This makes in all 9,660 gallons, including Mr. John Williamson's. This, at the lowest price offered, will make $6,480.

The whole amount of ground, it will be seen, is *twenty-two acres*, and the net product per acre about $300. We are not told the cost of cultivation, but we believe it is not one third the value of the product. [Chron.

Imaginary Hydrophobia.

In a memoir of a learned professor is found recorded a strange case of imaginary hydrophobia. A Lucchese peasant shooting sparrows, saw his dog attacked by a strange and ferocious mastiff. He tried to separate the animals, and received a bite from his own dog, which instantly ran off through the fields. The wound was healed in a few days, and the dog was not found; and the peasant, after some time, began to feel symptoms of a nervous agitation. He conceived that the dog, from disappearing, was mad; and within a day or two after this idea struck him, he began to feel symptoms of hydrophobia. They grew hourly more violent; he raved, and had all the evidence of this most violent distemper. As he laid with the door open to let in the last air that he was to breathe, he heard his dog bark. The animal ran up to his bedside and frolicked about the room. It was clear that he, at least, was in perfect health. The peasant's mind was relieved instantly; he got up with renewed strength, dressed himself, plunged his head into a basin of water, and thus refreshed, walked into the room to his astonished family. It is not improbable that many attacks of a disease so strongly dependent on the imagination might equally be cured by ascertaining the state of the animal by which the bite was given.

Opium Eating.

It is said that opium eating is ruinously indulged in by the people of the United States. Let those who use the wretched drug in any shape, read the following, and take warning by the horrible description:

"A writer on India, who was a constant witness of its terrible effects, draws a startling picture of the horrible sensations to which the opium eater subjects himself. In two years from the time he commences its use he must expect to die, and a death most most terrible, and which makes one shudder to think of. After the habit becomes confirmed the countenance presents an ashy paleness—the eyes assume a wild brightness—the memory fails—the gait totters—mental and moral courage sinks, and frightful marasmus or atrophy reduces the victim to a ghastly spectre; a living skeleton. There is no slavery of body and mind equal to that of the opium taker. Once habituated to its doses as a fictitious stimulant, everything will be endured rather than the privation of it, and the unhappy victim endures all the consciousness of his own degraded state, while he is ready to sell all he has in the world—to part with family and friends—rather than surrender the use of this fatal drug—this transient delight. The pleasurable sensations and imaginative ideas arising at first, soon pass away: appalling pictures of death—spectres of fearful visage, haunt the mind: the light of heaven is converted into the gloom of hell: sleep, 'balmy sleep,' flies forever; night succeeds day, to be clothed in never-ending horrors—incessant sickness—vomiting and total derangement of the digestive organs ensue, and death at last relieves the victim of this sensual enjoyment."

A Miser and his Will.

Peter Thelluson was a London banker, whose ruling passion was an inordinate love of money. He died in July, 1797, worth upwards of £700,000, and by his singular will, after bequeathing to his wife and children about £100,000, directed that the residue of his property should be invested in the purchase of estates, to accumulate until such time as all his children, and the male children of his sons and grandsons, shall die, and then the lineal male descendants, who must bear the name of Thelluson, shall inherit in three equal lots—the number of his sons—thus creating, prospectively, three large landed estates. In case of failure of male descendants, the estates to be sold, and the proceeds applied towards paying off the national debt. Many attempts were made to upset the singular and unjust will; but they all failed. It has been calculated, that ninety or a hundred years from the date of the will must elapse before the lineal male descendants can take possession of the property; and if, during that period, the sums of money left by the testator could have been invested at five per cent. compound interest, they would amount to more than £70,000,000 sterling. No more wills of this kind can be made, for Act 4, Geo. IV, limits the power of bequest to a life or lives in being, and twenty one years after the death of the survivor.

Steam and Stame.

The Newark Daily Advertiser states, that Mr. James Frost recently delivered a lecture on the discovery of a new element called stame, which is produced from steam.

He showed that it required but four degrees of heat, applied to steam, to double a volume of it, heated apart from water; and but sixteen degrees of heat to treble a volume of it, heated apart from water. This substance, thus acquired from the heating of steam, is denominated stame, and is considered a distinct chemical element, more economical and immensely greater in value than steam. Mr. Frost pointed out a vast variety of uses to which a motive power so economical could be put, particularly its applicability to locomotives or coaches on common and plank roads.

The general results showed that more than six times the motive force was realized from equal quantities of heat and water, when employed to actuate the engine with heated steam, or stame, than was obtained from the use of natural steam—each being alike produced from the same constant fire and time, and same engine, which engine, apparatus and scientific instruments, are described in his work; and testimonials of competent and respectable engineers are open for inspection. Mr. Frost had a working model in the room, and gave actual experiments of the proposition he advanced.

Stumbling Horses.—It is a general but very mistaken notion, that the safety of a roadster depends upon his lifting his fore-feet high from the ground, whereas it all depends on the manner in which he places them down upon it. The highest goers are often the most unsafe; and there are thousands of instances of horses going *very near* the ground and never making a trip. It is, however, a well established fact, that if the form of a horse's shoulder, and the consequent position of the fore-leg, enable him to put his foot to the ground *flat*, with the heel down, his lifting the foot high is not at all necessary; whereas, on the other hand, if, by any improper position of the leg, issuing out of a short, upright, ill-formed shoulder, the toe touches the ground first, and, as it were, digs into it; no matter how high such a horse may lift his legs, in any of his paces he will be liable to stumble.—*Essay on the Horse.*

A Ship Sunk by a Waterspout.—A fearful accident recently happened to the Maltese brig Lady Flora, which vessel left Malta on the 14th of October for Leghorn. On the same day, about 9 P. M., when about thirty miles to the west of Gozo, she was struck by a waterspout, and immediately foundered. One man alone was saved by the brig Maltese, which was near, but all endeavors to save more of the hapless crew were fruitless. About nine men, among whom were the owner of the brig and his son, have thus met a watery grave, the greater number leaving widows and families in great distress.

Adventure of a Spanish Aeronaut.—A Mr. Orlandi made a balloon ascension at Barcelona on the 27th ult. As no news was obtained of him for two days, great uneasiness was felt lest he should have met with the same unhappy fate as Monsieur Arban. He had, however a very narrow escape of his life. The balloon was wafted over the snow-covered mountains of Valivadrera where it was enveloped in a thick mist, now and then pierced by lightning. The intrepid aeronaut was covered with a thick coating of hail, that fell incessantly. Having ascended above the cloud, he caught another glimpse of the sun, and, seeing that the wind was changed in a south-westerly direction, he resolved to descend to the earth, which he could not in the least distinguish. The wind drove the balloon with terrible velocity, and at last it fell into the sea, where M. Orlandi, holding fast by the ropes, managed to keep himself above the water during three hours, when he was washed on shore at ten at night, his balloon being carried out to sea again. After two hours spent on the cold sand he recovered his strength sufficiently to get up and look out for shelter. He was stopped by one of the coast guard, who had like to have shot him as a smuggler or bandit, but who recognized him as the man of the balloon, took him to a village, and put him to bed.

What's in a Name?—They tell a laughable story of the late Indian sub-agent at Fort Snelling, and an excellent officer, to this effect—that when the Major first met the Indians at Fort Snelling, he introduced himself to their acquaintance as follows: "Tell them, Mr. Prescott, [interpreter,] that I am their father—that I am Major Murphy, the Big Potato." Mr. Prescott accordingly said to the Indians, "This is your father, *Mendo Tonka*," [big potato.] The Indians grunted out an admiring *ugh!* and shook the Major very cordially by the hand. When Major McLean, Murphy's successor, was introduced to the Indians, Mr. Prescott was not instructed to inform the Indians what McLean's name was, but they, taking it for granted that he, too, must be one of the Potato family, sent to supply their necessities, called him—probably with reference to his personal contrast to Major Murphy—their "father *Mendo Chistina*," [small potato]—and the Sioux, in Dakota, now uniformly call him "the Small Potato."

A Hard Hit.—A plain spoken woman recently visited a married woman, and said to her, "How do you contrive to amuse yourself?"

"Amuse!" said the other, staring; "do you not know that I have my house-work to do?"

"Yes," said the other, "I see you have it to do, but as it is never done, I concluded you must have some other way of passing your time."

Variety.

'Tis sweet on a winter's night at home, to sit by fire and tapers; but ah! it is a wiser thing, by far, to read the papers. Won't you take the papers? Can't you take the papers? The joys of heart are little worth, unless you take the papers. Maidens, waiting lovers true, you must take the papers. Swains who would not idle woo, you must take the papers! Won't you take the papers? Love's joys below, you'll never know, unless you take the papers.

Hon. Edward Stuart Wartley and Hon. W. Coke, of Queen Victoria's Guards, arrived at St. Louis on the 21st November from St. Paul. They have been absent for five months, on a hunt in the buffalo ranges of the Red river of the North. Their party was unusually successful in the chase, having killed in a single drive two hundred buffalo cows. The party was composed of about eighty horsemen, mostly half breeds.

Professor Johnson, of St. Louis, has discovered a method, it is said, by which ropes can be rendered indestructible by fire. The process is stated to be very simple, and so cheap that the commonest fabric can be prepared with it, and its use be made universal. Wood for the lining of safes, prepared by this process, possesses a perfect resistance to a fire capable of melting the cast iron, and burning out the wrought metal enclosing it.

Mrs. Eliza W. Farnham, formerly matron of the Sing Sing prison, and the projector of a partially successful scheme of female emigration to California, has become the proprietor of a fine farm near San Francisco, the crops of which are worth $60,000. The California Courier gives an account of a judgment obtained by her in one of the courts in San Francisco, against Joseph S. Ruckle, for $3,661 27.

The State House, now building at Columbus, the capital of Ohio, is to be 304 feet long by 184 wide. The height of the walls, to the top of the blocking course, will be 62 feet; to the top of the rotunda, 140 feet. A great part of the labor upon the edifice is done by convicts. When completed it will be one of the handsomest structures in the United States.

The sale of intoxicating liquors has been prohibited by statute in Connecticut. It is absolute unless such liquors are to be used for medical, chemical, and mechanical purposes.

A person in New York has engaged to build a yacht of 150 to 180 tons, to be ready to sail during the World's Fair in London, and to beat any vessel brought against her, or the builder is to receive no compensation for his labor; otherwise he receives $30,000.

Massachusetts has 994,665 inhabitants by the census just completed—an increase of 256,966 since the census of 1840. This is at the rate of nearly 35 per cent., or more than double the average increase of the five preceding terms of ten years each.

The Indian Department at Washington has offered a reward of $1000, for the redemption or recovery of the daughter of Mr. and Mrs. J. M. White, now supposed to be in captivity with the Apache Indians in New Mexico.

Two sailors, named Thomas Read and Edward Clements, convicted at Richmond, Va., of Piracy, have been sentenced to be hung on the 31st January.

Two-dollar bills of the Manhattan bank, in this city, have been fraudulently altered to tens, and are in circulation.

Navigation on the Mississippi river, is entirely suspended above the mouth of the Illinois.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authcrity for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.
Prepared from Official Sources,

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The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOMAS B. BROWN.

"THE SEVENTH DA[illegible] THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

For the Sabbath Recorder.

MAN—TIME—IMPROVEMENT.

Our life is a dream;
Our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay:
The arrow is flown:
The moment is gone;
The millennial year
Rushes on to our view, and eternity 's near.

Man is a mysterious being, placed in a world of ever-varying relations, and mysteriously connected with those relations. As an animal, he is allied to the humblest worm that creeps in the dust. As man, he is a being inherently noble. His nobility arises not from outward circumstances of fame or fortune, but from his inward powers of mind. These make him a being of thoughts, emotions, desires, passions, and determinations—a being possessing moral capacities, capable of religious emotions and aspirations—capabilities that ally him to Deity. Thus constituted, man is ushered into the world, and becomes an active or passive participant in the mazy drama of life. How varied are the scenes of this drama! To some it is surcharged with grief and anxious care. They are tossed, through long days and nights, in the brazen arms of some dire disease, bowed beneath a griping poverty, scourged by the oppressor's lash, ground down by his iron heel, or pierced with the scorpion stings of a guilty conscience. To others, how bounteous of bliss it appears—joy's cup how full! How many, launched at ease upon the whirlpool of delusive pleasure, in life's fragile bark, are carelessly sailing, in converging circles, over its eddying waves. How many are offering their daily sacrifice at mammon's shrine! How many make the ocean their home, and speed their way over its surging billows in quest of golden fleece or fairy land! How many are thus threading the mazy labyrinths marked out by folly's brain! Yet a few there are who seem to have a nobler purpose in view—seem to recognize the true end of life, having received of the peace, wisdom, salvation, that cometh down from above; while a very few, moved by an impulse far above that impelling the mass of mankind, have left their homes, friends, native country, and, by aid of ocean waves, as mercy's chariot, have carried the olive branch of heavenly peace to heathen lands.

Man sees himself running to and fro along the shores of the boundless ocean of eternity, whose silent waves are resistlessly washing away his foothold on life. He would fain strive to stay their action; but the vainness of such an attempt alternately startles and depresses his spirits. He looks to the past with regret for the follies and foibles, sin and ignorance, which have marked his pathway. The present is an ever-changing pivot, on which he continually but vainly endeavors to balance himself. The future he is looking to with mingled emotions of hope and fear. He is continually impressed with the delinquencies of the past, the responsibilities of the present, and the uncertainty of the future; yet minutes, hours, days, weeks, months, years, glide imperceptibly away, unregarded, unimproved. When he has resolved to improve each moment as it flies, his resolution easily slips from his mind; or, if he holds to his resolution, he is prone to go to work without order, and each successive moment serves to wind him farther and farther in the inextricable labyrinths of an unarranged business. He feels at times, frequently feels, that it should not be thus—that it does not arise from the necessities of the case—that he would have it different. He "resolves and re-resolves," yet in the midst of his resolution, Time, with his scythe all crimsoned and gory with the blood of many generations, still right onward moves, and, regardless of the prayers of man, continues to turn a heavy swath, causing to arise shrieks and lamentations of blighted friendships, blasted hopes, and broken ties.

Happy is the man who, amid such circumstances, has learned "superior wisdom;" who has secured a hold on heaven by the golden chain of faith; who has determined to do with his might whatever he finds to do; who has awakened the latent inward power that looks earnestly and confidently forward to perfection, glory, and immortality. Such an one grasps each golden moment as it flies, and exchanges it for its equivalent in good done, character established, influence exerted. He makes winds, waves, storms, and sunshine, sickness and health, joy and sorrow, adversity and prosperity, friends and foes, labor and leisure, every thing, produce "the fruit of the spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When an individual thus determines, deliberately, resolutely, solemnly, and by divine assistance, to make the very best of the time and talents that are given to him, the transforming effect of such a resolution is wonderful. Industry, punctuality, perseverance, are manifested in all of his undertakings; virtue speaks forth in every action; the self-searching power of the soul is developed; the self-forming power is awakened; the undue development of the passions is restrained; intercourse with superior minds is cherished; he permits the wise, the great, the good of all past ages, to cross his threshold, and talk to him in their richest and choicest thoughts. The Bible becomes to him a constant light, guide, and companion. It matters not so much about the lowliness and degradation of his lot at the time of the awakening of his aspirations. The lowlier his lot, the brighter appears the day-star of perfection. However humble his situation, however small his talents, however limited his influence, whatever may be his career, all along the pathway of life he is

"Still achieving, still pursuing,"

laboring and waiting for the unfoldings of eternity to develop the full fruit of his labors, feeling that life is truly a school—a state of probation—the judgment, the day of examination, where every one shall be awarded according to his deeds. JASPER.

LORD MORPETH ON AMERICA.

The Earl of Carlisle, best known in this country by his former title of Lord Morpeth, has lately appeared in the character of a popular lecturer, with great success, at the Mechanic's Institute and Literary Society of Leeds. His Lordship's first lecture was on the Works of Pope. The next evening the subject was America. We copy the more prominent portion of the lecture as follows:

It is my wish to touch very lightly upon any point which among us, among even some of us now here, may be matter of controversy. I, however, honestly think that the experience of the United States does not as yet enable them to decide on either side the argument between the established and voluntary systems in religion. Take the towns by themselves, and I think the voluntary principle appears fully adequate to satisfy all religious exigencies. Then it must be remembered that the class which makes the main difficulty elsewhere, scarcely, if at all, exists in America. It is the blessed privilege of the United States, and it is one which goes very far to counterbalance any drawbacks at which I may have to hint, that they really have not, as a class, any poor among them. A real beggar is what you never see. On the other hand, over their immense tracts of territory the voluntary [illegible] religious accommodation. It may, however, be truly questioned whether any establishment would be equal to that function. This is, however, one among the many questions which the republican experience has not yet solved. As matters stand at present, indifference to religion cannot fairly be laid to their charge. Probably religious extremes are pushed further than elsewhere. There certainly is a breadth and universality of religious liberty which I do not regard without some degree of envy.

The House of Representatives, the more popular branch of the Government, returned by universal suffrage, assemble in a chamber of very imposing appearance, arranged rather like a theater, in shape like the arc of a bow, but it is the worst room for hearing I ever was in; we hear complaints occasionally of our Houses of Parliament, old and new, but they are faultless in comparison. In parts of the house it is impossible to hear anybody, in others it answers all the purposes of a whispering gallery, and I have heard Members carry on a continuous dialogue while a debate was storming around them. Both in the Senate and the House every member has a most commodious arm-chair, a desk for his papers, and a spitting-box, to which he does not always confine himself. I went very often, and it was impossible to surpass the attention I received; some Member's seat in the body of the House was always given to me, and I was at liberty to remain there during the whole of the debate, or write my letters, as I chose. The palpable distinction between them and our House of Commons I should say to be this, we are more noisy, and they are more disorderly. They do not cheer, they do not cough, but constantly several are speaking at a time, and they evince a contemptuous disregard for the decisions of their Speaker. They have no recognized leaders of the different parties, the members of Government not being allowed to have seats in either House of Congress, and the different parties do not occupy distinct quarters in the Chamber, so that you may often hear a furious wrangle being carried on between two nearly contiguous members.

While I was at Washington, the question of Slavery, or at least of points connected with Slavery, gave the chief color and animation to the discussions in the House of Representatives. Old Mr. Adams, the ex-President of the United States, occupied, without doubt, the most prominent position; he presented a very striking appearance, standing up erect at the age of seventy-five, having once filled the highest post attainable by an American citizen, with trembling hands and eager eyes, in defense of the right of petition—the right to petition against the continuance of Slavery in the District of Columbia, with a majority of the House usually deciding against him, and a portion of it lashed into noise and storm. I thought it was very near being, and to some extent it was quite a sublime position; but it rather detracted from the grandeur of the effect, at least, that his own excitement was so great as to pitch his voice almost into a screech, and to make him more disorderly than all the rest. He put one in mind of a fine old gamecock, and occasionally showed great energy and power of sarcasm. I had certainly an opportunity of forming my opinion, as I sat through a speech of his that lasted three days; but then it is fair to mention that the actual sittings hardly last above three hours a day—about four, dinner is ready, and they go away for the day, differing much herein from our practice; and on this occasion they frequently allowed Mr. Adams to sit down to rest. All the time I believe he was not himself for the discontinuance of Slavery, even in the District of Columbia, but he contended that the Constitution had accorded the free right of petition for the dissolution of the Union, which raised a great tempest. Mr. Marshall of Kentucky, a fine and graceful speaker, moved a vote of censure upon him. Another member, whom I need not name, the ablest and fiercest champion whom I heard on the Southern or slaveholder side, made a most savage onslaught on Mr. Adams; then up got that "old man eloquent," and no one could have reproached him with not understanding how to speak even daggers. His brave but somewhat troublesome spirit has passed from the scenes upon which he played so conspicuous a part, but he has left behind him some words of fire, the sparks of which are not yet extinct. Nothing came of all this stir; I used to meet Mr. Adams at dinner while it went on, very calm and undisturbed. After seeing and hearing what takes place in some of these sittings, one is tempted to think that the Union must break up next morning; but the flame appeared generally to smoulder almost as quickly as it ignited. The debates in the Senate, during the same period, were dignified, business-like, and not very lively; so it may be judged which house had most attraction for the passing traveler.

I heard Mr. Clay in the Senate once, but every one told me that he was laboring under feebleness and exhaustion, so that I could only perceive the great man in the tones of his voice. I think this most attractive quality was more perceivable in private intercourse, as I certainly never met any public man, either in his country or in mine, always excepting Mr. Canning, who exercised such evident fascination over the minds and affections of his friends and followers as Henry Clay. I thought his society most attractive, easy, simple, and genial, with great natural dignity. If his countrymen make better men Presidents, I should applaud their virtue in resisting the spell of his eloquent attractions. When the actual list is considered, my respect for the discernment elicited by universal suffrage does not stand at a very high point.

Another great man, Daniel Webster, I could not hear in either House of Congress, because he then filled, as he does now, the high office of Secretary of State; but it is quite enough to look on his [illegible] massive forehead, to be assured that they are the abode of as much, if not more, intellect than any head you perhaps ever remarked. For many, if not for all reasons, I am well content that he should be again at the head of the American Cabinet, for I feel sure that while he is ever intensely American, he has an enlightened love of peace, and a cordial sympathy with the fortunes and glories of the old, as well as the new Anglo-Saxon stock.

The late Mr. Calhoun, who impressed most of those who were thrown in his way with a high opinion of his ability, his honesty, and I may add, his impracticability, I had not the good fortune to hear in public, or meet in private society. It is well known that his attachment to the maintenance of Slavery went so far as to lead him to declare that real freedom could not be maintained without it.

Among those who at that time contributed both to the credit and gaiety of the society of Washington, I cannot forbear from adding the name of Mr. Legare, then the Attorney-General of the Union, now unhappily, like too many of those whom I have had occasion to mention, no longer living. He appeared to me the best scholar, and the most generally accomplished man I met in all the Union. I may feel biased in his favor, for I find among my entries, "Mr. Legare spoke to-night of Pope as he ought."

I spent a fortnight at Charleston, the capital of South Carolina. This town and State may be looked upon as the head-quarters of the Slaveholding interest; and repeatedly, when they have thought the policy of the North too encroaching either upon questions relating to what they term their peculiar institutions, which is their euphonious description of Slavery, or when we should feel a juster sympathy with them upon questions relating to the protection of the Northern manufactures in opposition to a liberal commercial policy, they have not only held the very highest tone in favor of a dissolution of the Union, but have proceeded to overt acts of resistance. I am bound to say that I spent my time there very pleasantly. There was much gaiety and unbounded hospitality. I have made no disguise of what my opinions upon Slavery were, are, and ever must be; but it would be uncandid to deny that the planter in the Southern States has much more in his manner and mode of intercourse that resembles the English country gentleman than any other class of his countrymen; he is more easy, companionable, fond of country life and out of door pursuits. I went with a remarkably agreeable party to spend a day at the rice plantation of one of their chief proprietors; he had the credit of being an excellent manager, and his negroes, young and old, seemed well taken care of and looked after; he repelled the idea, not of educating them—that is highly penal by the law of the State—but of letting them have any religious instruction. I was told by others that there was considerable improvement in this respect. Many whom I met entertained no doubt that Slavery would subsist among them forever; others were inclined to think that it would wear out. While I was willing not to shut my eyes to any of the more favorable external symptoms or mitigations of Slavery, other indications could not come across my path without producing deep repugnance. On the very first night of my arrival I heard the deep sound of a curfew bell; on inquiry, I was told that after it had sounded every night at about nine o'clock, no colored person, slave or free—mark that!—might be seen in the streets. One morning, accordingly, I saw a great crowd of colored persons in the street, and I found they were waiting to see a large number of their color, who had been taken up the night before on their return from a ball, escorted in their ball dresses from the gaol to the court-house. Indeed, it was almost principally with relation to the free blacks that the anomalous and indefensible working of the system appeared there to develop itself. I was told that the slaves themselves looked down upon the free blacks and called them rubbish. I must not omit to state that I saw one slave auction in the open street, arising from the insolvency of the previous owner; a crowd stood round the platform, on which sat the auctioneer, and beside him were placed in succession the lots of from one to five negroes. The families seemed to be all put up together, but I imagine they must often be separated. They comprised infants and all ages. As far as I could judge, they exhibited great indifference to their changing destiny. I heard the auctioneer tell one old man, whom I could have hardly distinguished from a white person, that he had been bought by a good master. One could not help shuddering at the future lot of those who were not the subjects of this congratulation. In point of neatness, cleanliness, and order, the Slaveholding States appeared to stand in about the same relation to the Free as Ireland does to England; everything appears slovenly, ill-arranged, incomplete; windows do not shut, doors do not fasten; there is a superabundance of hands to do everything, and little is thoroughly done.

Passing from the physical to the moral atmosphere, amid all the vaunted equality of the American freemen, there seemed to be a more implicit deference to custom, a more passive submission to what is assumed to be the public opinion of the day or hour, than would be paralleled in many aristocratic or even despotic communities. This quiet acquiescence in the prevailing tone, this complete abnegation of individual sentiment, is naturally most perceptible in the domain of politics; but I thought that it also in no inconsiderable degree pervaded the social circle, biased the decisions of the judicial bench, and even infected the solemn teachings of the pulpit. To this source may probably, in some measure, be traced the remarkable similarity in the manners, deportment, conversation, and tone of feeling, which has so generally struck travelers from abroad in American society. Who that has seen, [illegible] forget the slow and [illegible] silence of the couples who walk arm in arm to the tables of the great hotels, or of the unsocial groups who gather round the greasy meals of the steamboats, lap up the five minutes meal, come like shadows, so depart? One of their able public men made an observation to me, which struck me as pungent, and perhaps true, that it was probably the country in which there was less misery and less happiness than in any other of the world.

If we ascend from social to political life, and from manners to institutions, we should find that the endless cycles of electioneering preparations and contests, although they may be carried on for the most part without the riotous turbulence or overt bribery by which they are sometimes too notoriously disgraced among ourselves, still leave no intermission for repose in the public mind; enter into all the relations of existence; subordinate to themselves every other question of internal and foreign policy; lead their public men, I will not say their best, but the average of them, to pander to the worst prejudices, the meanest tastes, the most malignant resentments of the people; at each change of administration incite the new rulers to carry the spirit of proscription into every department of the public service, from the Minister at some foreign court to the Postmaster of some half-barbarous outpost, thus tending to render those whose functions ought to withdraw them the most complhtely from party influences, the most unscrupulous partizans; and would make large masses welcome war and even acqiesce in ruin, if it appeared that they could thus counteract the antagonist tactics, humiliate the rival leader, or remotely influence the election of the next President.

THE FAMILY NEWSPAPER.

The silent influence of the religious newspaper in the family, and through thousands of families in the heart of the great community, is briefly stated by a writer unknown to us, in the following paragraph.

"A large portion of our best moral impressions and sentiments have been suggested, reiterated, and fastened on the mind by the family press. The pulpit does much; parental instruction in many cases does much; but the press is, in the present day, necessary to both. Let any reader of a well-conducted family paper open his paper, and consider thoughtfully its contents. There are in a single number sometimes from 150 to 200 separate and distinct articles, each one conveying an idea, a fact, or a sentiment, and stated or illustrated so as to produce an effect, in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and in the aggregate a mighty influence upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and withal interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences, are far more likely to be intelligent, correct in their opinions and morals, and better prepared for the active duties of life, than they could possibly have been without it."

THE PRICE OF SUCCESS.

BY E. BOGART.

A boy sat musing by a wayside brook,
With prescient dreams of honor and of wealth;
His eye was scanning Nature's open book,
His ruddy cheek proclaim'd life's blessing, *health.*

He sought for knowledge, and he sighed for fame,
With ardent longings in his youthful heart;
The voices of the earth should sound his name
Beyond the sphere where he might act his part.

He bent his will to hope, his hope to will,
And marked with single aim his onward course:
Concentrated strength should break down every ill,
The strength of mind, with its unyielding force.

And thus determined, from that brooklet's side,
That little stream, which to the ocean ran,
He dashed forth in the world, and on its tide
He wrestled sternly, and became a *man.*

And with the swift he ran the toilsome race,
And with the strong he battled for the prize;
That with the learned his name should have a place,
In some bright niche, what'er the sacrifice.

He jostled rivals from his way, for room,
His eye grew dim with study, ere his prime,
And, frightened from his cheek, fled boyhood's bloom,
And gray hairs came, unlicensed yet by Time.

Dreams, waking dreams, hung o'er his weary life,
And circled round him with bewild'ring power;
He scorned repose amid the ceaseless strife,
And for the yellow leaf trod down the flower.

And onward still, and upward, was his course,
Till he obtained both honor, fame and wealth;
But the bright fountain had a bitter source,
Which sapped the springs of boyhood's blessing, *health.*

The man with reckless waste had spent his powers
In restless toil, to reach life's dizzy height;
The wayside brook flowed on through summer hours,
As hope exhaustless, as ambition bright.

WOMAN'S PLACE IN SOCIETY.

The following remarks on the recent Woman's Rights Convention at Worcester are from the Christian Inquirer:—

We should admire the candor, did it not also mark the conceit, with which it is admitted by some of the most active Woman's Rights advocates, that the Bible is rather heretical upon this subject. So confident are the friends of this movement of the strength of their position, that they would rather not have any sacred authority for it, to divide the honor of the approaching victory with them. The champions of this cause are willing to devote their superfluous strenght to disproving the inspiration of the Scriptures, or to removing any other verity which is inconsistent with their cardinal doctrine—the identity of the sexes. A little piquant skepticism doubtless gives a zest to reform, and we can readily conceive the fascination of montrosity leading women to coquet with infidelity. Abolitionism would lose no small part of its popularity, should it become more modest and reverential towards religion, and the Woman's Rights question would be tame indeed, if it did not afford a platform upon which people could grow eloquent, by shocking the veneration of the public.

The women of this country will not thank their talking sisters, who assume to represent the sex, for the exhibition they have made of their claims. They know too well where their strength and influence lies, to wish to risk it in a competition to which they are so unequal. We do not doubt that women exert a far larger influence than men over society in its present constitution. They do in their present position, a thousand times better than they could in the position some of them seek, the very work for which they are demanding to be admitted to an identity with man. Their rights are ten times more sacred as the objects of man's care, than they could be when self-asserted. They are better off, and society is better off for them as downright woman, than thay possibly could be as female men. Their present position in society is no more emphatically distinguished from man's, than their physical and mental constitution is. God made them male and female, and instead of abolishing the distinction, a true culture and refinement only increases it. Women are most like men in a savage state. A more thorough development, a more Christian culture, brings out into bolder relief the essential differences between them, and unfolds more beautifully the reason of the dissimilarity. There is a mischevious tendency in the democratic spirit of the times, to sacrifice the essential and divine distinctions among natures and things on the altar of equality. But a truer philosophy and a meeker faith recognizes the rich variety, and thorough diversities in persons and objects established by the Creator. Woman is man's partner, not his rival—the complement, not the double of his being. It is not to her dispraise to deny her what would add nothing to her worth, while it would destroy her fitness for her place in a perfect order of society—the mental energy, the creative power, the sustained strength of reasoning which distinguishes man. She is not fitted for public life. It is ridiculous to ascribe this sentiment to the jealousy of the stronger sex. It is not from fear of competition, but from fear of losing the charm of the world; from love of woman, not from jealousy, that man so earnestly contends that she is now in her place. He knows herself and the world well enough to thank God that woman is not like him, or exposed to his lot. It is tenderness to her, and an enlightened self-love, that unite to make him disgusted with the first signs of a metamorphis of woman into men.

We have the satisfaction of knowing that the most truly illustrious women repel with indignation the idea that their claim to equality is to be defended with the sacrifice of the appropriate graces of their sex. A true woman is jealous of the peculiar rights of her sex—and among them she reckons the right of being a woman, and not a man. Rights imply duties, and freedom from certain duties is one of the most precious rights of women. The immodesty and rashness with which duties not assigned to them are sought by some women, give poor indications of any appropriate sense of the difficulty and importance of discharging those distinctly imposed by Providence. The women that want to be men, in everything but sex, are likely to be among that "strong-minded" order that neither their own nor the other half of creation love or respect.

THINGS WHICH A MINISTER CAN'T DO.

He can't always write and preach eloquent sermons. There are few eloquent writers, and still fewer eloquent speakers. It is on the whole a great blessing to the Church that it is so; for Divine truth appears best in a simple garb; and the most useful pastors have been those, generally, whose names have never attained to any thing like notoriety. But with the power to be eloquent—using that term in the popular acceptation—his sense of duty would oblige him to sacrifice popularity to usefulness. Comparing himself *with* himself, that is intellectually, the minister is not able to be alike interesting in his sermons. Some discourses must be doctrinal—and by a certain class of hearers they will be called dry; others must be expository, and by another class—those [illegible] amusement than for instruction—these will be considered tedious. Besides, the minister is *but* a man; feeling sometimes in the mood for study, and at other times almost incapable of an intellectual effort. His sedentary life renders him peculiarly liable to nervous depression, headache, and indigestion. These affect the mind, and render study, at times, almost out of the question. Still he is expected to be just as interesting at one time as at another. How unreasonable! Again: He cannot always feel equally interested in the delivery of his sermon. There are subtle causes at work to deaden feeling, and what he has prepared with great study, may be delivered in a heartless manner. Is this under his own control? Every minister will say nay. Hence, sermons that cost but little study—delivered under a state of excitement—will often be more admired, and talked of, than those which cost vastly more effort, but which, unhappily, have been pronounced with less feeling. Then again, his congregation is thin, when he expected to see it full—or those are absent for whose edification especially the discourse was prepared; and are not these circumstances calculated to depress the mind? How, then, can it be expected that ministers should always preach interesting and eloquent sermons?

Another thing which ministers can't do, is to visit as much as the people expect. This will always be a standing charge against them. Until they get a power of ubiquity, I see not how this expectation can be met. If six months, or even three, sometimes elapse, they are saluted with the declaration, "Why, what a stranger you are; we thought you had forgotten us." Now I maintain that if a minister, especially in a large city congregation, attends to all the sick, the bereaved, and the serious inquirers, with great punctuality and faithfulness, the rest of the congregation should accept a visit whenever it can conveniently be made.

Still another thing which ministers can't do; i. e., *trade with every body in the congregation.* In almost every congregation there are several of the same occupation, mechanics or merchants, making or selling what a minister's family must necessarily consume. Now some are so unreasonable as to think that a minister should spend the pittance that is allowed him entirely within the congregation; and if a preference is given to others, it is sometimes a ground of mortal offense. This expectation, or obligation, as some would consider it, applies less to cities than the country towns. But what shall a poor minister do—when even in his own congregation he has got to make a selection! Alas for him, somebody must be preferred. How nicely sometimes has he to adjust his patronage, for fear of giving offense! Now this is slavery. Every noble mind will pronounce it such. Let the minister have some independence in the matter—spend his money where he pleases, give it away to whom and for what he pleases, do just in these respects, as any other man in the congregation takes the liberty of doing. But enough; it will be evident from what has been said, that there are some things which men are apt to expect from the minister, which he cannot do.

[Puritan Recorder.

PROPERTY AND RELIGION.—Property is comparatively worthless when not sealed by the presence of a moral and religious community. I have just been handed estimates by an intelligent citizen of this place, respecting the value of lands in two adjoining counties. The natural advantages are the same, the proximity to market is the same, and yet in one land is worth ten dollars per acre, and in the other twenty. The cause of the difference is the religious character of the early settlers.

Said the eccentric Horace Bushnell to a hardware merchant in Cincinnati, in the vicinity of whose lands he was building a church. "What do you suppose real estate was worth in Sodom?" "Ah," said he, "I see what you are after. You are building a church in the neighborhood of my farm. You are welcome to some glass and a keg of nails. Such was the language of true philosophy and a wise economy. We cannot afford to do without the *means* of intellectual and religious education.

REMEMBERED HAPPINESS.—Mankind are always happier for having been happy; so that, if you make them happy now, you make them happy twenty years hence, by the memory of it. A childhood passed, with a due mixture of rational indulgence, under fond and wise parents, diffuses over the whole of life a feeling of calm pleasure; and, in extreme old age, is the very last remembrance which time can erase from the mind of man. No enjoyment, however inconsiderable, is confined to the present moment. A man is the happier for life, from having made once an agreeable tour, or lived for any length of time with pleasant people, or enjoyed any considerable interval of innocent pleasure.

As the disciples, when Christ told them "One of you shall betray me," they that were innocent suspected themselves most, and cried out, "Master, is it I?" so meek Christians, when they hear sinners reproved or the hypocrite laid open in the ministry of the word, presently cry out, "Is it I?"

IMPERFECT IN O

The Sabbath Recorder.

New York, January 16, 1851.

RELATION OF THE SOCIAL PRINCIPLE TO THE HEAVENLY STATE.

The gradual diminution which death makes of the number of our friends, is a subject suggestive of important reflections. In the early part of his life, a man rejoices in a large number of those whom he considers as truly his friends. He takes delight in their company; he feels that to enjoy their society, and receive and reciprocate their kindness, is what gives a charm to life. He can fancy no condition on earth more dreadful than to be left utterly without friends; so strongly is the social principle rooted in his nature. Nevertheless, as time advances, he sees one stricken down by the fell destroyer, another is taken, a third is snatched away, a fourth perishes, till at last those whom he once delighted in are all gone. In the mean time, he has felt himself more and more disinclined to form new acquaintances. He has lived long enough to become suspicious of human nature. He knows that mankind are selfish, that the selfishness of man generally increases as he grows older, and that it is therefore difficult to form friendships with those of congenial age and disposition with himself, which possess any of the elements of permanency. But in spite of all this, the social principle of his nature continues as strong as it ever was; and to gratify it, he goes back in his imagination, and lives in the past, sighing at the same time to think, that the opportunities which he once enjoyed with the companions of his choice are gone, to return no more.

Has the Creator implanted this principle within us—suffered it to "grow with our growth and strengthen with our strength," so that upon the borders of the grave the old man pants for something to meet and fill and bless this faculty of his nature—and yet doomed it to extinction at death? It cannot be. The principle must continue to live; and the very fact that it is strong in the dying hour, is an argument of no little weight for the immortality of the soul. Yet who would wish to have social opportunities renewed and friendships reëstablished in the future life, if they must be attended with the same uncertainty of continuance as here, liable to be marred, broken up, or turned into bitterness by the selfish passions of the heart? What would heaven be worth—in what respect would it be desirable—if the selfish passions of those who are brought there were not wholly eradicated? The divine law says, "Thou shalt love thy neighbor as thyself;" and it is evident that if men were universally conformed to this law, friendships would be formed in the utmost sincerity. One would never be troubled with the suspicion, that his pretended friend was not all he seemed to be. He would know to the contrary. He would feel that he had a hold upon his friend's affections, which nothing could destroy. Such friendships, truly, would be of the most delightful kind. An all-wise and merciful God has therefore provided, that society shall be reëstablished in heaven upon this principle. None can dwell there, unless this law is first written upon his heart. On no other principle would society there be safe; on no other principle would friendships be lasting. "They shall not hurt nor destroy in all my holy mountain," is a characteristic feature of the heavenly state; and in order to this, the divine law of love must be obeyed; for, "love worketh no ill to his neighbor."

But on what principle do men love one another? When they take similar views of things, when they agree in their love and admiration of the same objects, and when they find themselves delighting in the same pursuits, they experience such a congeniality of disposition, that they are mutually attracted one towards another. This is the foundation of all strong friendships. It is on this principle that the friendship between husband and wife is so delightful; and where this congeniality of disposition is wanting, the relation between them is any thing but comfortable. It is on this principle that persons of the same sect in religion, or party in politics, feel an attachment for each other, which they do not feel towards those of a different party. It is so in all other cases. It is, therefore, provided in the divine law, that there shall be some common object which men shall contemplate, that they shall take similar views of this object, and that their affections shall in common cling around it. And who so worthy of being this common object, as the great Creator himself, on whom they all depend, and whose goodness is over all his works? Hence the law requires, that man shall not only love his neighbor as himself, but, as a means to this, that he shall love the Creator with all his heart. If all men could take similar views of the Creator, if they could all delight in his perfections as they are revealed, and could all delight in the service which He requires, they would have no difficulty in loving one another. Their affections would flow together like water. Hence it is provided that the entire law of love—love to man and love to God—shall be written in the hearts of all those who enter heaven. And what a blissful state of society will thus be produced!

What now is the *New Birth*, which the conceited wisdom of this world affects to despise? Is it any thing more or less than that work which conforms the heart of man to this law of love? Is it any thing else than a re-writing of the divine law in the heart? This is just what it is. It is sound philosophy, therefore, based upon the very nature of man, which says, "Except a man be born again, he cannot see the kingdom of God." Heaven would be no place for permanent friendship between man and man, if the unregenerate were there. If the design of the Creator is to establish a perfect state of society there, that disposition which leads a man to build up his own interests, at the expense of his neighbor's, must be wholly eradicated. He must be made to "pass from death to life," and "love the brethren."

BRITISH CORRESPONDENCE—No. 24.

GLASGOW, December 20, 1850.

Although, to a very great extent, in the denunciation of Papal measures, the invasion of the Queen's supremacy has been the point mainly dwelt upon, we are not without a conviction that good will result. No indication has been made of what the Government intend to do; but the *Daily News* lately intimated, that the Attorney-General has been instructed to prepare a Bill, inhibiting the assumption of the titles which the Pope has conferred. Such a measure, if brought into Parliament when they meet in the beginning of February, would almost to a certainty be carried. Meanwhile, the Jesuit *Cardinal* Wiseman has entered upon his assumed office—with much less dignity, indeed, than he had anticipated, having been compelled, by the temper of the times, to make his "enthronement" a comparatively quiet affair, although with the ordinary procession of 200 ecclesiastics. We are now more than half through the seventeen days' *jubilee*, appointed by the Pope, as the inauguration of his friends and coadjutors in the propagation of delusion; and if the matter was not one of deep dishonor to a holy God, and awful injury to souls, we might smile at the prospect of the Cardinal being possibly sent back to Rome to be disrobed, while yet the hundred years of exemption from purgatory promised to "the faithful" by their guilty head, had been fairly won by thousands, trusting in the knavery. As there were no conditions relative to Wiseman's degradation, could the Pope with honor refuse to keep faith with his own followers in such a case, as he may and does with "heretics?" Casuistry may fairly be set to decide the point; for, already, Sir Edward Sugden, an eminent lawyer, at an English county meeting, upon a careful examination of the successive changes and choppings which our law in regard to Popery has undergone, has given it as his decided opinion, that Wiseman, by the adoption of the title conferred by the Pope, has violated the existing law, and is liable to punishment.

Although the number of meetings has diminished the public press is still busily discussing the subject, and the general attention is being called more effectually to the numerous evils which Popery inflicts, and the claims it makes, temporal as well as spiritual. This is indeed required. For, besides the danger which can only legitimately be met by presenting the Word of God, confronting thus the error with the truth, and seeking the overthrow in the hearts of men of that domination over conscience which Popery seeks to establish, we must also seek to guard against the consequences ready to result from the attempt to enforce the dogma which claims also temporal supremacy over all lands. *As citizens*, we have rights which Rome seeks to usurp; and though we may not impose penalties, we are warranted in taking measures to frustrate the schemes which an unscrupulous adversary adopts for the invasion of our liberties, and the endangerment of our lives. We can hardly be expected to be indifferent to the machinations of a foreign political confederacy, merely because, contrary to the usages of other nations, it bestows upon its agents, emissaries, and intriguers, titles that are supposed to be only ecclesiastical. Realities rather than names merit our attention—and this the more especially when the name is intended to mask the reality. Before consecration, either as Bishop or Archbishop, an oath is taken binding to the extirpation of heretics and enemies of the Pope; and although it is asserted that this part of the oath is dispensed with for Britain, yet as the only reason for such dispensation must be, that it is presumed the heretics have the power, yet Dr. Cummings, of London, has shown good reason to doubt whether, in the very case in hand, there was any departure from the common form. Besides, Wiseman, as a Jesuit, must feel himself at liberty to trample on the laws of truth in dealing with us heretics, he not being required to keep faith with such. And indeed, not only in regard to his oath, but in written statements which he made as to the will of a very old gentleman who has left all his property, amounting to £3000 a year, to the Church of Rome, giving to his family only a life-rent interest in it, it has been clearly proved that integrity can easily be disregarded. He has entered upon office with a character tainted by untruth; and the professions which now he meekly makes, stand in sad contrast with the lordly assumption of his earliest demands.

We cannot shut our eyes to such considerations, while yet attaching highest importance to those which bear more immediately on the spiritual well-being of our people. We know the crushing efforts which Rome has ever made to prevent the free dissemination of the Word of God, and the rights of private judgment in rejecting Church interpretation, and resisting apostatizing Church decrees. This point was well enforced by the young Duke of Argyll at a late meeting in Edinburgh, and has been, indeed, presented more or less fully at nearly all the Anti-Papal meetings in Scotland. The Queen's supremacy is little regarded—even the Established Church here feeling a repugnance to its admission. Accordingly, in the meeting held in Glasgow, (a paper containing an account of which I formerly sent you in lieu of a letter,) all denominations took truly Protestant ground. They did not, like the Archbishops, Bishops, and Clergy of the Church of England, make so much of the "unwarrantable insult," as of the corruptions of Rome. Indeed, we did feel surprise that the hierarchy of England should, with the knowledge of their own claim to the right of decreeing rites and ceremonies, have protested at all against Rome's prescribing, "as necessary to salvation, the belief of doctrines grounded on *no warranty* of Scripture."

Reluctantly, as clearly appears, the Bishop of London has been compelled to give some effect to the will of the people in the matter. Pressed by the Government, it may be presumed, he directed his archdeacons to visit the churches and chapels in which Romish ceremonies were alledged to be practiced, and to report to him. And although disposed to be far from strict, and willing to take a wide view of what is "authorized by the rubric," or "sanctioned by established custom," he has received already the resignation of one incumbent and three curates, who were unwilling to be so confined in their "mummeries." Mr. Bennett, of St. Barnabas, in his intercourse with the Bishop, justifies his "histrionics," as they have been well termed, as necessary substitutes for our Lord's miracles! On Sunday last, his church was shut, notices being posted on the doors that this was occasioned by the difficulty experienced in performing divine service. Some of the Tractarians, it is said, purpose to found a new church—not being willing to receive all Rome's abominations, yet dissatisfied with the measure to be allowed them in the Church of England, large as that measure appears to us to be. J. A. BEGG.

MISSIONS OF THE AMERICAN BOARD.

At a meeting held in this city on the first Monday in January, interesting statements were made relative to the condition and prospects of the missions of the American Board.

The receipts into the treasury of the Board, during the five months ending December 31st, were $92,044. During the corresponding period last year, they amounted to $91,532

The records of the Board show that there are at present connected with the missions under its auspices, 85 missionary churches, to which, during the past year, there have been [illegible] a larger number than has been admitted during any one of the six past years. The average increase is 23 members to each church. The records of the Presbyterian church, (N. S.) show an increase in each church, during the past year, equal to 2½ members. The increase in other denominations in this country is probably not much greater. In the Presbyterian missions among the Choctaws, there have been 182 additions during the same time. In the Armenian churches, seven in number, there have been 237 additions, and many were made to the Nestorian churches, in consequence of a powerful revival last spring.

Letters just received from Ceylon, dated Oct. 7, speak of a powerful revival in progress at that time in the Batticotta Seminary. It received its first impulse on the occasion of receiving as members of the Church five pupils at that institution, on the second Sunday in August last.

After the reading of other letters from missionaries in various parts of the world, Rev. Mr. Coe, the Secretary, entered into a review of the principal events that have occurred in connection with the missionary work during the past year. One of the most interesting features, he observed, was the very remarkable increase of interest in religious truths that has been awakened throughout Turkey and the East generally, particularly in the Armenian Churches. A missionary is now on his way to take possession of an important post in this field. There is also a loud and almost universal demand for reformation in India. The Brahmins are denounced; the distinctions of caste have been virtually abolished; education is encouraged; an expurgation of the absurdities and grosser superstitions contained in the Shasters or sacred books, is demanded; there exists an entire freedom of religious observances, and a new mode of restoration has been discovered for those who have lost caste. The effect of this latter measure, however, is quite the opposite of what was expected. It was thought that many who had embraced Christianity would recant, but all barriers being removed, still larger numbers took occasion to abandon idolatry. The most learned of the Brahmins admit that their church must be speedily reformed, else it will cease to exist. In Western India, there is a great change with respect to female education The conviction has become general, that females are susceptible of education, and a large number of female schools have been organized, also Normal Schools for the education of teachers. The Governor-General and the Bishop have taken action in their favor.

SUNDAY IN WILLIAMSBURG.—The Trustees of Williamsburg, L. I., recently passed a vote, giving to a line of stages permission to run through the village on Sunday. At a subsequent meeting, an attempt was made to get the decision changed, but they refused to reconsider the vote.

Professor Park recently stated, in the course of a sermon, that all the sermons delivered in the land in the course of a year would make 120,000,000 large octavo pages.

THE SUNDAY IN FRANCE.

A foreign paper, in alluding to the effort to secure a better observance of the Sunday in France, says that the Ultra-Catholic party in the National Assembly appear to be following in the footsteps of the Agnewites in England. At a recent session, M. de Montalambert brought forward a report of a committee lately appointed relative to the observance of Sunday. He said that the observance of Sunday as a day of rest was a blessing and a duty, and had been shamefully violated in France. The non-observance of that sacred day was a public profession of atheism—a defiance thrown to the Creator. The demoralizing effects of their neglect of that holy day might be seen in the increased number of *cabarets*, which amounted to 332,000 in France. It was full time to remedy the evil, and to pay some attention to the moral improvement of the laboring classes. M. Montalambert then read the different clauses of the project, by which it is proposed that Sunday observance shall be regulated. By the first article of the project it is expressly forbidden to execute, on Sundays, or holy days, any works paid out of the funds of the treasury, the departments, or the communes. By subsequent articles, masters are forbidden to compel their servants or laborers to work on Sunday. An exception is made in favor of the venders of food, persons employed on the railroads, canals, harbors, &c. The Mayors of Communes under 3000 souls are empowered to order shops to be closed during divine service, and the soldiers of the army and navy are to be allowed two hours to attend some place of worship. The proposal has been received with extremely little favor by the public. No one applauds except the Jesuits and their immediate disciples.

FUGITIVES FROM LABOR.

The clause of the Constitution of the United States which was made the occasion of framing the Fugitive Slave Law, and which is always quoted by those who would justify that law, reads as follows:—

"No person held to service or labor in one State, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due."

"The Emancipator and Commonwealth" has a long article upon this clause, in which it is admitted that the clause is binding upon the judicial courts of the States, according to its true intent and meaning; but denied that there is any power in Congress to enact any laws whatever, or to constitute any special tribunals whatever, for the enforcement of the clause. The taking of the jurisdiction of these claims out of the hands of the states, and vesting it without any authority whatever in the federal courts, is justly regarded as a gross piece of federal usurpation.

"It may indeed seem to some, that by the second section of the third article of the constitution—'The judicial power shall extend to all cases, in law and equity, arising under this constitution'—Congress have a right to vest jurisdiction over these claims in the federal courts. But if these matters of the return of fugitives are 'cases in law,' then it follows, beyond all question, that under the ninth article of amendment, all questions of fact, arising during their investigation, must be decided by a jury; and of course that the recent fugitive slave law, and also that of 1793, are unconstitutional. To avoid this dilemma, it has been very ingeniously and learnedly argued, that this return of fugitives is not a 'case in law,' but a mere extradition, like the giving up for trial of fugitives from justice. Very well; admit it; and it follows beyond dispute, that the federal judiciary power does not extend to these demands; but that all action upon them must be left to the state authorities."

ANTI-FUGITIVE SLAVE LAW CONVENTION.

The "Anti-Fugitive Slave Law Convention," held at Syracuse, N. Y., last week, was largely attended, and awakened much interest. Dr. Lyman Clary of Syracuse presided, and Wm. L. Chaplin, Gerrit Smith, and Frederick Douglass, were among the speakers. Mr. Douglass was particularly pungent in his remarks upon the Fugitive Slave Law—a law which he thought two or three dead slave-catchers would help to make a dead letter. "If any one should attempt to take me into slavery," said he, "I should strike him down—not with malignity, but with as much complacency as I would a blood-hound, and think I was doing God service." A series of resolutions, and a lengthy address, were adopted by the Convention, for which we shall endeavor to find room when authentic copies are received. Meanwhile, we copy the following resolutions, as indicative of the kind of action it is proposed to take:—

Resolved, That all of us are liable on any day to find ourselves so placed that we must violate our duty to the panting fugitive, or else in some way oppose the execution of the Fugitive Slave Law, and, in consequence of opposition, subject ourselves to the loss of one thousand dollars, the loss of another thousand by civil process, the expenses of suits, and imprisonment for six months—therefore it is the dictate of prudence, as well as of good fellowship in a righteous cause, that we should unite ourselves into an association, in each of our neighborhoods, pledged to stand by its members in opposing this law, and to share with any of them the pecuniary losses they may necessarily incur under the operations of this law.

Resolved, That a Central Committee of seven be appointed, whose duty it shall be to prepare immediately, and to send throughout the State for signatures, a memorial to our Legislature, praying them at once to enact a law making it criminal, and punishable as kidnapping would be, for any man, official or not, to take, or assist to take, any person out of the State as a Fugitive from Slavery, who has not been proved to be, by a jury trial, or what is understood to be "due process of law."

Resolved, That this Committee appoint a sub-Committee, or a Committee of other suitable powers, to appear before the Legislature, during their present session, to urge upon the members of that body the enactment of such a law, and of any other laws which may be found necessary to protect the liberty of citizens of this State.

RECEPTION OF WM. L. CHAPLIN.

On the evening of January 6th, the people of Syracuse, N. Y., gave a most enthusiastic reception to Wm. L. Chaplin, late an inmate of a Maryland jail for aiding in the escape of fugitive slaves. After singing, prayer, and brief remarks by two or three individuals, Mr. Chaplin addressed the large audience which had assembled.

Referring to his connection with the affair which resulted in his imprisonment, he said the thought would often arise, WAS HE RIGHT? He did not go to Washington—nor did he remain there—to aid slaves in their escape. He was there in the regular course of business, as he had been most of the time for three or four years past. It was true, that for years he had learned to think and talk of Slavery as hard as the fanatical abolitionists of New York. Feeling, thinking and talking in this way, it was very natural that the colored people—for poor people are apt to find out their friends—should find him out. They did, at all events; and for years had been in the habit of consulting him in regard to sending news to friends at the North—in regard to education—in regard to their troubles—and also in regard to their legal rights; for he found in the course of his investigations that many were held in bondage in violation of slaveholders' law. Last spring the slave trade was unusually active—good "boys" were worth much more than usual—and scarcely a day passed that gangs of chained slaves did not pass through the city, or one or more smart young men were not sold and put into the slave-pens, to be taken to the Southern market. This created alarm, and produced cases of unutterable hardship and agony, the tales of which, from his position, came directly to his ears. In the course of these events, it came to his knowledge, that two young men were confined in a very small space—with scarcely room to breathe—and that, if detected, their secretion would involve many others in condemnation, and expose them all to severe suffering, and the untold hardships of the worst forms of slavery, with no chance of redemption. It was at his option to do what he could to relieve them. Was he right in making the attempt?

Another thing—he did not suppose for a moment that he was committing a crime, *constitutionally*. He had, in common with many of the ablest lawyers in the country, arrived at the conclusion that slaves in the District of Columbia were not constitutionally—were not legally—held, even according to slave law. He knew he was right in the sight of Heaven, and did not believe he was interfering even with any human enactment. [illegible] two young men, whose names he did not know, whom he had never seen before, were allowed by him to ride in his carriage for two or three miles more or less—and when thus proceeding, he was assailed by a band of assassins, who fired fifteen shots upon his party, and thrust a bowie knife through the panel of the coach, and assaulted him in a manner which, had it occurred in the State of New York, would have subjected every man of them to a trial, capitally. Had this occurred in the State of New York, and he had shot every one of them dead, he would have been acquitted at law. But he carried no pistols—no weapons of death—and never had done in his life; and he was not aware, until the assault, that any one with him was so provided.

THE FUGITIVE SLAVE CASE IN NEW YORK.—The case of Henry Long, the alledged fugitive from slavery, was decided last week by Judge Judson, who, after a long talk about the Constitution, in the course of which he maintained the constitutionality of the Fugitive Acts of 1793 and 1850, declared that Henry Long is the property of J. S. Smith of Virginia, and that a certificate in conformity with the act of Congress should be issued by the Clerk of the Court, for his surrender as a fugitive from service and labor. The agent of Mr. Smith presented an affidavit, setting forth that great excitement existed, and that he had reason to apprehend that Long would be rescued by force from his possession before he could be taken beyond the limits of the State, and claiming the assistance of the U. S. Marshal. At 5 o'clock the same afternoon, Long was conveyed by the Marshal and his officers to the New Jersey Railroad, and placed on board, to be conveyed to Virginia. An offer was made by gentlemen here to buy his freedom, but the agent stated that he was not authorized to sell him.

COLONIZATION IN NEW JERSEY.—A special meeting of the N. J. Colonization Society was held in Newark, Dec. 28th, 1850, Hon. J. C. Hornblower, President of the Society, in the Chair. The following resolution was adopted, and a committee was appointed to present it to the Governor:—

Resolved, That his Excellency the Governor of New Jersey be respectfully and earnestly requested to recommend in his message to the Legislature, at its next session, an appropriation on the part of the State of New Jersey, to promote the objects of the Colonization Society, in aiding free people of color in their voluntary emigration from this State to the Republic of Liberia.

"THE COMMONWEALTH" is the title of a daily paper started in Boston January 1st, 1851, to advocate the principles of the Free Soil Party. A weekly paper, called the "Commonwealth and Emancipator," is made up from the matter of the daily. Elizur Wright is one of the editors, and his paper, the Chronotype, is merged in the Commonwealth, together with the Emancipator and Republican.

THE SABBATH-SCHOOL VISITOR.—Are our friends generally taking the necessary steps to secure a large list of subscribers for the Sabbath-School Visitor? That *some* are, we know from orders already received; we hope soon to have tangible proof that *all* are. February will soon be here; and before the number for that month goes to press, it is desirable to know about how many copies will be wanted. In places where an opportunity does not often occur to present the subject to the people, would it not be well for some public-spirited friend of the cause to advance the money necessary to order twenty or forty copies, and get his pay when the papers are distributed? Several have done this. One church has ordered enough to supply each child in the congregation. Every church ought to take some—few churches less than forty.

ORDINATION OF DEACONS.—On Fourth-day, Dec. 25th, 1850, the following persons were set apart by solemn ordination service to the office of Deacon, to serve the First Seventh-day Baptist Church of Alfred, N. Y., viz:—George W. Allen, Alfred Lewis, Josiah Witter, and Daniel Potter. The ordination services were conducted as follows: Introductory services by Eld. Jared Kenyon; sermon by James Bailey; consecrating prayer by Eld. Henry P. Green; charge by Eld. N. V. Hull; right-hand of fellowship by Eld. Thomas E. Babcock; concluding services by Eld. Rowse Babcock. N. V. H.

TWO MARRIAGE QUESTIONS.—The Associate Reformed Synod of South Carolina, at its late meetings, rejected a proposition to authorize marraige with a deceased wife's sister. The Presbytery of South Carolina (O. S.) answered in the negative the question: "Is it lawful that marriage be solemnized between parties standing in the relation of nephew and aunt by affinity?"

NEW METHODIST COLLEGE.—The late Mr. Wofford, of Spartanburg, S. C., who had long been a minister of the denomination, has devised the sum of $50,000, to be held by thirteen gentlemen, mostly ministers, in trust for the South Carolina Conference, to found a College in Spartanburg district.

CATHOLICS AND PROTESTANTS.—A correspondent of the N. Y. Tribune asks what portion of this country are Catholics and what portion Protestants; to which the editor replies:—

"This question can only be answered approximately, as no census ever taken by our Government takes any account of religious opinions. The best statistics of the several denominations are contained in their several Almanacs or Registers published annually, but even these are necessarily imperfect. Our own *guess* is that if all the People of the United States were to-day asked what they believe with regard to Divine Revelation, about Twenty Millions would indicate attachment to one or another Protestant denomination, about Three Millions would declare themselves Catholics in faith, while at least One Million would imply a disbelief in or at least indifference to Christianity in any form."

REMOVAL OF THE BODY OF STEPHEN GIRARD.—The Philadelphia Ledger says, that the City Councils determined to cause the removal of the remains of Stephen Girard, from the grave-yard attached to the Church of the Holy Trinity, to the grounds of the Girard College for Orphans. Accordingly, the body was privately exhumed, and conveyed to the establishment of Mr. Simon Gartland, undertaker, in whose custody it now is. It will remain at this place until arrangements are made for its re-interment. The public authorities design to connect with this event suitable and imposing ceremonies, and the Grand and Subordinate Lodges of Masons will probably co-operate with them, in producing a grand demonstration commemorative of the great virtues of this public benefactor. A monument is to be placed over the remains of Mr. Girard at their final resting place.

SHOCKING PICTURE.—A young woman lodging in a cellar, No. 293 Ann Street, Boston, died from destitution and exposure to the cold. The following facts in regard to her death were elicited before the Coroner's Inquest, and present such a picture of crushing poverty, degradation, and despair, as we can hardly realize to have abiding place and existence in any community, civilized or barbarous.

I, Eliza McGilvery, being duly sworn, depose as follows—I reside in the cellar of house 293 Ann-st., have lived there two months; I hired of John Gary, and pay $1 a week; I keep a shop there, and sell small beer, cigars, &c.; my brother-in-law and Margaret Moran stop with me; he slept on the bed last night and Margaret on the floor; I sat up and watched with Margaret, who was sick; I became acquainted with Margaret in Lowell; she and I worked in the factories; Margaret drank hard and visited the dancing cellars in Ann-st.; she is 17 years old, and was born in Ireland; she came to my cellar when she came out of the Alms house, about 8 days since; she got her living by dancing in Ann-st. since she came from the Alms house; she has been sick 3 days; I bought a cent's worth of milk last night and gave her the half of it; I got up very early this morning; I found my clothes and Margaret's clothes wet and frozen; I have had no wood for two days; some was given me by the Police this morning, Margaret asked me to lift her up, I did so, and then went out for wood, and when I returned Margaret was dead; this was about 10 o'clock; I knew she could not live; I did not have a Doctor while she was sick, for I had no money; I did not tell the Police she was sick; I don't know what caused her death, except exposure and heavy drinking; all the money I have is 12 cents; I have eat nothing to-day.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Jan. 6.

In the SENATE, a message was received from the House, with 24 private bills passed by that body, which were taken up, each read twice, and appropriately referred. Mr. Smith made a speech upon the bill to provide for the ascertainment and satisfaction of claims for spoliation committed by the French prior to 1801. Mr. Mangum made a speech in defense of Gen. Taylor's removal of Gen. Lane from office in Oregon.

In the HOUSE OF REPRESENTATIVES, an unsuccessful attempt was made to get the extra rank of Lieutenant-General conferred on Gen. Scott. A bill was reported to facilitate the carrying out of the Bounty Land Law. The House refused, by a vote of 119 to 68, to suspend the rules, and allow Mr. Julian to present the memorial of the Annual Meeting of the Society of Friends in Indiana, against the Fugitive Slave Bill, and asking its repeal.

THIRD-DAY, Jan. 7.

In the SENATE, an adverse report was presented on the House resolution, authorizing the assignment of Bounty Land warrants. Much time was spent in a partizan debate on the removal of Gen. Lane and Col. Weller.

In the HOUSE, the principal business was a debate on the contested election case between Perkins and Morrison, of New Hampshire. It seems that Gen. Wilson, a representative, resigned to go to California. Subsequent to his election, the district was altered by the Legislature. In the election to fill the vacancy, Perkins had the majority in the old district, but Morrison had the majority in the new. Morrison received the certificate, and Perkins claims the seat. Perkins is a Free Soiler.

FOURTH-DAY, Jan. 8.

In the SENATE, Mr. Seward presented petitions from inventors, praying for protection from the importation of fabrics manufactured in foreign countries by machinery patented in the United States. A number of petitions and reports were presented, mostly referring to private claims. The bill for the settlement of Land Claims in California was taken up, and Mr. Gwin addressed the Senate in opposition to Mr. Benton's amendment.

In the HOUSE, the Chairman of the Committee of Ways and Means reported bills for appropriations to the West Point Academy; for the payment of Navy Pensions; and the expenses of Indian and Post Office Departments for 1852. A resolution to give another slice of the Public Lands for the benefit of the Atlantic and St. Lawrence Railroad, was referred; also a bill for the payment of awards made by Mexican Boundary Commission. An effort was made to resume the consideration of the New-Hampshire contested election case, but Mr. Stanton of Ky. called attention to the fact that it was the Anniversary of the Battle of New Orleans, and thereupon the House adjourned.

FIFTHDAY, Jan. 9.

In the SENATE, the bill providing for the free navigation of the St. Lawrence River was made the special order for the 28th inst. Several engrossed bills were passed. The bill to change the places of holding U. S. Courts in Vermont was ordered to be engrossed. Mr. Gwin's bill to settle private land claims in California was taken up and discussed by Messrs. Benton and Gwin, and finally referred to the Committee on the Judiciary.

In the House, Mr. Chandler asked but did not obtain leave to introduce a resolution instructing the Committee on Commerce to inquire into the expediency of diminishing the weight or increasing the proportion of alloy in American silver for the purpose of preventing its exportation. The House took up the New Hampshire contested Election Case, but without finally disposing of it adjourned.

SIXTH-DAY, Jan. 10.

In the SENATE, several engrossed bills were passed, and several new bills reported. An animated debate occurred on a bill grant-50,000 acres of the Public Lands to Wisconsin, for purposes of Internal Improvement; which bill was finally ordered to be engrossed. The report of the Secretary of the Navy on the subject of the abolition of flogging, was received, and the Senate adjourned to Second-day.

In the HOUSE, Mr. Evans of Ohio, introduced a bill granting Treasury Scrip instead of Land to those persons entitled to Bounty Land under the act of September last, which was referred to the Committee on Public Lands. Several bills were introduced with a view of disposing of the Public Domain among which was one by Mr. Bennett, of New York, granting to N. Y. State Public Lands for School and Railroad purposes equal in proportion to those already granted to Illinois. The New Hampshire contested election was decided in favor of the sitting member, and the House adjourned.

SABBATH-DAY, Jan. 11.

The SENATE was not in session.

The HOUSE, in Committee of the Whole, discussed the bill to reduce and modify the rates of postage. Mr. Phelps, of Mo., advocated a charge of three cents on prepaid letters, and five cents on letters not prepaid. Mr. Matteson, of N. Y., would go for the lowest rate he could get. Mr. Dunham, of Ia., was in favor of a uniform rate of five cents.

* * *

FINANCES OF ILLINOIS.—The Governor of Illinois, in his message to the Legislature, says that the public debt amounts to $15,627,500. The unsold canal lands are estimated to be worth $4,000,000. Indiana has liquidated, as we learn by the message of the Governor, in principal and interest, by taxation alone, the sum of $2,529,156, and has paid interest on its foreign debt, including the January interest, 1851, the sum of $789,269, making a total of $3,268,425, or over $360,000 a year in addition to the ordinary expenses of the State. By the year 1852, with improvements in the revenue system, and other favorable causes, it is estimated that the Treasury will be able within that year to appropriate the sum of $100,000 to the payment of the principal of the foreign debt. The expenditures of the ensuing year, exclusive of the expenses of the Convention, are estimated at $80,000. The total value of taxable property is $137,443,565. [Tribune.

Starvation among the Overland Emigrants.

The Osceola Independent, of Dec. 14, publishes a letter from Wm. Waldo, which gives a horrible picture of the sufferings of the overland emigrants to California. The letter is dated at Truckee River, Emigrant Road, Sept. 30, and says:—

I have now been upon this horrible road more than one month, during which time I have witnessed every grade of human suffering and misery. Too often have I seen families, who, from all appearances, had been brought up in the enjoyment of every luxury, feasting upon the carcases of dead oxen. Capt. Duncan of Michigan, stated to me a few days since, that the best food he ate for sixteen days was a faithful dog that had followed him from home; that he saved him as long as he could, but finally killed him to prevent starvation, and divided the meat among about twenty men. I have seen hundreds so weak that they reeled and staggered as they walked along the road. Saw one man from St. Louis on Humboldt river, a few days since, lying by the side of the road in the last agonies of death, caused by starvation. Have just reached this point, after a ten days journey up Humboldt River, where I found many persons without one pound of provision, although four hundred miles from Sacramento City. And what makes their situation worse, they have suffered from starvation until they are so weak they can scarcely walk. These people have been robbed by the Indians, even to their blankets. Although the nights are cold and chilly, and it requires two or three blankets to keep a man comfortable, yet many of these people have neither blankets nor coats. The hostile Indians are very numerous, becoming very bold, and are killing the emigrants daily. They conceal themselves in the thickets and ravines, and fire upon the emigrants as they pass; those on foot being too weak to carry their guns, fall an easy prey to the savages.

The Indians have taken a great deal of stock from the emigrants, and are consequently well mounted; and by picking up the firearms thrown away by the weak and exhausted, they are also well armed, which makes them far more dangerous than they have been at any previous period. Many believe these Indians are headed and led on by white men, whose object is to secure the emigrants' stock. Several families have disappeared, for which no account can be given, who have either been killed by the Indians when off the road or taken prisoners.

I have only mentioned a few of the thousand calamities which have befallen the overland emigration of 1850. Such an amount of suffering never has been experienced by the American people since the settlement of the country; and I sincerely hope that it may never be my lot during life again to witness such scenes of suffering and misery. The snow is now four inches deep upon the mountain, and the rivers rising, and in fifteen days from this time, in all probability, the mountains will be covered with snow from five to ten feet deep, and in many places much deeper. There will not be a trader on this side of the mountains after the 5th of October. The greater part of them are now leaving, with their stock, for fear of being in the snow storms of the Sierra Nevada. From the best information I can get, there is yet between 100 and 200 families and probably 2,000 men in the most perfect state of destitution far back of this place, without stock or provisions, and many of them without blankets or comfortable clothing. If the winter sets in early, I cannot see any possible chance for these people to cross the mountains. I have at my command 3,000 lbs. of fat beef and 3,000 lbs. of flour, besides 30 mules and horses, which will answer for food; but the horses and mules are needed to transport the feeble women and helpless children over the mountains and across the deserts.

I have fitted out an expedition, and will leave here to-night to relieve the sufferers on the Humboldt, and shall carry back flour and beef sufficient to enable 1,000 persons to cross the Desert. We have relieved emigrants from almost every State in the Union. Those from the city of St. Louis have been the greatest sufferers. Then come those from Ohio, Kentucky, Tennessee, Indiana, Wisconsin, Michigan, Iowa and Missouri. Probably fifty from New York and Pennsylvania have been relieved, three families from Louisiana, and about twenty men from Georgia, and from every State more or less.

Panther Shot.

The Potsdam N. Y. Mercury, of Jan. 1, says: The well-known hunter, Mr. Charles Parmeter of this town, who has been out in the woods the last two months deer-hunting, killed a few days since in the town of Belmont, in Franklin County, a large Panther or Catamount, measuring nine feet in extreme length, and weighing 247 pounds. Mr. Parmeter came upon the track while hunting, and the next day, with a dog, started with the determination to hunt him up. After a short distance he struck the trail and soon came to where, with a single bound, he had killed and split entirely open a huge buck, apparently carried the same about 20 rods, and partly buried the carcase.

Following on in pursuit, Mr. P. soon came to a mountain ridge with huge shelving rocks, in a chasm under one of which he found the Panther's den. His dog, with hair erect and exhibiting extreme fear, refused to enter, when Mr. P., tying a rope around the dog's neck, entered himself, dragging his dog after him. The Panther fled by another entrance and took to a very tall spruce tree near by. Mr. P. now climbed the ledge of rocks overhead, and thus found himself on a level with the tree top and distant about fifty feet from the same. The Panther was almost hid in the dense top, but catching a glimpse of him he fired in quick succession two balls into his body. The Panther had now placed himself, with eye fixed on Mr. P., in the attitude of springing, when Mr. P., having quickly reloaded both barrels of his gun, fired one into the back of his neck, and the other through his body; the fourth shot brought him to the ground. The dog having now regained courage, rushed in upon him, but one bite of the dying Panther sent him back howling with pain, when springing to his feet the ferocious animal ran some 20 rods and fell dead. Mr. P., to make sure, put two additional balls into him, and then ventured to approach him.

Finances of New York State.

The following abstract of the Annual Report of the Comptroller, shows at a glance the condition of the finances of the State of New York.

The several funds belonging to the State, are the General, Canal, Literature, Common School, United States Deposit, Bank, and certain Trust Funds, as also the Sinking Fund, established for the payment of the Public Debts.

The amount of revenue for the General Fund for the fiscal year was $881,241 57. Amount of drafts $826,720 29, leaving a balance 30th of September last, of $54,521 08.

The balance in the treasury on 30th September, 1849, was $471,725 57. The amount received from all sources during the year, excepting Canal Fund. was $2,535,354 30, giving a total of $3,007,079 87.

The surplus on hand, on the 30th September, 1849, was $113,279 22, showing that the ordinary expenditures exceeded the receipts of the last year by $58,757 94.

The amount of warrants drawn on the Treasury for the same period was $2,490,147 60, leaving a balance on hand Sept. 30th, of $508.932 25.

The estimated revenue applicable for the ordinary expenses of government for the fiscal year commencing 1st Oct. last, is $672,630 57.

The estimated expenditures for the same period, $602,443 27.

The gross revenue of the Canal for the fiscal year was $3,486,172 30, an increase of $43,265 08 over the preceding year.

The entire State debt, exclusive of contingencies, is $22,532,802 40.

The amount of the General Fund State debt is $6,359,693 32.

The amount of the Canal debt chargeable on the same fund, is $16,171,109 16.

The capital of the Literature Fund is $272,880 12: the revenue, $57,948 12; the amount of expenditure, $43,869 59.

The Capital of the Common School Fund is $2,290,673 23; the revenue, $463,554 13; the expenditure, $326,030,06.

The capital of the United States Deposit Fund is $4,014,529 73. The revenue $269,141 58. The expenditure $260,228 04.

Debt of the Bank Fund, on the 30th September, $656,454 79. Aggregate contribution by the several banks pledged for the principal and interest of the above stock, $994,225 60.

The Mariner's Fund amounts to $154,223 70.

The present number of chartered banks in the state is 73. Aggregate amount of their capital, $27,664,860. Circulation, $20,659,178 50. Free banks are 136. The whole amount of notes issued to them, outstanding first December last, was $14,203,115, for the redemption of which the Controller holds securities to the amount of $14,823,087 56.

The total amount of real and personal estate in the state is $724,874,293. The total amount of taxes is $6,312,787 33.

Arrival of the Crescent City.

The steamer Crescent City, from Chagres, arrived at New York on the 8th inst., bringing 400 passengers, and $1,500,000 in gold dust on freight, and a large amount in the hands of the passengers. She was detained at Chagres 3 days, with all passengers on board, waiting the arrival of the specie train from Panama. The cause of the detention was a robbery which occurred on the 23d Dec. As the last detachment of the specie train was 7 miles out of Panama, it was attacked by a party of 16 men, all armed to the teeth. Five mules were led into the woods and $100,000 taken from them. But through the exertions of parties having charge of the train, and assistance from Panama, it was all recovered with the exception of about $6,000. Two of the robbers were taken, one badly wounded.

On Monday, Jan. 6, at 10 o'clock P. M. lat 35° 07' N. and long 73° 00' W. the Crescent City made a brilliant light bearing N. E. On running for it she discovered it to be a vessel on fire. At 12 30 M. she came up with the wreck, run as near as prudent across her stern, and lay to a sufficient time to ascertain that there were no boats immediately about the wreck. The wreck was a brig of about 230 tons; the deck raime entirely burnt off to the water's edge. The chain plates sufficed to designate the vessel's class. The bowsprit and other spars were hanging by the rigging about the bows. She appeared to be an American vessel and eastern built.

* * *

SEIZURE OF THE BRITISH STEAMSHIP NIAGARA.—The *Boston Daily Advertiser* says: The steamer Niagara, which arrived at this port on Sunday morning Jan. 5, has been seized by the Collector under the following circumstances. It appears that on Monday night Mr Charles R. Sturgis, Custom House watchman, who was on duty on Cunard wharf, had his attention drawn to a boat leaving the wharf. He hailed the boat, and upon boarding her, found a quantity of silks, satins and lace goods, in bags, lying on the bottom. Two officers of the Customs, who were sleeping in an office on the wharf, were called, and took possession of the goods in the boat, as well as others of similar kind which were upon the wharf. In all, nine bags of goods were recovered, and on Thursday they were removed to the U. S. storehouse. In the mean while, a posse of Custom House officers visited the steamer, and made a thorough search, but discovered nothing further connected with the matter. The value of the goods recovered, is probably not far from $5000. The boatman states that he is ignorant of the name of the man who employed him to take the goods and himself to Governor's Island. The facts being communicated to the Collector, he ordered the goods to be retained, and stationed officers on board the steamer to keep possession until the matter had been represented to the Secretary of the Treasury. None of the officers of the steamer are implicated in the transaction. Upon this fact being established in the proper quarter, the release of the vessel will probably be ordered.

THE REMAINS OF ALFRED STILLMAN, who was killed by the explosion of the Anglo-Norman, near New Orleans, reached this city last week by the ship Union, and after the usual funeral services, were interred at Plainfield, N. J.

IMPORTANT FROM CENTRAL AMERICA.—A dispatch from New Orleans, Jan. 5, says that late advices from Central America confirm the report of a declaration of war between the States of Honduras and San Salvador and Guatemala. Mr. Chatfield says officially that the British Government will interfere.

We have received important intelligence from Yucatan, by which we learn that a desperate battle had occurred between the whites and the Indians, in which the latter were victorious, and 300 of the whites killed.

SUMMARY.

Letters from Cape Haytien to December 12, received per the brig Edward Prescott, at Holmes Hole, state that Capt. Mayo, of the brig Leander of Boston, who had been imprisoned there on a charge of smuggling, had been released, the Government acknowledging that the evidence did not substantiate the charge. Mr. Wilson, the U. S. Agent, had made a claim against the Haytien Government for $3000 damages for the imprisonment of Capt. Mayo, detention of vessel, &c. but it had not been allowed and probably would not be.

A boiler in the forge works of Messrs. Ranstead, Dearborn & Co., manufacturers of locomotive cranks and car axles, at Commercial Point, Dorchester, Massachusetts, exploded Jan. 7, shortly after the operations of the day had commenced. The principal part of the boiler was projected, with fearful velocity, through the side of the building, a distance of about 300 feet. There were about forty men at work in the building, but two of whom, fortunately, were injured.

There has been an arrival at St. Joseph from Salt Lake City. They left the 22d October. They represent the Salt Lake valley as being in a prosperous condition. Eleven persons composed the party, and brought in from $75,000 to $80,000. They suffered a great deal from the recent cold weather—one night they had five mules frozen to death.

The *Prairie du Chien Patriot* announces, with a good deal of satisfaction, that the Winnebago Indians have all been removed by the address and efficiency of H. M. Rice, of St. Pauls, the U. S. agent—who persuaded them to leave when the U. S. troops could not accomplish it even by force—at least without bloodshed.

The *Boston Traveler* states that Prof. Agassiz is about to proceed to the South, intending to devote some weeks, in company with the officers of the Coast Survey, to a scientific examination of the Coast of Florida, with a particular view to the coal formations of that region.

A letter in the *Journal of Commerce* says that a mode of making hydrogen gas from water has been discovered at Paris. The writer gives no account of the process, but says it is very simple and easier to use than Mr. Paine's. The hydrogen is carbonized by the use of a burner of platina.

A dispatch dated Boston, Jan. 11, says that Addison Gillmore, President of the Western Railroad, fell dead at a ballroom at Watertown at 11 o'clock the previous night, of Disease of the Heart. He had been dancing but a few minutes before his death. His age was about 50.

Letters from Catskill announce the death at that place of Rev. Dr. Porter and Samuel L. Penfield, Esq., an elder of the Doctor's church. They have been associated in church fellowship for many years, and in their death are not divided, both dying on the same day, and within half an hour of each other.

The brig Vandalia, from New Orleans, arrived at Charleston, Jan. 11, having on board the officers, crew and passengers of the ship Toronto, which vessel was totally lost on Mantanilla Reef on Thursday, Jan. 2d. The sufferers had been on the wreck forty hours when rescued.

Hon. Charles Augustus Murray, second son of the late Earl of Dunmore, and nephew of the Duke of Hamilton, was married in Scotland on the 14th Dec. to Miss Elizabeth Wadsworth, only daughter of the late Mr. Wadsworth of Genesee, New York.

Stephen Chase, Professor of Mathematics in Dartmouth College, died at Hanover, N. H.. on the 7th inst. His disease was typhoid fever. Prof. Chase was 37 years old. He was graduated in 1832, and elected Professor of Methematics in 1838.

The dwelling house of Samuel Whipple, in Holt County, Mo., was destroyed by fire on the 9th ult., and sad to tell, four children were in the house, three of whom were burned to death. The fourth may survive.

Among the Post Offices recently established is that of New-Bada, Decatur Co., Iowa, of which Gen. Ladislaus Ujhazy, late Governor of Comorn, has been appointed Postmaster.

There is quite a competition among the townships of Hunterdon county, N. J., as to which can produce the heaviest porkers. Everittstown at present stands "A No. 1," it having produced four hogs, weighing in the aggregate 2,376 lbs.

A London paper says that America is the land of promise for dramatic persons of any note or talent. They could obtain treble the amount of salary to what could be got in this country, and, still more, they are generally paid.

The meeting of the "New England Society of La." has been postponed in New Orleans to the 22d of February, in consequence of the death of two of its members—killed by the explosion of the steamship "Anglo-Norman."

The Shakers of New Hampshire have purchased a large tract of land in Ohio, to which they intend to remove, in consequence of dislike and persecution from their present neighbors.

A Board of Officers will assemble in the city of Washington on the 15th day of January, 1851, to revise the uniform dress of the army of the United States.

Petitions are now circulating in Illinois for a Repeal of the Black Laws which have so long disgraced the statute 8 of the State.

The whole number of School Districts in Massachusetts, by the last official returns, was 3,784.

The entire amount of city taxes levied in New York for the year 1850 was $3,230,085.

Prof. Olmstead has discovered that by mixing one pound of powdered rosin with three pounds of lard the mass becomes semi-fluid at 70°. He supposes the discovery will be useful to those who burn lard or use it for greasing machinery.

A Building Society, with a capital of $500,000, is now organizing in Buffalo, and will make application to the Legislature this winter for an act of incorporation.

Cardinal Wiseman has received autograph letters of congratulation from the Emperor of Austria, the King of Bavaria, and the President of the French Republic.

The French sloop of war Syaacuse has landed at San Francisco one hundred and fifty of the celebrated "Garde Mobile" who were sent out by the French Government.

A favorite violin, by Straduarius, belonging to the late Duke of Cambridge, has been sold for $577; and another by the same maker, for $700.

The report of the robbery and murder of Jesse Funk, an extensive dealer in cattle in McLean County, Ill., is contradicted. The whole story was a hoax.

The Pacific News states that within the forty-eight hours ending the previous Sunday night, sixty sail of vessels entered the golden gate from sea.

On the western lakes, last year, 10 steamboats and 21 sail vessels were totally lost, with 395 lives, and $558,926 in property.

James Sullivan, a workman aged 30, was killed on Saturday morning, at the steam rolling mill of Lazell, Perkins & Co., Bridgewater, Mass.

The homestead exemption act of New York, exempting from legal process land and buildings to the value of $1000, went into operation Jan. 1.

Gerrit Smith paid $5000 towards the bail of William L. Chaplin. The whole sum was $25,000.

The Census of New Jersey shows a population of 489,381, being an increase of 116,075 in ten years.

The winter in New Brunswick is the severest that has been known for years. Snow is six to eight feet deep in places.

The furniture of Derrynane Abbey, Daniel O'Connell's former home, has been seized and sold for debt.

Nine millions of dollars are annually raised in England for charitable purposes.

The population of Troy, N. Y., is 28,785. That of West Troy, 7,562.

New York Markets—January 13, 1851.

Ashes—Pots $5 56 a 5 62; Pearls 5 62.

Flour and Meal—Flour, 4 81 a 4 87 for State, 4 87 a 5 00 for Michigan and Indiana, 5 06 a 5 12 for pure Genesee. Rye Flour 3 75 a 3 87. Jersey Meal 3 00.

Grain—Wheat, not much doing, in consequence of the firmness of holders; a lot of Long Island brought 1 05. Barley 88 a 93c. Rye 77c. Oats, 48 a 51c. for Jersey, 52 a 53c. for River, 55c. for Canal. Corn 68 a 70c.

Provisions—Pork, 9 25 for old prime; 12 25 for old mess, 14 00 for new. Beef, 4 87 a 6 00 for prime, 8 25 a 10 00 for mess. Lard 8½ a 9c. Butter, 9 a 12c. for Ohio and inferior State, 14 a 17½c. for Western dairies. Cheese 5½ a 6¾c.

Wool—Domestic Fleece is selling at 42c, for medium, 46 to 55c. for fine. Pulled, 35c. for No. 1.

MARRIED.

At Berlin, N. Y., on the 28th ult., by Eld. James H. Cochran, Mr. CHARLES F. GREEN to Miss ANN E. RANDOLPH, all of Berlin.

On First-day, Dec. 22, 1850, by Rev. Joseph Wood, Mr. R. B. DAVIS, of McKean Co., Pa., to Miss LOUISA A. ENSIGN, of the same place.

At New Brunswick, N. J., Jan. 1, 1851, by Eld. W. B. Gillett, Mr. AUGUSTUS S. CASE, of Princeton, to Miss EMELINE RUNYON, of the former place.

In New Bremen, on the 25th of Dec., 1850, by Wm. G. Quibell, Mr. BENJAMIN W. PECKHAM, of Watson, to Miss ANNIS STILLMAN, of New Bremen.

DIED.

In Hopkinton, R. I., Dec. 30th, HANNAH BURDICK, relict of Ichabod Burdick, aged 80 years. This aged saint was a member of the 2d Seventh-day Baptist Church of Hopkinton, and it may truly be said of her, "Here is the faith and patience of the saints." Having been called at various times to drink deep of the cup of affliction, her faith never wavered, and her submission was always cheerful. In all the intercourse of life, the Christian shone out. Her piety had won the respect of all who knew her. For more than a year she was calmly waiting for her earthly tabernacle to be dissolved in order that she might occupy that building of God, that house not made with hands, eternal in the heavens. Just before her departure, she spoke of the preciousness of Jesus, that He was her all. Thus she died, full of years, and full of faith, giving glory to God. COMM.

In Plainfield, N. J., on the 3d inst., of typhus fever, MARY F. RANDOLPH, in the 23d year of her age. The subject of this notice had for a number of years been much exercised in relation to her own salvation, but that anxiety appeared to be accompanied, in her mind, by an unusual degree of diffidence, doubt, and fear; and though such as were most intimately acquainted with her were satisfied that her heart had been renewed, and urged her to confess Christ openly before men, she did not do so until a few weeks before she was called to try the realities of the world unseen. During the late revival in the Seventh-day Baptist Church in this place, she made a profession of her faith, was baptized, and became a member of the Church; and when aware that she must soon die, she rejoiced that she had done so, and only regretted that she had not done it before. And, requesting the family not to weep for her, but let her go to the Saviour who called for her, she soon departed, we trust, to be with Christ. L. C.

LETTERS.

S S. Griswold, C. Waldo, I. F. Heazlet, W. G. Quibell, G. H. Babcock, A. B. Burdick, G. Crandall, A. Babcock, J. C. Maxson, H. W. Stillman, E. Konigmacher, R. B. Davis, Wm. Maxson, J. Whitford.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

N. W. Phillips, Westerly, R. I.	$2 00	to vol. 7	No. 52
David Stillman, Jr. "	2 00	" 7	" 52
Sam'l Merritt, "	2 00	" 7	" 52
Silas Greenman, "	2 00	" 7	" 52
A. M. Babcock, "	2 00	" 7	" 52
D. B. Irish, "	2 00	" 7	" 52
D. Burdick, Wakefield, R. I.	2 00	" 6	" 52
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C. Waldo, Edinboro, Pa.	2 00	" 7	" 52
Amos Green, Berlin,	2 00	" 8	" 26
R. Stillman, Brookfield,	2 00	" 7	" 52
H. B. Babcock, "	2 00	" 7	" 52
Olive Scriven, Petersburg,	2 00	" 7	" 30
B. C. C. Parker, New York,	3 00	" 7	" 26
Geo. F. Rogers, "	1 00	" 7	" 47
Abner Mills, "	4 00	" 7	" 52

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We are glad to find that the editor has made arrangements to secure a regular German correspondence, which, with the resources in his own hands, will enable him to present a record of literary movements abroad, unsurpassed by any of our periodicals. [N. Y. Tribune.

The editor's cultivated taste, comprehensive learning, and literary vigilance, admirably qualify him to give a record of intellectual progress in every civilized country, such as we look for in vain in any cotemporary periodical. [Harper's New Monthly Magazine.

LANE & SCOTT,
200 Mulberry-st., New York.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

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The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or, during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER; OR, THE THREADS OF LIFE.

The Publisher has great pleasure in announcing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

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Miscellaneous.

December.

BY WM. OLAND BOURNE.

I have December in my heart,
And piercing winds blow cold and keen—
They rudely rend the robes apart
In which my spring-time Hope was seen.

With frosty hand I strive to wind
The scattered things around my frame—
And some broad oak to get behind
To wake my love-fire's dying flame.

In my bright greenwood I behold
The once-loved trees all stripped and bare,
And, shivering, I endure the cold,
Leafless, like them, in my despair.

The hills which once I loved to climb
In buoyant toil, with Hope in view,
Have lost the spirit's summer time,
And wear a drear, unwelcome hue.

My soul's wide fields of ripening grain,
That promised golden harvests all,
Are blighted with untimely rain,
And scorching drouths, and sere-brown fall.

The silver stream that flowed along
In June's bright day, a flashing tide,
Is frozen; and the boatman's song
Is hushed—my oar is laid aside.

The trees where once I gathered fruit
Creak with the pain of frosted limbs,
And sitting at the sapless root
The driving snow my sight bedims.

How fall Life's storms upon my way!
How pass Life's years from birth till death!
The Spring is Autumn in MY day,
And Summer brings me Winter's breath.

It is December! and erewhile
My sorrowing years shall all be past!
My dying Hope on Sorrow's isle
Asks, "Shall December always last?"

The winds sweep by nor heed my woe—
The frost makes crystals of my tears—
While all around the drifting snow
In trackless plains my grave appears.

Yet comes there, with the Old Year's toll,
In one faint gleam of Hope's pure ray,
In answer, "No! Endure, O Soul!
December shall be turned to May."

[Poems of Hope and Action.

The Mormon City.

An overland traveling correspondent of the St. Louis Intelligencer furnishes the following descriptive sketch of the Mormon capital of Utah :—

The city of the Great Salt Lake is beautifully laid out, within a short distance of the western slope of the mountain forming the eastern end of the valley. It contains eleven or twelve thousand inhabitants, who are mostly engaged in agriculture, though a portion of their time is devoted to mechanical pursuits, when understood. The streets of the city intersect each other at right angles, and each block is half a mile square, with an alley from east to west, and north to south. Each block is called a ward, and has a bishop to preside over its government, whose duties are to act as magistrates, tax collectors, and preachers, as well as street commissioners. The city and all the farming lands are irrigated by streams of beautiful water, which flow from the adjacent mountains. These streams have been with great labor and perseverance led in every direction. In the city they flow on each side of the different streets, and their waters are let upon the inhabitants' gardens at regular periods, so likewise upon the extensive fields of grain lying to the south of the city. There is a field thirty miles long by six and ten wide, a portion of which is cultivated by any who desire. This field was moving with wheat, barley and oats, nearly ready for the sickle when we were at the lake, and a finer field of wheat never grew in any country; the berry was large, full, and plump, and of a superior whiteness. We were convinced that no country in the world could produce better crops than this valley, or larger amount to the acre. The system of irrigation prevents anything like rust or smut striking the crop, to blast the expectation of the farmer. The productiveness of the soil will always secure him an abundant crop.

Within the valley and including three other settlements of this people in the vicinity, there cannot be far from 30,000 inhabitants. Forty miles south they have a village, and another 110 miles farther south, among the Utah Indians—I suppose—where fine forests of all kinds of timber abound, while little or none, for mechanical purposes, excepting pine, grows in the vicinity of the valley.

The character of this people has changed but little since their exodus from the States. The leaders and all appear to be more "free and easy," and the great body as perseveringly industrious and obedient to the higher powers as ever. Money is very plenty among them—principally gold — much of which came from the California mines. The religious character of the whole body has degenerated into mere amusement, frivolity, &c.; not even the semblance of true piety is kept up. In the vicinity of the city is a warm spring which has been brought into the city, and public baths erected. The water is highly medicinal. Each citizen has a building lot appropriated to his use, but is not the absolute owner, as he cannot dispose of it to a gentile without the consent of the church; neither can a Mormon move away or take a journey without the consent of the church. Each member is allowed to take up and cultivate as much land as he pleases, but he can only sell such improvements as he may make upon the land. One tenth of the produce of the land, or the accumulation of each individual, as well as one tenth of his time, belongs to the church, and is rigorously exacted.

The houses are mostly one story high, though some of them are neat little cottages. They have nearly completed a spacious court-house, two stories high and 40 feet square. The first story is built of freestone, and the second of sunburnt brick; houses built of these bricks are very warm in winter and cool in summer, and appear well adapted to the climate. They are about to erect a temple and other public buildings. Eber Kimball's house is a large two story stone building, some 50 feet by 25 feet, yet it is not large enough to contain one half of his numerous wives. The prosperity of this people is truly astonishing. They have flocks and herds, and most of the good things of earth in abundance. We saw about 3,000 of the finest, fattest cattle on an island in the Salt Lake, that we ever put eye upon. In the morning you may see lads driving hundrds of cows from the bounds of the city, to be herded within two or three miles and then driven back at night. The regulations of the valley in regard to stock are, that it shall be fenced, while the gardens and fields are left with a slight protection in the way of a fence.

Brigham Young is the Alpha and Omega of the sect; his word is law. He is emphatically the thinking, breathing organ of this whole people; and yet he is an ordinary-minded man, without the "hard horse" sense of Joe Smith or many of those who surround him; his quiet, good-natured disposition—in short, his amiableness of character has, and will keep him, the leader of Latter Day Saints.

This valley is capable of sustaining a population of 150,000; it is from 30 to 50 miles wide, and from 160 to 180 miles long; nearly the whole valley is fit for cultivation if irrigation be resorted to. Hemmed in on all sides by mountains, upon whose tops lie perpetual snow, one would suppose that the climate is much cooler than it really is in both summer and winter.

Randolph's Duel with Clay.

"The night before the duel," says General James Hamilton, of South Carolina, "Mr. Randolph sent for me. I found him calm, but in a singularly kind and confiding mood. He told me that he had something on his mind to tell me. He then remarked, 'Hamilton, I have determined to receive, without returning, Clay's fire; nothing shall induce me to harm a hair of his head; I will not make his wife a widow, or his children orphans. Their tears would be shed over his grave; but when the sod of Virginia rests on my bosom, there is not in this wide world one individual to pay this tribute upon mine.' His eyes filled, and, resting his head upon his hand, he remained some moments silent. I replied, 'My dear friend, (for ours was a sort of posthumous friendship, bequeathed by our mothers,) I deeply regret that you have mentioned this subject to me; for you call upon me to go to the field and see you shot down, or to assume the responsibility, in regard to your own life, in sustaining your determination to throw it away. But on this subject, a man's own conscience and his own bosom are his best monitors. I will not advise, but under the enormous and unprovoked personal insult you have offered to Mr. Clay, I cannot dissuade. I feel bound, however, to communicate to Col. Tattnall your decision.' He begged me not to do so, and said 'he was very much afraid that Tattnall would take the studs and refuse to go out with him.' I, however, sought Col. Tattnall, and we repaired about midnight to Mr. Randolph's lodgings, whom we found reading Milton's great poem. For some moments he did not permit us to say one word in relation to the approaching duel; and he at once commenced one of those delightful criticisms on a passage of this poet, in which he was wont so enthusiastically to indulge. After a pause, Col. Tattnall remarked, 'Mr. Randolph, I am told you have determined not to return Mr. Clay's fire; I must say to you, my dear sir, if I am only to go out to see you shot down, you must find some other friend.' Mr. Randolph remarked that it was his determination. After much conversation on the subject, I induced Col. Tattnall to allow Mr. Randolph to take his own course, as his withdrawl, as one of the friends, might lead to very injurious misconstructions. At last Mr. Randolph, smiling, said, 'Well, Tattnall, I promise you one thing, if I see the devil in Clay's eye, and that with malice *prepense*, he means to take my life, I may change my mind.' A remark I knew he made merely to propitiate the anxieties of his friend.

"Mr. Clay and himself met at four o'clock the succeeding evening, on the banks of the Potomoc. But he saw 'no devil in Clay's eye,' but a man fearless, and expressing the migled sensibility and firmness which belonged to the occasion.

"I shall never forget this scene as long as I live. It has been my misfortune to witness several duels, but I never saw one, at least in its sequel, so deeply affecting. The sun was just sitting behind the blue hills of Randolph's own Virginia. Here were two of the most extraordinary men our country, in its prodigality, had produced, about to meet in mortal combat. Whilst Tattnall was loading Randolph's pistol, I approached my friend, I believed, for the last time. I took his hand; there was not in its touch the quivering of one pulsation. He turned to me and said, 'Clay is calm, but not vindictive—I hold my purpose, Hamilton, in any event; remember this.' On handing him his pistol, Col. Tattnall sprang the hair trigger. Mr. Randolph said, 'Tattnall, although I am one of the best shots in Virginia, with either a pistol or gun, yet I never fire with the hair trigger; besides, I have a thick buckskin glove on, which will destroy the delicacy of my touch, and the trigger may fly before I know where I am.' But, from his great solicitude for his friend, Col. Tattnall insisted upon hairing the trigger. On taking their position, the fact turned out as Mr. Randolph anticipated; his pistol went off before the word, with the muzzle down.

"The moment this event took place, Gen. Jessup, Mr. Clay's friend, called out that he would instantly leave the ground with his friend, if that occurred again. Mr. Clay at once exclaimed that it was an accident, and begged that the gentleman might be allowed to go on. On the word being given Mr. Clay fired without effect, Mr. Randolph discharging his pistol in the air. The moment that Mr. Clay saw that Mr. Randolph had thrown away his fire, with a gush of sensibility, he instantly approached Mr. Randolph, and said, with an emotion I can never forget —'I trust in God, my dear sir, you are untouched; after what has occurred, I would not have harmed you for a thousand worlds.'"

The close of this passage in Randolph's career, makes too complete a picture to be omitted. Returning from his mission as Minister to Russia, broken in health, sick at heart—at death's door—he went into the Senate chamber and took his seat in the rear of Mr. Clay. That gentleman happened at the time to be on his feet addressing the Senate. "Raise me up," said Randolph, "I want to hear that voice again." When Mr. Clay had concluded his remarks, which were very few, he turned round to see from what quarter that singular voice proceeded. Seeing Mr. Randolph, and that he was in a dying condition, he left his place and went to speak to him; as he approached, Mr. Randolph said to the gentleman with him, "Raise me up." As Mr. Clay offered his hand, he said, "Mr. Randolph, I hope you are better, sir." "No, sir," replied Randolph, "I am a dying man, and came here expressly to have this interview with you."

They grasped hands and parted, never to meet more.

The termination of the life was answerable to its desolute course, alone, heirless, dependent on the aid of a poor slave, and the chance charity of strangers—at a quarter before twelve o'clock, on the 24th day of June, 1833, aged sixty years, he breathed his last in a chamber of the City Hotel, No. 41 North-Third street, Philadelphia.

Gambling in New York.

A correspondent of the Tribune, is giving to the New York public some stirring illustrations of the way in which gambling goes on in their midst. We copy one, as a specimen.

Another instance occurs to our memory. The victim was a young lawyer of handsome abilities and good reputation. His habits were unexceptionable in all respects, a regular teetotaler, a diligent man of business, and remarkable for his economy, prudence, and thrift. United by marriage to a young lady of great moral woith and of congenial disposition—sustaining a highly respectable rank in society—and reaping a rich pecuniary reward for the exercise of his talents, his lot in life seemed every way enviable and almost beyond the reach of the temptation into which he finally fell.

Soon after his marriage, he began to deposit $50 a week for safe keeping with his wife. A sum of over $2,000 was thus accumulated. In an evil hour he made the acquaintance of the proprietor of a celebrated raffling house, who applied to him for legal advice. They soon struck up an intimacy. He confided to the raffle-keeper the fact of his having saved the sum above mentioned. This the other determined to get into his own possession. He laid his trap with great art. Having everything in readiness, he closed the legal business on which he had visited the attorney, and invited him to bring his bill to his house that evening for settlement. The lawyer consented. On entering the room he found several gentlemen engaged in a raffle. He was asked to take a seat with them, and was introduced to the players. The stake was small. Each man put up two or three shillings, and the highest throw on three dice took the pool. He was induced to try his hand, and was successful, winning several pools. Elated with his good luck, he left the place, determined to make it another visit. On arriving at his home he made the usual deposit. "That night," we use his own words, "I dreamed of nothing but the raffle. I was haunted with the thoughts of my good luck. When I awoke in the morning I was impatient for the evening to come. All day I counted the hours till the clock struck the time when I could resume the game. As soon as it was fairly dark, I was again at the table. But I had lost my luck. I played late, but could not win, though my losses were small. I continued the game till my opponents closed. Returning the next night, I was again unlucky. I lost in small sums to such an amount that I was obliged to break in upon the deposit of $50, and for the first time failed to intrust it with my wife. I became more and more excited. My brain seemed on fire. I urged my companions to higher play. But all to no purpose. I seemed doomed to the worst fate. At this stage of my career, I was introduced to the Faro Table by a notorious gambler. Here I began to play, flushed with the hope that fortune would turn. My ill-luck pursued me. I lost more than ever. I played for large sums and was always unsuccessful. At length I began to encroach on the deposit. Every thing that I could earn went with it. I scraped all I could together from borrowing of my friends. But it was all in vain. I was stripped of everything. I had become a gambler and was now a beggar."

It is but a few months since this unfortunate man was employed in a suit of considerable importance and a large retaining fee placed in his hands. This was parted with at the Faro Table. He was now desperate. He succeeded in obtaiaing a loan of his client of a few hundred dollars. This went with the rest. Soon after a judgment of a large amount was obtained in favor of his client. The money was paid over to him on Friday, and before Sunday morning it was all gone. He then saw that disgrace and punishment would follow exposure. Pawning his office furniture and law-books, he raised the wind enough to enable him to leave the city clandestinely. His family was left in destitution and misery, ignorant of the cause of the cruel treatment they had received, and have since separated from him entirely.

We might multiply incidents of a similar charactor to any extent. But we need say no more to show the pernicious effects of this nefarious game, which holds such a prominent rank in the fatal series through which the gambler is hurried to irredeemable perdition.

R. L. E.

A Siberian Winter.

The traveler in Siberia, during the winter, is so enveloped in furs that he can scarcely move, and under the thick fur hood, which is fastened to the bear skin collar, and covers the whole face, one can only draw in, as it were by stealth, a little of the external air, which is so keen that it causes a very peculiar feeling to the throat and lungs. The distance from one halting place to another takes about ten hours, during which time the traveler must always continue on horseback, as the cumbrous dress makes it insupportable to wade through the snow. The poor horses suffer at least as much as their riders, for besides the general effect of the cold, they are tormented by ice forming in their nostrils, and stopping their breathing. When they intimate this by a distressed snort and a convulsive shake of the head, the drivers relieve them by taking out the pieces of ice to save them from being suffocated. When the icy ground is not covered by snow, their hoofs often burst from the effect of the cold. The caravan is always surrounded by a thick cloud of vapor; it is not only living bodies which produce this effect, but even the snow smokes. These evaporations are instantly changed into millions of needles of ice, which fill the air, and cause a constant slight noise, resembling the sound of torn satin or thick silk. Even the reindeer seeks the forest to protect himself from the intensity of the cold. In the tundras where there is no shelter to be found, the whole herd crowd together as close as possible to gain a little warmth from each other, and may be seen standing in this way quite motionless. Only the dark bird of winter, the raven, still cleaves the icy air wtih slow and heavy wing, leaving behind him a long line of thin vapor, marking the track of his solitary flight.

The influence of the cold extends even to inanimate natures. The thickest trunks of trees are rent asunder with a loud sound, which, in these deserts, falls on the ear like a signal shot at sea; large masses of rocks are torn from their ancient sites; the ground in the tundras and in the rocky valleys cracks, forming wide yawning fissures from which the waters which were beneath the surface rise, giving off a cloud of vapor, and become immediately changed into ice. The effect of this degree of cold extends even beyond the earth. The beauty of the deep polar star, so often and so justly praised, disappears in the dense atmosphere which the intensity of cold produces. The stars still glisten in the firmament, but their brilliancy is dimmed.

[Travels in the North.

An Old Writer on Slavery.

It may not be uninteresting to our readers to be reminded of what *Montesquieu*, just a century since, wrote of Negro Slavery. The passage quoted occurs in *The Spirit of the Laws*, which was first published in 1748.

"If I had to defend our rights to make Slaves of the Negroes, this is what I should say :—

"The people of Europe having exterminated those of America, they were obliged to make slaves of the Africans in order to make use of them in clearing so vast a territory.

"Sugar would be dear if the plant that produces it were not cultivated by Slaves.

"These creatures are black from head to foot, and they have such a flat nose that it is almost impossible to pity them.

"It is not to be supposed that God, who is a very wise Being, has put a soul, especially a good soul, into a body entirely black.

"The color of the skin may be determined by that of the hair, which with the Egyptians, the best philosophers, was of so great consequence, that they put to death all the red-haired men who fell into their hands.

"A proof that Negroes have not common sense is, that they think more of a glass necklace than of gold, which, among polished nations, is of so great consequence.

"It is quite impossible to suppose that these creatures are men, for if we suppose them men, it might be suspected that we ourselves are Christians.

"Some small minds exaggerated the injustice done to the Africans. But if it were as they say, would not the Sovereigns of Europe, who make so many useless conventions, have taken it into their heads to make a general one in favor of mercy and pity?"

Medical Interpretation of Dreaming.

Dreaming, as the precursor and accompaniment of diseases, deserves continued investigation; not because it is to be considered as a spiritual divination, but because the unconscious language often very clearly shows to those who can comprehend its meaning, the state of the patient. According to Albert, lively dreams are in general a sign of the excitement of nervous actions; soft dreams are a sign of slight irritation of the brain—after a nervous fever, announcing the approach of a favorable crisis: frightful dreams are a sign of determination of blood to the head: dreams about fire are, in women, signs of impending hemorrhage: dreams about blood and red objects are signs of inflammatory conditions: dreams about rain and water are often signs of diseased mucous membranes and dropsy: dreams of distorted form are frequently a sign of abdominal obstruction and disorder of the liver: dreams in which the patient sees any part of the body especially suffering, indicate disease of the part: dreams about death often precede apoplexy, which is connected with determination of blood to the head. The nightmare *(incubus ephialtes,)* with great sensitiveness, is a sign of determination of the blood to the chest. We may add, that dreams of dogs, after the bite of a mad dog, often precede the appearance of hydrophobia, but may be only the consequence of excited imagination.—*Dr. Winslow's Journal of Psychological Medicine.*

Rules for Home Education.

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say.
3. Never promise them any thing, unless you are quite sure you can give them what you promise.
4. If you tell a little child to do some thing, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish them in anger.
6. Never let them perceive that they can vex you or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little *present* punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children any thing because they cry for it.
10. On no account allow them to do at one time, what you have forbidden, under the circumstances, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.

ECLIPSES FOR 1851.—There will be four eclipses in 1951, two of the sun and two of the moon. A partial eclipse of the moon, on the 17th of January, will be visible on this continent. An anular eclipse of the sun on the 1st of February, invisible in North America, but central and vertical in the Indian Ocean, near the Isle of Java. A partial eclipse of the moon on the 18th of July, visible throughout the United States: first contact with shadow, 1 o'clock 6 min; middle of eclipse, 2 o'clock, 35 min.; last contact with shadow, 4 o'clock, 8 min.; mean time, morn.; magnitude of eclipse, 8 2-5 digits on moon's southern limb. A total eclipse of the sun, on the 18th July, partially visible, as follows: Beginning of eclipse 7 o'clock, 30 min. A. M.; middle, 9 o'clock, 37 min. A. M.; end of eclipse, 7 min. P. M. This eclipse will be total at Baffin's Bay, Labrador, a part of Greenland, and in the Atlantic Ocean, east of Newfoundland. Eclipse on the sun's northern light.

Turkish Method of Treating Horses.

The late Commodore Porter, when envoy of the United States at Constantinople, had a horse cured of founder by a Turkish farrier, in the following manner :—"The Turk said the horse must be bled in the side of his diseased leg. He put a nipper on his nose to keep him steady—then took up the left leg, and crossing it over the right, gave it to an attendant; he then struck his lancet into the vain, a little above the fetlock joint, and took from it about three and a half pounds of blood. The vain bled freely. He now said he had taken enough; he then went to the very opposite side of the leg, and striking his lancet into a vein above the knee joint, a single drop of blood exuded, and both that and the first opened vein instantly ceased bleeding. There may be no novelty in this, but it certainly astonished me to find that opening two veins in the same limb, stopped both from bleeding; such is the fact, for I witnessed it. He desired that the horse should rest the next day—that he should then be rode with great violence until he was in a profuse perspiration —the diseased limb then to be rubbed with wet salt—(to which I added a pint of hot brandy)—then rubbed dry, and then walked about until cool, and covered with blankets; the same process to be repeated the next day—which was done, and all lameness from that time disappeared; the horse the third day was perfectly well.—*North American Farmer.*

Bread.

Bread, when just taken out of the oven, should never be eaten by persons of weak health, as it contains a great quantity of carbonic gas, which is given off as it cools, and its place is supplied with oxygen. This is the reason why people can eat a great deal more of new than old bread. The atmosphere is a source of food to man as well as vegetables, and the relationship of different kinds of food to the animal economy in connection with the gases ought to form a part of our studies. Those who study domestic economy, and use bread that has been cooled in an airy apartment, are to be commended as much for consulting health, as for studying the way to make "the means meet the end." Any person is able to eat more new than old bread, and this simple fact is evidence that the stomach is no mean judge between quality and quantity. Bread that is somewhat old can be refreshed by being steamed in a steamer, or dipped in water and put in the oven, after which it should be cooled before using. The less yeast that is used to make bread, it will be found to be none the worse, although a little more labor is required to make it. In this lies the grand secret of the difference in the quality of bread. The French pull all their dough and make good bread, but the same effect can be produced by using a little yeast and working the dough a number of times.

A Flower in Your Room.

A fire in winter, a flower in summer! If you can have a fine print or picture all the year round, so much the better; you will always have a bit of sunshine in your room, whether the sky be clear or not. But, above all, a flower in summer!

Most people have yet to learn the true enjoyment of life; it is not fine dresses, of large houses, or elegant furniture, or rich wines, or gay parties, that make homes happy. Really, wealth cannot purchase pleasures of a higher sort; these depend not on money, or money's worth: it is the heart, and taste, and intellect, which determine the happiness of men; which give the seeing eye and the sentient nature, and without which man is little better than a kind of walking clothes-horse.

A snug and clean home, no matter how tiny it be, so that it be wholesome; windows, into which the sun can shine cheerily; a few good books (and who need be without a few good books in these days of universal cheapness?) no duns at the door, and the cupboard well supplied, and with a flower in your room!—and there is none so poor as not to have about him the elements of pleasure.

SAUCE FOR A GANDER.—The following note, says the *Worcester Tribune*, of Dec. 21st, was disemboweled from a venerable gander that met with a purchaser in our market yesterday. The eater has undoubtedly found in it the necessary suggestion of patience preparatory to the work of consumption :—This old gentleman has been a faithful farmer for nineteen years seven months and ten days. His eyesight failed or you would not have been so lucky as to get him. His old wife mourns his absence, I expect—I have not spoken to her on the subject—Her health is failing and perhaps you will get her for Thanksgiving next year. Good bye!" The vender we have no doubt stuffed the gander as full of truth he did the purchaser of falsehood.

SNAGS IN THE MISSISSIPPI.—A writer in the *Louisville Journal*, who has given the subject much examination, states that in the Mississippi river, between Carlo and New Orleans, there are at least six thousand snags —which is less than the average estimate of the pilots and steamboat captains who are acquainted with the stream. The number of steamboats passing daily by every point between the two places named, will, it is said, average nearly twenty—each boat, with the freight, is valued at over $40,000—making in all over half a million of dollars. The crews and passengers exceed a thousand. So it is shown that the obstructions in the navigation referred to daily imperil half a million of dollars worth of property, and the lives of a thousand persons.

COLORING BLUE.—An exchange gives the following directions for a simple blue dye ready for use at all times :

Put one ounce of pulverised indigo into three ounces of oil of vitriol. The bottle should not be more than one-third full, as it sometimes ferments. Let it stand at least two weeks, the older the better. Shake it well once a day for a week or more; if too thick, add water and alum, will color any shade of blue in five minutes." Of course, plenty of water and plenty of care must be used along without it.

Solitary reading and study enable a man to gather a great deal of information, of one sort or other; but conversation enables him to make the most judicious, happy, and profitable use of it.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter Holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

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Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authcrity for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.
Prepared from Official Sources,

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The Sabbath Recorder.

For the Sabbath Recorder.

"CHURCH ACTION ON SABBATH DESECRATION."

At a regular church-meeting of the First Seventh-day Baptist Church of Alfred, N. Y., held Jan. 5th, 1851, the undersigned was appointed a Committee, on behalf of the church, to make a statement of its proceedings in relation to "*Sabbath Desecration*," in explanation of an article that appeared in the Sabbath Recorder of Dec. 26, 1850.

It is claimed by the church, that the article above referred to is not a clear exposition of its doings. It is not affirmed, that there is any misstatement or intended error in said article, but that the injustice done consists in the want of completeness or amplification touching the ground upon which the "Report" was rejected.

In the first place, the "Report" was not rejected because it condemned journeying, harvesting, sugar-making, and kindred employments, on the Sabbath. But the objection lay in this, that the Report unjustly placed "cheese-making" in the same category with the things above mentioned, as did also the resolution of the church adopted in May, 1841, (which resolution, it is said, however, was passed by a very small majority.) Hence it is said that the odium justly attached to the above named offenses unjustly attaches to cheese-making. It was argued, that there was no such parallelism existing between them as to justify such association. The dissimilarity was said to consist chiefly in this, that there is no law of nature requiring us to extract the sap or cut the hay or grain on the Sabbath. But nature does require that we extract the milk upon the Sabbath day. It was said, that if we were obliged to cut our hay or grain upon the Sabbath, the inference would be palpable, that we must also save it upon the Sabbath; especially so, if it was naturally incapable of lying over without damage or absolute loss. It was then argued, that cheese-making came under this rule. Nature requires to draw the milk upon the Sabbath as upon other days; to fail to do this, would evidently be wrong. Now, it was said, that it was unreasonable, and an altogether unknown principle, to maintain that the law of God in revelation was so opposed to his law in nature, that it required us to waste that which nature, unsought, placed in our hands—that it was utterly irreconcilable with the Savior's declaration, that "the Sabbath was made for man."

It being granted that we are required to save the milk, the question next to be considered is, How shall it be saved? In other words, to what use shall it be appropriated? Here the Report takes the ground that no works but those of mercy are to be tolerated; consequently, no use can be made of the milk except as it shall conform to this principle. The language of the Report is as follows: "In imitation of Christ, then, we may, in the shortest manner possible, labor to satisfy the common, natural demands of men and animals, and to mitigate their sufferings;" "beyond this we most firmly believe that the Bible affords no warrant for labor on the Sabbath day, and that all labor, aside from this, is forbidden by the spirit and letter of the law." It will be seen, then, that the idea of saving the milk, even by the least possible labor, is by the Report distinctly condemned; consequently, to set the milk for butter is equally a violation of the law as is cheese-making. And let it be distinctly observed, that the milk of one cow is as much subject to this rule as the milk of ten or fifty; therefore, according to the doctrine of the Report, the man who has but one cow can only *use* the milk—not *save* it. To return to the question, In what form may the milk be saved? The principle laid down, in opposition to the Report, is this, *that we are to pursue that course which best excludes waste coupled with the least labor.* Here, let it be distinctly undersood, the doctrine is not one of *gain*, but of *saving*; and upon this point it was maintained, by those fully conversant with the business, that cheese-making was as unobjectionable, upon the whole, as any other form. For these reasons, the Report, so far as cheese-making was concerned, was judged unsound, and therefore rejected.

Again, it was argued that the doctrine of the Report was unreasonable, as it condemned what are called works of necessity. To illustrate, suppose that by fires, or floods, or other providential and unavoidable circumstances, by cattle or otherwise, the farmer's crops are exposed to damage; he is forbidden to do fifteen or even five minutes' labor, not to *earn*, but to *save* his property. Now this, it is said, *is a manifest overdoing of the subject.*

Again, it was argued, that the Report was inconsistent with itself, or that it made Christ a sinner. Take the case of the impotent man whose healing is recorded in John 5: 1, 9. Here, it will be observed, that the Savior commanded him to "take his bed and walk." This, it was said, was clearly *not* an act of mercy. It was readily granted that the healing performed by the blessed Savior upon the impotent man was an act of mercy. *But was the carrying of his bed an act of mercy also?* It follows that there are works of necessity which may be done on the Sabbath. To argue that this particular act was lawful because the Savior commanded it, is equivalent to saying that Christ commanded the doing of that which, aside from the command, would be unlawful. If this be true, then Jesus came to do more than to "fulfill the law;" he came to authorize its violation. And will any man in his senses argue that Jesus Christ, in order to destroy scepticism, authorizes the violation of the law of God? Would not this utterly destroy his claim to a divine mission, and undermine Christianity? The declaration that Christ was "Lord of the Sabbath," by no means warrants us in supposing that he was *above or against the law, but that he had power to determine what was lawful and what was not lawful.*

The Report was further opposed upon the ground that it was an unjust interference with the lawful business of a large class of citizens, whose business was of vital importance to the community at large; that the prosperity of the farming interest was essential to the prosperity of any and every other industrial pursuit; and more, that the tendency of this course was to array class against class, which was regarded as unwise and hurtful.

Against the whole system of resolutions *defining the meaning of scripture, upon which definitions discipline may be predicated*, it was urged that it was pernicious in many respects. 1. Because of its uncertainty of being right, on account of the weakness of the human judgment as well as the strength of human passions and prejudices. How are the best of men exposed to error from these sources! 2. It opposes reform, because men are inclined, when they are *pledged* by resolutions, to defend them and the doctrines and principles they contain, with a tenacity and zeal blinded by pride of opinion, and veneration for the opinions of others, which defies even the *truth!* 3 Because it denies the right of private judgment, and those liberties essential to its healthy and free exercise. 4. Universal history affirms the evils attendant upon this course. For illustration, look at the Roman Catholic church. The law of God is *buried* and utterly lost sight of. *But are its decisions and resolutions?* Nay, verily. And what has become of private judgment in that church? Why, one might as well undertake to seek the body of Moses as for it! And what are her defenses against the truth of Almighty God, from which she has so long and so successfully shielded herself? Why, her decisions. And where is rational independence in that church? There is no such thing. *Unmanly servility pervades the whole mass!* And why is all this? Why, because they are subjected, from their infancy, to the imperious decisions of Councils and Popes, and their manhood is crushed beneath this pervading power.

It was remarked, that the true course to be pursued upon matters like these, where, from the very nature of the subject, a measure of doubt must necessarily attend our decisions, was to leave every man free to act for himself, as for himself he must give account to his God. If we attempt to enforce discipline in these cases, where men's convictions were not with us, dissatisfaction and disgust would certainly ensue, and finally divisions and strife would increase, until brethren would become alienated, and the spirit of revolt would generate a consumption which would not only weaken the church, but threaten its very existence.

The motion to rescind the resolutions of the church condemning Secret Societies, Slavery, and Intemperance, was introduced by one of the Committee whose names are attached to the rejected Report, immediately after the act of rejection occurred. And as there was manifested considerable feeling at the time, which had been excited during the discussion of the Report, it was thought best to dismiss the subject for the present.

I have thus given, as well as I am able, the arguments offered against the Report, and the reasons for rejecting it, or, rather, rescinding the resolutions of 1841. I have not attempted to give the *words* of the several speakers, but to represent truly their *ideas.* In some instances the arguments, as offered before the church, were far more *lengthy* than what appears in this article, and in others they were more *brief;* in both cases, however, I have endeavored fully to present the thought. N. V. Hull, Com.

ALFRED CENTER, Jan. 8, 1851.

THE RELIGION OF HAYTI.

A writer in the Journal of the American and Foreign Christian Union describes the influence of Romanism in Hayti as disgusting and horrible. The mass, processions, benedictions, and a host of other coarse superstitions, are the essential parts of religion in the island. God is almost unknown there. The virgin and saints are mainly worshiped. They have recourse to these and similar divinities in all circumstances. "Do they lose any thing? It is to St. Anthony they betake themselves. Are they sick? They begin by washing three times in holy water." We quote farther:—

About five months since, the child Jesus, Mary and Joseph, descended on a palm-tree not far from Port-au-Prince. This miracle made much noise in the island, and the prodigy is so much the more surprising that the child Jesus, Mary and Joseph, are of a black color. Moreover, Mary holds a crown which she places on the head of a man. Then come the blessings; they bless every thing, and it is here that the principal resource of the priest consists. When the curate is absent, his house-keeper, or rather concubine, gives the blessing and takes the money.

All the children wear on their breasts a leaden, pewter, or silver cross, according to the means of their parents. Gold crosses are especially held in great veneration! These unfortunate people believe that if any one has a cross of gold in his house, all is safe. I have been assured that many persons have committed theft to procure a gold cross. The church of Gonaives was robbed a few years ago, and the robber having been discovered, said that he had committed this theft only in order to get a golden cross. Nevertheless he was shot. The masses said for the dead are in great vogue in Hayti. Sometimes a hundred candles are burning during the mass. When the service is over, the parents take to music, go off to eat and drink, and then dance all the rest of the day.

IMPORTANCE OF LITTLE THINGS.

The National Preacher for November contains a sermon on the importance of little things, from the pen of Rev. Dr. Potts. Under the fourth head, the preacher groups together the following facts, as illustrative of his text, "*Behold how great a matter a little fire kindleth.*"

It was a mere trifle that prevented Oliver Cromwell, and several others who afterwards distinguished themselves as his associates, from emigrating to the colonies of the New World some time before the first steps were taken in that revolution which cost the monarch of England his head, expatriated his family, and elevated Cromwell to the seat of highest authority in the nation. Cromwell and his friends had engaged their passage to America, and were only awaiting the signal to embark, when, by some caprice of the Court, they were prohibited from leaving the country. Had any accident occurred to delay the order of the Court, until after they should have commenced their voyage to the American colonies, who can tell how different might have been the aspect of affairs over all Europe at the present hour. It is far from improbable that the destiny of the English nation and of Europe hung upon that single event, the arrival or non-arrival of the court-courier, before the change of wind to favor Cromwell's embarkation. The life of a monarch and the destinies of a proud nation hung upon the speed of a horse.

Another striking illustration of the influence of little things, is found in the history of the negro race. The celebrated Bartholomew de las Casas, a Spanish prelate, who accompanied Columbus in his second voyage to Hispaniolia, and on the conquest of Cuba settled there, moved by compassion for the sufferings of the native Indians, who were worked as slaves in the mines by the Spaniards, conceived the idea of sparing this feeble race, that were fast passing away, by substituting negroes, a much more athletic race, and that were to be obtained from the Portuguese settlements on the coast of Africa. After petitioning the Spanish government successively under Ferdinand, the regent Cardinal Ximenes, and then Charles V., he succeeded. In 1503, a few negro slaves had been sent into St. Domingo, and afterwards Ferdinand allowed the importation of large numbers. The labor of one negro was found equal to that of four Indians. Ximenes discouraged the traffic; Charles V. revived it, and conferred the privilege as a monopoly on a Flemish favorite. In 1518 the right was sold to some Genoese merchants, who reduced the traffic to a regular system. The French obtained it next, and retained it till it had yielded them a revenue of two hundred and four millions of dollars. In 1713, the English secured it for thirty years. For the last four of these years, Spain purchased the English right for five hundred thousand dollars.

Thus, through the mistaken benevolence of a Spanish priest, a measure was set on foot, which the cupidity of Christian Europe turned into a system of fearful cruelty, a system by the operation of which the commerce of the world, and the aspect of all civilized society, has been affected; a system which seems likely, in God's overruling providence, to convulse one of the mightiest nations on the globe, and eventually to return light and peace, civilization and Christianity, on the eighty millions of African tribes. *How great a matter a little fire kindleth.*

Another instance: In August, 1799, a French artillery officer, named Bouchard, when digging near Rosetta, in Egypt, for the foundation of a military work, came upon a huge block of basalt, marked with various strange characters and hieroglyphics. These characters were found to exhibit three inscriptions, in three different characters, one of which proved to be the Greek. This was the celebrated Rosetta stone, now in the British Museum, which has been the subject of diligent investigation by learned antiquarians of every nation in Europe; and this stone, under the ingenious labors of Young and Champollion, yielded, by a comparison of the characters found in the different inscriptions, a key to unlock the treasures of ancient wisdom, shut up for so many centuries, under the hieroglyphics of Egypt.

The discovery of a small obelisk on the isle of Philoë, in the Nile, in 1816, by Caillaud, the French traveler, on which was a Greek inscription containing the names of Ptolemy and Cleopatra, greatly aided Champollion in unraveling the mystery. Thus, as the result of the seemingly trivial event of finding an old broken stone at Rosetta, and a little obelisk, years afterwards, at Philoë, the industry of antiquarians was set to work, and that industry has been crowned with astonishing success.

The inscriptions found on the decaying monuments, and on the frail papyri of Egypt, are now quite intelligible; the ancient records of Egyptian dynasties are rapidly opening to the inspection of all men. Thence, the infidel is drawing largely his materials for renewed assault on the records of revelation; and the Christian is patiently awaiting the issue of a finished discovery among these old monuments, perfectly confident that the *truth* of human records, once fully made out, will fall naturally and inevitably into the train of the handmaids and supporters of revelation.

Little did the French artillery officer dream, when the men working under his direction first heaved up that dark and mutilated block near Rosetta, that around that old stone, and over its mutilated inscriptions, the friends and enemies of the ancient Jewish Scriptures would rally for a long and arduous, and possibly a final conflict, as to the truth of revealed religion. *How great a matter a little fire kindleth.*

And often it is seen, that some unlooked for and seemingly trivial event, baffles the foresight of men, frustrates their plans, and defeats their most important enterprises. A sudden tempest will sometimes scatter and destroy a numerous and well-appointed fleet. The fate of a battle on which are hanging the destinies of empires will sometimes be decided by a thick mist, a driving storm, or by a random shot which cuts down an experienced leader, and spreads a resistless panic through his whole army.

In private life, also, results of great magnitude flow from causes apparently insignificant. The flight of a bird, the fall of an apple from the tree, the course taken by a flash of lightning, or the singing of a tea-kettle over the fire, may give birth to a train of thought in the mind of some quiet observer, that shall lead to conclusions little anticipated, elicit new discoveries in science, and open the way for improvements in art, of the first importance to commerce, and to the practical business of life, and diffuse incalculable benefit among millions of our race.

Again, the accidental meeting of two entire strangers, may lead to an acquaintanceship that shall ripen into friendship strong and enduring—throw an entirely new aspect over the emotions, the sentiments, the pursuits, and the whole character of both, and send its influence, healthful and cheering, or the reverse, over the whole life, aye, and over the immortal interests of both, possibly even of others with them. Many a well-disposed youth has been led by the influence of a cherished companion, into scenes of gayety and pleasures of dissipation and vice. His mind has been poisoned, his principles perverted, his character degraded. While others, by the kind counsel, the cheering influence, and the gentle force of consistent example in a faithful friend, have been strengthened in virtue, habituated to what is good and honorable, and humbled even to seek to obtain the *pearl of great price.* "*He that walketh with wise men shall be wise, but a companion of fools shall be destroyed.*" And it is often the merest accident, apparently, which determines whether a youth shall be the companion of wise men or of fools, whether he shall be honorable and good or base and worthless, whether he shall be saved or lost forever.

A CROSSING SWEEPER TURNED AUTHOR.

The story of the black sweeper of the crossing at St. Paul's is now going the round of the papers as an illustration of the vicissitudes of fortune. As a companion to it, that of the idiot-looking sweeper who has just written and published his moral history, deserves to be mentioned as a fine exemplification of the power of truth, and of the care of Providence. The poor man to whom we refer, was brought up in St. George's workhouse, and treated as an impracticable idiot. Wearied of the monotonous and inactive life of the workhouse, he made his escape when a boy, and wandered through the different parts of England, Scotland, and Wales, visiting the Land's End at one extremity, John O'Groat's on another, and Holyhead at a third. His accommodation for the night was often of the most humble description. He slept in sheds, empty brick-kilns, or in the straw with calves or pigs. Driven by extremity to beg, he was often thrown into prison. During his confinement on one occasion, he took up a Bible placed in his cell, and, to while away the tedious hours, read a considerable portion. The effect upon his mind was remarkable and decisive. From that time he formed habits of devotion, veracity and industry. His struggles to gain a respectable footing in society were very severe and long-protracted. Having neither trade nor friends, and clothed in rags, it taxed all his ingenuity to find the means of honest support. He began with "lucifers and cotton," tried the "docks," and for a time established himself at a "crossing." Always on the alert to gain an inch higher in the social scale, he left his station to apply for service of another kind, and put his broom behind a gate. He failed in his application, and, in the bargain, lost his broom; for some rival sweeper, or other mischievous person, had purloined it in his absence. This was a great blow and discouragement, and was followed by another still heavier—that of the robbery, during the night, of his clothes by a fellow-lodger. These simple, but, to the poor sweeper of the crossing, disastrous incidents, led to a little change of fortune. He was afterward employed in carrying boards in the streets, or, as he would term it, "giving publicity to an institution at the West End." Talking over matters one fine summer's evening in Hyde Park with a fellow "boardman," in their slow perambulations, it occurred to his companion that his "partner at home" would like to read some account of his wanderings. To oblige his friend, and to cheer his spouse, he bought a half-penny sheet of paper, and began to write the narrative, which has unfolded itself into more than a hundred pages. The style is that of Defoe, but without coarseness; and some passages in it can scarcely be surpassed for simple pathos and moral sublimity. It is likely to come out under the most favorable auspices. The Rev. J. A. James, of Birmingham, has written a recommendatory notice of the work.

THE SHADOW OF A SHADE.

That vile and abject thing, which men call fame,
The wise consider a delusive dream;
It seems as base to them as falsehoods seem,
Frail as a breath—this mockery of a name.
Bringer of grief to such as strive to claim
Before they win, its evanescent crown—
Parent of this double sorrow to the same,
When on their mountain footsteps waits renown.
Ungrateful mistress, to her lovers untrue,
Fickle, capricious, undiscerning, light,
Bestowing favors, as in jest or spite,
More on the cold than them who warmly woo.
But why should I, her humblest slave, upbraid
Fame—to my grasp the shadow of a shade.

OBJECT OF GEO. THOMPSON'S VISIT.

Ever since the pro-slavery aristocracy of Boston refused a hearing to George Thompson, Esq., the British Philanthropist, the papers have had a good deal to say about the object of his visit to this country, some of them representing that he has come in the pay of European Governments, with his "pockets lined with British gold," &c. To expose these false and malicious representations, Mr. Garrison, editor of the Boston Liberator, has published a confidential letter received from Mr. Thompson in October last, and containing the first and only intelligence of his intention to visit the United States. We copy it as an act of justice to Mr. Thompson, and to show what kind of stuff he is made of.

MATLOCK, Derbyshire, Eng., Oct. 3, 1850.

MY DEAR GARRISON:—Start not when I announce to you that I have engaged a passage to Boston in the Canada Mail Steamer, which sails from Liverpool on the 19th inst., and that, should no accident happen to me or the vessel, I hope to take you by the hand on or before the 1st of November.

Now for the objects I seek by this trip for the second time to the shores of the United States.

1. I have an ardent desire to revisit your country, and to renew my acquaintance with those who were my friends in 1835, and to become acquainted, also, with those who, since that eventful period, have become the friends and champions of the cause I advocated, and may therefore be disposed to give a not unfriendly reception to one who, like yourself, was early in the field, and did not shun either the reproach or danger to which abolitionists were exposed during the reign of mob-supremacy. Believe me, it will be most refreshing to me to mingle with the whole-hearted reformers of your city, and of the old Bay State. I gave you some reason to expect me more than two months ago. My visit at that time, however, was impracticable. Parliament was not up, and when it did rise some other engagements, as well as the state of my domestic affairs, prevented me from carrying my wish into fulfillment. I now think I see the possibility of my being absent for four months, without the disregard of any claims upon my time or labors in this country.

2. In addition to my desire to see you and the friends of our common cause, I have a project to carry out, of which America is the field. For some years before I entered Parliament, and at the time I entered it, I had been, and was, in the receipt of an income sufficient to meet all my wants, and to support the position to which I aspired. In less than three months after I became a legislator, that income wholly failed me, and for three years I have been supporting myself and my family upon that which I had hoped I should be able to leave behind me. I am now poor; but hopeful, with unimpaired mental energy, with a constitution yet sound and strong, and a character unassailable by any imputation of selfishness or corruption.

In these circumstances, my thoughts have been turned to the way in which I might, by honorable, independent and useful exertion, repair, in some degree, my shattered fortunes, and provide things honest in the sight of all men. It has occurred to me that, by a visit to the United States of America, at that season of the year when lectures are most in request, I might realize not only enough to pay my expenses, but something also to sustain me for a time after my return. I have, therefore, so far resolved to act upon this idea, as to engage a berth in the Canada, and shall try the experiment, if encouraged and aided by my personal friends in Boston. My visit, then, will be of a business character.

Were I alone in the world, I need not visit America to find the means to live. Could I bring myself to prostitute my talents to party purposes or base objects, I might live here and sustain those I love. Could I condescend to ask favors, I might perhaps find employment, and masters and dictators, as well as labor and its emoluments. I am *not* alone in the world—I cannot misuse my powers—I will not ask favors of those above me—and I am determined to preserve my independence and my freedom of action as long as I can. These circumstances have appeared to me sufficient to decide me on exporting myself, my lectures, and my self-supporting project, to the shores of New England. I should be truly glad if I could land in Liverpool next spring with the reflection that I was master of enough to carry me over the session of Parliament, and keep the pot boiling at home, while I rebuked the ministry from my seat as the unpaid representative of the people.

Well, in the prospect of my being speedily with you, what do I ask of you as an old friend? First, that you will receive me as the friend who, when the road to fame and fortune was open to him at the bar of England, cast in his lot with you, and took joyfully his share with you in the perils of the old campaign. That you will believe me as warmly as ever the advocate of the cause of the slave. This, let the last refugee that has come to our shore testify. That you will not believe me mercenary. I could sing in a garret, with a crust before me, if I had but myself to care for. That you will believe it is only the love of independence and of my family, and my desire to be *here*, the incorruptible and *unpaid* advocate of the people, that makes me devise this scheme for putting money in my pocket. That you will not think the worse of me, because I do not come to throw myself, as I did before, into the anti-slavery cause, *exclusively*; but to discourse on topics that will bring those to hear me who will not refuse to pay their 25 or 50 cents for the opportunity. Finally, that you will aid my plan. I authorize you to communicate the contents of this letter to Francis Jackson, Wendell Phillips, and Edmund Quincy, and such others as you or they may see fit to take into your counsels. I authorize you to make it known, through the most convenient channels, that I shall be willing to give lectures, if invited to do so, on the terms of other foreign lecturers. I authorize you to arrange for my beginning to lecture within one week of my landing. I can remain with you till the last day of February. If careful, I shall be equal to three lectures a week, *in* or *out* of Boston. These I should like to be able to give, and not more; to be delivered in such places, and under such circumstances, as promise the best result.

Until I am with you, I cannot decide the topics of my lectures. All branches of Indian History—the rise and progress of the British power—the resources, condition and prospects of the country, &c., I am familiar with. Lectures on the state of parties in England, the representative system, &c., you may have for the asking. But of this, when I am on the spot.

While thus pursuing with ardor my own personal ends, think not that I shall play the part of a *Reed*, a *Cox*, or a *Mathews*. If not committed already, *enough*, commit me again, until I shall not, even in the heel, be free from the baptism of ultra abolitionism; but at the same time, enter, as a brother, a father, and a friend, into my object, and suffer me to accomplish the purpose upon which I have set my heart. If the first trip answers, you may see me annually; and I know not but I may lay my bones in the soil sanctified by the footprints of the Pilgrim Fathers.

I have been working very hard lately for the reform movement. The voyage will recruit me. Farewell till we meet.

My affectionate remembrances to all around you.

Yours, dear Garrison, ever most truly,
GEO. THOMPSON.

THE DOUBTFUL HOPE.

I was called upon one day, now many years ago, to visit a gentleman, one of my congregation, who was apparently in a dying state. Not having heard of his illness before, but knowing his previous history, I felt startled and greatly distressed; for he was one who had trifled with religious convictions, and had so stifled them as greatly to abandon his religious connexion; satisfying his conscience by attending one service on the Sabbath, frequently absenting himself altogether, and seeking, in worldly associations and amusements, to silence the voice within, and bury in oblivion the remembrance of past religious impressions. On entering his dying chamber, with a look of unutterable anguish, he exclaimed, "O sir, I am lost! Your very presence condemns me! The sermons you have preached, your private expostulations, all condemn me. O, sir, what is to become of my soul—my poor neglected soul? I have just been told I cannot live! my hours are numbered! I have no pain now; but that is the precursor of death,"—(he was dying of inflammation of the bowels)—"and I shall soon be in eternity! O stifled convictions—a neglected Bible—misimproved Sabbaths—how will ye rise up in judgment to condemn me!" I endeavored to calm his mind, and told him he must not add unbelief to the catalogue of sins; that the Gospel was a revelation of mercy; that the blood of Christ cleanseth from all sin; that whosoever cometh unto him he will in no wise cast out; that he is able to save unto the uttermost all who come unto him.

"Uttermost!" the dying man exclaimed; "uttermost! then there is a gleam of hope even for me, if I had time; but, even now I feel that stage approaching which will absorb my faculties, and terminate my sad life. O! what would I give for one week! one day! O! precious time! how have I wasted it! O, my dear pastor, pity me! pray for me! my thoughts grow confused—I cannot pray myself." I then knelt down and prayed with him, in which he most fervently joined, summoning all his strength to keep awake. I shall never forget the grasp of his hand, when I alluded to the fullness and sufficiency of Divine grace. I left him with feelings which it is impossible for me to describe, and returned, according to promise, in a few hours. I found him still sensible, but evidently sinking under the power of slumber from which he never would awake. In the interval, he had been dwelling on the text suggested, and when he saw me, he feebly but smilingly said, "Able to save to the uttermost! there I must rest my hope." After again commending this dying man to the riches of Divine mercy, I left him, not without hope, but such a hope as I would not for ten thousand worlds risk as my dying solace. [Life of Dr. Fletcher.

PRAYER RECONCILED TO GOD'S WILL.—"How does your ladyship," said the famous Lord Bolingbroke to lady Huntingdon, "reconcile prayer to God for particular blessings with absolute resignation to the Divine will?" "Very easily," answered she, "just as if I was to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case, my language would be; I wish you to bestow on me such a favor; but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire; I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

The Sabbath Recorder.

New York, January 23, 1851.

TIME OF COMMENCING THE SABBATH.

We have no desire to revive the asperities of controversy, but we wish to suggest a few thoughts for the consideration of those who refuse to acknowledge what is commonly called Friday evening as a part of the Sabbath. That the blessing of the Creator was put upon the seventh day, is not disputed; and that in this originates our obligation to keep the Sabbath, is as little disputed. In determining, therefore, at what time the Sabbath properly commences, nothing more is necessary than to determine at what time God's blessing began to take effect; or, in other words, whether his blessing was put upon the Friday evening, or only upon the Saturday. And to determine this question, we must first determine another—When did God begin to rest from his labors? For, as God is said to have "blessed the seventh day and sanctified it, because that in it he had rested from all his work," it is evident that it began to be holy time the very moment that he began to rest. Had God finished his works when Friday evening began? Or did He continue working through Friday night, till the light of the seventh day began to shine? If He had finished when the Friday evening began, his rest [Sabbath] immediately followed; for nothing more is meant by God's resting than simply that he ceased from work. The last of the Creator's works was man. If man was brought into existence before the going down of the sun on the sixth day, the rest of the Creator must have followed immediately.

As "the darkness and the light are both alike to" the All-seeing, there is no particular absurdity in supposing that He may have continued working through the night following the sixth day; and that man, the lord of this lower world, was the product of that night's work. But this is a question, concerning which it would be well to inquire whether the Scripture affords any light. We inquire, therefore, what is the sense of the term "day," as used in Moses' account of the creation? We there find, that "the evening and the morning were the first day," "the evening and the morning were the second day," &c.; and the same sense which the term has in these expressions, it is reasonable to suppose that it has in the expression, "God blessed the seventh day and sanctified it."

We maintain that, in the order of creation, night preceded day. But we do not ground this opinion upon the recorded fact, that "darkness was upon the face of the deep" before the creation of light. For that "darkness" was something very different from what is now known by the name of night. It was a darkness that was absolute, without the least intermixture of luminous rays; whereas what we call night is simply comparative darkness, or the partial absence of light. The darkness of night is never absolute, and never has been since God first said, "Let there be light." It is always more or less mingled with light. But we ground our opinion upon the fact, that the act of dividing the light from the darkness, so as to constitute what is called day, was subsequent to the creation of light. Whence we infer, that when light was first created, it was intermingled with darkness, constituting what is called night; and that it continued so during the first half of the twenty-four hours, that is, till "God divided the light from the darkness," and gathered it into that intensity of effulgence which is known by the name of day. As for the absolute, dreary darkness—the total absence of light—which rested upon chaos, it was something so different in its nature from what we now call night, that it would be scarcely in point to offer it as an argument that night naturally precedes the day. Besides, there is no telling how long that darkness had existed. If any thing is due to the speculations of geology, it may have existed for ages.

As night preceded day in the order of creation, so the historian says, "The evening and the morning were the first day;" placing the evening first, and denoting by it the whole of the night, and by the morning denoting the whole of the day. The term "day," in this place, denotes the *natural* day, or the period of the earth's revolution upon its axis. It is reasonable to suppose that it has the same meaning in the following verses; and that when, in reference to the seventh day, it was said that God "blessed it and sanctified it," the space of time denoted as thus "blessed" was of twenty-four hours duration, beginning with what is commonly called Friday evening. The conclusion is, that the Creator did not continue to prosecute his work through the night following the sixth day. It was all finished by the setting of the sun.

But we will now suppose ourselves to be altogether wrong in this view. We will suppose that the term "day," as employed in the first chapter of Genesis, denotes nothing but the light part of the twenty-four hours; and for proof of this we will rest, as our opponents in this controversy do, upon what is said in the fifth verse, "God called the light day," fortifying it with our Saviour's words, "Are there not twelve hours in the day?" John 11: 9. We will suppose, also, that the terms "morning" and "evening" are equivalent to forenoon and afternoon; and that the latter is mentioned first, not because it was so in the order of creation, but on the same principle that "the latter rain" is mentioned before "the former," in Hos. 6: 3. It follows, then, that in each day's history of the creation—second, third, fourth, fifth, and sixth—we have no allusion to the night, or dark part of the twenty-four hours, whatever. It is simply a record of what was done during the day. Only in connection with the first day have we any allusion to night. Be it so. It follows irresistibly, then, that by the close of the light part of the sixth day God had finished all his works. "The evening and the morning were the sixth day," this verse being, according to the principles of our opponents, a record of what God did during the *day;* not of any thing that He did during the night, either preceding or following. For that which God called day was the light. Verse 5. Hence God's rest, or cessation from work, commenced immediately with the darkness which followed the sixth day. If God's rest commenced then, ours, being a commemoration of his, should commence at the same time.

It is recorded that "God blessed the seventh day and sanctified it." And here our opponents, availing themselves of the statement in the fifth verse, argue that only the light part of the twenty-four hours—the artificial day—was blessed. But why was it blessed? The historian tells us, that it was "because that in it God had rested from all his work." But this reason is just as applicable to the night preceding the seventh day, as to the day itself. For, according to the principles of our opponents, the Creator must have finished his works by the close of the light part of the sixth day. Therefore the blessing was actually put upon the night preceding the seventh day; and thus the very principles of our opponents furnish the proof, that the term "day," in all these places, (excepting only verse 5th,) signifies the natural day, or the period of the earth's revolution upon its axis.

There can be no question, that the Jews always understood the law to require the observance of the Friday evening. In the synagogue of Capernaum, our Savior dispossessed a man of an unclean spirit on the Sabbath day. The same day he healed Peter's wife's mother of a fever. The people at large, because they had a superstitious reverence for the day, would not bring their sick till the Sabbath was well over. But "when the sun was setting," they brought them. Luke 4: 40. This proves that they considered the Sabbath as ending at sunset. It may be objected, that this was a notion entailed by tradition, and not warranted by divine authority. But let us go back to the time when the Sabbath, both as to the day and its boundaries, was designated to them by the falling of the manna. Let us see how divine authority fixes it then. It will be observed, that the manna always fell in the night with the dew; for when the sun waxed hot in the morning it melted. Did the people gather any on Seventh-day morning? They did not; for none had fallen during the night. Did they not gather it every other morning during the week? They did. Therefore, since God himself withheld the manna on Friday night, and supplied it the following night, it is as clear as demonstration that the Sabbath then began in the evening. And when it is considered, that this was done to prove them, whether they would keep the commandments of Jehovah, or not, and that this miracle was perpetuated for forty years, what stronger evidence can be required, that the bounds of the Sabbath were fixed, by divine authority, "from evening to evening?"

When we commenced this article, our design was to offer some thoughts upon the divine wisdom manifest in this arrangement. But we have, almost unconsciously, slid into controversy. Upon review of it, we do not find that we have said any thing that has not been said before; and were it not so near the time of putting our paper to press, we would throw it aside, and give our readers something else. But as it is, we must let it stand. Different ways of expressing the same thing are sometimes useful; and if what we have written shall serve to bring any one to what we conceive to be right views on this subject, we shall feel ourselves amply repaid.

THE CASE OF WM. L. CHAPLIN.

At the Convention recently held in Syracuse, a Report was made by a Financial Committee relative to the bail and other legal expenses of Wm. Chaplin. It seems that his bail amounted to $6,000 at Washington, and $19,000 in Maryland; cost of Court, counsel fees, &c., $3,000—$28,000 in all. The Washington bail was furnished by three men there; $5,000 had been raised by subscription; $6,000 advanced in New York City, to be raised there; one gentleman in Western New York had raised on Bank paper, payable the last of February, $5,000; two individuals in Western New York had raised $1,000 on the same terms; one individual had paid in cash $5,000. It was recommended that a series of meetings be held throughout the State, with a view to raise the amount pledged by these individuals, and to arouse the sentiment of the State to the necessity of defending Wm. L. Chaplin against a requisition of the Governor of Maryland.

After the adoption of the Report, Mr. Hathaway went into a history of the cruelties and insult attending Chaplin's imprisonment and bailing. He was at first thrust into a dungeon 14 feet square, underground, with eight negroes and one white woman, where he would not probably have lived a month. His friends had to pay $90 for guarding him 30 nights, that he need not be confined in a loathsome and noisome dungeon. The sentiment of Maryland was such that the requisition would be made. The sentiment of New York must be prepared to meet such an issue.

A contribution was then taken up, in sums ranging from $1 to $50, amounting to nearly $500.

BRITISH CORRESPONDENCE—No. 25.

Papal Movements in England and Rome—a Jesuit assaulted in Liverpool, &c.

GLASGOW, January 3, 1851.

A London daily paper gives a list of 217 Anti-Papal Meetings, held between Nov. 6th and Dec. 21st; and the *Record* says this is considerably under the mark—which is propably true. At one of these, (a meeting of the county of Devon,) after an address to Her Majesty, moved by the Earl of Fortescue, had been carried, another, more decidedly opposed to Puseyism, moved by the celebrated Mr. Gorham, was carried by a still larger majority—but which last, it is said, will not be presented, as being irregular. But notwithstanding the outpouring of so much zeal, and the strong statements of the Prime Minister, it is very questionable if any measure of any real importance or efficiency will be adopted. One of the London meetings, under this impression, forwarded a remonstrance to his lordship, calling for more decisive measures. It is affirmed by the *Morning Herald*, that the whole will issue in the passing of a law, which the crown officers are stated to have already prepared, making it penal for any person, as a prelate, to take, as the title of a bishopric or archbishopric, the name of any place *in Great Britain*, leaving Ireland to their pleasure. A leading article in the *Times*, of still more recent date, seems to point to the same result. The penalty is to be two years' imprisonment. Meanwhile, the recently-appointed Minister to Tuscany, Mr. Sheil, a Roman Catholic, has departed, charged, it is affirmed, to offer a plan of mediation for the acceptance of the Pope.

On the part of the Papists themselves, there is the belief that the strong feeling manifested will soon subside; and they are trying to keep quiet. Several addresses to Wiseman have been presented from meetings chiefly of their clergy. Even by many of them, as well as by the larger number of their laity, he is said to be disliked. The fact that many of the Romish noblemen have withheld their signatures from such addresses, gives countenance to the idea that either the man or his measures find little favor in their eyes. He himself continues to insist on liberty of conscience—a doctrine Rome can preach in her *weakness*, but which it becomes treason for others to practice when Rome is in power. Another curious illustration of the accommodating character of Popery, has been exhibited through the publication, by Dr. Cummings, of London, of a letter written by Wiseman about three years ago, addressed, seemingly, to one of the Puseyite party, in which he states that the Romish Church was anxious to make some arrangement for the admission of *married clergymen*, converts from the Church of England. As nothing of the kind has been done, it was perhaps only one of the instances of a want of faith with heretics; but if such a measure was really designed, then it follows that what would be wrong in a Papist priest would not be so in one who had previously been a Protestant priest, or, that moral evil was to be permitted in order to encourage Puseyites to join the Church of Rome. Such are the practices of an apostate church.

It came out, somewhat inopportunely, too, that at the very time when the Papists in England are demanding liberty for the unhindered diffusion of their dogmas, (to be followed, of course, by the exercise of power over recusants when they can,) at Rome permission to worship within its walls has been refused to Englishmen, and withdrawn from Americans after having been granted. After much trouble, I indeed observe that restricted allowance has been granted to the chaplain of the American consulate to worship in Rome, on condition that Romans are not to be converted or preached to; but, so far as appears, the English are still to be confined to the old granary over the pig market, without the walls.

It is to be regretted that in Liverpool, last week, a jesuit, once an English earl, of the Spencer family, but now, as father Ignatius, making parade of his bare feet or legs, was assaulted by the mob—although he probably brought it on himself by repeating there advice given by him in Ireland to young women to engage themselves as servants to families for the express purpose of instilling papistical doctrines into the minds of the children. Whatever the provocation in this respect, we cannot condemn too strongly such outrages. At Liverpool the feeling of irritation is likely to be strong from the fact that the attack of the papists on the Protestant meeting at Birkenhead had been traced to the encouragement of the priests.

One of the effects which it is certainly most desirable the present agitation should produce, is a return to scriptural truth and scriptural order. Some few in the Church of England have been looking at the matter in this light; and an address was presented to the Archbishop of Canterbury, in which reference was made to the necessity of a revisal of the church formula. But the Archbishop, in his reply, states it as his opinion, that a revision of the ritual of the Church of England is "farther off than ever." This seems to show that Government has no intention of promoting such a reformation; as the Archbishop was appointed by the present Government, and has acted with them on all occasions. It seems to be under the apprehension of the consequences, however inconsistently, that the Bishop of Oxford, in reply to an address from the Windsor and Eton Church Union, says, "It is scarcely possible to doubt that we live in those 'perilous times' which were to 'come' in 'the last days.'" As one evidence of this, he refers to the fact that "there is among some of us a *leaning* towards the Church of Rome," which "saps the faith of those who yield *ever so little* to its first temptation." What, then, must be the condition of those who, like the Bishop himself, have yielded so much to all its temptations?

J. A. BEGG.

PROTESTANTISM IN ROME.

Soon after the present Pope of Rome came into power, the United States Government, encouraged by the liberality which characterized his early movements, appointed a Minister to reside at his Court, and look after the interests of our citizens. That minister, Mr. Cass, did not have an opportunity to present his credentials before the revolution broke out, and therefore remained at Rome a long time in a state of uncertainty as to the proper Government to address. Meanwhile, occasional opportunities occurred to serve the papal interests, which were promptly used. On one occasion, the buildings of the College for the Propagation of the Faith were in imminent danger, and were saved by the interposition of Mr. Cass with the triumviri. On his restoration, the Pope expressed warm thanks to Mr. Cass for his good offices, and also his gratitude and sense of obligation for a similar interference of an American Consul in China, by which four Catholic Missionaries had been saved from impending death. What followed may be learned from an extract of a letter to the London *Daily News*, dated at Rome, Dec. 6th, 1850:—

"His Holiness, desirous of giving some proof of his gratitude, thought he could afford no stronger one than that of granting Mr. Cass permission to open a Protestant chapel within the walls of Rome, for the use of American visitors, a plan which had been in contemplation for some time, and for the realization of which a conscientious and zealous clergyman, the Rev. Mr. Hastings, came hither from the United States, somewhat more than a year ago. Notwithstanding the Pope's express permission, so many hindrances arose that the chapel could not be opened last winter, and Mr. Hastings convoked his countrymen in his own apartments every Sunday morning, and conducted divine service there according to the Presbyterian rite. During the autumn of the present year, however, all objections appeared to be overcome; a suitable place was hired in the Via de Pontefici, and fitted up as a chapel, at an expense of about $300, and Mr. Hastings, fully authorized by the government, opened the chapel and commenced divine worship, just one month ago. From what has subsequently taken place, it seems that the same secret enemies, who had labored to prevent Mr. Cass's plan from being carried out, resolved to put a stop to the whole concern as soon as possible. Accordingly, last week Mr. Cass received a communication from Cardinal Antonelli, to the effect that, in consequence of the official complaint of the Cardinal Vicar, the doctrinal decisions of the congregation of Propaganda Fide, and the earnest petitions of many English and American Roman Catholic residents, his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant chapel."

Another case, having some features in common with the above, and serving in like manner to illustrate the spirit of Popery in 1850, is thus narrated and commented upon by the New York *Commercial Advertiser*:—

"It will be remembered, that an edition of the New Testament, printed in Rome during the time of the Republic, with the sanction of the existing powers, was taken from the publishers to the American Consulate for protection, just before the entrance of the French. One of the first acts of the restored cardinals was to order the seizure of those books, in spite of consular protection. Mr. J. Freeman, artist, the acting consul, made a spirited defense of the rights of the consulate in this case, before both the police and General Oudinot, then Governor of Rome. It was agreed that the books should remain where they were for the present, with the American and Papal seals upon them, and the question of right between our Charge de Affaires and the cardinals to be carried up for decision. This was the best that could be done in the circumstances. Mr. Cass has not been lacking in efforts to have the goods removed out of the country, but he has failed of success. The government has at last decided to take them to the library of the Holy Office, where there are already immense quantities of Bibles and Testaments, published by the British and Foreign Bible Society. The American seal upon those books is thus declared to be of no value whatever. America has a Webster, who once made a splendid defense of the Bible, against the plea of those who would exclude it from Girard College as a sectarian book. Will he now, as Secretary of State, admit that the seal of the American Union cannot protect that book in the American Consulate at Rome?"

SOUTH CAROLINA CONFERENCE OF THE M. E. CHURCH.—This body, at its recent meeting, (says the Charleston Mercury,) on motion of Dr. Whiteford Smith, adopted an important resolution touching the obnoxious section in the Methodist Book of Discipline on the subject of Slavery. An attempt was made at the last meeting of the General Conference of the Church South to carry a resolution, that the Discipline should be relieved of this section, which seems to inculcate anti-slavery as a part of Christian duty. The motion failed by a few votes, though it was generally, if not unanimously, admitted that the said section was not of binding authority.

GAMBLING IN NEW YORK.—A new species of gambling has become very popular in New York during the present winter, in the shape of "Gift Concerts," "Furniture Art-Unions," &c., at which each ticket-holder stands one chance in a hundred or a thousand of getting something worth ten times as much as his ticket cost. The practice has been carried so far, that the Board of Aldermen have thought it necessary to appoint a Committee to investigate and see what can be done to arrest it. Would it not be well for that Committee to extend their investigations to the practices at the Church Fairs? Some people are so blind that they can not see the difference in principle between the "lotteries" of Church Fairs and those which the law forbids.

THE DECLINE OF POPERY.—Two lectures upon this subject were delivered in New York last week. The first was by Rev. Nicholas Murray, D.D., of Elizabethtown, N. J., better known to the public, perhaps, by his assumed name of "Kirwan," over which he has written numerous papers relating to Romanism. He spoke at the Broadway Tabernacle on Fourth-day evening. At the conclusion, a large collection was taken to secure the printing and wide circulation of his discourse. The second was by Rev. J. F. Berg, D.D., of Philadelphia, and was delivered at the Tabernacle on Fifth-day evening. This being but a repetition of Mr. Berg's Philadelphia lecture, the drift of which we have already stated, there is no occasion for further remark.

GOOD NEWS FROM WALES.—A correspondent of the Cincinnati Christian Herald, says that the South Wales Association numbers 192 pastors, 350 churches. The statistics indicate a healthful and growing prosperity. During the year powerful revivals have been enjoyed, and the good work is still progressing. One of the Churches, "Bethania," Rev. J. Hughes, pastor, received an addition of 600 members on profession of faith in Christ. Some twenty other churches report from 250 to 400. Almost every Church has been blessed in this wonderful and glorious refreshing from the presence of the Lord. Extensive and thorough instruction in the Sunday-schools had prepared the people for this blessed visitation of mercy. This work of grace is characterized with great pungency and solemnity, with very little excitement.

EDUCATION AT THE WEST.—The Board of National Popular Education held its annual meeting at Cleveland, Ohio, on the 5th inst. when Governor Slade reported the receipts for the past year to be $5,020 50. The disbursements were $4,859 45. There was a balance on hand of $1,119 58, the whole of which is to be consumed in sending seven teachers to Oregon in March next. The Society since it was organized has sent out 199 teachers. They were distributed as follows: To Illinois, 57; Indiana, 53; Wisconsin, 21; Michigan, 16; Iowa, 11; Tennessee, 8; Western Pa. 4; North Carolina, 3; Alabama, 2; Ohio, 10; Missouri, 7; Minnesota, 3; Kentucky, 2; Texas 2. Of the whole number, thirty one are married; of these eight continue to teach, while the influence of the remainder, none can doubt, continues to be felt for good.

ANOTHER ROMAN CATHOLIC MIRACLE.—A miracle is alledged to have recently taken place in the church of Saturnin, canton and arrondissement of Apt, department of the Vaucluse, France, consisting in the flowing of blood from a picture representing the descent of Jesus Christ from the cross. The occasion was the fervent praying of a girl named Rosette Tamisier. The flux of blood from the painting has been observed and testified to by several witnesses, including an Archbishop and Clergyman, officer of gen d'armes, and a sub-Prefect. 'Rosette, on being interrogated by the sub-Prefect, said: "God had effected this miracle for the conversion of sinners, and He had specially chosen St. Saturnin, because, four years ago, this locality was the witness of a great scandal. Her conduct," she added, "had been outrageously calumniated, as also that of a priest; but she had not demanded reparation from God." The blood which oozes from the painting is said to have been analyzed by two medical men, who have declared that its chemical composition exactly corresponds with that of human blood.

EVANGELICAL PRINCIPLES.—The Asmonean says that a committee, in the New Hampshire Constitutional Convention, in preparing a Bill of Rights, made use of the above words in their report. A motion was made to strike out these words—some contending that "evangelical" had a sectarian meaning—others contending that the State, as such, has no religion, and it was wrong for the Constitution to assume that we are a Christian nation. A motion was made to substitute the words "religion and morality" for the words "evangelical principles," which failed. Finally, Prof. Sanborn, of Dartmouth College, moved to insert the words "the principles of the Bible," which was carried by a large majority.

A PASTOR'S LABORS IN CALIFORNIA.—In preaching an anniversary sermon, Mr. Wheeler stated the following facts, as reported by one who has present and heard him:

"The church and society have raised the last year, for preaching, missionary, and other purposes, twenty thousand dollars; the pastor has preached seventy-five sermons, paid upwards of four hundred strictly pastoral visits, received upwards of seventeen hundred calls, mostly from strangers, and traveled fifteen hundred miles. The church and society enlarged their place of worship 150 seats, reduced their debt two-thirds, and supported a public school for an average number of one hundred scholars."

THE CHEAP POSTAGE BILL.

On Sixth-day last, the House of Representatives passed a very liberal Postage Bill, which is now before the Senate for concurrence. Its approval by that body is confidently expected. If secured, a great step in the way of reform will have been taken. We copy the Bill.

An Act Reducing Postage.

SEC. 1. *Be it enacted, &c.,* That letters carried in the mails of the United States shall be charged with postage as follows:—

Upon each letter not weighing over one-half ounce, three cents; and for each additional half ounce or fraction of half an ounce, three cents. *Provided,* That no Post Office now in existence shall be discontinued, nor shall the mail service, on any mail route in any of the States or Territories be discontinued or diminished in consequence of any diminution of the revenues that may result from this act. *And provided further,* That it shall be the duty of the Postmaster General to establish new Post Offices, and place the mail service on new mail routes established, or that may hereafter be established, in the same manner as though this act had not been passed. *And provided further,* That the compensation of the Postmasters shall not be diminished in consequence of the passage of this act.

SEC. 2. *And be it further enacted,* There shall be charged upon each newspaper, pamphlet, periodical, magazine, book, and every other description of printed matter, which shall be unconnected with any manuscript or written matter, and which it may be lawful to transmit through the mail, of no greater weight than two ounces, one cent; and for each additional ounce or fraction of an ounce, one cent. Bound books, not weighing over thirty ounces, shall be deemed mailable matter under the provisions of this section: *Provided,* That newspapers delivered in the State where printed shall be chargeable with only one-half the foregoing rates: *Provided, further,* That no postage shall be charged upon any newspaper mailed and delivered within the county where printed, or within thirty miles of the place where printed.

Provided, further, That the free circulation of newspapers within the county of their publication, or the distance of thirty miles of the place of publication, as hereinbefore provided, shall be confined to actual subscribers receiving their papers from the office of publication.

Provided, further, That fifty per cent. shall be deducted from the postage on magazines, when the postage shall be prepaid.

SEC. 3. *And be it further enacted,* That it shall be lawful to coin at the Mint of the United States and its branches, a piece of the denomination and legal value of three cents, or three hundredths of a dollar, to be composed of three-fourths silver, and one fourth copper, and to weigh twelve grains and three-eighths of a grain, that the said coin shall bear such devices as shall be conspicuously different from those of the silver coins, and of the gold dollar, but having the inscription "United States of America," and its denomination and date; and that it shall be a legal tender in payment of debts for all sums of thirty cents and under.

SEC. 4 requires the Postmaster to provide suitable stamps for the pre-payment of postages.

SEC. 5 appropriates $1,500,000 to meet any deficiency that may arise in the Post Office Department.

SEC. 6 relates to the manner of publishing lists of letters not called for.

SEC. 7 authorizes the establishment of penny posts in cities.

MORE CHIVALRY.—At the last session of the Vermont Legislature, resolutions were passed in favor of Universal Peace, copies of which were transmitted to all the sister States. But from the following resolutions adopted by the Virginia House of Delegates—yeas 123, nays 0—it seems that the chivalry of that State can not treat civilly even such "peace measures:"—

1. *Resolved,* That the Governor be requested to return to the Governor of Vermont the resolutions of the Legislature of that State, styled "Resolutions for the promotion of Peace."

2. *Resolved,* That the Governor be requested to inform the Governor of Vermont, that the Legislature of Virginia declines to consider the resolutions from the Legislature of Vermont, relative to the peace of the world, until that body shall show itself careful of the peace of the Union, by conforming its enactments to the Constitution of the United States, and laws passed in pursuance thereof.

THE PRESS AND THE LEGISLATURE IN MASSACHUSETTS.—The editor of the Boston Pathfinder says he feels a little professional pride pride in the result of the recent organization of the two branches of the Massachusetts Legislature.

Gen. Wilson, who has been made President of the Senate, vacated his editorial chair just in time to assume the chair he now fills. Mr. Knapp, the new clerk of the Senate, is a printer, at Lowell, where he has a job office; he has also had some experience, we believe, of the blessedness of editorial life. Mr. Banks, the Speaker of the House, has been an editor, and Mr. Josselyn, the Clerk, is well known as the former editor of the *Bay State Democrat*, in this city, and as the present editor of the *Bay State*, published at Lynn. Quite a number of the Senators and Representatives have been or still are connected with the press.

THE U. S. MAIL STEAMER ATLANTIC.—Considerable anxiety is felt in relation to this vessel, which sailed from Liverpool on the 28th of December, and was due in New York about the 10th of January, but had not arrived on the evening of the 20th. The Washington, which sailed five days later, and the Asia one week later, arrived at New York last week, making very good time. It is supposed that some accident has happened to the Atlantic's machinery, making it necessary for her to put back or go into the Azores.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Jan. 13.

In the SENATE, Mr. Seward presented a petition of five hundred citizens of the United States in favor of the freedom of the Public Lands to actual settlers. Mr. Cooper presented three petitions from Delaware and Chester counties in Pennsylvania, asking the immediate repeal of the Fugitive Slave Law; in reference to which Mr. Cooper said, he was informed that the petitioners were highly respectable persons, but he believed that in their petition they asked that which the people of Pennsylvania generally did not desire; referred to the Judiciary Committee. Mr. Cooper also presented a number of petitions against the extension of the area of freedom, which were laid on the table. A large number of petitions and memorials were presented. The bill granting to Wisconsin a donation of the Public Lands to supply a deficiency in the former grant for purposes of Internal Improvement, was taken up and passed. The bill to cede the Public Lands of the United States to the States respectively in which they are situated, on condition that said States shall severally grant and convey said lands to actual occupants only, in limited quantities, for cost of survey, transfer, and title only, was taken up, and Mr. Felch of Michigan spoke upon it until the hour of adjournment.

In the HOUSE OF REPRESENTATIVES, the Speaker decided that the motion made by Mr. Cobb of Alabama, a week ago, to reconsider the vote by which the House refused to suspend the rules, to enable Mr. Julian to introduce a memorial from the annual meeting of Anti-Slavery Friends of Indiana, asking for the repeal of the Fugitive Slave Law, was out of order. A resolution was adopted, directing the Committee on Commerce to inquire into the expediency of reducing the value of the silver coins of the United States, by diminishing their weight or increasing the portion of alloy in the same or both, so as to prevent their exportation. The House refused to suspend the rules to allow the introduction of a resolution declaring that it would be inexpedient and improper to repeal the law passed at the last session, entitled an Act to amend and supplementary to an Act entitled an Act respecting fugitives from justice and persons escaping from the service of their masters, approved 12th Feb., 1793. The Cheap Postage Bill was taken up, and Mr. Potter made the concluding speech in its favor.

THIRD-DAY, Jan. 14.

In the SENATE, a petition was received from Thomas Ritchie, asking to be let off from his Printing contract, or to have his pay increased fifty per cent. The joint resolution making Land Warrants assignable, was debated and laid over. The bill ceding the Public Lands to the several States in which they lie, was the theme of speeches, Mr. Felch sustaining, and Mr. Walker opposing it.

The HOUSE spent the day in Committee of the Whole on the Cheap Postage Bill. An amendment providing for a two-cents rate of prepaid letters was rejected, 67 to 89; a rate of three cents, prepaid, was rejected; a rate of two and a half cents after July, 1852, was rejected; an amendment providing that the Post Office facilities shall not be diminished in consequence of any diminution of the revenue by reason of this act, was adopted, as well as an amendment charging pamphlets and circulars with letter postage; after this a uniform rate of five cents was adopted by 88 to 84; and then it was moved to amend by making this the rate for unpaid letters, which was adopted, and the question then came up on agreeing to this amendment as amended, pending which the House adjourned.

FOURTH-DAY, Jan. 15.

In the SENATE, Mr. Clay presented three petitions from Indiana, praying that Congress would adopt some steps to remove all those free colored people in the United States who are willing to go to Africa, and that provision be made for their support for one year after their arrival there. Also, a petition from Rhode Island, signed by every member of the State Senate, most of the members of the House, by ex-Governors, ex-Senators, ex-members of Legislature, by many of the literati of the State, by many heads of Colleges, and by a great body of citizens in private life. They pray that more effectual means may be adopted for the suppression of the African slave trade. They depict the horrors of the trade in vivid colors, and represent that the measures adopted by Great Britian, France, and the United States, by keeping up squadrons on the coast of Africa, have been a failure. They represent that the only effectual method for the suppression of the African slave trade is the encouragement of establishing colonies all along the coast of Africa. The colonies now there, within their limits, have wholly suppressed the trade, and they occupy one-third of the coast. The petitioners ask that a line of steamers or of packet vessels be established to ply between the United States and the Coast of Africa. Mr. Clay advocated, with a good deal of earnestness, the prayer of the memorials, and moved their reference to the Committee on Commerce.

Mr. Hale then took the floor, and said that he had a petition signed by over 300 citizens of Montgomery Co., Pa. It was not signed by any ex-Governors, or ex-Members of Congress; none of the literati were among them. He was told, however, by the Senator from Pennsylvania, that one of the signers was a brother of a man who was once candidate for Governor. (Laughter.) The petitioners pray the immediate repeal of the Act of September 18, 1850, for the recapture of fugitive slaves. He would have presented the petition, and let it take that sleep which all such petitions are doomed to take, without remark, had not the Senator from Pennsylvania a few days ago set the example by stating his opinion of petition. I believe Congress ought to repeal the law, or ought to modify it most essentially. I believe that the law is a reproach on the civilization of the age and a perfect parody on the Constitution. At this point Mr. Hale was interrupted by calls to order, and after a good deal of confusion and piquant conversation, a motion to lay the petition on the table was made and carried.

Mr. Seward then presented the petition of five hundred citizens of Hudson, N. Y., praying the immediate repeal of the Fugitive Slave Law, which was also laid on the table.

The bill to cede Public Lands to the States was taken up, and Mr. Walker finished his speech in its favor, after which the further consideration of the subject was postponed for a week in order to allow Mr. Seward to speak on it. The French Spoilation bill was slightly debated, and then laid aside for an Executive Session.

The HOUSE was engaged all day in Committee on the Cheap Postage Bill. The section relating to letter postage was finished, a uniform rate of three cents per half ounce being established. In respect to newspapers, it was agreed that they should circulate gratis in the country and within thirty miles of their place of publication. On magazines, when prepaid, a deduction of fifty per cent. was fixed on.

FIFTH-DAY, Jan. 16.

In the SENATE, several petitions were presented from Washington, Niagara, and St. Lawrence counties, New York, and from Richfield in the same State, also, from Morristown and Philadelphia in Pennsylvania, all praying for the repeal of the Fugitive Slave Law. Laid on the table. Also, a petition from Richfield, New York, praying for the abolition of Slavery in the territories of Utah and New Mexico, which was laid on the table. Mr. Seward presented a petition from the same place, praying for the abolition of Slavery in the District of Columbia; tabled.

A resolution was adopted, calling on the President to communicate to the Senate all the information in his possession touching the difficulties between the British authorities at San Salvador, the blockade of the coast of that Republic by the British fleet, the invasion of Guatemala by the forces of San Salvador and Honduras, and such other matters connected therewith as materially affect the interest of the United States, or the independence of Central America.

The bill providing for the payment of American claims for French spoilations was then taken up, and debated till adjournment.

The HOUSE had the Cheap Postage Bill under consideration. A rate of one cent for two ounces of printed matter was adopted, bound books weighing less than thirty ounces being considered mailable matter; no postage to be charged on papers within thirty miles, or in the county where published, and fifty per cent. deducted from magazine postage, when prepaid. A provision authorizing a three cent coin of mixed silver and copper to be struck, was adopted.

An amendment was adopted, establishing post routes in cities and towns, at one or two cents each, receivable and deliverable within the Post Office or town—intended to be a penny-post in New York and other places. Mr. Phelps moved a substitute for the entire bill, pending which the Committee rose and the House adjourned.

SIXTH-DAY, Jan. 17.

In the SENATE, a report was presented and ordered to be printed, from the War Department, enclosing the report of Topographical Engineers, upon the inundation of the Lower Mississippi. A petition was presented from Cornelius Vanderbilt, steamboat builder, of New York, in which he offers to place six steamers on the Chagres and San Francisco line, and to carry the United States Mail when desired, for 30,000 per annum; also to sell the same to Government in case of war. A bill was presented creating the Board of Commissioners for the examination of claims against the United States, growing out of the conquest of California. The consideration of the French spoilation bill was then resumed, and Mr. Smith concluded his speech in favor of the bill, after which the Senate adjourned to Second-day.

The HOUSE spent the whole day on the Cheap Postage Bill. Several amendments were proposed. with a view of curtailing the franking privilege, and making a difference in price between paid and unpaid letters; but they were voted down. Finally, the bill, as reported to the House, was adopted by a vote of 130 to 75.

SABBATH-DAY, Jan. 18.

The SENATE was not in session.

The HOUSE devoted the day to private bills, one of which was passed, and several others debated.

New Jersey—Governor's Message.

The Legislature of New Jersey was organized on Tuesday of last week, by the choice of Hon. Silas D. Canfield, of Passaic, for President of the Senate, and John H. Phillips, of Mercer, as Speaker of the Assembly. The Governor's Message was soon sent in.

The receipts for the last year, ending Dec. 31, 1850, were $128,583; Cash on hand, January 1, 1850, $9,961, making the available funds $138,544; Disbursements, $125,542; Balance in Treasury, $13,001.

It appears that the balance of the State Fund vested in various stocks and bonds, including surplus revenue loaned to the several Counties, paying no interest, deducting amount due School Fund, and the special loan prior to 1847, is $933,848 25, and its income will justify an appropriation of $40,000 for Common Schools.

The cause of education advances, and the public is looking for further legislative aid to Common Schools. The Governor recommends the passage of a law authorizing the inhabitants of townships and cities to determine by a vote of two-thirds of the persons present entitled to vote, whether they will establish Free Schools in their townships and cities and support them.

The Lunatic Asylum is advancing in the favor of the community. The Governor is not in favor of making an enlargement of the building at this time.

Attention is invited to the subject of taxation. No tax is now levied for State expenses; but still there may be, and are at this time, taxes levied for township, county and educational purposes, which ought to be made as equal as possible; and the passage of a law to produce that eqality is earnestly recommended.

The Governor recommends the repeal of acts making a property qualification requisite to the holding of any office, and the performance of any duty. An exemption of property from execution and distress sufficient to save a debtor from penury and want, is recommended.

Pursuant to the resolutions of the Legislature, the Governor has ready for delivery a block of stone for the Washington Monument.

The Governor believes that New Jersey will firmly stand by and maintain the Compromise measures of the last session of Congress, regarding them as wise, patriotic, and essential to the Union, prosperity, peace and progress of the Confederacy.

Twelve Days Later from Europe.

The steamship Washington, with European news to Jan. 2d, arrived at New York Jan. 16th.

From England there is no special political intelligence. The Anti-Papal agitation seems to have passed over, if we may judge by the comparative silence of the journals. On the other hand, a great deal of space is devoted to the discussion of Law Reform, the New York Code being the model of the proposed changes.

The arrangements for the Great Exhibition are actively prosecuted. Among the articles from India is a pearl robe, valued at about £7,000; and a gold mounted saddle, set with precious stones, the property of the late Runjeet Singh, valued at about £6,000. Ali Moorad has contributed most magnificently toward the exhibition in embroidered workmanship of quilts, enameled swords, &c.

In France all is quiet. The most trifling questions occupy the Assembly and the public. Paris excels itself in gayeties, and business thrives.

The commercial treaty between France and Piedmont has been renewed, with no essential change in its provisions.

The news from the Italian provinces is anything but favorable. Conspiracies have been discovered, and numerous arrests have been made in consequence. Whether all those who are executed are simply highway robbers and murderers, or whether they are guerillas, it is not possible to say; but it cannot be denied that powder and ball and the hangman's rope are committing fearful ravages in Lombardy and Venice.

Letters from Bologna state that on the 18th December a party of Austrian soldiers had a skirmish with nine banditti, headed by Il Passatore himself. A soldier was killed, and another wounded in the contest; the banditti were, however, put to flight, after the loss of one man, named Lami, on whose body articles of value were found.

TWO DAYS LATER.—The steamer Asia, with two days' later dates from Europe, arrived at New York last Sixth-day night. She brings no news worth printing.

Dreadful Disaster in New York.

On Fourth-day of last week New York was the scene of another of those disasters for which she is becoming famous. About half past one o'clock in the afternoon, six new buildings in the course of erection in Twenty-first street, between Fifth and Sixth avenues, fell with a tremendous crash, carrying with them some 30 or 32 workmen, principally masons and carpenters, who were employed on them at the time.

The workmen had just returned from their dinners, and were engaged in topping out the walls and finishing the roof. The houses were six stories high, large and handsome to outward appearance, but built with the most criminal disregard to security. The bricks in the walls seemed to have been merely touched with mortar, for there was scarcely any perceptible adhesion. This defect was the main cause of the accident.

So sudden was the crash, that but five or six of the workmen escaped, one of whom sprang from the sixth story. He alighted on a heap of sand, fortunately, and was not injured, though so bewildered by the shock and fright as to be unable to give any account of what had happened.

A large force immediately set to work, under the direction of the police, to remove the rubbish and rescue the wounded. Two men were taken out dead, seven badly injured, and twelve slightly injured. The wounded men and the families of the killed are mostly poor people, on whom this catastrophe will fall very heavily.

Mr. George Spencer, the contractor who was putting up the buildings, and his foreman named Flemming, have been arrested to await the result of an investigation before the Coroner of the causes of the accident. Spencer gave bonds in the sum of $5,000, and is at large; but Flemming, being unable to give bonds, was committed to prison

A "Fugitive" Case in Cincinnati.

A colored man was recently arrested in Cincinnati as "a fugitive," concerning whom the editor of the *Commercial* says:—

We yesterday saw the apprehended "fugitive," and found it to be the barber, Hamilton Jackson, of Walnut street. On Sunday night, a man who gave his name as Charles Hooker, found Jackson near his own house, and inquired of him, after some circumlocutory proceedings, where the watchmen were. Jackson showed Hooker the Ninth Ward Watch, when Hooker ordered them to arrest Jackson as a runaway slave from his father. Jackson was accordingly taken into custody, and marched to the Mayor's office, all the time supposing it was a joke, and that the parties knew him. At the Mayor's office the Chief of Police and the officers were acting in good faith, and even sent to Mayor Spencer's house for his honor, Jackson was put into a cell and locked in! He had been there some time when he began to think the joke had lasted long enough, and asked to be let out, but was then informed that the proceedings were in earnest, and that he was really imprisoned at the instigation of Hooker, and, by affidavit by him, held as a "fugitive." This was rather a serious matter for Jackson; still, he knew that he could establish his freedom, as hundreds had known him here for ten years or more, and there were persons here, also, who knew him when a child in Chillicothe. The Fourth Ward Watchmen came in during the night, and seeing Jackson confined there, and knowing him well, had him released. The officers are now after Hooker, but he is not to be found. We presume there are few men better known here than Hamilton Jackson. From what we have heard, we think that this Hooker is a Northern man, endeavoring to extort money, and as big a villain as runs unhung, and is endeavoring to *hook* "niggers" in by false swearing and effrontery, but he may be caught by a *hook* of the law without swallowing *bait*.

SUMMARY.

Speaking of the articles for exhibition at the World's Fair, one of our exchanges says, that a splendid collection of the leaves of the American forests, carefully prepared by Miriam G. de Bonneville of Westerly, R. I., will be sent to London. These leaves are arranged in natural order, upon sheets of Bristol board, and bound in rich garnet-colored velvet, with gold clasps and corners. The leaves are so prepared that they retain their natural color, and will make a beautiful display of the wonderful change the foliage undergoes.

Wild Cat, the famous Indian Chief, who has formed a settlement in Mexico, has been appointed a Justice of the Peace by the Mexican Government. He recently took with him from Arkansas a number of negroes and Indians. They are to have implements of husbandry, and a certain portion of land given them on condition that they cultivate it and obey the laws. Another object is to defend the Mexican Frontier from the incursions of the Camanches.

At a meeting of the Executive Committee of the N. Y. State Agricultural Society, held the 14th inst., the following Delegates were appointed to the World's Fair for 1851: Martin Van Buren of Columbia Co; Harvey Baldwin of Onondago Co; John A. King of Queens Co; Ezra P. Prentice of Albany Co; B. P. Johnson of Albany Co. The appointment is merely honorary, the Delegates bearing their own expenses.

The Government Agents have recently effected treaties with the Texan Indians, by which the Indians promise the restitution of all stolen property and the prisoners in their possession. Some tribes were not represented in the Councils, particularly the Camanches; but the Agents report strong hopes of shortly inducing them to enter into similar conditions with more faithful compliance in future.

We learn from the *Central Georgian*, published at Saundersville, that Willis H. Hughes of Macon, was killed in that place on Sunday night, by a Mr. Knight, a brother of the individual who was in Boston with him last summer, in search of William and Ellen Crafts, as fugitive slaves. Hughes was killed in a street fight growing out of personal differences.

The Assembly of New York, on the 14th inst., passed a joint resolution requesting our Representatives in Congress to advocate the reduction of Postage, allowing newspapers to pass free through the mails to subscribers in counties where such papers are published, reducing postage on prepaid letters to two cents, and unpaid letters three cents.

A warrant was served on Simon Waterman, of Warrenton, Va. charging him with selling a pistol to a negro slave, the property of John Smith, Esq. The negro, it seems, had bought it to stiffen his courage in a quarrel in which he was engaged. Mr. Waterman was fined $20, and required to give bond in the penalty of $1,000 for his good behaviour in future. He has appealed.

In the case of the steamship Niagara, which was formally libelled and seized by the U. S. Marshall, bonds were given for her appraised value, and she sailed on Wednesday, as usual. Robert Brownlow, the butcher of the ship, has absconded, and a reward of $200 has been offered by the Agent of the vessel for his arrest, as he is supposed to be implicated in the transaction.

A Canada corresoondent of the N. Y. Tribune says the people of Toronto have admitted women to some of the franchises, the withholding of which was greatly complained of at the Worcester Convention. The other day, at the election of School Trustees, several women voted, their right to do so having been legalized last session of the Provincial Parliament.

Francis H. Storer, a student in the Cambridge Scientific School, has discovered iodine in the ammoniacal liquor from the Boston Gas Works. The discovery is interesting as showing the probable existence of this substance in the waters which had supplied the plants which made up the coal formation.

A large meeting has been held to adopt measures to memorialize the New-Jersey Legislature to grant a charter to construct a railroad from the City of Camden, in the County of Camden, through Burlington, Ocean and Monmouth to Keyport, or some point east of it on the Raritan Bay.

The Secretary of War orders that the Commanding Officer at each military post shall, if possible, annually cultivate a kitchen garden with the soldiers under his command, to enable him to supply the hospital and men with necessary vegetables throughout the year.

Another article to be exhibited at the great Fair is a Miniature Steam Engine, complete in all its parts, made by Lyman C. Higginbotham of Vernon This was made by him without any assistance, and with no previous application to any mechanical trade, and he is but *sixteen* years of age.

Mr. John Low, a retired merchant of ample pecuniary means, recently threw himself from a wharf at East Boston. He remained in the water for twenty minutes, when he was picked up in a senseless condition. Mr. Low had been laboring under a depression of spirits for several months.

The Cashmere Shawls prepared by Maharajah Gonleb Sing, or Jamoo, for the Industrial Exhibition in London, are valued at £10,000, and are bestowed as a free gift on the trustees. Another chief sends a suit of steel armor inlaid with gold.

Some fishermen at Torquay caught a porpoise in the bay, and having brought it into the harbor, attached a rope to its tail and threw it overboard, when, to the amusement of many persons, it towed the boat about the harbor for some time.

At Milwaukee, last Sabbath, a large amount of property was destroyed by a fire which originated in a Ship Chandlery.

Mrs. Bailey, who is renowned for her patriotism in furnishing means for prosecuting the battles of the Revolution, was burned to death a few days since at her residence in Groton, opposite New London, Ct. She was upward of 90 years of age.

A dispatch from Charleston, S. C., dated Jan. 18, says: The brig Matamoras, from San Juan, Nicaragua, bound to New York, with 68 Californians returning homeward, put into Quarantine this morning, on account of sickness.

By brig *Hayti*, Capt. Cutts, we have dates from Port-au-Prince to Jan. 1. There was no news of importance. The Island remains quiet. The Coffee crop has completely failed; it is now certain there will not be one-half the usual crop.

A riot ending in two murders, occurred recently at the Hazel River Works, in Culpepper County, Va.—Irishmen were the chief actors. They first killed a negro, and then, in a fight among themselves, one of their own number was murdered.

A diamond watch, of the value of $10,000, about to be raffled for at New Orleans, was seized by the Custom House officers, on the authority of a dispatch from the Collector of New York, stating that it had been smuggled into that port.

B. F. Yard, Esq., editor and publisher of the *Temperance Visitor*, at Trenton, has withdrawn from the cares and perplexities of editorial life. He has lost $2,000 in the effort to maintain a temperance paper in New Jersey.

The Secretary of the Navy notifies that the frigate St. Lawrence will be in readiness for the voyage to convey articles to the World's Fair by the 1st of February, and that she will sail about that time from the port of New York.

Joseph Dollimer, sailmaker, East Boston, has been arrested, charged with being concerned in the smuggling from the steamship Niagara. The bonds given by the agent of the vessel, to release her, amount to $275,000.

Mr. B. Bateman, of the Ohio Cultivator, has an orchard of about fifty acres and five thousand trees—3,000 peach and 2,000 apple—surrounded with an Osage Orange hedge, thief proof.

The steamship Alabama brings news from the city of Mexico to the 1st inst., to the effect that Yucatan has pronounced against the Supreme Government and declared herself independent of Mexico.

It has been ascertained that Government is largely defrauded by the use of Postage Stamps. They have been used two or three times over. Stamped envelops are proposed to obviate the difficulty.

A Jesuit College is being built in New York. It will be four stories high, and will accommodate about 200 students. The final cost will be about $50,000.

The St. Charles Hotel, New Orleans, the bost building of the kind in the Southern States, was partially destroyed by fire last Sabbath.

Joseph B. Anthony, President Judge of the Eighth Judicial District of Pennsylvania, died at his residence in Williamsport on the 11th inst.

The University of Heidelberg has conferred upon Horace Dresser, of this City, the title of Doctor of Laws.

The Central Committee will not accept articles for the London Industrial Exhibition after February 1.

Rev. A. Bennett is laid aside for the present, and is under the medical care of Dr. H. W. Dean, Rochester, N. Y.

New York Markets—January 20, 1851.

Ashes—$5 62 for Pearls, 5 68 a 5 75 for Pots.

Flour and Meal—Flour, 4 75 a 4 87 for common State, 4 87 a 5 00 for Michigan and Indiana, 5 06 a 5 12 for pure Genesee. Rye Flour 3 87. Corn Meal, 3 25 for Brandywine. Buckwheat 2 50 a 2 62 per 100 lbs.

Grain—Wheat, 1 00 a 1 08 for Long Island, Ohio 1 05 a 1 08, Michigan 1 12 a 1 18, Genesee 1 18 a 1 22. Barley 90c. Rye 77 a 78c. Oats, 47 a 48c. for Jersey, 49 a 53c. for Western.

Provisions—Pork, 9 25 for prime, 12 00 for old mess. Beef, 5 00 a 6 00 for prime, 8 25 a 10 50 for mess. Lard, 8 a 8½c. for old and new. Butter, 12 a 17c. Cheese, 5¼ a 6¾c.

Seeds—Western Flaxseed 1 80. Clover 8c. Timothy 15 00 a 17 00 per tierce.

Tallow—7c. *Hay*—75 a 80c.

MARRIED,

On the 27th of December, 1850, by Eld. J. H. Cochran, CHARLES F. GREEN to ANN ELIZABETH RANDOLPH, both of Berlin, Rensselaer Co., N. Y.

In Adams, N. Y., on the 12th inst., by Eld. A. Campbell, Mr. CHAUNCY DYE to Miss EMELINE JONES, all of Adams.

At Albion, Wis., on the 16th of Dec., by Eld. O. P. Hull, Mr, FREEBORN SWEET to Miss ANNA C. PARKER, all of Albion.

At Johnstown, Rock Co., Wis., on the 1st of Jan., by the same, Mr. JOHN ELLIS, of Milton, to Miss HARRIET M. LANGWORTHY, of Johnstown.

At Albion, on the 2d of Jan., by the same, JOHN S. BULLIS, Esq., of Albion, to Mrs. ANN M. PRIME, of Milwaukie.

DIED,

At Newport, Herkimer Co., N. Y., Dec. 22d, 1850, Mr. DANIEL TRUMAN, aged 77 years. In his last illness, he manifested a cheerful resignation to the divine will.

LETTERS.

Alex. Campbell, E. P. Larkin, James Hubbard, G. Greenman, O. P. Hull, D. M. Clark, W. Gill, S. Davison, H. Arnold, I. D. Titsworth, D. C. Green, J. H. Cochran, D. B. Crandall, H. P. Burdick (yes,) B. W. Millard (all right.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

George M. Frisbee, Scott,	$2 00	to vol. 7	No. 52
H. L. Burdick, "	2 00	" 7	" 52
Isaac Smith, "	2 00	" 7	" 40
Hiram Babcock, "	2 00	" 7	" 20
H. W. Benjamin, Alfred Center,	2 00	" 7	" 52
Gideon C Green, "	2 00	" 7	" 52
Gabriel Cornelius, "	2 00	" 8	" 26
Samantha Potter, "	2 00	" 8	" 30
B. B. Livermore, Independence,	2 00	" 7	" 52
J. C. Green, "	2 00	" 7	" 52
I. W. Green, "	2 00	" 8	" 52
D. McPherson, Shiloh, N. J.	2 00	" 7	" 52
H. Glaspey, "	2 00	" 7	" 52
A. G. Boss, Rockville, R. I.	2 00	" 8	" 30

The Treasurer also acknowledges the following sums received for the Sabbath-School Visitor:—

A. B. Burdick, Westerly, R. I.	$5 00
Alex. Campbell, Adams,	5 00
D. M. Clark, Independence,	4 00
B. C. C. Parker, New York,	2 00
Abel Stillman, Poland,	1 00

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

FOR THE CHAPEL.	
J. Muncy, Truxton,	$50 00
A. Dunn, N. Market,	50 00
R Dunham, Plainfield,	50 00
R.M Titsworth, "	25 00
Wm. Dunn, "	25 00
A lady of New York,	20 00
O.Maxson, Waterford,	35 00
E.Coon, W.Edmeston,	20 00
E. Maxson, "	20 00
John S. Coon, "	10 00
M. Wilcox, U. Forks,	25 00
A.M.Whitford, Adams	50 00
S. Maxson, "	25 00
A. Campbell, "	25 00
N. Saunders, "	25 00
E. W. Whitford, "	50 00
Chas. Potter, "	50 00
B.Maxson, Hounsfield,	50 00
M. S. Green, Alfred,	50 00
G. Maxson, "	50 00
J.&G.W.Allen, "	25 00
FOR GENERAL PURPOSES.	
Wm. Dunn, Plainfield,	3 00
Mrs. E. Dunn, "	2 00
Mrs.E.A.Dunham, "	2 00
V. F. Randolph, "	50
R. M. Titsworth, "	2 00
J. D. Titsworth, "	2 00
Alex. Dunham, "	1 00
Grace Ann Dunn, "	1 00
Mrs. J. Dunham, "	50
Reuben Titsworth, "	1 00
Ellis Ayars, Plainfield,	25
Wm. M. Jennings, "	50
R. Dunham, Jr. "	1 00
E. B. Titsworth, "	1 00
T. S. Alberti, "	3 00
P. F. Randolph, "	1 00
Susan Wooden, "	50
Gideon Wooden, "	50
Dr. C. H. Stillman, "	5 00
T.B.Stillman, N.York,	20 00
Paul Stillman, "	10 00
1st Church in Verona.	5 00
Wid Osgood, Lairdsville	1 00
Betsy Osgood, "	1 00
Eunice Osgood, "	1 00
Jos. J. Green, Adams,	10 00
Elizabeth Green, "	10
Mary Green, "	1 04
Nathan Saunders, "	3 00
David Maxson, "	5 00
Edward Whitford, "	12 00
Silas Maxson, "	5 00
E. W. Whitford, "	5 00
Barton Whitford, "	3 00
Jesse Maxson, "	5 00
Mrs Chas. Potter, "	5 00
Delia Potter, "	2 00
Emeline Potter, "	1 00
Leonard R. Green, "	3 00
Mrs. L. R. Green, "	2 00
D.Maxson, Hounsfield,	5 00
Alzina Frink, "	3 00
S.M.Spicer, DeRuyter,	5 00
A Friend in Genesee,	3 00

A. D. TITSWORTH, Treasurer.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first whar above Battery Place, at 4 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Methodist Quarterly Review.

THIS Review contains 160 pages Octavo, printed on fine paper. At the subscription price of TWO DOLLARS a year, in advance, it is the *cheapest* Quarterly Journal now issued. The publishers issue it at this low price, in expectation of greatly enlarging its list of subscribers, which, though by no means what it ought to be, is yet, as it is believed, *twice as large* as that of any similar Journal.

While the theology of the Methodist Episcopal Church is the standard for the Review, its tone is large and liberal, and its range of topics, not only in Biblical but General Literature, is extensive, as its Table of Contents will show. Its contributors are among the ablest writers in this country, of various religious denominations.

In the Department of *Literary Intelligence*, this Journal is so unusually full and rich as to be almost indispensable to every theologian and literary man.

From its wide circulation, the Quarterly affords a most desirable medium of *Literary Advertising*. All advertisements, and books for notice, should be sent to the Editor, Rev. J. M'Clintock, D. D., 200 Mulberry-st.

The Publishers subjoin a few notices from the Press during the last year:—

As an organ of one of the most efficient branches of the Christian Church in this country, it deserves to be read by all who would preserve a thorough acquaintance with all our current national literature. [Bost. Rec.

It is altogether the most agreeable of American Quarterlies. While it is called a "Methodist" Magazine, Methodism is not the one exclusive topic. The whole field of religion, literature, and science is traversed, and a truly catholic spirit animates every article. [Philadelphia Bulletin.

Its *Literary Intelligence* is not surpassed in copiousness by any other Quarterly. [Independent.

A high, scholar-like, and liberal spirit pervades the work. The Review is an honor to the denomination of which it is the organ. [Louisville Examiner.

Its character as a repository of literary information is unsurpassed. [N. Y. Recorder.

The work shows the traits of learned and accomplished editorship, and is an ornament to our national journalism. [N. Y. Evangelist.

We are glad to find that the editor has made arrangements to secure a regular German correspondence, which, with the resources in his own hands, will enable him to present a record of literary movements abroad, unsurpassed by any of our periodicals. [N. Y. Tribune.

The editor's cultivated taste, comprehensive learning, and literary vigilance, admirably qualify him to give a record of intellectual progress in every civilized country, such as we look for in vain in any cotemporary periodical. [Harper's New Monthly Magazine.

LANE & SCOTT,
200 Mulberry-st., New York.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER; OR, THE THREADS OF LIFE.

The Publisher has great pleasure in annoucing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

TERMS—$5 per annum, in advance. All letters on business must be addressed, post-paid, to
SAMUEL HUESTON, Publisher,
139 Nassau-street, New York.

Miscellaneous.

A City Song.

BY ELIZA COOK.

Go look into the City's face,
That spreadeth over tens of miles;
Go wander through the Merchant place
Of busy brains and countless piles.

From palace halls to cellar floors,
In broad highway and narrow street,
From beggars' dens to princes' doors,
Go look, and note what ye shall meet.

Close pent, and dim, the God of Gain
Dwells there within his home of stone,
Content with kennel and with chain,
So that he gnaw a golden bone.

Ah! gloomy are the Winter days
That close around the traffic mart,
And short-lived are the Summer rays
That fall upon the City's heart.

Yet dear Old Nature, fresh and fair,
Has worshipers, for ever true;
For ever fond; and even there
We see her sweet smile peeping through.

Common Schools of New York.

From the Annual Report of Christopher Morgan, Superintendent of Common Schools of the State of New York, recently presented to the Legislature, we copy the following paragraphs, showing the condition of the schools, and suggesting plans for their improvement.

Condition of the Common Schools.

From the returns of the several Town Superintendents, made to the County Clerks of the respective Counties, and bearing date on the first day of July last, an abstract of which will be fonnd in table A, annexed, it appears that the whole number of School Districts in the State, duly organized at that date, was 11,397, being an increase of 206 during the precedent year. Of this number 8,394 are composed of territory wholly situated in the town where the school-house of the district stands, and the remainder are joint districts, formed from two or more adjoining towns.

Reports, in accordance with law have been received by the several town superintendents from the trustees of 11,173 of these districts, leaving 124 districts from which no returns were made. These reports bear date on the 1st day of January, 1850, and refer to the condition of the several schools during the year 1849. The average period during which the schools were taught during that year, by duly qualified teachers, in accordance with law, was eight months. The whole number of children, between the ages of five and sixteen years, residing in the several districts of the State, on the 31st day of December, 1849, was 735,188; and the number of children taught during the preceding year was 794,500, being an excess of 59,312 over the number between the ages of five and sixteen, and 16,191 over the whole number taught in 1848. Of the number thus taught, 9,079 had been under instruction during the entire year; 16,455 for ten months and less than twelve; 59,315 for eight months and less than ten; 106,100 for six months and less than eight; 167,732 for four months and less than six; 193,022 for two months, and less than four, and 200,128 for a period less than two months. The period of attendance of the remaining 35,669 is not included in the reports of the trustees, which have been found very defective in this respect, from the difficulty of ascertaining the requisite data upon which to base these returns.

Expenditure of School Monies.

During the year embraced in the report of the Trustees, the whole amount of money paid for teachers' wages in the several districts from which reports were received, was $1,322,696 24, of which $767,389 20 was public money, $508,724 56 raised on on rate bills from those sending to school, $31,834 27 raised by district tax to supply deficiencies in the collection of such rate bills, and $14,748 21 raised in like manner to defray the rate bills of indigent persons, exempted by the Trustees in the mode prescribed by law. The number of children thus placed on the list of indigent exempts during the year 1849 was 18,686.

The aggregate amount of library money expended during the same year, in the purchase of books and articles of school apparatus authorized by law, was $92,456 78; and the amount raised by district taxation for such apparatus, for book cases and other purposes connected with the several district libraries, was $2,628 73, making an aggregate of $95,085 54 for library expenditures and school apparatus.

The following sums were raised by the inhabitants of the severals districts, during the year 1849, by district taxation, in addition to those above specified, for the respective purposes enumerated—viz:

For purchasing sites	$23,490 62
For building school houses	154,932 06
For renting houses or rooms for schools	2,724 67
For repairing school houses	52,090 75
For insurance on school houses	8,721 97
For fuel for school houses	62,334 29
For other purposes	49,593 13
Total	$348,886 49

District Libraries.

The whole number of volumes in the several school district libraries of the State, on the 31st of December, 1849, was 1,449,950, being an increase of 4,796 volumes during the year reported, and comprising an average of 197 volumes to each school district.

The Superintendent begs leave to renew the suggestion made in the last annual report from this Department, in reference to the expediency of supplying each district library of the State with a copy of Webster's unabridged American Dictionary.

Free Schools.

After referring to the opposition which the Free School Law has encountered, and the successful issue of the recent struggle, the Superintendent says:—

It remains for the Legislature to give efficacy to this renewed expression of the popular will, by the enactment of a law which shall definitely engraft the free school principle upon our existing system of primary education, and at the same time remove all just cause of complaint as to the inequality of taxation. District taxation has been found to be unjust, unequal and oppressive. It should, therefore, at once be abandoned, so far as the ordinary support of the schools is concerned. The funds necessary for the payment of teachers' wages, in addition to the amount received from the State Treasury, should be provided either by a State tax equitably levied on real and personal property according to a fixed and uniform standard of valuation, by a county and town tax levied and assessed in the same manner, or by such a combination of these three modes as might be deemed most expedient and judicious.

The common schools of the State should be declared free to every resident of the respective districts, of the proper age to participate in their benefits; and their support should be made a charge upon the whole property either of the State at large or of the respective counties and towns in which they are situated.

The bill which passed the Assembly at its last session, provided for the levying of an annual tax of $800,000 on the real and personal property of the State according to the assessed valuation of such property, and for the distribution of the aggregate amount so to be raised, among the several counties and towns of the State, according to the number of children, of proper school age, residing in each. This sum, together with the amount annually apportioned from the revenue of the Common School Fund, would, it was supposed, be sufficient for the support of the several schools of the State during an average of eight months in each year. The whole amount expended for teachers' wages during the year 1849, was $1,322,696 24, to which is to be added an aggregate amount of $110,000 for library purposes, making in the whole $1,432,696 24. The Superintendent, however, entertains no doubt that the amount proposed to be raised by the bill referred to, in conjunction with the State appropriation, the revenue from which is rapidly and steadily increasing, will be amply adequate to the payment of teachers' wages for the average length of time during which the schools have heretofore been taught, and to the annual and adequate replenishment of the libraries and necessary apparatus for the schools.

Under the present defectively administered system of assessment, however, such a tax will operate very unequally in different sections of the State. The standard of valuation both of real and personal property, varies, as is well known, in nearly every county of the State; while in some it is estimated at its fair and full market value, in others it is assessed at three-fourths, two-thirds, and sometimes as low as one-half its actual value. If, therefore, the existing standard of valuation is to be made the basis of the apportionment of the proposed tax, it is manifest that a very unjust and oppressive burden will be cast upon those counties where the assessment is in strict accordance with the provisions of law, for the benefit of those sections in which its requirements are evaded by an arbitrary standard of valuation.

From the Washington Republic.

Hydrophobia.

We find the following among the miscellaneous selections of the Charleston (S. C.) *Mercury*. If it is an authentic statement, and M. Buisson is a person worthy of credence, the information which it discloses is of grave importance, not only to the medical faculty, but to the whole human family. That the Academy of Sciences should have treated it with disregard so long is, perhaps, attributable to its having been anonymously communicated.

"M. Buisson has written to the Paris Academy of Sciences, to claim as his a small treatise on hydrophobia, addressed to the Academy so far back as 1835, and signed with a single initial. The particulars and the mode of cure adopted were as follows: He had been called to visit a woman, who for three days was said to be suffering under this disease. She had the usual symptoms, constriction of the throat, inability to swallow, abundant secretion of saliva, and foaming at the mouth. Her neighbors said she had been bitten by a mad dog, about forty days before. At her own urgent entreaties she was bled, and died a few hours afterwards, as was expected. M. Buisson, who had his hands covered with blood, incautiously cleansed them with a towel which had been used to wipe off the saliva that adhered with a little water. The ninth day after, being in his cabriolet, he was suddenly seized with a pain in his throat, and one still greater in his eyes. The saliva was continually pouring into his mouth; the impression of a current of air, and the sight of brilliant bodies, gave him a painful sensation; his body appeared to him so light that he felt as though he could leap to a prodigious height. He experienced, he said, a wish to run, and bite, not men, but animals and inanimate bodies. Finally, he drank with difficulty, and the sight of water was still more distressing to him than the pain in the throat. These symptoms recurred every five minutes, and it appeared to him as tho' the pain commenced in the affected finger, and extended thence to the shoulder. From the whole of the symptoms he judged himself afflicted with hydrophobia, and resolved to terminate his life by stifling himself with a vapor bath. Having entered one for this purpose, he caused the heat to be raised to one hundred and seventy degrees thirty-six minutes Farhenheit, when he was equally surprised and delighted to find himself free of all complaint. He left the bathing room well, dined heartily, and drank more than usual. Since that time, he says, he has treated in the same manner more than eighty persons bitten, in four of whom the symptoms had declared themselves; and in no case has he failed, except in case of one child, seven years old, who died in the bath. The mode of treatment he recommends is, that the person bit should take a certain number of vapor baths, (commonly called Russian) and should induce every night a violent perspiration, by wrapping himself in flannels, and covering himself with a feather bed; the perspiration is favored by drinking freely of a warm decoction of sarsaparilla. He declares, so convinced is he of the efficiency of his mode of treatment, that he will suffer himself to be inoculated with the disease. As a proof of the utility of copious and continual perspiration, he relates the following anecdote:—A relative of the musician Gretry was bitten by a mad dog, at the same time with many other persons, who all died of hydrophobia. For his part, feeling the first symptoms of the disease, he took to dancing night and day, saying that he wished to die gaily. He recovered. M. Buisson also cites the old stories of dancing being a remedy for the bite of a tarantula; and draws attention to the fact that the animals in which this madness is most frequently found to develop itself spontaneously, are dogs, wolves, and foxes, which never perspire."

Anti-Fugitive Slave Law Convention—Resolutions.

The following resolutions, introduced by Gerrit Smith, Esq., were adopted by the Anti-Fugitive Slave Law State Convention, held at Syracuse, N. Y., on the 7th, 8th, and 9th days of January.

1. *Resolved*, That we pour out upon the Fugitive Slave Law the fullest measure of our contempt, and hate, and execration; and pledge ourselves to resist it, actively as well as passively, and by all such means as shall in our esteem promise the most effectual resistance.

2. *Resolved*, That obviously and grossly unconstitutional as is this law, nevertheless, this is not the chief reason why we condemn and defy it:—for equally, whether they are constitutional or unconstitutional, do we condemn and defy all laws, which insult Him who is above all Constitutions, and which, aiming not to protect, but to destroy right, are therefore to be regarded as no laws.

3. *Resolved*, That horrible as is this law, we must bear in mind, that it is but a perfectly natural and not at all to be wondered at exaction of Slavery; and that hence our first and great work is to get rid, not of the law, but of Slavery—as it would be our first and great work to pursue and kill the mad dog instead of pausing until we had effected the cure of one of his bites.

4. *Resolved*, That between corrupt politics on the one hand, and corrupt churches on the other—between the politicians and parties who enacted this law, and the priests who are preaching its enforcement—there is no hope for this nation unless it shall very speedily be brought to prefer honesty to knavery, both in its religious teachers and civil rulers.

5. *Resolved*, That were the current religion of the country to be exchanged for blank infidelity, the abolition of Slavery would be comparatively easy.

6. *Resolved*, That inasmuch as every National party in this nation must, because it is a National party, spare if not indeed positively favor Slavery, it follows that whoever belongs to the Whig or Democratic party, or to any ecclesiastical National party, does, however unwillingly, give his influence and support to Slavery.

7. *Resolved*, That the time has come, and had long ago come, for gathering a Northern political party, which shall be both determined and able to carry out the principles of the Federal Constitution, and the principles of humanity and religion, in overthrowing the base and bloody system of American Slavery, and in establishing a righteous Civil Government.

8. *Resolved*, That we welcome the presence in this Convention of William L. Chaplin, and render thanks to Almighty God for having preserved him alive under the blows and threats of murderous ruffians, and while in the dreary prison, to which villainous and piratical Governments had committed him.

9. *Resolved*, That instead of rebuking and scorning, we honor and love this dear brother for having done that for which Jesus Christ will say unto him before an assembled world: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

10. *Resolved*, That if William L. Chaplin has done violence to the principles of Republicanism and Christianity in aiding a couple of his fellow-men to make their escape from Slavery by getting into his carriage, then are Republicanism and Christianity the deadliest enemies of humanity, and the cruelest lies that have ever been propagated.

11. *Whereas*, Notwithstanding the considerable amount of donations towards effecting the liberation of our brother Chaplin, he was obliged, by reason of the exorbitant bail required of him, to borrow large sums of money from various individual, *Resolved*, therefore, that we deeply sympathize with him under his pecuniary embarrassments, and warmly desire that the benevolent may soon relieve him of them.

12. *Resolved*, That the liberation of Chaplin is an occasion for remembering afresh and pitying afresh Drayton and Sayres, and calling afresh upon this hypocritical and cruel nation to set these outraged and afflicted brethren at liberty.

13. *Whereas*, Inasmuch as the imprisonment of Drayton and Sayres for aiding their fellow men to escape from the horrors of Slavery, is an imprisonment for what not only humanity and religion pronounce a virtue, but for what the law of the Declaration of Independence, since it declares "that all men are created equal," pronounces a virtue; and for what the law of the Federal Constitution, since it declares its object to be "to establish justice and secure the blessings of liberty," does also pronounce a virtue.

Resolved, therefore, That it would be not a lawless act, but a lawful as well as a humane and religious act, to demolish the prison of these philanthropists, and let them go free,

Foreign Items.

Arranged for the N. Y. Tribune.

According to an official return just issued the total number of factories of all kinds in Great Britain is 4,330, containing 26,538,716 spindles, and 288,916 power looms. The moving power employed is 107,113 in steam, and 26,104 in water. In the silk-throwing mills, 1,727 boys and 3,910 girls, between 11 and 13, are employed. The total number of children under 13 years of age employed in factories who attend school is 19,400 boys, and 15,722 girls. The total number of males employed, between 13 and 18, is 67,294, that of females above 13 is 319,577, and that of males above 18 is 157,866. The total number of persons of both sexes employed in factories is 596,082.

In the Vice Chancellor's Court at London an application was lately made before Lord Cranworth for the discharge of a prisoner who had been in custody for contempt upwards of 15 years. In the year 1836 an order had been made discharging the prisoner, except as to the costs. The costs had been subsequently paid, but the defendant had, notwithstanding, remained in prison. The application was refused, notice not having been duly given to the other party. His lordship characterized the applicant as "a party who had obstinately remained in prison for so long a time to the scandal of the court!"

Bullfight Extraordinary.

A bullfight, worthy of the arena at Madrid or Seville, took place a short time ago near the Gruyere mountains, and is thus described by a Swiss journal:—"Two fine herds, one of which belonged to the rich commune of Montreaux, (Vaud,) grazed upon neighboring pastures. For some time the utmost harmony reigned among these two companies, which were only separated from each other by a low, weak wall, when, one day, being nearer together than usual, the two bulls, who played the part of sultans to the feminine followers, exhibited their jealousy of each other by foaming mouths and bellowing sounds bellicose. The herdsmen drove their cows to their stalls, and their lords soon followed. The next morning, however when turned out again to graze, no sooner did the bulls perceive each other than the wall was cleared, and with a roar of defiance they rushed together. So great was the shock of their meeting, that they both staggered and mutually paused: but only for a moment, and they were engaged in a combat more fierce than the Alps had ever witnessed. The affrighted cows, uttering piteous cries, formed a capacious circle around the combatants. The herdsmen, having sought in vain to separate them, stood the spectators of the fight, and growing excited with the view of the fight, encouraged by their cries their favorites to renewed exertions. Blood flowed on both sides, and the sight but served to add greater fierceness to attack and repulse. For a long time the issue appeared doubtful, when the fight promised to come to a more terrible termination than had been anticipated. During the whole contest the animals had been momentarily approaching the edge of a precipice, and that they must be dashed to pieces seemed to be their inevitable fate. At length the bull of Montreaux was dragged to the edge of the rock, and by a desperate effort on the part of his adversary, hurled over the side into the depth below: borne along by the violence of his effort, the latter likewise fell over, but succeeded in getting a footing upon a ledge which jutted out a few feet down. By great efforts on the part of the herdsmen he was extricated from his novel position; but his opponent lay a mangled mass below.

Voting Machine for Legislative Bodies.

A new machine for taking the Ayes and Nays has just been introduced in the French Legislative Assembly, at a cost to the Government of 30,000 francs. It offers the advantages of undoubted correctness and great rapidity. Each representative will be provided with a small box, on which his name will be inscribed in gold letters. This box will contain ten bulletins for voting, five white (for), and five blue (against). These bulletins consist of small oblong pieces of polished or blue steel, bearing on each face the name of the representative. The urns, which are *chef's d' œuvre* of mechanism, have two distinct compartments, blue and white, arranged in such manner that the bulletin of white steel cannot enter into the blue compartment, for the blue bulletins into the white one. Any error in the vote, therefore, becomes impossible. The pieces of steel, in falling into the urn, do not lie across each other in disorder, but are piled up regularly, one on the other, round a copper rod, with numbers inscribed on it, so that a single glance is sufficient to tell how many votes for or against are contained in each urn. When all the votes are collected, the ushers will withdraw the rod from each urn, and place it in a piece of machinery on the tribune, and which will immediately indicate the number of votes for or against. The secretaries have only to add them up, and when the addition is made they have only to touch a lever, and the bulletins turn, so that the secretaries who have counted the blue ones may, without moving from their seats, also count the white ones, and so check each other. The result of the vote will be thus known in a positive manner in a few minutes. By the aid of six lists, drawn up beforehand, and corresponding to a number engraved on one of the corners of the bulletins, the taking of the names for the *Moniteur*, which formerly occupied a considerable time, and frequently led to many errors, will be performed in ten minutes.

An Incident.

A Washington letter in the *Evening Post* narrates the following incident, which took place at the capital of the freest and greatest country on earth:

As the cars were departing from the Baltimore station, on Thursday evening, my attention was called to an occurrence which was in some degree parallel to Long's case, and deserves to be made public. A respectable free colored man, in appearance, had been serving as a waiter at one of the city hotels. He had recently come from Baltimore. There was no question of his freedom, none as to his character; but he was "informed upon" as a fellow who was seeking to earn his own bread by honest industry forty miles from his birth-place. He was arrested and the offense was proved.

He was ordered to give bonds in one thousand dollars for his good behavior, or to leave the place in twenty-four hours. But, like many other respectable men, he could get nobody to bind himself in the penal sum of one thousand dollars to insure the corporation, the people of Washington, for the good health, and good conduct of this black man. He sorrowfully took up his bundle and went to the Baltimore cars, to shake off the dust of his feet against the place. But he was there met with the information that he could not enter the cars to leave the District, unless he gave bond for a thousand dollars, with two sufficient securities, that he was not a slave. Here was another illustration of the advantages of being in the freest country on earth. A thousand dollars to stay, a thousand dollars to go, and the poor object of so many attentions with not half so many cents. Imprisonment is, I believe, the penalty for non-compliance with one or the other demand. What was the issue of his difficulties, I do not know.

TIME OF THE MORNING SONG OF BIRDS.—Probably one of the most curious examples of the apparently trifling pursuits of scientific men has been exhibited by one of the most esteemed members of the Academy of Sciences of Paris, M. Dareau de la Malle. He was anxious to ascertain at what hour different birds began their morning song; he therefore, from the 1st of May to the 6th of July, made observations, which he regularly published. It appears that for thirty years this vigilant naturalist went to bed at 7 o'clock in the evening and rose at midnight, during spring and summer, and that this eccentric habit was for scientific purposes. It seems that the concert is opened about one o'clock by the chaffinch, and that the sparrow is the laziest bird, not leaving his nest until five o'clock. In the intermediate hours, at marked intervals, which M. de la Malle has carefully noted down, other birds commence their natural melody. He has shown, on more than one occasion, that the different birds have mistaken artificial light for the dawning of day, and that a solar lamp has awakened the little choristers.

Potato Rot.

A writer in the *Boston Cultivator* has suggested a thought on the subject of cultivating the potato, which may be serviceable to some of our farming subscribers. He says:—"My experience in farming for myself has been short, only of two years' duration, but since the blight first came upon the potato, I have observed it in various places, and have been led to the conclusion, that it is caused by the gases contained in the atmosphere, and I have never had any sufficient reason to change my opinion. Last spring I selected a small piece of ground, about three fourths of an acre; after ploughing, I applied a top-dressing of manure from the yard, and after harrowing thoroughly, I furrowed out the ground about three feet apart and four inches deep, and planted the potatoes in the furrow, about eighteen inches apart, and hoed once. I planted a few rows without furrowing, on the same piece, the land being quite as good. The rows planted without furrowing were nearly destroyed, seven eighths of the potatoes being good for nothing; while on the part planted in the furrows, there was not one bushel of poor potatoes in fifty."

SAGACITY OF A HORSE.—A few days since, as we were leaving our residence on our usual morning visit to the office, says the editor of the Long Point Advocate, a sorrel horse, belonging to us, galloped up and caught our arm, and made an attempt to pull us in the direction he wished to go. He then left and went off at a quick gait towards a pasture on our farm about a quarter of a mile distant from our residence. In a few minutes he approached us again, making an unusual noise, and seemed by his actions to desire us to follow him; this we did, and when we reached the pasture we observed the mate of the horse entangled in a bridge which had gone through with him. After we had extricated his companion from his dangerous position, the horse which had given notice of his companion's danger came up and rubbed his head against us, showing evident signs of great satisfaction.

SOLAR PHENOMENON.—One day last month the people of St. Paul (Minnesota) witnessed a superb solar exhibition. From sunrise to sunset, three suns, of equal brightness, and too dazzling for the naked eye, apparently arose at once in the horizon, and the ground being covered with snow, poured forth a deluge of light, far more intense than is usually witnessed. A stream of powerfully refracted rays was blazing down from the real sun in the center, like the blazing beard of a fiery comet, while on each side of the sun, like the segments which form a parenthesis thus, (.)—hung a brilliant sun-dog, with a local point in the center of each, intensely luminous; so that the two suns, the offspring of the sun by refraction, shone in equal splendor.

ANOTHER GREAT DISCOVERY.—The Germantown (Pa.) Telegraph says there has just been brought to light the application of a power *which is to supersede entirely the present steam power of the world!* The discovery has been made by an Eastern man, who has completed his models—one of which will be deposited at Washington as soon as patent rights shall be secured in the different European countries. The machinery is entirely perfected—the power is a motive one, and steam has no part in creating it. So simple and economical are the principle and application, that two tons of coal will be sufficient to drive the largest ship-of-the-line around the world.

MEDICINAL PROPERTIES OF THE QUINCE.—In medicine, the expressed juice, taken in small quantities, repeatedly, is cooling, astringent, and stomachic. The fruit, taken in small quantities, will restrain vomiting and hemorrhage, and is also good for dropsy and difficulty of taking breath. The flowers, fresh or dried, are good for an inflammation of the eyes; and the root was used, in former times, as a sort of charm for those afflicted with scrofula.

BALD EAGLE.—Mr. Lysander Wilson, of Romulus, Y. Y. succeeded in capturing recently a Bald Eagle measuring 8 feet and 2 inches from tip to tip of wings. He was discovered partaking of bait placed near the barn for crows, when Mr. W. leveled his gun, and firing, slightly disabled one wing; then, with the assistance of another individual and a fence rail, the proud monarch of the feathered tribe, was captured, and is now in durance vile.

WHAT SYSTEM AND DISPOSITION WILL DO.—The *Southern Presbyterian* mentions a missionary who has recently sent $90 to the American Tract Society, and who says that by adopting and carrying out a systematic plan of benevolence, he has been enabled, during the twenty years of his mission, to contribute for benevolent purposes *more than seven thousand dollars.*

About 70 members of the Quebec Bar left the Superior Court, and have refused to plead there the Court having established a scale of fees which the Bar thinks is insufficient. The Chief Justice, in announcing the scale, said that if, after three or six months trial, it was found to be inadequate remuneration, the Court would raise it. But the contingency was not palatable to the lawyers.

The *Portland Advertiser* learns that a shock of an earthquake was felt at Waterville and vicinity, on Friday night, Jan. 3, at half-past eleven o'clock. It was accompanied by a noise like the rumbling of carriage wheels, or like the sliding of snow from a roof, which lasted about 30 seconds. The shock was also felt at Troy, some 25 miles to the eastward of Waterville.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

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And Professor of Mathematics and Natural Science.

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ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

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WHOLE NO. 345.

The Sabbath Recorder.

"EQUALITY OF THE RACES."

Reply to Tamar Davis.

Since my friend has expressed her intention to "entertain no farther discussion of the merits or demerits of the Fugitive Slave Law," I take this occasion to tender my sincere thanks for the assistance she has so kindly afforded in placing the subject, in its various attitudes, before the public. As the only return I can make, I now proffer my humble services in the investigation of the subject she has so ably discussed in the Recorder of Jan. 9th, viz., "*The Equality of the Races.*"

It will be proper, in the first place, to correct the writer's misapprehensions, and consequent misstatements, of my positions, as set forth in my last article on the Fugitive Bill. She says, "It is remarkable, that any one acquainted with human physiology should fall into such an egregious mistake as to assert, that the only difference between the races is 'cutaneous.'" I have asserted *no such thing*. My *only* assertion on that point was, "that the *color* of the negro is cutaneous, and does not affect his character or his rights." By this I meant to be understood, that the coloring matter which gives complexion to all races of men, is a secretion from the blood, deposited on the inner coat of the cuticle, between it and the cutis vera, and that the amount of this matter deposited is no measure of character or rights. Those branches of the Caucasian race which have but *little* color of the skin, may, for aught I can see, possess as perfect a character, and as many rights, as those branches which are more highly favored with color—as the Jews of Cochin, who are beautifully black. I cannot perceive why the pale, deathly visage of the European may not enshroud a soul equally endowed with rights and capabilities as if it were wrapped in the shining skin of the tawny Ethiopian. Will some one, richly endowed with the prevailing prejudice against the poor *blacks*, unfold to us the mysteries of that philosophy by which the *black* is pushed from every privilege of *white* society, because he is black? Are the *blacks* of the Caucasian race less richly endowed with rights than the *whites* of that race? Are the *whites* of the Ethiopian race more richly endowed than the *blacks* of the same race? My only object in thus interrogating, is properly to caricature the ridiculous sentiment which infects almost every community of our country, that the color of the skin is the measure of human rights. I do not charge this sentiment upon my friend in controversy, for I believe her to be an intelligent Christian. But if we find the osseous structure of the negro to vary a little from the Caucasian, that is, if the posterior protrusion of the tarsal bones of the foot of the one, exceed by a few lines that of the other—if the anterior protrusion of the maxilaries shall be greater in the one than in the other—if the frontal, temporal, perictal, and occipital bones of the one shall unite by strait sutors, or zizag, or no sutors at all—if any difference of conformation whatever shall exist—if both belong to the "genus homo," I am totally uninstructed in the mysteries of that necromancy by which such difference adds to or subtracts from the essential attributes of character or measure of rights which *naturally* pertain to that genus.

Again, the writer says, "My friend also claims, and summons the history of mankind to prove, that the negro is equal, *in every* respect, to the Caucasian." I have made no such claim. The only claim I have yet made is, "that the negro is equal to the Caucasian in *mental endowment*." The proposition, that he is equal in mental *development*, at which the writer hurls her historical darts, I have not yet made. In elucidation of my position, I remark, that by "mental endowment" I mean the inherent faculties or potentialities of the human soul. These are sensitivity, intelligence, and will, with the secondary faculties of each. Every human being is endowed alike with these faculties at birth. The training of a thousand years can add no new faculty, nor can the want of training subtract a single one. The eternal ages of the spirit world will only *develop* these universal attributes of mind. They will create no new ones. If the negro possesses *less* of these faculties than other races, then either he had a separate creation from other races, or, if created in Adam with other races, at some period subsequent to that creation, some faculty has been annihilated. If we take the former position, and deny the unity of the human race in origin, we array ourselves against the Bible, the universal history of the world, and the tradition of numberless ages, and involve ourselves in the misty mazes of inextricable confusion. If we assume the latter, and affirm that some faculty of mind has been annihilated, and thus a kind of semi-human being has been produced in the negro, we become involved in the absurdity of mental divisibility. But, further, if by the operation of any causes one faculty of mind could be destroyed, then others could, and thus the soul of man might tumble into the dreadful gulf of annihilation. No want of development in any faculty of the human soul, can be admitted in evidence against the existence of such faculty. There was a time when *every* faculty of the wisest man in the universe lay undeveloped. But were there no faculties there? Does the first object which arrests the notice of the child *create* the faculty of perception. If matter thus acting on matter can create perception, then it can create reflection, judgment, and imagination; and thus, every faculty of the soul, created by the action of matter upon matter, must be material. And what matter can create, in can annihilate. We thus, if the doctrines of Locke be true, get a kind of wooden soul, not well adapted to exercise hopes of immortality.

But not only is the "mental endowment" of universal man equal, but those endowments are susceptible of *exactly* equal development—for every faculty of the human soul is susceptible of, and destined to, *infinite* development. In confirmation of these metaphysical facts, Harris most beautifully remarks, (see "Man Primeval," p. 26,) "The most dissimilar races are found to be *psychologically identical*. Tribes rashly proscribed as on a level with the brute, have in our own day vindicated their claim to a common humanity. The metropolis of civilization is not without its degraded Bushman, while the aboriginal Australian is not incapable of European civilization. As far as we know, no race of men stands in intellectual or moral isolation." Reese, in his "Elements of Zoology," p. 46, after relating the various degrees of mental development in the different negro tribes of Africa, remarks, "There can be little doubt, then, that no decided line separates the African from the European races, and that the former may, in process of time, be brought up to the intellectual and moral standard of the latter." Dr. Frichard remarks, that the Bushmen and Hottentots of South Africa present humanity in its *most degraded* form, and yet they are capable of European civilization. Thus I have the best testimony of the literary world, not only that the negroes, but tribes of other races immensely below him, are capable of *Caucasian* civilization. I shall comply with my friend's injunction, to try this question by "generalities," but first by particulars, which equally subserve our purpose.

I have already affirmed, what reason and revelation corroborate, that the various races of man are "psycologically identical," and that the human soul is destined to infinite progression. Each individual negro, then, is destined to infinite mental development, or his soul is not a human soul. But that it is a human soul is certain, from its development presenting precisely the same faculties. That these faculties are susceptible of a development equal to that of the same faculties in other races, is further demonstrated by individual examples of intellectual greatness never surpassed by other races. Such, as we have said, and shall prove, was Euclid, who was not made great by "continual contact with the Caucasian," for he was taught by negroes, and is a *teacher*, not only of negroes, but of the *world*, wherever science has shed her genial rays for four thousand years. He still teaches with a potency unrivaled by the living or dead; and the proud Caucasian, who disdains to own his injured race as brothers, can feed on the dainties wrought out by the struggles of his mighty intellect, and then, viper-like, bite the hand that feeds him. Such are Garnet, Ward, Jackson, and a host of others, as bright luminaries as glitter in the diadem of the Empire State. Let the highest diplomas of honor which our colleges can bestow—such of them as feel no shock of their Caucasian sensibility by opening the portals of knowledge to pleading Africa—let them speak in behalf of the susceptibility of the *negro* soul. Now, if we admit that the original susceptibilities of the *negro* soul are alike throughout the race, then are all the negroes susceptible of development equal to those mentioned, and consequently equal to *other* souls.

In elucidation of my positon, I affirm, without hazard, what is true of all places and ages, that there is as high a state of intellectual development among the negroes of New York State, in proportion to numbers and facilities, as among the Caucasians, and that those in this and other States, who have merited and received the highest literary honors, have earned them in spite of embarrassments and prejudices, before which the haughty Anglo-Saxon would flee like a whipped spaniel. The colored man is brutally crowded from our schools; our churches (save in the negro pew,) our parlors, our social circles, our counting-rooms, are closed against him; our hearts, our affections and sympathies, are bolted against him; while our ungodly prejudices drive him from every facility for improvement. Verily, the touch of the Caucasian has been to him an aspen touch, full of venom. In defiance of it, however, the negro is rising in the brightest hopes of mental emancipation. But are there no inferior mentalities among the Caucasians? Our prisons and poor-houses are filled with them. The streets of our cities are crowded with them. Our thoroughfares groan with their burden. Our public works are checkered with them. In some of our proudest States, one-third of the *white* population can neither read nor write their names. Thus, in this land, the proudest trophy of Caucasian mind, wretchedness, crime, ignorance and mental imbecility, look in vain for a parallel among blacks of proportionate numbers and circumstances! And what of the groaning millions of Europe, sunk in a depth of degradation and ignorance never dreamed of by the negro in his native clime, as he clasps to his bosom the dear ones of his heart, and reposes under the cool shade of his native banana? Bunce, in his "Travels in Africa," says of the various negro tribes, "To describe them justly, we should see them in their native purity of manners, among their woods, living on the produce of their own daily labors, without other liquor than that of their own pools and springs. After having been torn from their own country and kindred, and reduced to the condition of brutes, to labor for a being they never knew; after lying, stealing, and all the long list of European crimes, have been made necessary to them; after having made them monsters, we describe them as such, forgetting that they are not now as their Maker created them, but such as, by teaching them our vices, we have transformed them into." I confess that Bruce offers no very flattering comment on the superiority of Caucasian morals. [Concluded next week.

REMINISCENCE OF GOVERNOR JOHN JAY.

"The memory of the just
Smells sweet and blossoms in the dust."

These lines came forcibly to my mind, not long since, when enjoying the company of some of his friends who had unexpectedly, joined our family circle, after many years of absence. The conversation turned to former days, and many pleasant reminiscences returned with freshness to our memories. Among other interesting incidents, one of the company related the following:

"My mother was left a poor widow, with a large family, and although not wanting in industry and frugality, it was with difficulty that she could supply their necessities. We resided in Westchester County, a few miles from the residence of Gov. Jay. One day, to her surprise, she received a note from William Jay, (now Judge Jay,) the son of the Governor, requesting her to call on him as soon as convenient, as he had some pleasant information for her. The curiosity of the family was great; 'What can he want of mother?' was the earnest inquiry. The difficulty was how to get a conveyance, as it was too far to walk. A kind female neighbor offered her own, which was of the most humble character, and also to accompany her. By urging and whipping the sorry animal, they at last arrived at Mr. Jay's gate. Unwilling to let him see their old horse and wagon, they tied the old nag at a respectful distance from the mansion, and went in. Addressing mother, Mr. Jay said: 'My father, before he died, requested to be buried in the plainest manner; and by so doing, said he, there will be a saving of about two hundred dollars, which I wish you to give to some poor widow, whom you and your sister shall consider the most worthy; and I want you to get the silver money and count it out before me now. And,' continued Mr. Jay, 'Mrs. B., my sister, and I, have selected you, and here is the money,' presenting a bag containing two hundred dollars, all in half-dollar pieces. The poor woman was completely overcome with surprise and gratitude; she burst into tears, and strove to express her thanks, but her words could find no utterance; she could only weep. After a short time, the two females arose to leave the house. Mr. Jay accompanied them. When they had reached the piazza, what should they see, to their mortification, but the veritable old horse and wagon paraded before the door, awaiting them, which Mr. Jay had caused to be brought in from the outer gate. He having helped them in, and laid the bag of money at Mrs. B.'s feet, her associate directed the horse to go on, but he was not disposed to obey. She at last most reluctantly had to draw from the bottom of the wagon, where she had laid it, the hickory goad, and having laid it upon his back with some force, he was induced to start, and they slowly left the grounds of Mr. Jay.

"There were happy hearts when she arrived at home, and had told her eager listeners of her unexpected fortune. It enabled her to pay off some debts, and to render herself and her family comfortable for a long time."

Some time has elapsed since this excellent woman departed to a better world; but long will that family cherish the memory of him who "caused the widow's heart to sing for joy." [Living Age.

VANITY OF LIFE.

Severus, who had been raised from an humble station to the sovereignty of the Roman world, declared, "I have been all things, and it amounts to nothing."

Phillip III., of Spain, as he approached the close of his life, desired as his last act, to see and bless his children. He told particularly the Prince, his successor, that he had sent for him, "that he might learn the vanity of crowns and tiaras, and learn to prepare for eternity."

Taking leave of his friends, Sir Philip Sidney said, "Behold in me the end of this world and all its vanities." Sir John Mason said to those standing round his bed, "I have seen the most remarkable things in foreign parts, and been present at most state transactions for thirty years together; and have learned this, after so many years' experience, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate; and were I to live again, I would change the court for a cloister, my privy counsellor's bustle for a hermit's retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in the chapel. All things forsake me but my God, my duty, and my prayers."

How many are arrested by death in the midst of unfinished undertakings! Thus was it with Mohammend II., a Sultan of the Turks; and the inscription on his tomb reads: "I proposed to myself the conquest of Rhodes and proud Italy." Joseph II., of Austria, exclaimed in bitterness of soul, on his death-bed, that his epitaph should be, "Here lies Joseph, who was unsuccessful in all his undertakings!" "Behold," said Cuvier, on his death bed, to a friend, "behold a very different person to the man of Tuesday on Saturday. Nevertheless, I had great things to do. All was ready in my head after years of labor and research, there remained but to write; and now the hands fail, and carry with them the head."

THE DUMB CHILD.

She is my only girl;
I ask'd for her as some most precious thing,
For all unfinished was Love's jewell'd ring,
Till set with this soft pearl;
The shade that Time brought forth I could not see;
How pure, how perfect, seem'd the gift to me!

Oh, many a soft old tune
I used to sing unto that deaden'd ear,
And suffered not the lightest footstep near,
Lest she might wake too soon;
And hushed her brothers' laughter while she lay—
Ah, needless care! I might have let them play!

'T was long ere I believed
That this one daughter might not speak to me;
Waited and watch'd, God knows how patiently!
How willingly deceived;
Vain Love was long the untiring nurse of Faith,
And tended Hope, until it starved to death.

Oh! if she could but hear
For one short hour, till I her tongue might teach
To call me *mother*, in the broken speech
That thrills the mother's ear!
Alas! those seal'd lips never may be stirr'd
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers at their evening prayer;
Or lift those earnest eyes
To watch our lips, as though our words she knew—
Then moves her own, as she were speaking too.

I've watch'd her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul *would* burst its binding cords,
And the long pent up thoughts flow forth in words.

The song of bird and bee,
The chorus of the breezes, streams, and groves,
All the grand music to which Nature moves,
Are wasted melody
To her; the world of sound a tuneless void;
While even *Silence* hath its charm destroy'd.

Her face is very fair;
Her blue eye beautiful; of finest mould
The soft white brow, o'er which, in waves of gold,
Ripples her shining hair.
Alas! this lovely temple closed must be,
For He who made it keeps the master-key.

Wills he the mind within
Should from earth's Babel-clamor be kept free,
E'en that *His* still small voice and step might be
Heard at its inner shrine,
Through that deep hush of soul, with clearer thrill?
Then should I grieve?—O murmuring heart be still?

She seems to have a sense
Of quiet gladness in her noiseless play.
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts, though I had once a fear
That even *her father* would not care for her.

Thank God it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee.
Oh! at such times I know—
By his full eye and tones subdued and mild—
How his heart yearns over his silent child.

Not of *all* gifts bereft,
Even now. How could I say she did not speak?
What real language lights her eye and cheek,
And renders thanks to him who left
Unto her soul yet open avenues
For joy to enter, and for love to use.

And God in love doth give
To her defect a beauty of its own,
And we a deeper tenderness have known
Through that for which we grieve
Yet shall the seal be melted from her ear,
Yea, and *my* voice shall fill it—but *not here*.

When that new sense is given,
What rapture will its first experience be,
That never woke to meaner melody,
The rich songs of heaven—
To *hear* the full-toned anthem swelling round,
While angels teach the ecstacies of sound!

UNIVERSAL EDUCATION.

From the Report of Christopher Morgan, Superintendent of Common Schools of the State of New York.

The idea of universal education is the grand central idea of the age. Upon this broad and comprehensive basis, all the experience of the past, all the crowding phenomena of the present, and all our hopes and aspirations for the future, must rest. Our forefathers have transmitted to us a noble inheritance of national, intellectual, moral and religious freedom. They have confided our destiny as a people to our own hands. Upon our individual and combined intelligence, virtue and patriotism, rests the solution of the great problem of self-government. We should be untrue to ourselves, untrue to the memory of our statesmen and patriots, untrue to the cause of liberty, of civilization and humanity, if we neglected the assiduous cultivation of those means by which alone we can secure the realization of the hopes we have excited. These means are the *universal education of our future citizens*, without discrimination or distinction. Wherever in our midst a human being exists with capacities and facilities to be developed, improved, cultivated, and directed, the avenues of knowledge should be freely opened and every facility afforded to their unrestricted entrance. Ignorance should no more be countenanced than vice and crime. The one leads almost inevitably to the other. Banish ignorance, and in its stead introduce intelligence, science, knowledge, and increasing wisdom and enlightenment, and you remove, in most cases, all those incentives to idleness, vice and crime, which now produce such a frightful harvest of retribution, misery and wretchedness. Educate every child "to the top of his faculties," and you not only secure the community against the depredations of the ignorant and the criminal, but you bestow upon it, instead, productive artizans, good citizens, upright jurors and magistrates, enlightened statesmen, scientific discoverers and inventors, and the dispensers of a pervading influence in favor of honesty, virtue and true goodness. Educate every child physically, morally and intellectually, from the age of four to twenty-one, and many of your prisons, penitentiaries and alms-houses will be converted into schools of industry and temples of science; and the immense amount now contributed for their maintenance and support will be diverted into far more profitable channels. Educate every child—not superficially—not partially—but thoroughly—develop equally and healthfully every faculty of his nature—every capability of his being—and you infuse a new and invigorating element into the very life blood of civilization—an element which will diffuse itself throughout every vein and artery of the social and political system, purifying, strengthening and regenerating all its impulses, elevating its aspirations, and clothing it with a power equal to every demand upon its vast energies and resources.

These are some of the results which must follow in the train of a wisely matured and judiciously organized system of universal education. They are not imaginary, but sober inductions from well authenticated facts—deliberate conclusions from established principles, sanctioned by the concurrent testimony of experienced educators and eminent statesmen and philanthropists. If names are needed to enforce the lesson they teach, those of Washington and Franklin and Hamilton and Jefferson and Clinton, with a long array of patriots and statesmen, may be cited. If facts are required to illustrate the connection between ignorance and crime, let the official return of convictions in the several courts of the State for the last ten years be examined and the instructive lesson be heeded. Out of nearly 28,000 persons convicted of crime, but 128 had enjoyed the benefits of a *good* common school education; 414 only had what the returning officers characterize as a "tolerable" share of learning; and of the residue, about one-half could only either read or write. Let similar statistics be gathered from the wretched inmates of our poor-house establishments, and similar results would undoubtedly be developed. Is it not therefore incomparably better, as a mere prudential question of political economy, to provide ample means for the education of the whole community, and to bring those means within the reach of every child, than to impose a much larger tax for the protection of that community against the depredations of the ignorant, the idle and the vicious, and for the support of the imbecile, the thoughtless, and the intemperate?

Every consideration connected with the present and future welfare of the community—every impulse of an enlightened humanity—every impulse of an enlarged and comprehensive spirit of philanthropy, combine in favor of the adoption of this great principle. Public sentiment has declared in its favor. The new States which, within the past few years, have been added to the Confederacy, have adopted it as the basis of their system of public instruction; and the old States, as one by one they are re-constructing their fundamental laws and constitutions, are engrafting the same principle upon their institutions. Shall New York, in this noble enterprise of education, retrace her steps? Shall she disappoint the high hopes and expectations she has excited, by receding from the advanced position she now occupies in the van of educational improvement? Her past career, in all those elements which go to make up the essential wealth and greatness of a people, has been one of progress and uninterrupted expansion. Her far-seeing legislators and statesmen, uninfluenced by the skepticism of the timid, the ignorant, and the faithless, and unawed by the denunciations of the hostile, prosecuted that great work of internal improvement which will forever illustrate the pride and glory of her political history. The rich results of the experiment thus boldly ventured upon have vindicated their wisdom. Is the development of the intellectual and moral resources of her millions of future citizens an object of less interest, demanding a less devoted consecration of the energies of her people, and worthy of a less firm and uncompromising perseverance?

Disregarding the feeling of the present hour, and looking only to the future, will the consciousness of having laid the foundation for the universal education of our people be a less pleasing subject of contemplation than that of having aided in replenishing the coffers of their wealth?

POWER OF KINDNESS.

"Tom! Here!" said a father to his boy, speaking in tones of authority.

The lad was at play. He looked towards his father, but did not leave his companions.

"Do you hear me, sir?" spoke the father more sternly than at first.

With an unhappy face and reluctant step the boy left his play and approached his parent.

"Why do you creep along at a snail's pace?" said the latter, angrily. "Come quickly, I want you. When I speak, I look to be obeyed instantly. Here, take this note to Mr. Smith, and see that you don't go to sleep by the way. Now run as fast as you can go."

The boy took the note. There was a cloud upon his brow. He moved away, but at a slow pace.

"You Tom! Is that doing as I ordered? Is that going quickly?" called the father, when he saw the boy creeping away. "If you are not back in half an hour, I will punish you."

But the words had but little effect. The boy's feelings were hurt by the unkindness of the parent. He experienced a sense of injustice; a consciousness that wrong had been done him. By nature he was like his father, proud and stubborn; and these qualities of his mind were aroused, and he indulged in them, fearless of consequences.

"I never saw such a boy," said the father, speaking to a friend who had observed the occurrence. "My words scarcely make an impression on him."

"Kind words often prove most powerful," said the friend. The father looked surprised.

"Kind words," continued the friend, "are like the gentle rain and the refreshing dew; but harsh words bend and break like the angry tempest. The first develop and strengthen good affections, while the others sweep over the heart in devastation, and mar and deform all they touch. Try him with kind words; they will prove an hundred fold more powerful."

The latter seemed hurt by the reproof; but it left him thoughtful. An hour passed away ere his boy returned. At times during his absence he was angry at the delay, and meditated the infliction of punishment. But the words of remonstrance were in his ears, and he resolved to obey them. At last the lad came slowly in with a cloudy countenance, and reported the result of his errand. Having stayed far beyond his time, he looked for punishment, and was prepared to receive it with an angry defiance. To his surprise, after delivering the message he had brought, his father, instead of angry reproof and punishment, said kindly, "Very well, my son, you can go out to play again."

The boy went out, but was not happy. He had disobeyed and disobliged his father, and the thought of this troubled him. Harsh words had not clouded his mind nor aroused a spirit of reckless anger. Instead of joining his companions, he went and sat down by himself, grieving over his act of disobedience. As he thus sat he heard his name called. He listened.

"Thomas, my son," said his father, kindly. The boy sprang to his feet, and was almost instantly beside his parent.

"Did you call, father?"

"I did, my son. Will you take this package to Mr. Long for me?"

There was no hesitation in the boy's manner. He looked pleased at the thought of doing his father a service, and reached out his hand for the package. On receiving it, he bounded away with a light step.

"There is a power in kindness," said the father, as he sat musing, after the lad's departure. And even while he sat musing over the incident, the boy came back with a cheerful, happy face, and said—

"Can I do anything else for you, father?"

Yes, there is the power of kindness. The tempest of passion can only subdue, constrain and break; but in love and gentleness there is the power of the summer rain, the dew, and the sunshine.

MAN RESPONSIBLE FOR HIS BELIEF.

In no circumstances, even in the thickest gloom of paganism, can man be considered irresponsible for his belief. But the existence of a revelation places mankind in an entirely new position. The heathen is accountable only for the best exercise of his understanding he may be capable of, and for the adoption of such opinions as may seem most probable and consonant to reason. But when the will of God is made known, we are responsible, for refusing to learn, and believe, and obey. We do not incur guilt by our own incapacity to discover, but by our unwillingness; to that revelation attaches the heaviest responsibility. John iii. 19. We are not permitted to cull out such truths as may square with our metaphysical notions or our imperfect conceptions of the fitness of things, and to reject the rest: the command is imperative, "Believe the Gospel." To refuse God's instruction is infinitely more irrational, and infinitely more perilous, than it would be for a mariner in an unknown ocean to reject the proffered aid of charts and compass, and trusting to the uncertain guidance of a star to profess himself unaccountable for the safety of his bark. [Rev. J. Gilderdale.

Remorse and Despair.—Charles IX, of France, was a modern Nero, as the memorable St. Bartholomew's massacre, conducted under his auspices, can testify. The day after the butchery of thirty thousand Huguenots, he observed several fugitives about his palace, and taking a fowling piece, fired upon them repeatedly. Was it strange that he died in peculiar horror? "What blood," he cried out, "what murders!—ah! I have followed wicked advice. O my God! pardon me and be merciful. I know not where I am, I am so perplexed and agitated. How will all this end? What shall I do? I am lost for ever; I know it."

During the Papist persecution in England, one Rockwood distinguished himself for his busy malignity, and in his last sickness he fell to raging, "I am utterly damned!" He was exhorted to ask mercy of God, but he roared out, "It is now too late, for I have maliciously sought the death of many godly persons, and that against my own conscience, and therefore it is now too late."

Biblical Pronouns.—Luther pronounced pronouns to be the sweetest and most consolatory expressions to be found in the word of God. What, in fact, more tenderly elevating than where the prophet Isaiah heralds peace and refreshing to the people of Israel? "Comfort ye, comfort ye *my* people, saith your God." No longer the "Lord God, the Lord strong and mighty;" but "*your* God," and "*my* people." And how marked the difference between saying, "The Lord is *a* shepherd," and "The Lord is *my* shepherd;" between the heathen, who acknowledges God as the Father of all things, and the ransomed of his well-beloved, who behold in the Lord, "*Our* Father which is in heaven;" between "The Lord will hear *me* when I call upon him," and "Lo, I am with *you* always, even unto the end of the world."

True Courage.—"Should the Empress," says Chrysostom, in his epistle to Cyriacus, "determine to banish me, 'the earth is the Lord's and the fulness thereof.' If she will cast me into the sea, let her cast me into the sea; I will remember Jonah. If she will throw me into a burning fiery furnace; the three children were there before me. If she will throw me to the wild beasts; I will remember that Daniel was in the den of lions. If she will condemn me to be stoned; I shall be the associate of Stephen the proto-martyr. If she will have me beheaded; the Baptist has submitted to the same punishment. If she will take away my substance; 'naked came I out of my mother's womb, and naked shall I return thither.'"

That was a beautiful tribute of Napoleon to the supremacy of mind over physical force in the long trial. "Do you know, Fontanes," he said, "what I admire most in the world? It is the powerlessness of force to found anything. There are only two powers in the world. The sabre and the pen; and, in the end, the former is always conquered by the latter."

The Sabbath Recorder.

New York, January 30, 1851.

TIME OF COMMENCING THE SABBATH.

We observe the fourth of July, rather than the third, the fifth, or any other day, because on that day Independence was declared. So we observe the seventh day of the week, rather than the first, because on that day God rested from his labors. Fitness requires that we begin our rest at the very time of day that God began his. If God began his at the going down of the sun on the sixth day of the week, fitness requires that we begin ours then also. If we delay it for twelve hours, we do not more than half commemorate the rest that Jehovah observed. We may object to this arrangement as inconvenient, as conflicting with important duties, as being at variance with the general habits of community, as impracticable; and hence draw the inference that it is not God-authorized, for God (as we think) would surely make a wiser regulation. But if the design of the Sabbath is to commemorate God's rest, and to commemorate the whole of it rather than the latter half, it better becomes us, short-sighted creatures, to set about performing the duty, than to complain of the arrangement because it does not happen to suit our notions of wisdom. A disposition to do the will of God is generally followed by an enlightening of the eyes to see the wisdom of the doctrine He reveals to us. Perhaps it would be so in this case. At all events, we shall offer a few remarks by way of showing the advantages connected with observing the Sabbath "from evening to evening," and leave them for the reflection of our readers.

In the first place, it throws a man upon the necessity of carefully calculating beforehand how he shall best arrange all his business, so as to be found in a state of readiness for the Sabbath when it comes. Early in the week, it may be, some one calls on him, and proposes an engagement for the next Friday. Immediately he calls to mind, that the close of that day ushers in the holy rest; and he either rejects the proposition altogether, or expressly stipulates that the engagement shall not conflict with his conscience in regard to the Sabbath. Thursday morning comes. "To-morrow evening," says he, "the Sabbath begins. I must not lay out too much work for the morrow, lest I shall not be able to finish before sacred time commences. I must not, as too many do, make it the busiest day of the week. I will do as much as I can to-day, so that I shall have no difficulty in closing up my labors before the going down of to-morrow's sun. I will look around, and see what is necessary to be done, lest to-morrow I may be caught unawares." Friday morning comes. "This evening," says he, "I must begin to commemorate God's rest. I must be ready for it. I have many little chores which must be attended to, and I will be careful not to continue at my other business so long, but what I shall have sufficient time to attend to them, before the day ends." Accordingly, if it takes him an hour to attend to these chores, he quits his other business an hour before sunset. He graduates his work according to the time that he has to do it, and all with an eye to the Sabbath, which is continually uppermost in his mind. And do not such thoughts, do not such careful calculations before-hand, entering as they do into every day's plans, tend to keep the mind continually stirred up to the sacredness of the institution? Is not a man obliged, in this way, to think ten times of the Sabbath and its duties, where he would once, if he were not compelled to begin it in the evening? Could there be any plan more wisely calculated to make him "*remember*" the Sabbath-day? Compelled, as he is, thus to arrange all his business, so as to offer not the slightest dishonor to the institution, is there not in this way begotten in his heart, and nourished and strengthened from day to day, a reverence for it? We are well enough satisfied how these questions would be answered by any one that understands the nature of the human mind. A child taught from day to day to do every thing in obedience to the wishes of his parent, and for the sake of honoring that parent, will soon have the feeling of reverence for him. He will respect his parent, not only when he is in his presence, but constantly, habitually, and in his absence. So, if we are taught and disciplined by our daily business to honor the Sabbath, the feeling of reverence for the institution will spring up in our breasts, and be a lasting and habitual impression. Every act of shaping our business with reference to it, will help to give it strength.

In the next place, the Sabbath being designed for all mankind, it is designed for a day of public worship, as well as for bodily rest. Reason and experience both teach us, that public worship, to be profitable and edifying, must be preceded by some preparation of heart. The Christian wants to retire to his closet, that, in communion with God, he may attain to that spiritual frame of mind which will dispose him to hear and receive the preached gospel into his heart. But with mankind at large there can be but little time for this kind of preparation, unless in the evening before. Take the country people, for example, some of whom have to travel quite a distance to their place of meeting. Perhaps it is the winter season. The mornings are short. From the time they rise they are incessantly occupied with such things as must of necessity be attended to at all times; and if the previous evening has not been spent in prayer and reading the scriptures, what preparation will they have for the services of the sanctuary? In summer the case is different. The mornings being long, afford a good deal of time for private devotion. But what time is gained here is lost the previous evening, the summer evenings being almost nothing. If the Christian wishes to go to the house of God with his heart already warmed by the Spirit's influence, and hungering for more communications of grace to his soul, let him not go without having spent a good while in his closet. Let him spend the evening following the sixth day in communion with his Lord.

In the third place, those who do not keep Friday evening are often at work quite late at night, particularly the female part of the family. The men, too, because they can attend to little chores and do errands after dark, delay the finishing of their ordinary business till the day is quite spent. The result is, they are all jaded out with excessive toil. They sleep late in the morning, they rise dull and heavy, and when they go to the house of God, they are so oppressed with drowsiness that they receive but little benefit from the services, or so dull and dispirited that they cannot enter into them with becoming zeal. Is this a wise arrangement?

One thing more we will offer. Commencing the Sabbath in the evening, seems as a test by which to distinguish the spiritual-minded worshiper from the worldling. The careful preparation which a person makes, so as to be ready for the Sabbath when it comes, shows that his heart is in the duties of it. If he uniformly leaves off his work, and begins with the shades of the evening to seek the face of the Lord, it is a pretty good proof that he "counts the Sabbath a delight." A worldly-minded man is seen to act very differently. For the sake of promoting his monied interests a little more, he extends his work late in the day. He never leaves off till the day is spent, and perhaps a little more than spent. Then he goes home to attend to little things. Perhaps he has been away to some distant town. He stays there as long as he can do business with other people, and then goes home in the evening, long after the Sabbath has begun. The love of gain, and the cares of this world, have too strong a hold upon his heart to allow him to make any different arrangements; and thus, from week to week, his character is made manifest by the very institution which he pretends to keep, and he falls under condemnation as a man who serves Mammon rather than God. Is it possible to test his worldliness so well by that plan which commences the Sabbath in the morning? Can you bring him out, and determine his true character?

These considerations appear to us as so many internal evidences, that the custom of observing the Sabbath "from evening to evening" is the one which Infinite Wisdom has enjoined. We do not intend to quarrel with those who differ from us, but we sincerely wish that we could all be of one mind in the Lord.

THE FRUITLESS SEARCH.

At one of our village stations, (says the English *Baptist Reporter*,) the Wesleyans have preached; and on one of the occasions the minister took an unconscious babe in his arms and sprinkled it, telling his audience of the blessings that were to be expected thereupon. A Baptist friend of ours, residing there, being grieved that such errors should be taught her neighbors, endeavored to counteract the evil in the following manner: On the following morning, when she had got her class of girls around her, she told them she would give that girl a good Bible who would bring her from the New Testament the greatest number of passages to prove that sprinkling of babes was baptism. Some half dozen set to work in good earnest, and fathers and mothers were called upon to aid them in the search; but, alas! they all found it a fruitless task, for not a single text could they find in the word of God to prove that infants should be sprinkled. Then their teacher told them she would give the Bible to that girl who would bring her the greatest number of texts to prove that immersion was the mode and believers were the subjects of baptism. The same girls set to work again, and soon produced most of the texts of Scripture that are to be found upon the subject; and a beautiful paragraph Bible was presented to the successful girl, who prizes her gift the more, as it was the fruit of her own researches. The Lord grant that it may be the means of making her wise unto salvation. I believe it is the teacher's intention to present "Pike's Persuasives" to two or three of the others, who made a good effort to obtain the Bible.

☞ A correspondent sends us the foregoing, accompanied with a note stating that the editor of the *Baptist Reporter* "is a rank Baptist, very keen to discover and expose the errors of sprinklers, and often giving hints about the Baptists adhering so closely to the rules of Scripture in all that they do." "Could we not," continues the note, "offer a present to any one who would find the most passages of Scripture for the first day of the week being the Sabbath?" Our reply is, that we have done it repeatedly. In the *Recorder* of August 8, 1844, we copied from an English periodical an article offering, among other prizes, "*Twenty Guineas Reward* to any Protestant who will find, in the New Testament, a single instance of *infant* baptism administered either by deacon or apostle." To which we appended the offer of "*Five Hundred Dollars Reward* to any Protestant or Catholic who will point out a single passage in the Scriptures which states, either that the seventh-day Sabbath has been abrogated, or that the first day of the week is the Sabbath, or that the first day has been substituted for the seventh." This offer has been standing now some six years, and yet nobody has claimed the reward. We are quite willing to renew it for the coming six years. Perhaps we ought to say, in this connection, how *near* one man—a learned Baptist preacher—came to getting the prize. He was out of business, and was saying to a friend, that he would be glad to get something to do which would help "keep the pot boiling" until a door of usefulness in the ministry should open. His friend pointed him to the five hundred dollar prize, and said, "There's a chance for you." He glanced at the conditions, and replied that he had examined that subject enough to know his chance would be a slim one.

OUR CHINA MISSION.

After a long silence, we have again been favored with news from our missionaries. They are in good health. The following extract from a letter of brother Carpenter, dated Sept. 27th, 1850, will be read with lively interest:—

"Our meetings during the summer months have not been numerously attended, but we always have some—sometimes forty, sometimes ten. The rainy season, and the hot weather that succeeds it, have considerably interrupted our efforts in carrying the good news to the doors of the people. This kind of operation we are trying to resume again. Occasionally we meet with a reception that affords encouragement enough to induce us to hold on our way.

"Dear brethren, again we call on you to rejoice with us in the conversion (as we hope) of another poor heathen from darkness to God's marvelous light. Somebody must be praying. The arm of the Lord is revealed for salvation in these ends of the earth. Tong Yuen Cheau is a man of high literary attainments, of an amiable disposition, belonging to Hang Chu, of the adjoining province Che Keang. My first acquaintance with him commenced in May last. He had possessed a small patrimony, but through the perfidy of an acquaintance, whom he trusted too far, it took to itself wings. When I saw him, he was in distressed circumstances. Such cases we generally regard with some degree of suspicion, till circumstances reveal their true character. But from the first there was something, which cannot be fully expressed on paper, in the appearance of this man, which inspired the hope that he was sincere in his professions of a desire to learn the new doctrine. He came every evening, and attended family devotions with us, and was regularly at Chapel on the Sabbath. His progress in the knowledge of the Scriptures was rapid. His heart, as well as his intellect, seemed to be interested and engaged in searching for the 'pearl of great price.' About the middle of July, he was examined as a candidate for baptism, in the presence of the members of our little church, and approved of. On the 19th of the same month, he was baptized, and admitted to fellowship with us, and with the household of faith in all lands. I am glad there can be some sort of fellowship with all the true-hearted, in spite of sectarian bands. Would that pure Bible Christianity could be generally received; then would these bands be sundered like the green withs around Samson, when the spirit of the Lord came upon him. I desire to give Taung an opportunity to become thoroughly acquainted with the Book of books, hoping that God may make him a bright and shining light in this dark land; and therefore he is to be my teacher, and live in the house with us. Probably, at the close of the year, I may dismiss Lee. He (Lee) is a good teacher, and thinks he is a believer, wishing to be baptized. But we cannot accede to his request at present. There is another person waiting for us to become willing to baptize him.

"I have asked Tong to write a letter to my brethren in America, according to his own views and feelings. And I take great pleasure in presenting to you the accompanying letter, in his own hand-writing, together with a translation which will give you a tolerably correct idea of what he intended to convey. Pray for this man, that he may be kept from the power of the enemy, grow in grace, and finally, with us, be ushered into the presence of the Lord with exceeding joy. Do call upon all our brethren, who love the cause, to pray for this man, that he may become mighty in the Scriptures, a real Apollos to his dark-minded countrymen."

Translation of Tong's Letter.

"This letter is addressed to all my seniors in the churches in America, for their inspection.

"I am a native of Che Keang Province. In my youth I read the standard books of this country, and although I clearly understood the doctrine of faithfulness and righteousness as taught in them, and received the instruction of the wise men and sages of antiquity, yet I only understood the instruction that pertains to this life. I did not understand the glory of heaven and the misery of hell which come afterward; neither did I know what God was able to render men miserable or happy. Hence I used sometimes to worship false gods, did not keep the Sabbath, and practiced what was wrong. My heart was not good. And I knew not that after death there is to be everlasting and remediless woe in hell, until the spring of the present year, when I came to Shanghai, and heard that my senior C. was establishing a sacred assembly and proclaiming good news. Many came to hear; I also came and heard, and then for the first time I understood that there is a true God, who is Lord of heaven, earth, and all things, whose power and glory are without bounds, and that Jesus is the true God's only beloved Son—that he, instead of the misery of all men, with his own blood made atonement for the sin of the world—and that all my doings were blended with sin, because I had not reverenced the true God, but opposed his true doctrine, neither had believed in Jesus, but was always allured by the devil. Knowing that after death I deserved to receive endless torments in hell, my heart was deeply troubled and I was afraid.

"When I heard my respected senior C. proclaim the gospel's true doctrine, I heard it as one awaking from a dream, and as one from the midst of darkness ushered into light. Hence my joy was great, my heart was bowed with reverence, and I desired to obey the law of God, serve Jesus, keep the Sabbath day, forsake the worship of false gods, abandon all evil, pray to have my former sins forgiven, and hope for glory hereafter. Therefore, on the 19th day of the 6th month, I received baptism at the hands of senior C.

"I desire long to have in remembrance all my seniors in the churches in your honorable country. But because my body is in China, I am unable to converse with you upon the doctrine of the Bible. Nevertheless, I think that those who have believed in Jesus are all his disciples, and constitute one body, and although separated by the distance of several myriads of miles, the members of the church have one heart, and desire after death to dwell at the right hand of Jesus, and together in one place behold each other, never more to be separated.

"Reverently repenting of my former sins, praying to the true God for pardon, and in the sincerity of my heart's esteem and confidence, I come up into the presence of all my seniors in the churches, and respectfully desire for each one of my seniors happiness and peace. A disciple at a late hour,

"Tong Yuen Cheau, Greeting."

READING NOTICES ON THE SABBATH.

To the Editors of the Sabbath Recorder:—

Permit me to call the attention of some of your able correspondents to what, in my opinion, is a "time honored" error, existing in some of our churches, which goes very far to destroy the good effect we might naturally expect from our Sabbath meetings. I allude to the practice of reading notices of church and society meetings, donation visits, meetings to repair and furnish meeting-house, taking up collections for the necessary expenses of the church, to pay for Minutes of Conference, &c., after a sermon in which we are taught to lay all secular things aside on the Sabbath, and attend to the worship of God. The minister urges us, in his sermon, to leave our farms and workshops at home, and yet, at the close of it, by reading such notices as above, calls our attention to them, in order that we may consider how much time we can spare to attend these church and society meetings, and how much money we can spare for the use of the church. In this way the proper effect of many good sermons is almost entirely lost. I would suggest whether it would not be better to read before the sermon such notices as are necessary to be read in meeting.

A Lover of Order.

Revivals in Crawford Co., Pa.—A letter from Eld. A. A. F. Randolph, pastor of the Seventh-day Baptist Church at Hayfield, Crawford Co., Pa., dated January 12, 1851, says: "The Lord in his mercy has visited us; professors have been measurably revived and strengthened, and sinners converted. The snow and ice have been no insurmountable barrier to a willing submission to the ordinance of baptism, by an interesting company of youth, whose ages vary from eleven years to twenty-one. Nine have already been added in this way to our church, and we have good reason to expect that the number will be increased. The First-day Baptist Church in Cussewago has lately had an addition by baptism of more than twenty individuals, and the work appears to be still progressing. The Methodist society in Meadville have been putting forth an effort, and it is said that many have been converted through this instrumentality. The Freewill Baptists in our vicinity have also been holding a series of meetings, which have resulted in their baptizing a few converts."

Revivals in New Jersey.—Several churches in New Jersey are enjoying seasons of revival. The *Christian Chronicle* says that at Canton, "some twenty-five, within a few days, indulge a hope in Christ of the pardon of their sins, and the conversion of their souls. About half that number have already been baptized on a profession of their faith. The good work is going on powerfully in the churches at Cohansey and Greenwich." From Bethel, N. J., Rev. J. Teasdale writes to the *New York Recorder*, that he has been attending a series of meetings there for some four weeks, and that at least one hundred have professed hope, and more than that number are inquiring the way to Zion.

An Excellent Toast.—On the occasion of a centennial anniversary of the settlement of the town of New Ipswich, N. H., an invitation was sent by the committee of arrangements to Samuel Appleton, Esq., of Boston, to be present on the occasion. Being unable to attend, he sent a letter, of which the following is an extract:—

"As a sentiment, on the present occasion, I send you the following, which I hope will meet with the approbation of all present:—

'The Literary Institutions of New Hampshire in general, and the Academy at New Ipswich in particular—and to enable that Institution to assume its former standing, and to extend its future usefulness—I, Samuel Appleton, of Boston, do hereby promise to pay to the Trustees of New Ipswich Academy, for the benefit of said Academy, five thousand dollars on demand.'

I am, gentlemen, very respectfully, your obedient, most humble servant,

Samuel Appleton."

New York Free Schools.—The people of the State of New York have once and again voted upon the Free School Question, and sustained the principle of Free Schools by respectable majorities. Still the subject is agitated. Large numbers of petitions have been sent in to the Legislature, during the present month, for a repeal of the Free School Law, the suspension of the School Journal, the abolition of the offices of State and County Superintendent, &c. It is thought, by persons well qualified to judge, that there is great danger of the repeal of the Free School Law.

A South Carolina Law.—Hon. Geo. B. Mathews, late Governor of the Bahamas, now British Consul for North and South Carolina, has officially called the attention of Gov. Means, of South Carolina, to a law of that State, which is directly in the teeth of the existing treaty stipulations, and which he trusts will be repealed forthwith. This law forbids any free negro to come within the borders of the State, under a penalty of expatriation, and ultimately of sale as a slave if he persists in staying or returning, and further provides that any colored person arriving there as a seaman, cook, or steward of a vessel, shall be forthwith sent to jail, and there confined until the vessel is ready to sail and hauled out into the stream, when he shall be reclaimed by his captain, *who shall be required to pay all the expenses of his arrest and detention!*

Revival at Canton, Ill.—Rev. S. G. Miner, pastor of a church at Canton, Ill., furnishes for the *Watchman of the Prairies* an account of a revival in that place in connection with the labors of Eld. Knapp. A series of meetings was commenced October 24th, and continued until the 8th of December, concerning which Mr. Miner says:—

"The results thus far have been most glorious. Brother Knapp and myself have baptized into the fellowship of the Baptist church 211. Of this number 80 were heads of families; 50 young men, and 81 young ladies. Some of these persons were Universalists and skeptics, and many of them ringleaders in vice and vain amusements. They have now changed the ball-room and the places of sin for the prayer-meeting, and a happier band of converts I have never seen."

The American Chapel at Rome.—*The Independent* publishes a note from Rev. Dr. Bacon, one of its editors, dated at Rome, Dec. 24th, in which he says:—

"The American chapel here is becoming quite an affair. The strictly ecclesiastical influence here—the influence concentrated in the Propaganda—has lately made an attack upon it, and has insisted that the permission to have such a chapel shall be withdrawn. But partly through the personal good nature of Pius Ninth, and partly through the liberality and political wisdom of Cardinal Antonelli, his Secretary of State, the action was defeated. The ordinary congregation there is less than a hundred, including English and Scotch, as well as Americans; but the American chapel at Rome is a *fact* (which is a great affair in this country, where new facts are scarce) and it is likely to become a fixed fact. Let God be thanked. The Christianity of the apostles is almost as free here now as it was when Paul was kept a prisoner two years, in his own hired house, waiting for a hearing before Nero."

Day of Fasting and Prayer for the African Race.—At an adjourned meeting of the Colored Clergymen of the City of New York, held in Bethel Church, Jan. 20, 1851, it was

Resolved, That we recommend the *first Friday in March* next to be observed by our respective charges as a day of solemn prayer and fasting, beseeching Almighty God to interpose graciously by His power in our behalf, and deliver us from our deep distress; that, as primary objects of prayer, we pray for the immediate Abolition of Slavery, with all its accompanying wickedness, in these United States; and, secondly, that Protestantism may give evidences to the world, and particularly to us as a portion of the Protestant Church of this country, that it still possesses all those vital principles of godliness that actuated the first Dissenters, and is not a mere sounding brass or tinkling symbol; that the spirit of a Luther, a Latimer, a Ridley, a Wicliff, a Wesley, a Roger Williams, still exists among us; and, thirdly, that there may be a more rapid increase of educational interest among us.

N. Y. State Agricultural Society.—This Society held its Annual Meeting at Albany week before last. The Report of the Executive Committee sets forth that under the competition excited by the Society, farms have been much improved and commendable advancement made in Dairy products, in Stock, and in Agricultural Implements. Washington and Seneca Counties have been thoroughly examined. The Committee have appropriated $400 to be awarded to such as might successfully compete at the World's Fair. The report advocates an Agricultural School. The Committee reported against holding two Annual Fairs.

The Treasurer's Annual Report was read. The receipts have been $15,116 71; expenditures $12,903 84; add value of plate on hand for premiums to be awarded, $230, leaving a balance of $2,643 07.

Rochester was agreed upon as the place of the next State Fair.

Limitation of Obedience to Civil Law.—At a recent meeting of the Buffalo Presbytery (New School,) as we learn from a Buffalo paper, the following resolutions were passed unanimously:—

1st. That some of the provisions of the Fugitive Slave Law are obviously in conflict with the law of God.

2d. That it is the duty of every man to obey the laws of his country up to the point where they conflict with the law of God, AND NO FURTHER.

New Music.—We are indebted to Firth, Pond & Co., of No. 1 Franklin Square, for three very pretty pieces of music.

The first, composed by John Blockley, author of "Love Not" and "Hearts and Homes," is called "The Spirit Child, or The Guardian Angel."

"My child, my angel child,
My beautiful, my own,
'Tis said that such fair forms as thine,
Meet round an angel throne."

The second, "composed and tenderly inscribed to bereaved sisters, by J. B. Woodbury," is called "Take me Home to Die, or The Last Request."

"You must not weep for me, mother,
For I shall happy be;
And though I cannot stay with you,
Yet you shall come to me."

The third is called "The Harvest Queen," composed by L. Lavenu, author of "On the Banks of Guadalquiver."

"From sunny fields I joyous come."

Fleeing from Slavery.—The Indiana Congregational Friends, at a Semi-Annual meeting held at Greenboro, on the 28th and 29th days of December, adopted the following stringent resolutions:—

Resolved, That it is the right and duty of the slaves of the South to escape from Slavery. And in order to accomplish this end, and to secure to themselves and their posterity the blessings of Liberty, it is their right and duty to use all such means as it is the right and duty of white men to use to accomplish similar ends.

Resolved, That we, the people of the North, one and all, owe it as a sacred duty to God, to ourselves and mankind, to incite and assist the slaves of the South to escape from Slavery—and to use all means to accomplish this end which we would use, or wish others to use, to rescue us or our children from Slavery.

Resolved, That we will do what we can to instigate the slaves of the South to escape from Slavery. And when they come among us we pledge to them that we will protect them by all such means as in our view God and nature have furnished us, against all efforts to enslave them, by whomsoever made.

Resolved, That protection to fugitive slaves is one of the most sacred duties enjoined on us by God and humanity. And we hereby pledge ourselves to the slaves and to the world, to perform this duty, regardless of all decisions of courts, of all threats of prosecution for treason, of all enactments of Congress, of all Constitutional Compromises, of all threats of dissolution of the Union, of all pretended precept of the Bible or alledged commands of God.

Resolved, That slaveholders never did have, and never can have, any rightful authority over their slaves. That the slaves owe no obedience to their masters. And that it is our duty to instigate all slaves and all men to spurn the authority and cast off the dominion of all individuals and governments that assume the right to enslave them.

Arrest of an Alledged Slave.—A Philadelphia letter-writer, gives a lengthy report of the examination of another alledged Fugitive Slave, before Mr. Commissioner Ingraham of Philadelphia. He is a colored man named Stephen Bennett, and is charged with being the personal chattel of Edward B. Gallup of Baltimore. He was arrested in Columbia, Pa., Jan. 23, by officer Conner, of Lancaster, (while sawing wood in the street,) upon a warrant issued on the 22d by the U. S. Marshal of the District. He is an able-bodied man, about 35 years of age. It was the prevailing opinion in Philadelphia, that Bennett would be sent into bondage.

Since the above was in type, we learn that the friends of Stephen Bennett, have paid $700 to Mr. Gallup, the claimant, in consideration of his manumitting him. This was formally done in the United States Marshal's office, and Stephen was set at liberty. The greater part of the purchase money was collected in Columbia.

Another Case.—The *Cincinnati Nonpareil* of the 21st inst. has the following:—

Last night, about 10 o'clock, a gentleman of New Orleans, named J. D. Arcy, (not Count D'Orsey,) laid claim to a respectable female of this city, who had resided for a considerable length of time near the Post-Office. The lady is of fair complexion, and was never suspected of being impregnated with negro blood. The Southern gentleman, however, claimed her as his slave, and made good his claim before a large meeting of citizens, and although we are grieved to lose so orderly, beautiful and valuable a citizen, the Fugitive Slave Law is all-powerful, and our citizens will be compelled, though reluctantly, to consent that this lovely female shall be borne away to a land of slavery. She is valued at $3,000.

Henry Long sold at Auction.—On the 18th inst., Henry Long, the reclaimed fugitive, was sold at auction, by Messrs. Pulliam & Slade, of Richmond, Va. A gentleman from the South bought him for the sum of $750. The purchaser was the only bidder, and was required to give bond and security in the amount of $3,000 as an assurance that he would remove Henry to the South, in compliance with the terms of sale. There was quite a concourse of persons in attendance at the auction room.

Central America.—An American, recently writing from Punta de Arenas, a port in Costa Rica, says:—

"The country we are now in is very pretty, but the inhabitants are the most villainous-looking set I ever laid eyes on, and were it not that I once in a while see an American or an Englishman, I would think I was in a land of heathens. As their food and clothing cost but a trifle, they are naturally an indolent people, lounging about, smoking cigars, and chatting with each other, from morning to night."

The Sabbath-School Visitor.—We send out, this week, the second number of the Sabbath-School Visitor. The churches from which returns have been received take hold of the matter with commendable zeal. It is hoped that every church will do something.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Jan. 20.

In the SENATE, after the presentation of several reports, Mr. Clay submitted a resolution instructing the Committee on Commerce to inquire into the expediency of adopting more effectual means to prevent American vessels and seamen from engaging in the African slave trade. The correspondence with the American Minister at Brazil in regard to the slave trade was referred to the Committee on Commerce The House Postage Bill was received and referred to the Post Office Committee. The French Spoliation bill was taken up, and Mr. Hunter made a speech against it.

The HOUSE refused to make five of the General Appropriation bills the special order until disposed of; also to suspend the rules to introduce a bill giving land to the landless. The bill to secure the prompt execution of the Bounty Land Law of the last session was taken up and discussed till the adjournment.

THIRD-DAY, Jan. 21.

In the SENATE, several petitions were presented and referred. A resolution was adopted, directing inquiry into the propriety of a reörganization of the State Department. The Rules were slightly amended; after which the French Spoliation bill was taken up, and Gov. Seward spoke at length in favor of paying our citizens for the property wrongfully taken from them by France, more than half a century ago, their claims for which were assumed but never paid by our Government.

The HOUSE spent a long time to no purpose in discussing the order of business. Several Senate Bills were referred. A resolution, passed by the Senate on the last Jay of the last Session, preventing the assignment of Land Patents under the Bounty Law of September, until after location, was laid on the table. A debate took place on the Senate Bill authorizing the selection of Lands given for school purposes, in place of those already granted, and which are worthless. Without disposing of the subject, the House adjourned.

FOURTH-DAY, Jan. 22.

In the SENATE, Mr. Seward presented two petitions for the repeal of the Fugitive Slave Law. Mr. Clay's resolution, directing inquiry into more effectual measures to suppress the African Slave Trade by preventing American vessels and seamen engaging in the trade, and to refuse sea-letters to American vessels trading from Brazilian ports to the Western coast of Africa, was taken up, remarks were made by Messrs. Clay, Hale, and Foote, and the resolution was agreed to. In the course of his remarks, Mr. Hale read from one of the papers the following pledge, which he understood was being signed by many members of Congress:—

"The undersigned members of the Thirty-first Congress of the United States, believing that a renewal of sectional controversy upon the subject of Slavery, would be both dangerous to the Union and destructive of its objects, and seeing no mode by which such controversy can be avoided except by strict adherence to the settlement thereof, effected by the Compromise acts passed at the last session of Congress, do hereby declare their intention to maintain said settlement inviolate, and to resist all attempts to repeal or alter the acts aforesaid, unless by general consent of the friends of the measure; and to remedy such evils, if any, as time and experience may develop; and, for the purpose of making this resolution effective, they further declare, that they will not support for the office of President, or Vice President, or of Senator or Representative in Congress, or as member of the State Legislature, any man, of whatever party, who is not known to be opposed to the disturbance of the settlement aforesaid, and to the renewal in any form of agitation upon the subject of Slavery.

The French Spoliation Bill was taken up in Committee of the Whole, amended, and reported to the Senate.

The HOUSE considered the Deficiency Bill in Committee, and ordered that the debate on the bill cease at 3 o'clock to-morrow.

FIFTH-DAY, Jan. 23.

In the SENATE, a large number of petitions were presented, and several adverse reports were made on private bills. A resolution was adopted, directing an inquiry into the expediency of suspending the Public Auction sale of Public Lands, and authorizing sales by private entry of all new lands prepared for market. The French Spoliations Bill was passed to its third reading.

In the HOUSE, Mr. Johnson of Tenn., from the Committee on Agriculture, reported a bill to encourage agriculture, commerce and manufacturers, by giving to every head of a family one hundred and sixty acres of land, provided they cultivate the same for a certain period. Messrs. Hilliard of Ala., Brown of Miss., and Green of Mo., spoke in favor of the general principle, but differed respecting the details. The subject occupied the morning hour, and then went over. The Deficiency Bill was talked about, and the debate on it closed.

SIXTH-DAY, Jan. 24.

In the SENATE, Mr. Seward presented a petition from the Quarterly Conference of the Wesleyan Methodists of New York, for the repeal of the Fugitive Slave Law. The French Spoliation Bill was ordered to be engrossed, taken up, read a third time, and passed. A Bill to grant public lands to aid in the construction of a railroad in Mississippi and Louisiana, was ordered to be engrossed. Five private bills were passed.

The HOUSE spent the day on private bills, of which it passed forty.

SABBATH-DAY, Jan. 25.

In the SENATE, a resolution conferring on General Scott the rank of Lieutenant-General, was reported. Mr. Yulee made a speech on the bill equalizing the grants of lands made to the several States in aid of internal improvements. The bill grants to Ohio, Illinois, Missouri, Alabama, Mississippi, Louisiana, Michigan, Arkansas, Florida, Iowa and Wisconsin, the aggregate amount of nineteen million and seventy-four thousand acres. The bill paying Oregon for the expenses of the Cayuse war was engrossed, also a bill creating new collection districts in the same territory. Mr. Underwood made a speech against the bill explanatory of the law granting pensions to widows of revolutionary soldiers.

In the HOUSE, a bill for the relief of Charlotte Lynch, mother of Miss Ann S. Lynch the poetess, was passed. It seems that Mrs. Lynch is the only surviving child of Col. Ebenezer Gray, of the sixth regiment of the Connecticut line, who served in the army of the Revolution. The bill provides five years' full pay, as an equivalent for the losses sustained by him by the substitution of the commutation certificates, issued in 1783, for half pay for life, to which he was entitled under the resolution of Congress of 1785.

Mexican Items.

By a recent arrival, the N. Y. Tribune has received Mexican advices to Dec. 28th, from which we clip the following:—

In Oajaca, the rebel Melendez, taking advantage of the panic created by the cholera, made an attack on Tehuantepec, on the 1st of December. The troops and populace of the place combined and compelled him to retreat. In his flight he burned several villages, and at last took refuge in the thick forests of Juchitan. At the latest dates he still lay hid. The force at Tehuantepec had been increased to 280 men, and was ready for another attack.

It appears that there died of cholera in Vera Cruz 989 persons; in Jalapa, 2,287; in Coatepec, 790; in Misanta, 457; in Orizaba, 2,811; in Cordova, 512; in Tuxtlas, 500; in Cosomaloapan, 300. Total, 8,646. All these places are in the State of Vera Cruz.

We have not, says a letter writer, had a bull-fight in Mexico for nearly twelvemonth; and I began to think that pastime had been abandoned. Yesterday, however, (Sunday, 15th) the Plaza was reöpened in great splendor, and over 6,000 persons were present. The amount of money taken at the door could not have been much less than $5,000.

A correspondent of the *Picayune*, writing from Vera Cruz, gives the following particulars:—

Thomas W. Allen and Frank West, two returned Californians, had a rencounter in this city, not long since, and both were killed. West died immediately; Allen lingered some time. Mr. Allen was a Georgian by birth, and appears to have been in good circumstances, as the American Consul was directed to supply him with funds to the amount of $10,000. But the Consul was not here at the time, and Allen died without means.

A Californian, on his way to the United States, died here a short time ago, leaving about two thousand dollars in gold dust in the hands of the American Consul. He belonged to Loudonsville, Ohio. Frederick Werneck, another American citizen, who died here on the 5th December, has left about fifteen hundred dollars, which is also in the hands of the American Consul.

A short time ago they had extraordinary cold weather at Vera Cruz, during which the thermometer fell to 60°. Such a thing had not been known since 1831.

Fifteen Days Later from California.

The steamships Cherokee and Prometheus, from Chagres, arrived at New York on the 21st inst., bringing intelligence from California to Dec. 15, $1,500,000 in gold dust, and a large number of passengers. The Prometheus took most of her passengers at San Juan de Nicaragua.

The cholera had very much abated at San Francisco and Sacramento City, although a long list of deaths from that disease is reported.

There was a large fire in San Francisco on the 14th of December—the sixth visitation of the kind which that city has experienced. The immense shipments of goods which have arrived at San Francisco from the Atlantic States had produced a complete stagnation of the market, bringing many kinds of merchandize below cost prices. Notwithstanding this drawback, San Francisco appears to have lost none of its marvelous energy. The grading and planking of streets, building of piers and wharves and other improvements were going on briskly, and the city was in a comfortable state for the rainy season, which had not fairly set in.

The miners, generally, had taken to the dry diggings, and were waiting patiently for the rain. Important acquisitions have been made to the mineral wealth of California by the discovery of a silver mine near Monterey, and a rich lead mine about twelve miles from Johnson's ranche, in the Sacramento Valley.

Many citizens of San Francisco had been engaged lately in purchasing bank notes at a heavy discount, and quite a number had ascertained their purchases to be valueless—counterfeit notes. Large amounts of counterfeit Missouri State Bank currency are afloat, and it is said some bankers have been deceived in their appearance. One gentleman has been taken in by these false issues to the amount of $10,000.

Seven Days Later from Europe.

By the U. S. Mail Steamer Arctic, Liverpool dates to Jan. 11, seven days later, have been received.

The English general news possesses no feature of special interest.

Property to the amount of £30,000 was destroyed by fire in Dublin on the 4th.

Great excitement had prevailed at Paris during the week in consequence of the resignation *en masse* of the Ministry. This was caused by the open hostility of the President toward Gen. Changarnier, who, in defiance of the earnest protestation of the Ministry, was given permission on the instant, and by a decided majority, to justify his conduct before the Assembly.

The accounts from Rome and the activity of Mazzini and other Italian Refugees, gives no reason to doubt but any serious difficulty at Paris would be instantly seized upon to unfurl the Republican banner in the Holy City, where the French soldiers have become so obnoxious that they are indiscriminately assassinated by the citizens on every public occasion.

A vigorous effort is now making in England for the abolition of the tax on paper.

A ROW IN CHURCH AT CHILLICOTHE.—On Sunday last, says the Cleveland Herald, the members of the German Evangelical Church got by the ears, and indulged in a general melee. A man named Zimmerman was badly hurt, and Mrs. Hasse, the wife of Rev. Dr. Hasse, was maltreated. The *Scioto Gazette* says that the walls and seats of the church gave unmistakable evidence of a violent and bloody row, and adds, "We are sure there is not an individual implicated in the difficulty, who does not feel, and would not readily avow, that the riot occurred from an indulgence in anti Christian resentments and courses of action. Undoubtedly there were many active participants (on the Christian Sabbath, in a house consecrated to the service of the Prince of Peace,) in the deplorable fight, who would readily surrender the last cent of their substance if thereby might be effaced both from the remembrance of God and man, every recollection of their unhallowed proceedings."

DAMAGES AGAINST A RAILROAD CORPORATION.—Thomas L. Chase and wife, of Boston, recovered a verdict of $1,000 in the Court of Common Pleas, at East Cambridge, against the Nashua and Lowell Railroad Corporation, for an injury done Mrs. Chase in 1848. It appeared that Mrs. Chase was riding along the highway at the Railroad crossing, Chelmsford, near Lowell, when the cars came along suddenly. The gates were not closed across the highway. The driver succeeded in preventing the horse from being run over by the engine, but the horse having approached very near the crossing before the cars were seen, became unmanageable, and rushed out of the highway down one of the tracks, while the train passed down the other, throwing Mrs. Chase out of the wagon down an embankment, and severely injuring her.

NEW JERSEY.—Geo. F. Fort, the new Governor of New Jersey, was inaugurated at Trenton, on the 2d inst., and delivered his inaugural address, in which he advocates Free Schools, Equalization of Taxes, the Abolition of Monopolies by the passage of General Laws in regard to Railroads, Manufacturing, &c.; personal liability of stockholders in Banks, Homestead Exemption, limiting a day's work to ten hours, retrenchment of public expenditures, election of Judges by the People, &c., &c. The Governor thinks the Compromise Measures are about right, including the Fugitive Slave Law—that the present Tariff is better than any which has preceded, though there should be a modification in regard to the duties on Iron—that speculation in the Public Lands should be prohibited, &c. [Tribune.

A VENERABLE PARTY.—A gathering of the "oldest inhabitants" of Southwark occurred on Thursday afternoon last, says the Philadelphia Ledger, at the residence of Mrs. Hartman in Second-st., at the celebration of the 101st anniversary of the birthday of her grandfather, the venerable Geo. Swarts. Mr. S. came to this country in the year 1772, being then 22 years of age. The party assembled numbered seventeen, whose ages were as follows: 101, 90, 90, 87, 81, 79, 76, 75, 72, 72, 70, 67, 66, 58, 52, 50, making a total of 1,216 years, and giving an average of 71½ years to each. After spending an agreeable afternoon, chatting over the days of "auld lang syne," the party sat down to a bountiful supper, and early in the evening were taken to their several homes.

SUMMARY.

A true bill has been found by a Grand Jury in Philadelphia, against James C. Mitchell, as also against Messrs. Price and Alberti, for kidnapping a free negro boy, Joel Thompson. This boy was the son of a woman, the slave of Mr. Mitchell, who ran away some years ago, and was arrested together with the boy, during the last summer, and brought to Elkton and delivered to Mr. M., who did not go out of the State to take part in the arrest.

The latest dates from Kingston are to Jan. 11. The Cholera was still raging in the different parishes of Jamaica. In Trelawny, 1,900 deaths had occurred, and the number would probably reach 2,000. In Montego Bay, there had been 870 deaths; in St. James, 994; Portland 40; Lucia, 114. The reports from St. Amis were favorable, and the disease was decreasing. The accounts from St. Thomas in the East were also more favorable.

The Secretary of State of the United States, accepts the tender of the authorities of Southampton, offering the use of that port (with free transportation of the goods to Vauxhall, within one mile of the building of the exhibition,) for conveying goods to the World's Fair. The Secretary informs Mr. Crosby, the Consul at Southampton, that orders will accordingly be issued to the Commander of the St. Lawrence.

Speaking of the robbery of the Otsego County Bank, the Binghamton Republican says: We hear that two men, Dr. Clark and the "Horse Tamer," alias something else, were arrested at Syracuse for committing the above robbery. The utensils with which they broke open the Bank, and part of the money, were found in their possession. We also hear that William Grace has been arrested on suspicion of being an accomplice.

The conflagration that occurred at New Orleans on the 8th inst., is the heaviest calamity that has befallen that city for years. The destruction of the St. Charles Hotel, which was the pride of the South, will be severely felt. In addition to the St. Charles, Clapp's Church, the Methodist Church in Poydras-st., and other buildings, were destroyed, making the loss not less than half a million of dollars.

A Mr. Rose recently arrived at Pittsburg from Wellsburg, who had recognized a mulatto boy, an apprentice for the last two years to Mr. J. B. Vashon, as his slave and claimed him. Rather than consign the child to bondage, Mr. V. with a fidelity to his principles which does him honor, by means of his own and the contributions of others, paid the owner $200, and the boy is now FREE.

Rev. J. M. Peck states that the oldest church of any denomination in Illinois, is the Baptist church at Silver Creek, St. Clair Co.; and the one next in age is the one at Bethel, Madison Co. The former of these churches has been of late much revived.

Letters from Tehauntepec to the 1st of December, state that the cholera was very violent at that place. The General-in-Chief and the Major-General of the Oaxaca fell ill, and being bled by the physician who attended them, both died. Two hundred men, from the battalion Guerrero had deserted, carrying with them the greatest part of the arms and ammunition.

A Locomotive Engine is being built at a shop near New York, which is to be something of a novelty. Nothing but Alcohol is to be used for heating the boiler. It is constructed upon a principle heretofore untried, but it is expected to be entirely successful in its operation. It is built for the Erie Railroad, and it will be tested on that road.

Judson Hutchinson has so far recovered from his recent aberration of mind as to be able to join with John and Asa for the purpose of giving a series of Concerts. The *trio* sang in Boston recently. The story that two of the family had become insane is not true. Sister Abby, the universal favorite, is no longer with her brothers, she having retired to private life, and become a resident of Yew York.

The *Amsterdam Intelligencer* states that the bridge built the last season, and recently finished, across the Mohawk, at Tribes Hill, on the Remington Plan, went down last week, being unable to sustain its weight from its immense length. We understand the cost of the company, so far, in erecting this and another bridge that fell down last year, is about $12,000.

It is said in the *Messagiere* of Modena, that the naked statues in the churches at Rome are to be dressed from motives of modesty. Canova's Genius of Death in the Monument to Pope Clement is to be thus adorned, and the many little cherubs which abound in various churches are no longer to be left in a state of improper exposure. The immodest pictures are also to be improved.

The census of the state of North Carolina has been fully ascertained, with the exception of the County of Mecklenburg; and assuming the number in that County to be 14,000, the total population of the State is 870,687, of which 288,500 are slaves. The increase in the entire population since 1840 is 117,268, of which increase about 43,000 is of the slave population.

A company has been formed to convey persons from Madrid to Paris and London, during the universal exhibition of Industry. The time allowed is to be one month, and the ticket will include all expenses, visiting theatres and places of amusement in Paris and London, as well as the Exhibition.

The amount of drafts made upon the Controller of New York by the Board of Education, since Jan. 1, 1850, shows a total of $374,442 99. To meet this expenditure, a sum of $315,000 was originally appropriated—requiring an additional appropriation in November last of $60,000.

At Buffalo, one evening last week, two men went into a jewelry store in Genesee-st., kept by a German, and snatched up several watches, with which they attempted to make their escape. The owner of the store immediately went in pursuit of the rascals, when they fired upon him, the ball entering his head, and wounding him fatally.

At Hobart Town, Van Deiman's Land, in August last, a public meeting, called by the Bishop of Tarmania, was held, for the purpose of facilitate the project of Sydney Herbert, for the emigration of young women who cannot obtain adequate employment in the crowded population of Great Britain.

News was received at New Orleans, on the 20th inst., that the steamboat Brilliant, when off Bayou Sara, in the Mississippi river, collapsed her flues, with a terrible explosion. Three persons lost their lives, and others were injured.

The Empire State, according to the census returns of 1850, now nearly complete, contained a population, on the 1st of June last, of nearly if not quite 3,100,000—an increase of about 650,000, or over 25 per cent. during the last ten years.

There is a proposition before the City Council of Richmond, Va., to lay heavy taxes on those who are engaged in the sale of negroes. The present income from the business of buying and selling slaves is estimated at $10,000 per year.

Bishop Hopkins, of Vermont, has been lecturing at Buffalo, on the slavery question. His plan is to devote the income from the public lands to the shipment of the surplus negroes to Africa.

The Tennessee mail, from Hopkinsville, Ky. to Clarksville, was opened on Wednesday night, the eighth instant, and $802 in bank bills, belonging to J. P. & W. A. Glass, merchants in Hopkinsville, extracted.

The contractors on the Atlantic and St. Lawrence Railway, prohibit the use of intoxicating drinks on the line of the works in progress in Canada, and think much good has already resulted from it.

The Chief of the Montreal Police recently seized 798 loaves of bread of light weight, and distributed the same among the charities of the city, according to the law in such cases.

Dr. F. J. Bradt, Dentist, of Utica, was killed by the accidental discharge of his gun, while hunting near Broadalbin, Fulton Co., on Friday, Jan. 17. He left a wife.

Rev. Walter Colton, Chaplain in the United States Navy, died at his residence in Philadelphia, recently. Mr. Colton occupied quite a high position as a man of letters.

Counterfeit gold dollars are circulating. The little deceivers can be detected, however, if examined closely, as they neither feel nor look like the genuine.

Dennis Maher, tried at the present term of the Albany County Court for the seduction of a young woman, was sentenced to two years' imprisonment in the Auburn State Prison.

The Oregon papers are discussing the subject of Postage Reform, and generally denounce the present rate of forty cents per letter as exorbitantly high.

The Swiss Government have forwarded a beautiful stone from the Alps to be placed in the National Monument to Washington.

Hon. Samuel Ward King, ex-Governor of Rhode-Island, died on Tuesday of last week, at his residence in Providence.

The Hudson *Democratic Freeman*, of Jan. 14, says that there is no foundation whatever for the article that is going the rounds of the press in relation to the suit commenced to test the title of George Clark to the Oriskany Patent. The suit has not been discontinued, nor will it be until the decision of the Court in the People *vs.* Clark relating to the Patent in Montgomery Co.

Dr. Jeremiah Dunn, Mayor of Princeton, N. J., as we learn from the *Jersey City Telegraph*, on his return from Trenton, Wednesday evening, January 22, was thrown from his sulky about 6 miles from Princeton and killed. He was found about 8 o'clock, in such a position as to lead to the belief that his horse took fright and threw him out violently on his head.

A Company has been organized under the General Railroad Law to build a railroad from Schenectady to Utica, on the South side of the Mohawk. Azariah C. Flagg is at the head of the Company, and is associated with several capitalists of New York, Troy, the Mohawk Valley. Title of the Company, "Mohawk Valley Railroad Company." Capital, $2,000,000.

The first meeting of the Pennsylvania State Agricultural Society was held in Harrisburg last week, and adjourned after the members had signed a Constitution, handed in subscriptions, and drafted a memorial to the Legislature for a charter and legislative aid. The body declined sending delegates to the World's Fair.

At a Ball, in Fultonville, Montgomery Co., N. Y., Jan. 22d, a drunken row occurred, in which a man named Ferguson stabbed another, named Ireland, cutting out his eye, and brutally lascerating him. The man Ireland was thought to be dying at last accounts. Ferguson has been arrested.

Among the countless wonders which are to be exhibited at the World's Fair, there is one article of luxury that will be a curiosity in its way. It is a musical bed, which, the moment it is pressed, begins to play soft and soothing airs, that "lap" the sleeper "in Elysium."

A warrant for the arrest of Gov. Quitman, of Mississippi, for participation in the Cuban Expedition, has been issued by Judge Gholson in New Orleans. It was to be executed on the arrival of the U. S. Marshal, Mr. Davis. An application for a writ of habeas corpus, was contemplated, which it is believed will be refused.

Mrs. C. M. Kirkland writes from England for Sartain's Magazine, concerning Queen Victoria, "that she is well understood to be a person of very limited intellect, not wholly sane at present, and liable to complete aberration as she grows older."

The brig Desdemona, belonging to Abernethy, Clark & Co., made the quickest trip but one ever made from New York to Astoria. She left New York the 16th day of May, and arrived at Astoria the 20th day of October.

Mr. Bancroft, the historian, has estimated that at least one-third of the white population of the United States are directly descended from the twenty-two thousand Puritan emigrants who first settled in New England.

The census of Great Britain is to be taken through the three Kingdoms on 31st March next; about sixty thousand enumerators will be employed, at a compensation ranging from 18 to 25 shillings each.

The Receiver of Taxes has been paid by citizens of the counties of New York and Richmond, during the past year, the sum of $14,784 36, for commutation for exemption from militia duty.

The raising of cotton in India is going on with great success. The best kinds of American seed are used. Next year a large amount of cotton is expected to be sent from India to England.

In Van Dieman's Land, active preparations are making to forward a large number of articles for exhibition at the World's Fair, in London, which opens May 1, 1851.

MARRIED.

In Hayfield, Pa., on New Year's Day, by Eld. A. A. F. Randolph, Mr. JOSIAH BRUCE to Miss MARY ANN BURNS.

In Rome, N. Y., January 5th, by Eld. Christopher Chester, Mr. WILLIAM N. GURNEY to Miss MARIA G. WIGHT, all of Rome.

In Verona, Jan. 22d, by the same, Mr. TRACY P. BURDICK to Miss SARAH A. SATTERLEE, all of Verona, N. Y.

DIED.

In South Kingston, R. I., Jan. 4, 1851, HANNAH HAZZARD, aged about 70 years. The deceased was a member of the Seventh-day Baptist Church at South Kingston. Her friends have reason to hope she has departed to be with Christ, which is far better.

LETTERS.

J. B. Wells, W. B. Maxson, M. L. Babcock, A. A. F. Randolph, H. Clarke, H. W. Stillman, I. D. Titsworth, D. C. Green, J. H. Wardner, J. Jackman, G. H. Babcock, J. C. West, H. Arnold, O. Snowberger, C. Chester (see Rec. Oct. 3,) D. B. Crandall (sent,) H. P. Burdick (sent,) H. P. Green, Elias I. Maxson.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Lorenzo Burdick, DeRuyter,	$2 00	to vol. 7	No. 52
Rob't Langworthy, "	2 00	" 7	" 52
D. C. Richmond, "	2 00	" 7	" 52
Eli S. Colgrove, "	2 00	" 7	" 52
Phineas C. Burdick, "	2 00	" 7	" 52
Artemas Coon, "	2 00	" 7	" 52
Roswell Richmond, "	2 00	" 7	" 26
Henry C. Crumb, "	3 00	" 7	" 26
J. A. Coon, "	4 00	" 7	" 52
Thos. Perry, New London,	2 00	" 8	" 20
Orville Williams, "	2 00	" 7	" 52
Jas. H. Wardner, Essex,	2 00	" 8	" 28
H. G. Greenman, Alfred Center,	50	" 7	" 52
Thomas Ashley, New York,	1 00	" 7	" 52
Russell W. Green, Berlin,	2 00	" 7	" 52
Reuna F. Randolph, N. Market, N. J.	2 00	" 7	" 52
A. S. F. Randolph, "	2 00	" 7	" 52
Reuben Davis, Shiloh, N. J.	2 00	" 7	" 52
Mariah Woodruff, "	2 00	" 7	" 52
John S. Bacon, "	2 00	" 7	" 52
W. D. Wells, Westerly, R. I.	4 00	" 7	" 52
Weeden Clarke, "	2 00	" 7	" 52
Lodowick Sisson, Rockville, R. I.	1 00	" 8	" 5
Joshua Hill, Farmington, Ill.	2 00	" 7	" 17
E. P. Crandall, West Genesee,	2 00	" 7	" 52

The Treasurer also acknowledges the following sums received for the Sabbath-School Visitor:—

D. C. Green, Alfred Center, N. Y.	$12 50
J. C. West, Shiloh, N. J.	7 50
Wm. Dunn, Plainfield, N. J.	7 50
W. B. Gillett, New Market, N. J.	5 00
Geo. Greenman, Mystic Bridge, Ct.	5 00
M. L. Babcock, Hopkinton, R. I.	3 00
C. C. Chester, New London, N. Y.	2 00
J. Snowberger, Waynesboro, Pa.	25
Henry P. Green, West Genesee,	5 00

BENEDICT W. ROGERS, Treasurer.

New York Markets—January 27, 1851.

Ashes—Pots $5 68 a 5 70; Pearls 5 62.

Flour and Meal—Flour, 4 75 a 4 87 for common to strait State, 4 81 a 4 94 for Michigan and Indiana, 5 00 a 5 12 for pure Genesee. Rye Flour 3 87. Jersey Meal 3 09.

Grain—There is not much doing in Wheat; prices are nominal at 1 02 a 1 06 for Ohio, 1 09 a 1 13 for Michigan, 1 15 a 1 22 for Genesee. Barley is very scarce, and a small lot of superior four-rowed sold at 1 12. Rye 79 a 80c. Corn, 66 a 67c. for Jersey yellow. Oats, 45 a 47c. for Southern, 48 a 52c. for Northern.

Provisions—Pork, 9 25 for prime, 12 00 for mess. Beef, 5 00 a 6 00 for prime, 8 25 a 10 50 for mess. Lard 8 a 9c. Butter, 9 a 12c. for Ohio and ordinary State, 12 a 16c. for Western dairies. Cheese 5¼ a 7c.

Seeds—Clover 7½c. Flaxseed 1 75 for Southern.

Wool—A lot of medium Fleece sold at 45c., fine Fleece 55c., which shows a rise. Country Pulled, 35 a 40c.

Littell's Living Age—No. 350—12 1-2 Cents.

CONTENTS.

1. Lord Carlisle's Lecture on America.—Leeds Times.
2. The First Trouble.—Sharpe's Mag.
3. The Mystic Vial, Chaps. 11-17.—Dublin Univ. Mag.
4. Life and Times of John Evelyn.—Sharpe's Mag.
5. Memory.—Sharpe's Mag.
6. France and Abel-el-Kader.—Times.
7. Cost of Patents in England. "
8. The West Indies.—Daily News.
9. Copywright Work of a Foreigner.—Daily News. With Poetry and Short Articles.

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Methodist Quarterly Review.

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In the Department of *Literary Intelligence*, this Journal is so unusually full and rich as to be almost indispensable to every theologian and literary man.

From its wide circulation, the Quarterly affords a most desirable medium of *Literary Advertising*. All advertisements, and books for notice, should be sent to the Editor, Rev. J. M'Clintock, D. D., 200 Mulberry-st.

The Publishers subjoin a few notices from the Press during the last year:—

As an organ of one of the most efficient branches of the Christian Church in this country, it deserves to be read by all who would preserve a thorough acquaintance with all our current national literature. [Bost. Rec.

It is altogether the most agreeable of American Quarterlies. While it is called a "Methodist" Magazine, Methodism is not the one exclusive topic. The whole field of religion, literature, and science is traversed, and a truly catholic spirit animates every article. [Philadelphia Bulletin.

Its *Literary Intelligence* is not surpassed in copiousness by any other Quarterly. [Independent.

A high, scholar-like, and liberal spirit pervades the work. The Review is an honor to the denomination of which it is the organ. [Louisville Examiner.

Its character as a repository of literary information is unsurpassed. [N. Y. Recorder.

The work shows the traits of learned and accomplished editorship, and is an ornament to our national journalism. [N. Y. Evangelist.

We are glad to find that the editor has made arrangements to secure a regular German correspondence, which, with the resources in his own hands, will enable him to present a record of literary movements abroad, unsurpassed by any of our periodicals. [N. Y. Tribune.

The editor's cultivated taste, comprehensive learning, and literary vigilance, admirably qualify him to give a record of intellectual progress in every civilized country, such as we look for in vain in any cotemporary periodical. [Harper's New Monthly Magazine.

LANE & SCOTT,
200 Mulberry-st., New York.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER; OR, THE THREADS OF LIFE.

The Publisher has great pleasure in announcing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

TERMS—$5 per annum, in advance. All letters on business must be addressed, post-paid, to
SAMUEL HUESTON, Publisher,
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Miscellaneous.

O'Connell's Grave.

No monument is raised to the memory of the great Liberator over his remains at Glasnevin Cemetery, near Dublin. A gentleman who has recently visited the spot, thus describes what he saw:—

"Neither age, name, when or where he died, is to be seen. The coffin rested on tressels, over which was an iron sheet, erected to prevent the water oozing through the earth dropping on the coffin. The coffin is covered with silk velvet, originally said to be puce color, with gold ornaments and handles. At the foot of the coffin rested a handsome wreath of silver and gold flowers, with an inscription indicating it was for 'Ireland's best of patriots.' The doorway was barred with iron, and the wreath, from its position, seemed to have been thrown on the coffin through the bars. Whoever the party was who offered it at the shrine, it possessed a melancholy interest, for it was the only relic visible from a people who at one time acknowledged no other sway but O'Connell's."

The following colloquy passed between the party and guide: "Is this the spot where the national monument is to be erected?" "No; there is other ground set apart for that." "You can't tell when the monument will be erected?" "Indeed I can't." "Is it possible that his friends would not be permitted to remove the coffin?" The guide shook his head, and replied in the negative. The answer so astonished the party, that they inquired the reason, when the guide replied: "The fact is, gentlemen, there is a deal of money due on the coffin!" He was pressed to explain, when he stated, "That it was the Committee of Glasnevin burial place, that went to the expense of bringing over the coffin from Genoa. Now, until that money is paid the coffin will not be allowed away!" Having thanked the guide for his attention, who, for his class in life, was shrewd and intelligent, the party got on the car and proceeded to Merrion Square, to see the residence occupied during the life time of him whose coffin was just seen. The house looked gloomy and desolate, amidst the stir and bustle that surrounded it. Large printed bills on the windows announced: "To be Let!" It may be here stated, that the £350 which had been subscribed in Cork towards the erection of a national monument to O'Connell, has been diverted from its original purpose, and expended in the purchase of a stained glass window, which has been put up in Father Mathew's new chapel in that city.

Daring and Silly Feat of Horsemanship.

At the steward's ordinary, at the White Hart Hotel, Aylesbury, after the aristocratic steeple chases yesterday week, the conversation turning on the feat of bringing a horse up into the dining room in which the company were then assembled, which was once done by Lord Jocelyn and Mr. Ricardo, during the meeting of the Royal Hunt some few years ago, Mr. Charles Symonds, of sporting notoriety at Oxford, offered to bring a grey horse of his up stairs, and lead him around the table. No sooner was this said than done, for off he started, fetched the animal, from the stable, and very shortly announced his progress by a loud clattering on the old oak staircase. In a few minutes the horse was gazing on the assembled company. His owner then led him over a flight of chairs, which he jumped beautifully. Nothing then would satisfy the company but that he must jump the dining tables. Mr. Fowler, proprietor of the hotel, fearing lest some serious accident might occur, as the room is of great antiquity, having been built by the Earl of Rochester in the time of Charles II., made strong objections; but he was overruled, and the horse was led over the tables, every thing standing. The champaigne glasses rattled, the plates quivered, the candlesticks shook, but nothing was displaced; back again he went, clearing every thing at a bound; whereupon a most ardent sportsman, Mr. Manning of Wendover, volunteered to ride him barebacked over, and, to the astonishment of all present, he accomplished it without bridle or saddle. The celebrated gentleman jock, Captain Barlow, next essayed, and managed to make a smash of one table with its contents. This was only a temporary check, for, in the face of a tremendous fire, and the cheering of all present, he achieved the feat gallantly. It was now time to desist, and to get the horse down stairs; this was sooner said than done, for the stairs and passages being kept polished, the gallant grey slipped about dreadfully, and was evidently afraid of the descent. At length, at the suggestion of a worthy baronet, he was blindfolded, and thus descended into the entrance hall, but managed to break about a dozen of the carved oak bannisters in his progress. [Buck's Chronicle.

Heat and Cold.

We find the body capable of resisting a temperature sufficient to decompose dead matter. Animals as well as men have been exposed to a degree of heat exceeding that of boiling water, and without injury; when at the same time a thermometer placed under the tongue has indicated an elevation of a few degrees only above the natural standard. The power of resistance is of short duration; for the nervous influence is exhausted by so extraordinary a demand. Chemical agents come into play, and matter is resolved into lifeless form. As regards cold, the same law prevails, and the limits are the same. However great the power may be of resisting it, as soon as the nervous energy is exhausted, the system is subject to injury.

I have witnessed the effect of cold too long endured upon the little postillions, who are barbarously exposed to it in the winter season, at St. Petersburg. The lads bear it for a time, as they sit on their horses, clapping their hands, and singing to keep up their courage; but this fails them by degrees, and finally, benumbed, they fall from their saddles, in a state of torpor, which nothing but rolling them in the snow will overcome. There is seldom a fete given at St. Petersburg, in the extreme cold weather, that occurrences of this sort are not recorded. In very cold nights the sentries are frequently frozen to death if not relieved at short intervals. As long as nervous excitement can be kept up, the resistance of cold is very great. General Piroffsky informed me, that in the expedition to Khiva, notwithstanding the intenseness of the cold, the soldiers marched along singing, with the breasts of their coats open, but only as long as they were flushed with the hope of success.

Where there is nothing to excite, and where exposure to the cold takes place only under the common routine of parade, its depressing effects are lamentably felt by those long exposed to it. In the time of the Grand Duke Constantine, a regiment of horse was marched from Stelna to St. Petersburg, a distance of twelve miles and upward. He marched at their head at a foot pace all the way. He had well wadded himself, and smeared his face over with oil. It was the gratification of a whim to expose the soldiers to a great degree of cold. They arrived at the square before the palace, and were dismissed to their barracks. The following day one-third of the regiment was in the hospital, attacked by a nervous fever, of which many died. There was no stimulus of necessity in this case, but the moral feeling aggravated the physical suffering.

[Lefevre.

Anecdote of a Singer.

Signora Grassini, the great Italian singer, died a few months since at Milan. She was distinguished not only for her musical talents, but also for her beauty and powers of theatrical expression. One evening in 1810, she and Signor Crescentini performed together at the Tuileries, and sang in "Romeo and Juliet." At the admirable scene in the third act, the Emperor Napoleon applauded vociferously, and Talma, the great tragedian, who was among the audience, wept with emotion. After the performance was ended, the Emperor conferred the decoration of a high order on Crescentini, and sent Grassini a scrap of paper, on which was written; "Good for 20,000 livres—Napoleon."

"Twenty thousand francs!" said one of her friends—"the sum is a large one."

"It will serve as a dowry for one of my little nieces," replied Grassini quietly.

Indeed few persons were ever more generous, tender, and considerate toward their family than this great singer.

Many years afterward, when the Empire had crumbled into dust, carrying with it in its fall, among other things, the rich pension of Signora Grassini, she happened to be at Bologna. There another of her nieces was for the first time presented to her, with a request that she would do something for her young relative. The little girl was extremely pretty, but not, her friends thought, fitted for the stage, as her voice was a feeble contralto. Her aunt asked her to sing; and when the timid voice had sounded a few notes, "Dear child," said Grassini, embracing her, "you will not want me to assist you. Those who called your voice a contralto were ignorant of music. You have one of the finest sopranos in the world, and will far excel me as a singer. Take courage, and work hard, my love; your throat will give you a shower of gold." The young girl did not disappoint her aunt's prediction. She still lives, and her name is Giulia Grisi.

Bridge between France and England.

A late Paris paper, the Seicle, contains the following account of a remarkable project, which, if it should be successful, will astonish the age in which we live: "The Academy of Sciences has at present under consideration a plan of a most extraordinary character, being neither more nor less than a suspension bridge between France and England. M. Ferdinand Lemaitre proposes to establish an acrostatic bridge between Calais and Dover. For this purpose he would construct strong abuttments, to which the platform would be attached. At a distance of every hundred yards across the channel, he would sink four barges, heavily laden, to which would be fixed a double iron chain of peculiar construction. A formidable apparatus of balloons, of an elliptical form, and firmly secured, would support in the air the extremity of these chains, which would be strongly fastened to the abuttments on the shore by other chains. Each section of one hundred yards would cost about three hundred thousand francs, which would make eighty-four million francs for the whole distance across. These chains, supported in the air at stated distances, would become the points of support of this airy bridge, on which the inventor proposes to establish an atmospheric railway. This project has been developed at great length by the inventor."

American Tea.

The tea grown here, turns out far more highly and deliciously flavored than that imported, being in all respects like that drank by the wealthy in China, the grand difference between the American grown and the imported, being in the loss of flavor occasioned by the sea voyage. Latitude 34 north, in Alabama, Georgia, and North Carolina, proves better suited for the cultivation of the plant than any other region. Dr. Davis, of South Carolina, who originated the experiment, is already realizing handsomely by the sale of his young trees, which are eagerly bought up at any price by Southern agriculturists.

There are persons yet living, who can recollect when the Cotton plant was only seen in flower pots, in which it was cultivated on account of its lovely blossom; one of the prettiest flowers in the calendar of horticulture. Observing men in the South, who know the history of the cotton-raising business of this country, are generally of opinion, that tea-growing is about to become quite as important to us, in even less time than it has taken us to become the great cotton-producing country of the world. The character of soil and climate adapted to the growth of the tea plant, are not such as to make it interfere at all with the production of cotton—tea lands and cotton lands—those which produce these plants best, being as different in all their attributes as they well can be.

"Slavery among the Mormons."—We feel it to be our duty, (says the *Frontier Guardian*, the organ of the Mormons,) to define our position in relation to the subject of Slavery. There are several men in the Valley of the Salt Lake from the Southern States, who have their slaves with them. There is no law in Utah to authorize Slavery, neither any to prohibit it. If the slave is disposed to leave his master, no power exists there, either legal or moral, that will prevent him. But if the slave chooses to remain with his master, none are allowed to interfere between the master and the slave. All the slaves that are there appear to be perfectly contented and satisfied. When a man in the Southern States embraces our faith, and is the owner of slaves, the church says to him, If your slaves wish to remain with you, and to go with you, put them not away; but if they choose to leave you, or are not satisfied to remain with you, it is for you to sell them, or to let them go free, as your conscience may direct you. The church on this point assumes not the responsibility to direct. The laws of the land recognize Slavery; we do not wish to oppose the laws of the country. If there is sin in selling a slave, let the individual who sells him bear that sin, and not the church. Wisdom and prudence dictate to us this position, and we trust that our position will henceforth be understood.

Remarkable Intelligence and Affection of a Dog.

I passed a day and a night, last week, at a friend's house under the Palisades, opposite Spitedevil's Creek, about nine miles from the city. A fine hound-like dog came into the room where we were sitting, of whom the family related the following instance of sagacity and canine affection, which had occurred a few days before. He and another dog were in the practice of going out together to hunt squirrels on the mountain. His companion, in pursuit of some game, got his head fast between two rocks, from which he could not extricate himself—he remained in this situation eight days—during this time, his associate, Watch, fed him daily. Watch was observed to whine and to show signs of great uneasiness; he would seize upon every bone and bit of meat he could find, and hasten up the mountain, reserving for himself only the crumbs which were shaken from the table cloth. He also often went to the master of his friend, and by signs endeavored to induce him to follow him. At length the master began to notice the conduct of the dog, and one day said to him, "Watch, do you know where poor Alonzo is?" The dog, appearing to understand him, sprang upon him with so much force as almost to throw him down, and by other signs induced him to follow him. Watch, elated beyond measure, conducted him to his imprisoned companion. The poor dog was found to have suffered greatly; in addition to being nearly starved, in his efforts to extricate himself, he had worn the skin from his neck and shoulders. He was soon liberated, and with care is in a fair way of recovery. Fragments of the bones which Watch had brought him, lay around the place of his confinement. [Post.

Curious Remedy for Short-Sightedness.

The London Literary Gazette chronicles a new remedy for short-sightedness, said to have been discovered by Dr. Trumbull. It says:—We have all of us probably noticed that short-sighted people very often partially close their eyelids, in order to make distant objects more clearly perceptible. The doctor, in making this observation, began to reflect on the physiology of the case; and as the iris, in such instances, is more or less unusually dilated, it occurred to him that any medicinal agent that would act upon the iris so as to cause it to contract, would correct the defect. He also naturally enough reflected, that as the cause of short-sightedness depends on the convexity of the cornea, as well as on the convexity of the lens, the effect of contracting the iris would be to extend the axis of vision, thereby diminishing apparently the convexity of the cornea; the effect of which must be to make the rays of light pass in a direct line through an approaching plane, and thus bring distant objects within its range. The truth of this theory was established by the result. The doctor found that the tincture of pepper, made of a certain strength, and rubbed over the forehead, according to his directions, produces contraction of the iris; and after this has been applied, and the plan of treatment he prescribes persevered in, short-sighted persons have completely overcome the imperfection, and been enabled to lay permanently aside their concave glasses. The value of this discovery is greatly enhanced by its simplicity, and it certainly deserves a fair trial by the profession.

Forests.

It must be apparent to the slightest observer, that the forests of the State are rapidly diminishing, and that wood every year is scarcer and dearer. Considering the value and necessity of woodlands to future generations, a farmer connot do a better service to his posterity, and to the State, than to perpetuate the forests. To accomplish this object, the woods now standing must be carefully guarded, and cut with caution. Only the oldest trees should be selected, leaving the others to improve by standing. The high price of wood leads our farmers often to cut off all the timber of some piece of land, whose soil, rocky situation, or position on a side hill, prove that it is of no service but for wood. A little care of such tracts would lead to their perpetuity, and to their constant increase in value. All woodlands should be securely fenced, that cattle should have no access. A little care will protect the very young trees from the growth of underbrush. But there is one thing, hitherto neglected by our farmers, to which we wish to call their attention, and that is, the *sowing of the various nuts* that will preserve the forest to posterity. It is on this subject that the present generation have been the most careless, and have shown the least regard to the benefit of the future, because they may suppose the present will derive no advantage from it. Let, therefore, our farmers, *every year*, scatter acorns of different species, especially of the white oak, beach nuts, hickory nuts, of the kind most serviceable for fuel, and in places adapted to the tree, chestnuts, if they wish a supply of fencing, maple and ash keys, &c., and they will be doing as much service to their grand-children as if they laid up money for them at ten per cent. interest.

[Hartford Courant.

Ventilation.—A new method, devised by Sir John Waltham, has been tried with success in some of the Union Workhouses of England. Zinc tubes, three inches in diameter, and perforated with small holes along the sides near the bottom, are carried across the rooms at the ceiling, at distances of about ten feet, and extended on both sides to the open air, the end most exposed to the weather being shielded by a conical cap. It has had the effect of cleansing the air in the old men's rooms, and in the sick ward, without producing any inconvenience of taking cold by currents of air.

Vandyke and Rubens

"A curious anecdote is told concerning Ruben's Descent from the Cross." It was said that while Rubens was painting this masterpiece, his pupils bribed his servant to admit them to their master's painting room, one day when he had gone into the country, and was not expected to return till the evening. One of them pushed by his companions, fell against the picture, and rubbed out the Magdalen's arm, and the Virgin's cheek and chin, which Rubens had just finished. Great was the consternation, and all sought to escape; but the servant, who would naturally have to bear the responsibility of the accident, as he alone was entrusted with the key of the painting room, locked the door and declared that no one should leave till Magdalen's arm and the Virgin's cheek were restored to their pristine state. No objection could be urged to this, for it was but just; and as the pupils were prisoners they capitulated. A general vote was taken, in order that the election might fall upon the most competent of their number, and one of them was chosen, who trembling seized his master's palette and brushes, and encouraged by his fellow pupils, repaired the damage with such perfection that Rubens not only failed to discover the accident, but while casting a satisfied glance on the morrow upon his performances of the preceding day, remarked, pointing to Magdalen's arm and the Virgin's head—"That head and arm are not the worst part of my yesterday's work." The young man entitled to a share of Rubens' self-paid compliment was Vandyke.

Steam on the Pacific.—Z. W. Potter, U. S. Consul at Valparaiso, has addressed a letter to the *Baltimore Patriot*, calling the attention of American capitalists to the expediency of the immediate establishment of a line of steamers on the Pacific coast, with San Francisco and Valparaiso for the termini of the route—touching at the intermediate ports of Callao, (in Peru,) Guayaquil, (in Eucador,) and Panama, (in New-Grenada,) to connect with another line to ply between San Francisco, Canton, and Japan, by way of the Sandwich Islands. He is "clearly of opinion that, had our people a just conception of the impetus and fast growing importance given to the trade of the Pacific since the discovery of gold in California, we should have a line of American steamers along this coast, and across the ocean, in less than twelve months." An English steam navigation company has had the monopoly of the coast for the last ten years, but their charter having recently expired, the governments that granted it, Mr. Potter remarks, "are now unwilling to renew it, cherishing the hope that our countrymen will give it a fierce opposition, by opening the coast to free trade and a fair competition." This line of English mail steamers, running from Valparaiso to Panama, is in the receipt, from the Government of Great Britain, of $100,000 annually.

Treatment of Scarlet Fever.—Dr. Lindsey, of Washington, in a letter to the Boston *Medical and Chirurgical Journal*, strongly recommends the mode of treatment of scarlet fever resorted to by Dr. Shuceman, physician to the King of Hanover. It is as follows, and exceedingly simple:—

From the first day of the illness, and as soon as we are certain of its nature, the patient must be rubbed morning and evening over the whole body with a piece of bacon, in such a manner that, with the exception of the head, a covering of fat is everywhere applied. In order to make this rubbing somewhat easier, it is best to take a piece of bacon, the size of the hand, choosing a part still armed with the rind, that we may have a firm grasp. On the soft side of this piece slits are to be made in order to allow the oozing out of the fat. The rubbing must be thoroughly performed, and not too quickly, in order that the skin may be regularly saturated with the fat. The beneficial results of the application are soon obvious; with a rapidity bordering on magic, all, even the most painful symptoms of the disease, are allayed; quiet sleep, good humor, appetite returns and there remains only the impatience to quit the sick room.

A Family Voyage round the World.—There is at present lying in the Mersey, says the Liverpool Times, a ship called the Hannah, which will leave this port with the first fair wind under novel and peculiar circumstances. The Hannah is a fine frigate-looking vessel of four hundred and eighty tons, which has been purchased by a Manchester gentleman, named Gardner, who has had her fitted up in a first rate style for the accommodation of himself and family, as well as several friends. The between decks have also been made exceedingly comfortable for the reception of a posse of servants. Mr. Gardner, who is a gentleman of fortune, intends making a voyage round the world, and has made preparations for sailing from country to country, for the space of five years. The vessel, which is in first-rate order, carries everything necessary for the perfect enjoyment of Mr. Gardner's novel and lengthy voyage, and is commanded by Capt. Moodie, who has engaged a crew of picked men.

The New Capital of California.—At the late election in California, the citizens decided upon Vallego as the permanent seat of Government. The capital is a city laid out on the Bay of San Francisco, about twenty-five miles from the City of San Francisco. It is the proposition of a Spanish speculator, who consents to give to the Commonwealth 156 acres of land, divided into the necessary lots and ground for the Government buildings, University, Charitable Institutions, &c., and to expend in the erection of some twenty-five public buildings, including $125,000 for a State House, an aggregate of $370,000, to be paid over within two years. His associates in this country are said to be General Thomas J. Greene and Hon. Robert J. Walker.

Disinfecting Agent.—Rooms in which, from any cause, there arises an unpleasant odor, may be freed of the obnoxious effluvia, by placing a few kernels of coffee on a hot shovel, and allowing the aroma, or smoke, to be freely disseminated. It will dispel, effectually, the most powerful odor arising from putrid animal or vegetable matter. It has been much used, and with excellent success, in localities infected by cholera.

New Plan of Cultivating Potatoes.—The Germans have recently taken a particular fancy to raising potatoes. The following is their method of cultivation: "The potatoe is planted whole, without any preparation, only allowing a little more space than usual. When the plants have attained the hight of the hand, they are also cleaned and hoed as usual. When, however, the time for drawing up the earth around them has arrived, the following practice is adopted instead: 'The green stalks are divided and laid down by the hand on the flat soil, in the form of the spokes of a wagon wheel, and covered with the neighboring earth—the operation being readily performed by placing the foot on the plant. Some weeks later, the leaves begin to push through the soil, when they are again laid down and covered with four inches of earth. This is all the labor required, and occupies about the same time as the ordinary hoeing-up process, but it produces six times more fruit. The subterranean stalks are covered with potatoes in the form of a wreath or chaplet.'"

Chloroform.—A discovery of another property of Chloroform has just been announced by two French gentlemen, who simultaneously, and without any consultation with each other, found that chloroform is an *antiseptic* of marvelous virtue, preventing animal decomposition after death, or promptly checking it if already commenced. Muscular flesh and all animal tissues, when subjected to its action, become fixed for a long period of time in the precise form and condition in which they may happen to be at the precise moment of application, and natural colors, even to the slighest and most delicate shades, are preserved without the slightest change. The French Academy of science is about to make some further investigation to verify this remarkable discovery, from which so many benefits may be expected in the preservation of military and naval stores, animal food in sea voyages, and its application to a variety of other useful purposes.

A Sad Case.—We learn from the *State Gazette*, that an old lady, about 84 years of age, died on Saturday evening, Jan. 11, in the cars on their way from the Trenton to the South Trenton station, N.J. Her two sons were with her at the time, and did not suppose that any thing was the matter with their mother until they found her dead. She had arrived but a short time ago in the city of New York from Ireland, and her children living in South Trenton, had every thing in readiness for her reception on Saturday. A sister remained at home while the two brothers went to New York to bring her on. It is impossible to describe their sudden transition from joy to grief and affliction. The dead body was immediately removed from the cars, and conveyed to the room prepared expressly by the daughter's affection for the comfort of the aged and long absent mother.

Bellows Pump.—A tolerable substitute for a pump may be made out of a common pair of bellows on an emergency, by attaching to the valve hole a hose or tube, in an air tight manner, and using them as in blowing a fire. The end of the hose or tube must be placed in the water, which will be drawn into the bellows instead of air, and discharged through the muzzle into any vessel placed to receive it.

Variety.

The Commissioner of Pensions informs Congress that there are now upon the pension rolls, the following number of classes, each drawing the sums annexed, under the several acts regulating their pay:

Invalid pensioners,	691	$43,657 13
Privateer "	23	2,272 00
Widow "	389	83,920 00
Orphan "	27	4,074 00
	1126	$132,923 13

There are at present 125 establishments of baths in Paris, not counting those on the river. The number taken in them each year is 1,818,500, to which, if 297,800 be added for the establishments on the river, a total will be found of 2,116,300, or 2.23 baths per annum for each inhabitant. The establishments of baths are principally in the wealthier quarters of the capital; the price being on an average 12 American cents the bath. The lowest price is 8 cents, and the highest 16 cents.

Our money, said John Timon, is breeding an abundance of fine dancers, neat moustaches, and excellently dressed men; it is possibly refining such with capital judgment about a polka or an aria; but as for that sort of masculine development which makes the will earnest, and the soul big with manly intent, and with the purpose to make itself felt on the mind, and not merely on grooms or tailors, it would be troublesome to find specimens who are heirs to wealth.

Experiments have shown that a man's finger nails grow their complete length in four months and a half. A man living 50 years renews his nails 186 times. Allowing each nail to be half an inch long, he has grown seven feet and nine inches of finger, and on fingers and thumbs, an aggregate of 77 feet and six inches.

At Rome, the persons accused of having burnt several confessionals in the latter days of the Roman Revolution, have been sentenced to fifteen years hard labor. Ciceruacchio, who has absconded, is one of the condemned. The affair of burning of several Cardinal's carriages is not yet concluded.

All the steel pens made in England are produced at Birmingham, though the names of dealers in other places are stamped upon them. French and some American dealers also have their pens made there, with marks suited to their respective markets.

The London correspondent of the *Liverpool Albion* states that Lord Brougham has lost his sight, partly caused by a painful bodily infirmity, with which the noble lord was afflicted.

An earnest effort is now being made in England for the reform of the Patent Laws, so as to render them juster, cheaper, and surer.

Frederic Stranje, ivory dealer of London, lately sued Miss Mary Ann Pope for breach of promise. Verdict in his favor. Damages one farthing.

In China, a man condemned to death may procure a substitute, which can easily be done for money.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

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Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thoroughly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day, A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists, from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.
Prepared from Official Sources,

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The Sabbath Recorder.

"EQUALITY OF THE RACES."

Reply to Tamar Davis. [Concluded.]

Time will not allow me to contrast farther the *present* condition of the two races. "To history, then, be the decision referred." I have shown already, that the negro has the common endowments or mental faculties of the human race, and that was my first affirmation. My proposition *now* is, what my friend supposed me to make before, viz: that the negro race has attained as great intellectual development, and consequent advancement in the arts of civilization, as ever the Caucasian race did. Farther, I propose, that those Caucasian nations which have stood at the head of Caucasian civilization, derived that civilization from negro nations more civilized than they.

My friend has told who the Caucasians are. It belongs to me, then, to tell who the negroes are, and what mighty nations they have constituted. Were I to adopt either the literal definition or the common acceptation of the term negro, from the latin *niger*, I should call all black persons negroes, by which I should probably offend some of my Caucasian brethren; for, according to the classification of most naturalists, many of them are *niger*, black. If I ask of the Greeks, they reply "*Æthops.*" By this appellation, which means "black-faced," the Greeks designated all black men, and called their country "Æthiopia." If I ask the Hebrews, they reply "Cush" or Ham. But this means nothing else than *black*. Thus I am well sustained in saying that the negroes are "*black men.*" But, lest I be charged with indefiniteness, I will call them the children of Ham, and trace them in their most prominent development, not pursuing the minor tribes which shot off from the parent stock. The first notice which I make of these Cushites or Hamites, I read of them in the early Hebrew writers, called "Cush," and translated into Greek, by the translators of the Septuagint, by the term "Æthiopes." This people at that time inhabited the east side of the Red Sea. Subsequent Hebrew writers mention this same Cush as having passed over into Africa; but the remnant of the race left in Asia were still called Cush. Hence arose the distinction of Eastern and Western Æthiopians. At length, both by Hebrew and Greek writers, the term Æthiopes was applied to the Æthiopians of Africa, and the Eastern Cushites pass out of notice. The Ethiopians, then, were the veritable children of Ham—the despised negro race. Let the highest authority speak in testimony. See Anthon's Classical Dictionary. After abundant reference to numerous ancient authors, he says, "On the whole, it may be considered as clearly established, that the Cush are the genuine Ethiopian race, and that the country of Cush in Scripture is that part of Africa which lies above Egypt. In support of these positions may be cited not only the authority of the Septuagint, and the writers already mentioned, but the concurring testimony of the Vulgate, and all other ancient versions, with the testimony of Philo, Josephus, Eupolemus, and all the Jewish commentaries and Christian fathers." Upon this evidence I might safely rest my position, that the Ethiopians are the children of Ham, the negroes. But let me pursue it a little father. In describing the Ethiopians, the Greeks spoke of them as we do of negroes, as if they were the blackest people in the known world. "To wash the Ethiopian white," was a proverbial expression among the Greeks, applied to any hopeless attempt. If other nations were called Ethiopians, it was because of their resemblance to these genuine negroes. Strabo speaks of them as black and curly-haired, and cites the opinion of Theodectes that the black skin and curly hair of the Ethiopian was attributable to his proximity to the sun. Heroditus expressly affirms, that "the Ethiopians of Africa have the most woolly hair of all nations." The Hebrews, who could not fail to know the proper application of the term Cush, had a proverbial expression similar to that of the Greeks. "Can the Cush (Ethiopian) change his color, or the leopard his spots?" Jeremiah 13 : 23. Thus it appears, that the Ethiopians were the darkest and most curly-haired people known to the Greeks and Hebrews. I have been thus particular to substantiate the identity of the Ethiopians and the children of Ham, in order that no one may rise up and say that they were not negroes, when I show them in the height of national greatness and refined civilization.

What, then, was the national character and intellectual development of this nation of negroes? "To history be the decision referred." Heroditus says that the country of this people "includes the countries above Egypt, the present Nubia and Abyssinia." Anthon says that "Ethiopia was an extensive country of Africa to the south of Egypt, lying along the Linus Arabicus, and extending far inland. Meroe was the metropolis of Ethiopia, situated about 80 miles above the junction of Astaborus with the Nile. They had many other cities, but Meroe was the heart of the nation. We may now let history unfold the character of this negro nation.

Taylor's Manual of History says, "There was a *civilized* Ethiopian people, dwelling in cities, possessing a government and laws, acquainted with the use of hieroglyphics, the fame of whose *progress in knowledge* and the social arts had, in the earliest ages, spread over a considerable portion of the earth." "Along the whole course of the Nubian valley, is a succession of stupendous monuments, rivaling those of Thebes in beauty, and exceeding them in grandeur." "The pyramids of Meroe surpass those of Egypt in architectural beauty, and the sepulchres evince the greatest purity of taste. But the most striking proof of the progress of the Ethiopians in the art of building, is their knowledge and employment of the arch. Mr. Hoskins has stated that these pyramids are of superior antiquity to those of Egypt. The Ethiopian vases, depicted on the monuments, display a taste and elegance of form, that has never been surpassed. In sculpture and coloring, the edifices of Meroe rival the choicest specimens of Egyptian art."

Russel's Nubia and Abyssinia says: "If we except the Egyptians, there is no aboriginal people of Africa, who have so many claims to our attention as the Ethiopians—a nation which, from the remotest time to the present, has been regarded as one of the most celebrated and mysterious. In the earliest traditions of nearly all the civilized tribes of the East, the name of this remarkable section of mankind is to be found—and when the faint glimmering of fable gives way to the clearer light of history, the lustre of their character is still undiminished. They continue the object of curiosity and admiration, and the most cautious and intelligent writers of Greece hesitate not to place them in the *first ranks* of *knowledge* and refinement."

The praise bestowed on the Ethiopians by Homer, is familiar to every classic reader. If we go to southern Ethiopia, the eye of science is invited to the stupendous testimonials of the superior civilization of nations whose names have not been enrolled on the eternal tablets of history. "In Nubia," says a foreign writer, "numerous and primeval monuments proclaim loudly a civilization earlier than that of Egypt." The Ethiopians assisted Shishach "with many chariots and horsemen;" and sixteen years afterwards, went against India with a million men. (Chronicles 14 : 8, 13.) The kingdom must have been very flourishing to have supported such an expedition. Pliny says, "Ethiopia was powerful and illustrious as far back as the Trojan war, when Memnon reigned, at which time she numbered 250,000 soldiers and 400,000 artificers." Eratothenes mentions one Ethiopian commander who penetrated into Europe, and as far as the pillar of Hercules, (714 B. C.,) and 200 years later, Zerah, the Ethiopian, went out against Asa, the great-grandfather of Solomon, with an army of 100,000 men and 300 chariots. As this was 900 years B. C., and since such an empire could not have been new, we are carried back to the time of Solomon in the History of Ethiopia, and from this period her monuments begin to speak. The name of Thutmosis has been found on one of these monuments, who lived not less than 1500 B. C. But a nation that could construct such monuments must have been old. We thus approach the Mosaic period, with the history of Ethiopia. Verily what nation of Caucasians has ever maintained national greatness so long?

I need not dwell longer on the national character of this people. I may simply add, as an introduction to my next proposition, the remark of Heroditus, that "the capital of Ethiopia stood as the parent of civilization and art and religion. Piety and rectitude were the first virtues of a nation whose dominion was founded on religion and commerce, not on oppression." What Caucasian nation of ancient or modern times can boast such a fame? What, then, is the answer given by history to the question submitted for its adjudication? It presents us a nation of negroes, shut out from all other nations by impassable deserts, by its own native energy advancing for more than a thousand years in the arts of civilized life, and attaining to a perfection in mechanical skill, and all the arts of civilization, never attained by a Caucasian nation since the first Cythian placed his foot on the soil of northern Germany.. While yet Egypt, Greece and Rome slept in embryo, the clatter of Ethiopia's 400,000 artizans was heard, carving with consummate skill those majestic monuments of art, which now rear their unscathed heads, eternal rebukes to the guilty slanders heaped upon a race that has given civilization to the world.

I come now to my second proposition, that the most civilized Caucasian nations have derived their civilization from Ethiopia. My friend has placed Egypt on the list of illustrious Caucasian nations. Well, Egypt derived its civilization from Ethiopia. "To history be the decision referred." I have already shown the civilization of Ethiopia to have been *older* than that of Egypt.

Anthon's Classical Dictionary says, "From the observation of travelers who have carefully examined the ruins of Meroe, we arrive at the important deduction, that this region was once inhabited by a people equally far advanced in refinement as the Egyptians, and whose styles of architecture and religious ceremonies bear a close resemblance to those of Egypt. All this is extremely interesting, when we call to mind what is stated by many of the ancient writers, that *Meroe was the cradle of the religious and political institutions of Egypt*, that here the arts and sciences arose, that here hieroglyphic writing was discovered, and that temples and pyramids had already sprung up in Ethiopia, while Egypt was ignorant of their existence. *Every thing* seems to favor the opinion that Meroe gave religion and civilization to the valley of the Nile. 1st. The concurrent testimony of the ancient writers. 2d. The progress of civilization in Egypt from south to north. 3d. The improbability that an Arabian colony would have crossed Syria, from Babylon to Suez, and wandered so far south to found their first colony. 4th. The exact analogy of the Egyptian and Ethiopian languages. 5th. In almost all the temples of Egypt are paintings, representing Ethiopians in the habits of priests, conferring the implements of the sacerdotal office upon Egyptians."

"This representation," says Mr. Hamilton, "which is repeated in nearly all the temples, may be supposed to commemorate the transmission of social and religious institutions from the Ethiopians to the Egyptians."

Again, the Ethiopian divinity Isis, and the Egyptian Osiris, are often painted together, and invariably the Ethiopian Isis appears the older and superior divinity; which, says Hamilton, indicates the same as the other paintings. Diodorus asserts that the learned language of Egypt was the common tongue of Ethiopia. From this mass of evidence, it appears as certain that the civilization of Egypt flowed down the Nile from Ethiopia, as that the waters of that majestic river bear fertility to her soil.

But, farther, Egypt was a nation of negroes, a colony from the negro land. "To history be the decision referred." 1st. In the Hebrew Scriptures Egypt is called by the prosaic writers "Mitzraim," and by the poets "Harets Cham." The general opinion of historians is, that Egypt was called Mitzraim after the second son of Ham. Calmet says, "It denotes the people as sons of Ham." Josephus, the Septuagint translators, Eusebius, and others, adopt this appellation. The poetical name, "Harets Cham," used in the Psalms, means literally, "Lord of Ham." It is a tradition as old as the time of St. Jerome, that Egypt was so named after the son of Noah, whose descendants inhabited it.

Let us now examine the physical character of the Egyptians, and see if they look like the sons of Ham, as their name indicates. From the more northern latitude of Egypt, and its maritime climate, the features of the people must essentially change. The same law is at work all over the world. The blacks are turning white, and whites are turning black, and that by a law known to the very novice in physiological science. Hence modern accounts make the Egyptians chocolate color, and the paintings of the Egyptians represent a gradual turning from black to chocolate. The most ancient accounts make them black, woolly-haired, and thick-lipped. Herodotus, who traveled much in Egypt, and who is noted for accuracy of description, in describing the people of Colchis, calls them *black and woolly-haired.* He makes this statement to prove that they were an Egyptian colony. The same historian, in numerous passages, describes the Egyptians as Ethiopians. Pindar says of the same Colchians, that they were black-visaged, and that this was due to their descent from the Egyptians. Eschylus, in mentioning the crew of an Egyptian bark, says, "They were Egyptians, for they appear with black faces shining out from their white robes." Lucian thus describes a young Egyptian, "Besides being black, he had projecting lips, and was slender in the legs, and his hair brushed up in curls." Elian says that a striking Ethiopian feature of the Egyptians is the robust constitution of the females.

The second class of data is the paintings of the Egyptians on the monuments and temples. Before the Egyptian colonies had attained to a degree of civilization sufficient to rear these mighty monuments of art, their complexion must have been materially changed. Hence we find the chocolate color assigned to the Egyptians; but, as Belzoni remarks, these figures are accompanied with black figures, always represented as conferring on the red ones the symbols of civilization. These very paintings are a history of themselves, indicating in living light the origin of the Egyptians. Hamilton, in his "Description de l'Egypte," has well remarked, that "these pictures can mean nothing else than that the red Egyptians were in fact the descendants of the black Ethiopians." If we refer to the paintings and traditions of the Ethiopians, we invariably find the same thing demonstrated.

My third class of evidence is the osteological character of the Egyptians. And here allowance is to be made for changes incident to climate and modes of life. There is abundant evidence that the peculiarities of scull, as well as of color, of any one race of men, are resolvable into those of another by external causes. (See Harris' "Primeval Man," p. 27.) Blumenhack, who has collected much valuable information by the examination of mummies, remarks, that the Egyptian race consists of three varieties, the most prominent of which is the Ethiopian; secondly, the Hindoos; and, thirdly, the Berbers. There are many nations of Africa, known to be descendants of the negroes, whose cranial development resembles the original much less than that of the Egyptian. Denan says, in describing the female Egyptians, "The cheeks are round and thick, the lips full, the mouth large, displaying, in short, the African character, of which the negro is the original type." The term "curly haired," is applied by the Greeks alike to the Egyptians and Ethiopians. Anthon remarks, from an extensive review of historical evidence, "We may consider it tolerably well proved, that the Egyptians and Ethiopians were nations of the same race.

I may remark, then, that no point of history is clearer, than that both these nations were of the tribe of Ham, the son of Noah. But what of all this? and I have only given a moiety of the evidence which lies open before me in favor of my position, (and I am willing to grant that I find some in opposition to it.) What, then, is the decision of history? It tells of nations of negroes, whose magnificent attainments form the theme of eulogy for the pen of the historian and song of the poet. Ethiopia and Egypt still live in those stupendous monuments of art, before which the achievements of the proudest era of Caucasian glory bow in admiring adoration. The renewal of the lost arts of Egypt has defied the utmost stretch of Caucasian invention. Greece derived her civilization and arts from Egypt, and Rome from Greece, and the world from both. Ethiopia and Egypt rear the majestic engine of mental development, Greece and Rome purchase its priceless commodities, and, refitted, it rattles on over the world. From the dark jungles of Ethiopia the *negro* rings the shrill clarion of progression; he bears it adown the Nile; it reverberates from the plains of Memphis; it rings from the hundred gates of Thebes; it touches the cloud-capped top of the eternal monument, and flies away to Greece; the Caucasian catches the strain; he *echoes* it, and cries, "Great is Diana!" I have not become a "champion of a race that could never vindicate its own honor," but to hurl back the arrows, dipped in the venom of an unholy prejudice, hurled at him. He *is* fallen, and so are Greece, and Rome; Edom, Gaza, Tyre and Sydon, are fallen; Babylon, Ninevah, Sodom, and Herculaneum, slumber beneath the dust of ages; and the negro lies not lower than the Greek, on whose neck the ruthless barbarian has trodden for centuries. Ethiopia forgot the religion taught her by the "*Christian father*" whom Philip converted and baptized. Rome and Greece, though numbering their myraids of gods, fell for want of a knowledge of the *true God.* Egypt, though taught the beauties of science by Euclid, would not obey the living God. (Euclid, according to Anthon, was Professor of Mathematics in Alexandria, the capital of Egypt, 28 B. C., and he is supposed to have been a native of that city; there is no doubt that he was an Egyptian, and consequently a negro.) Athens, though taught the quaint maxims of Æsop, knew not the living God. (Æsop, according to the authority of Dr. Cheeny, predicated on extensive historical researches, was a negro; according to universal testimony, he was a slave to four successive masters in Athens.)

In conclusion, I may ask, why this effort to stamp upon the negro the odium of inferiority? Why has Josiah Priest wasted much paper and ink to prove him a baboon? Why, but to justify his abuses? For, says this writer, the thickness of the skull evinces that God designed the negro's head for the club of the master! If he be a brute, in the name of humanity we demand for him that kindness *due* to other brutes. If he be *human*, and *inferior*, then, in the name of the God of the *helpless*, we demand SUPERIOR protection and *kindness*. Shame on such a somerset of religion, as that which pleads the negro's *infirmities* in palliation of the most unmitigated wrongs that ever blistered the human soul. If he be noble and strong, let him be loosed that that nobility may shine forth. If he be weak and ignoble, every human soul, uncorroded by a cancerous prejudice, cries out, "*Let him up,*" that he may become strong and noble. He *will* be let up; for the God of Heaven is on his side, and will blow a blast of destruction upon his oppressors and their apologists.

D. E. MAXSON.

THE REFORMER ZWINGLE.

From the American and Foreign Christian Union.

Zwingle was born at Wildhaus, in the District of Tockenburg, Switzerland, on the New Year's day, 1484. At the age of twenty-two, he became a parish priest in Glarus, when he first became familiar with the Word of God, and commenced that faithful study of it, which led him to gradual discoveries of the pure religion of the gospel. He copied the epistles of St. Paul in the original Greek, and even committed them to memory; an acquisition which afterwards proved of great service to him in his public discussions.

In 1516, Zwingle became preacher of the convent of Einsiedlen, the celebrated shrine of the Virgin Mary, to which, even in more modern days, multitudes of pilgrims have resorted from the Roman Catholic parts of Switzerland. It was not long before his mind became sufficiently convinced of the abuses and idolatry practiced by the votaries of the "miraculous image;" and soon Zwingle raised his voice in bold warning and denunciation against the superstitions manifested around him. "Christ alone saves, and he saves everywhere," was, in the words of Merle d'Aubigne, the great theme of his discourses.

The fame of Zwingle soon spread to the city of Zurich, where the election of a preacher in the cathedral occupied the attention of the citizens. After much opposition, he was elected to that office; and on entering upon it, he commenced, on the first day of the year 1519, his preaching against the errors and abuses of the Romish Church. His projects for the purification and reformation of religion were gradually developed in his own mind by the study of the Scriptures, and by intercourse with the other reformers. His efforts were seconded by the magistrates of Zurich; and by the year 1525 that city witnessed the establishment of a pure evangelical form of worship, and the free circulation and preaching of the Word of God.

The portrait of Zwingle is thus drawn by the well-known author we have already named:—

"His character and behavior towards all men contributed no less than his sermons to win men's hearts. At once a true Christian and a true republican, the equality of all men was no cant phrase in his mouth; but, as it was written on his heart, so it displayed itself in his life. Powerful and energetic in the pulpit, he was affable towards all whom he met on the streets, or in the public haunts; he would often be seen at the places where the trades' corporations met, explaining the chief heads of Christian doctrine to the burgesses of the city, or engaged with them in familiar talk. Peasant or patrician were received by him with equal cordiality."

Zwingle perished in the year 1551, in a contest between the Canton of Zurich and the Roman Catholic cantons. He died calling upon his countrymen to trust in God. It was the error of his times to believe that truth might be defended with the sword. Yet Zwingle, though not the most talented, was perhaps the most moderate, charitable, and purely evangelical, of the Reformers of his day. His last great mistake was one which he expiated with the sacrifice of his own life.

A BEAUTIFUL PICTURE.

BY J. G. SAXE.

"Ah! well I mind me of a child,
A gleesome, happy maid,
Who came with constant step to church,
In comely garb arrayed,
And knelt her down full solemnly,
And penitently prayed.

"And oft, when church was done, I marked
That little maiden near
This pleasant spot, with book in hand,
As you are sitting here—
She read the story of the Cross,
And wept with grief sincere.

"Years rolled away—and I beheld
The child to woman grown;
Her cheek was fairer, and her eye
With brighter lustre shone;
But childhood's truth and innocence
Were still the maiden's own.

"I never rang a merrier peal,
Than when a joyous bride,
She stood beneath the sacred porch,
A noble youth beside,
And plighted him her maiden troth,
In maiden love and pride.

"I never tolled a deeper knell.
Than when, in after years,
They laid her in the churchyard here,
Where this low mound appears—
(The very grave, my boy, that you
Are watering now with tears!)

It is thy mother! gentle boy,
That claims this tale of mine—
Thou art a flower whose fatal birth
Destroyed the parent vine!
A precious flower thou art, my child—
TWO LIVES WERE GIVEN FOR THEE!

"One was thy sainted mother's, when
She gave thee mortal birth;
And one thy Saviour's, when in death
He shook the solid earth;
Go! boy, and live as may befit
Thy life's exceeding worth!"

The boy awoke as from a dream,
And, thoughtful looked around,
But nothing saw, save at his feet
His mother's lowly mound,
And by its side that ancient Bell
Half hidden in the ground!

INFLUENCE OF THE NEWSPAPER PRESS.

From an article in the Christian Review, by Rev. Dr. Adams.

The times of which we are writing are remarkable for the extension of periodical literature, especially for the ubiquity of the *Newspaper*. The authors of the *Spectator*, the *Tattler*, the *Rambler*, had no conception of the modern newspaper. It seems like putting the gravity of our readers to the test; when we name this as one of the most wonderful and powerful agents of our times. It is made of rags, ropes, rushes, and lampblack. Great pains are taken in fitting up the visitant to make a respectable appearance in our mansions; but in its best trim, its pretensions are very humble. It is dumb, yet it tells us of all which is done upon the earth. It bears in its own name the initials of the four points of the compass, N. E. W. S., news. Reeking, in hot haste, as if out of breath, it delivers its message, and then is crumpled up and thrown into the paper basket to ignite the morning's fire. Yet is there nothing more worthy of preservation: for it is the great dial-plate on the clock of time. Go to the archieves of an Historical Society, and consult an old newspaper; let it be a file of the *Boston News Letter*, commenced in April, 1704, the first ever published on this Western Continent, supposing it to be complete, and extended to the present time. Read of African Slaves in the town of Boston—perhaps a fresh cargo of stout-limbed Guineamen have arrived in a Newport ship in Virginia; turn rapidly over the leaves of the volume; your eye catches a succession of great names and events, Benjamin Franklin resisting the censorship of the press and making the lightning of the skies a pastime for himself and his son, the stripling surveyor George Washington roaming over the spurs of the Alleghanies and along the banks of the Shenandoah, tribute money, unjust taxation, mutterings and rebellion, Lexington, Bunker Hill, Revolution, independence, confederacies and constitutions, Fulton's humbug, commerce, arts, peace, prosperity, enterprise, expansion. May we not rightly call the smutty chronicle the index finger of Providence pointing to the hours of the chronometer of history? An artist expends great time and labor in painting a panorama, and crowds find delight in gazing upon the canvass; yet is it of a limited space, a ruin, a river, a city, Thebes or Jerusalem, the Nile, the Hudson, or the Mississippi. But a newspaper is a daguerreotype of the whole world, its warrings and diplomacies, its buyings and sellings, its governments and revolutions, its marryings, parturitions and dyings. A newspaper is a real microcosm, the world made smaller, held in the hand, and brought under the eye. The huge telescope of Sir John Herschel is so swung that it reflects all the distant wonders of the sky, which sweep across its lenses, upon a small horizontal table under the eye of the observer; and, analogous to this, a newspaper brings all the occurrences of remote continents, incidents at the north pole and the antipodes, under the light of your reading-lamp, and within the space of your parlor table. The evening has come, the damp sheet is spread out before you, and with an ill-concealed impatience you sit down to see what new spectacle "Time, the scene shifter," has prepared for your astonished and delighted eye. The whole world is in motion before you. This is no small gossip about what took place under your own windows in Cock Lane; but as Isaiah, in the visions of prophecy, beheld the concourse from all quarters of the earth, the dromedaries from Midian and Ephah, the ships of Tarshish, and the forces of the Gentiles, hastening to the rendezvous, so, in sober fact, the most remote and improbable agencies, from the four winds under heaven, are hurrying through the air and over the sea, to deliver their separate tidings in that small sheet of paper which you now hold in your hand. Camels, those "ships of the desert," are now traversing the arid wastes of Egypt and Arabia; steamers are now entering or leaving the harbors of Bombay, Odessa, Constantinople, Suez, Naples, Genoa, Hamburg, Cadiz, Southampton and Liverpool,—ponderous engines of speed and power, "instinct with life,"

> "Tramp, tramp, along the land they ride,
> Splash, splash, across the sea;"

the Laplander with his deer, the Esquimeaux with his dogs, the electric wires at Paris, Berlin and London, every instrument that can convey thought, every agent that can communicate intelligence, in every land, on every sea, in every city, and in every wilderness, on every road and every river, all are i[illegible]ion, at the top of their speed, to open their budget, and entertain you, an humble looker-on at home, with the shifting panorama of the whole earth. Sometimes we weep, sometimes we laugh; we pity, we are indignant, we fear, and we hope by turns, and are always wondering what will come to pass next.

The newspaper, then, is the peculiarity of an age of intercommunication, an agent of human sympathy. What else lies at the bottom of this conception but a just idea of man's fraternal relations? It is the cheap correspondence carried on between all members of the human family. What a man puts into a newspaper on the other side of the globe, is on the supposition that it will interest the rest of the family on this continent. As we learn more of our fellow men, we feel a kindlier interest in them. We rejoice in their prosperity, sympathize in their calamities, and cheer on their struggles for the right and the good. There are now too many newspapers abroad to allow a man to live like a snail. They enlarge the world to our knowledge and our love. Why is anything made public but on the belief that it will be of interest to many others? Why is it announced in your paper that Isaac and Rebecca were married on a certain day last week, but on the supposition that it will give you pleasure to know it? And when, lower down on the sheet, under that startling word *Deaths*, your eye runs along, always with apprehension lest it fall on some well known name, and reads that the aged father, the young child, the beloved wife, the rich, the poor, the admired, the honored, and the beautiful are gone, is it not taken for granted that even the strangers will heave a sigh for the afflicted, and the world respond in sympathy to the incursions of a common foe? Read in this light, the commonest advertisements which crowd our papers have a kindly odor about them. Say not with a cynic sneer, as though you were doubtful whether there was anything honest in the world, when a store-keeper advertises his wares, that it is all sheer selfishness; for if it is pleasant to one to announce a fresh supply of tallow or wool, hardware or muslins, is it not just as pleasant to some other one who wishes to know it? When a brace of young partners in trade insert their virgin advertisement, informing the world how happy they shall be to wait on customers, can you read it without entering into their fresh hopes and giving them your blessing in their career? Business advertisements! Waste paper! You know not what you say. Those ships which are to sail to every harbor in the world, those fabrics which have arrived from every commercial mart on the earth, this iron from Russia, tea from China, wool from Smyrna, fruit from Malaga, coffee from Cuba, cotton from Georgia, sugar from Louisiana,—do they not preach to us at the corners of the streets, at the entering in of the gates, on our docks, and in our customhouses and exchanges, sermons on the mutual dependance of mankind?

SCLAVONIC GOSPELS.

The following interesting paragraph is from the Lectures on the Religious History of the Sclavonic Nations, by Count Valerian Krasinski:—

It is a curious fact, that the Gospels upon which the Kings of France took their oaths at their coronation in the Cathedral at Rheims, are Sclavonic, written partly in the Glagolite characters. This circumstance was discovered for the first time by Peter the Great, when he visited Rheims in 1717. A history of the manuscript was published in 1846 at Prague, illustrated with fac-similes, etc., by the well-known Sclavonic scholar Hanka; we extract from the work the following details: "This manuscript was presented by the Emperor Charles III., King of Bohemia, to the convent of Emmaus, as a precious relic, in the hand-writing of St. Procopius, Abbot of the convent of Savaza. It was taken by the Hussites from that convent, which they, however, spared from destruction on account of the great veneration which its inmates entertained for the Sclavonic ritual. It afterwards found its way to Constantinople, in a manner which has not been ascertained; but it is supposed that it was sent there as a present by the Hussite King of Bohemia, to George Podiebrad, at the time he negotiated a union with the Greek Church, on account of its beautiful binding, ornamented with gold, precious stones, and relics of saints. After a lapse of about a century, it was brought, in 1546, by a painter of Constantinople, named Palcokapas, who dealt in costly objects, to the Council of Trent, where it was purchased by the Cardinal of Loraine, who made a present of it to the Cathedral of Rheims, of which he was the archbishop. It disappeared during the first revolution; but was discovered a few years ago by a learned Russian, Alexander Turguenoff, in the municipal library of Rheims, where it had been deposited under the consulate of Napoleon, but stripped of the beautiful binding to which it owed its place amongst the French regalia."

The Sabbath Recorder.

New York, February 6, 1851.

SIGNS OF PROGRESS.

Our readers have been made acquainted with the fact that, in Philadelphia, the Mayor's Court is open every Sunday morning for the hearing of criminal cases. That the religious presses of that city would protest against the practice, as a violation of good order, was to be expected. Accordingly, the *Presbyterian*, the *Christian Observer*, the *Christian Chronicle*, and we know not how many others, are doing their utmost to make the Mayor feel that he is a sinner above all others that dwell in the city of Brotherly Love. Whether His Honor's eyes are open to see the force of their rebukes, we are not informed; nor do we know what his principles are in regard to the Sabbath. We presume that those who denounce him consider him but little better than an infidel, this being their usual method of dealing with those whom they cannot convince of the holiness of the *Christian (?)* Sabbath. It appears, however, that the Mayor has some defenders. Some uphold his practice on the ground of its being a work of mercy to those who, peradventure, may be innocent of the crimes charged against them; others, on the ground that the Christian Sabbath is a fiction, and that one day is not any more holy than another. Among these last is a writer in the *Episcopal Recorder*; and because this paper has admitted the writer's article without comment, the editors are strongly suspected of favoring the doctrine which it advocates. The article was immediately copied into the *Sunday Globe* with approbation, and that, of course, places Tray in bad company; for editors of Sunday papers are set down as *bona fide* servants of the devil. They are not supposed capable of giving utterance to any wholesome truth, unless they should happen to blunder into it by mistake. We see not, therefore, but that the *Recorder* and its correspondents will have to become a little more orthodox, unless they can consent to be put under the ban of excommunication by those that are not in *the* Church.

In the mean time, quite an interesting discussion is going on in the columns of the *Christian Chronicle*. One of the writers takes the anti-sabbatarian view of the question, and states his points, we think, with about as much strength as we have seen them stated by any writer. He is reviewed with signal ability, however, by another correspondent, who maintains the perpetuity of the law of the Sabbath, but displays the usual weakness of those who attempt to found upon it an obligation to keep holy the first day of the week. We are glad to see this discussion, and if the *Chronicle* would permit it to be continued, we should hope that it would do good. But, from a notice in the last number, we see that the door is to be closed, as soon as the one who has undertaken to uphold the Fourth Commandment has finished his reply to his opponent. We are sorry to see this; not that we have the least sympathy with anti-sabbatarianism; but the editors having once opened their columns to an advocate of that doctrine, we think candor requires that they hold them open, as long as their correspondent writes in courteous language, and does not burden the discussion with unnecessary repetitions. We, of course, believe that both of the disputants are wrong. Yet we see that each one tells the other some valuable truths; and could they be permitted to go on with the discussion, we should hope that light enough would grow out of it to guide some of the Chronicle's readers into *true* sabbatarianism. Perhaps this is what the *Chronicle* is afraid of. The searching manner in which its anti-sabbatarian correspondent shows up the fallacy of the old Puritan doctrine of a transfer of the Sabbath, will unsettle the minds of our good Baptist brethren in Pennsylvania, some of whom are already suspicious of the soundness of the platform on which they are standing, and therefore the subject must be hushed up again. True, the editors intimate that they "may feel induced to express their own views, and yet without the slightest regard to favoritism towards either individual who has already spoken." But if the editors' object is truth rather than victory, it would be better compassed by free discussion, than by shutting out from their readers every thing that does not harmonize with their own preconceived views. However, the little taste their readers have already had will perhaps start inquiry with some of them. We hail every thing of the kind as an omen of good.

We are particularly glad to see that Sabbath discussions cannot be prevented in Pennsylvania, the State which so recently disgraced itself by subjecting honest and upright Seventh-day Baptists to fines for working on the first day of the week. The *Christian* Sabbath they call it, and claim Christ as the author of it. *Query*—If Christ was the author of it, was he not also the author of that saying, "My kingdom is not of this world?" And does he thank the kingdoms of this world for compelling people to keep *his* Sabbath? But the march of truth is onward, and the time is not far distant when such odious civil statutes, and the decisions of Courts under them, will be repudiated by a free people.

We shall keep our readers advised of the progress of things in Pennsylvania, as well as elsewhere; and as soon as we can conveniently, we shall publish the discussion which has appeared in the *Chronicle*.

BRITISH CORRESPONDENCE—No. 26.

Sunday in France—American Slavery—Papal Aggression—The Crystal Palace.

GLASGOW, January 10, 1851.

An effort was recently made in France for the enforcement of Catholicism in a compulsory observance of Sunday and the other Festivals of the Papal Church. M. de Montalembert, who rejoices in what he calls the blessings of the Inquisition, and who glorifies that institution, brought in a Report to the French Chambers on Sunday Observance, which some of our religious journals have treated as an omen for good for that land! A correspondent of the *Christian Times*, in reference to this measure, says, that on their return to France, the Bourbons ordered the observance of the Sunday and the Festivals of the Church. The law, he adds, was, however, never observed. The State itself, even in its public works, has seldom if ever done so. The new project, he concludes, notwithstanding of great softening down, will not meet with a better reception. It has been sent to the Council of State, and it is supposed that the majority intend to stifle all discussion on the subject.

Our own Postmaster-General has issued Regulations, that any person may have his letters and newspapers (and not the one without the other) retained in the Post Office till Monday, on giving an order to that effect, duly signed—such order being for three months at least, nor afterwards to be withdrawn without a week's previous notice. This seems a judicious regulation. It interferes not with the will or superstition of any; while, by the required notice and the extension of the order over at least three months, it will render it less liable to be used for mere factious purposes.

Glasgow, as well as Edinburgh, has been visited by Crafts and his wife, the escaped slaves who lately fled from Boston on the passing of the recent melancholy law of the United Stated. They have also the company of Brown, another escaped slave, who delivers *illustrated* lectures on the horrors of slavery. The popular feeling in this city on this subject has long been conspicuous; and the graphic account of the escape of poor Crafts and his wife from Georgia, was heard with much interest and sympathy. Oh, if the indulgence of the sin had not deadened the conscience, surely even those of the South could scarcely fail to feel that, independently of scriptural moral obligations, slavery is a sad blot on the escutcheon of a land vaunting as the United States does *the liberty* it gives. The inconsistency and the sin seem to me so monstrous, that the blinding power of iniquity alone seems sufficient to account for the possibility of its countenance and extension. Were it a mere question of politics, I should have avoided writing thus much concerning your peculiar institution; but being a question, the moral and religious aspects of which alone concern me, I take leave to add what I anticipate as the issue. History, civil and sacred, shows that the sin of nations (as of individuals) is very often, in the Providence of God, made the instrument of their punishment. Looking at American slavery in the light suggested, I expect that the down-trodden, degraded slaves, as also the red Indians, will be used as the avengers of their own manifold wrongs. By diminishing the hope that may have been long cherished in many a bosom of those who still are in bondage, as well as withdrawing rights which previous law had accorded of safety in the free States to those who have escaped from it, the Fugitive Slave Bill, it is to be feared, will tend to hasten on a crisis which probably is not very remote. Such at least are the painful anticipations of one seeking to forecast the destiny of a mighty people; with some of whom he is united in bonds of faith and love, and with others of whom he is united in nearest consanguinity. To such he ventures not to prescribe the path of duty in and to the land of their birth or adoption, farther than that they be not partakers of her sins, that they be not partakers also of her plagues.

The Papal Aggression is still with us the leading topic—but without further indication of what shall be the issue. Thirty-one out of one hundred and five Irish M. P.'s have this week put forth a resolution expressive of their interest in the cause of civil and religious liberty. As most of them are Papists, this is to be interpreted of *such* civil and religious liberty as Rome has been wont to accord to all over whom it had the power. These Parliamentary Resolutionists have, however, left the kind and extent of liberty to which they refer undefined, as if conscious that any attempt at definition was fitted to awaken unfavorable comparisons between the liberty they enjoy under Protestant rule, and that which is enjoyed, even by Papists, in Popish lands. But they cannot prevent others from making the observation. If, indeed, there was an honest avowal of the unquestionable claims of their church, they would find less favor. But no morality prevents the practice of deception in the time of powerlessness. And many suppose the system to be changed rather than under restraint. Great efforts are also being made to swell their apparent number; and chapels and convents are being erected to aid this view. To-day it is announced that a building has been purchased in Glasgow, to be converted into or used as a nunnery. In these establishments, they can more secretly instil their dogmas than in churches—from some of which, in Ireland, of late, the soldiers have been withdrawn by their officers, by reason of the treasonable harangues of the priests.

The London Crystal Palace, which it was originally stipulated should be finished with the year, is not expected to be completed before the end of this month, in consequence of the enlargement of accommodation demanded. More work was finished, it is stated, than the original specification included, within the time therein fixed. J. A. BEGG.

GLIMPSES OF DOMESTIC LIFE IN CHINA—NO. 8.

SHANGHAI, Sept., 1850.

You have already heard much of the exemplary zeal of the Chinese for their religion, and the tenacity, as well as apparent sincerity, with which they cling to its ceremonies, and observe its rites. Whether, as in the State Religion, the universe as a whole is worshiped; or, as at the head of the State, the "Son of Heaven" kneels to his only superiors, Heaven and his imperial ancestors, (in point of exaltation equal;) or whether, in the descending series, the earth, (called also imperial,) the temple of ancestors, or the individual divinities enshrined in each; still, all are religious, all are *devout*. Yet not all; for heathen China, as well as Christian America, has many exceptions to its general rules, many an apostate from its national religion, many an infidel to the prevailing faith. Living in gloomy self-seclusion, these die as the fool dieth, and their memory is blotted from the earth. One such case have I witnessed. True, the poor man was not deserted at his death, or neglected at his funeral. His lifeless form was well supplied with clothing; fold after fold was wrapped around his person; the whole covered with a crimson quilted shroud and hood, the color being considered important as making up, in some way, for the failure of life's purple tide, which could no longer supply him with vital heat. The heavy shoes were drawn on; nicely packed girdles were laid by his side, to supply those necessities which are sure to overtake the traveler to a distant clime, and to prevent that poverty which would otherwise come upon him as an armed man. There was a fan to cool his burning brow, and an umbrella to shield his fainting head—every thing was supplied for his daily wants, even a light for his dark dwelling, in the form of a small metalic mirror, which was fastened at the coffin's foot, and all was sealed up with many a rite, and many a farewell token for the departing one. The last banquet was served at the coffin's head, of which only the *spiritual* part was abstracted, the grosser residuum being strewn to the winds, or scattered upon the tiles, or strewn upon the house top, to be devoured at the pleasure of its capricious participants. Then the gilt paper, *(tsz-din,)* the coin current used in such cases, was burnt at the street door, quantities were entrusted to the bearers, to be spent on the way to the tombs, burning handfuls being scattered along the road; and thus was the sojourner to an unknown clime removed from the place that should know him no more forever. "How long will his coffin remain above earth?" I inquired. "Only three days," was the answer. "And after he is buried, how often will offerings of money be made at his tomb?" "Never, because he, during his life, had no faith in such worship." "Did he believe in any god?" "No, he believed in nothing beyond the present life, so it would be useless to make offerings on his behalf, they could not avail him." And therefore is he left to his fate, and his memory will perish when the hearts that cherished him are cold, for their affections constitute his only monument. I thought, here is a lesson for the fame-seeker. Would that my countrymen also might heed the instruction, that the mournful lamentation of the prophet might cease to be echoed in their streets, "The *righteous* perish, and no man layeth it to heart;" while with equal truth it might be said of those who forget God, "And they were forgotten in the cities where they had so done"—"Thou hast made all their memory to perish."

In their family devotions, also, I have thought these idolaters showed more wisdom in their generation than the children of light. A striking illustration of this came under our observation a few days since. A family from an adjacent city came to reside in this, and secured for present occupation several rooms in the house of a friend of ours. We chanced to call just as the "*kah-sang*" (household goods) were being deposited in their several apartments. No meal had yet been partaken—no arrangements completed—yet the family altar was already erected, the thank-offering deposited, the flame kindled, and the incense already ascending to the household god, who had been the first installed in his new habitation. I passed from room to room, and found all alike consecrated, every place a temple, and every altar glowing with its newly-kindled fires. I could not but feel the reproof; for, senseless and heartless as I have learned to consider the worship of the Chinese, still, I remembered how many a Christian householder was put to shame by those who, knowing nothing of a true religion, could thus cling to the false, ever mindful of its rites. In the bustle of business, they had found a time and a place for devotion—amid all the novelty of a change of location, season and opportunity for the attitude as well as the voice of prayer.

That the heathen do pray, is undeniable, often using language which a casual hearer might mistake for the worship offered to the one true God. They often tell us, at the close of our petitions, "You use just such language as we do." Yet how great is the difference! They know not Him who is a Spirit, and who seeketh such to worship him as worship in spirit and in truth. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

Their altars are erected every where. Not only in the different rooms of the house, but at the corners of the streets, by the wayside, in the public places and the quiet by-ways; and, as every place may be consecrated to their worship, so every available object may serve them for an altar. A table, a shelf, a niche in the wall, or even the unoccupied corners of the brick fireset, wherever there is room for the idol, be it wood, clay, or stone, or the still more common but more unpretending picture, in every varying shade, from the rudest outlines of humanity to the exquisitely finished divinity, the shrine is sure to have a place. Nor is that shrine the least important item in the affair, being generally in the form of an ark, perhaps rather a miniature temple, with its triple gateway, a fair representation of idolatry on a small scale.

Among the most revered, are those to the household divinities; and with all our preconceived opinions of the stupidity of such worship, we are hardly prepared for the stupid exhibitions which are sometimes met. A friend writes me, "I find it difficult to believe, that men and women can worship mere pictures, and pictures without any reading on them either." How could that same friend find it easy to believe, that men and women can worship a lock of cotton? Yet such have we actually seen. We were at the house of mourning, and asked permission to accompany a bereaved sister to the ancestral hall. The altar was laden with its accustomed offerings of rice and fruits, meats and vegetables, for the hungry ghost, recently removed from this life, and all its dear enjoyments. Candles were burning, and incense smoking, with whatever could lure him to the proffered feast, or testify the love that had prepared it. The sister took a mourning habit, drew it carefully about her person, buttoned and folded it smoothly down, stepped to the "*pah-tah*," (prayer mat,) in front of the altar, performed her "*keh-duh*," consisting as usual of kneelings and prostrations, then arose, took off her mourning apparel, and came to us again. I stepped to the table, and saw for the first time the object to which she had paid her homage. A long untwisted roll of cotton wool had been knotted up, (as children tie pocket handkerchiefs at home,) with something of a human form, the two ends hanging footless down, and the figure fastened against a small tablet, which stood on the backside of the altar. I called her attention to it, asking what it was. With the most reverential air imaginable, she informed me that it was the spirit of her deceased brother! Finding me incredulous, she became more earnest, assuring me there was no mistake about it. Another altar, which stood near by, contained a similar image, the ghost of a departed uncle, as she asserted. Yet this was a woman of decided superiority and cultivation, although she had probably never been taught the first principles of the doctrine of Christ, or even the existence of the One True God. One needs to see such stupidity in order to believe that it can exist. L. M. C.

THE SUNDAY IN COLOGNE.—A correspondent of one of the religious papers, writing from Germany, gives the following account of Sunday-keeping in Cologne. It is just what we might expect in a region where the Sabbath is abandoned, and the true character of the Sunday, as a church festival, is understood.

"From morning until a late hour at night, the round of gaiety and amusement was unceasing. The day was one of the brightest and pleasantest of that mild climate, and every one who could escape from the cellar, or the counting-house, or the parlor, hastened out to enjoy it. Every *restaurante*, and *gost-hof*, and coffee-garden, was filled with gay parties, and a merry, social crowd poured constantly through all the parks and walks about the city. In the afternoon the dancing rooms echoed with the quick feet and the lively music, and in the evening the theatres and the concerts had the fullest houses of the week. It was evidently one of the merriest days of the year, and the people of Cologne were making the most of it. Churches, at least all the latter part of the day, were apparently voted useless, and the great object seemed to be to have the most enjoyment out of that pleasant holiday."

RESPECT FOR THE "JEWISH SABBATH."—The paragraph below shows that on the continent of Europe the civil courts respect the feelings and rights of those who respect what is called the "Jewish Sabbath." It would be well if the courts of this country would learn the lesson.

"BERLIN, 3d November.—Mr. Holdheim, the author, who had to appear yesterday before a jury, to take his trial for an offense against the law of the Press, refused to do so, on the plea of its being the Jewish Sabbath. The jury, taking cognizance of the objection, did not adjudge him in contumacy."

ENDOWING A BAPTIST COLLEGE.—Upon Franklin College, Indiana, which has struggled hard to maintain its existence, a brighter day seems to be dawning. A correspondent of the Ohio Journal says that of the sixty thousand dollars which it was recently proposed to raise as an endowment, over ten thousand has already been pledged, on a comparatively small portion of the field.

BAPTIST MISSIONS.—The Baptist Missionary Magazine for January gives an encouraging account of Missionary operations in Siam, where several persons have recently been baptized, and others are candidates for the ordinance. A second edition of the New Testament in Siamese has recently been printed. Mr. Goddard is engaged in translating the Bible into Chinese, and has completed Genesis, of which 4000 copies have been printed. Mrs. S. E. Waldo York, who was formerly connected with the Greek mission, died on the 9th of January, at Charlestown, Mass. The Baptist Missionary Union is somewhat straitened for funds, and has to raise fifty thousand dollars in the coming three months.

REVIVAL IN GENESEE, N. Y.—For a few weeks past the First Seventh-day Baptist Church in Genesee has been enjoying a revival season. Nine have been baptized and received as members of the church, and several more give evidence of a work of grace in the heart. The work is still progressing, in a quiet and powerful manner. The Holy Ghost is manifestly the leading influence, and so far as its workings are followed, souls are benefited. No extra means have been employed, nor has there been any of that excitement which sometimes attends special efforts for a revival. It is God's doing, and is marvelous in our eyes. J. B.

REVIVALS.—The New York Weekly Chronicle publishes a letter from Salem, N. J., dated Jan. 27th, which says that a protracted meeting has been progressing in the second Baptist Church since January 4th, and that thirty-six individuals profess to have found the priceless pearl, of whom thirty-two have been baptized. The same paper contains a letter from Middletown, N. J., giving the pleasant information that there about fifty persons were to be baptized on Fifth-day, Jan. 30.

THE PROTESTANT CHAPEL IN ROME.—Rev. Mr. Hastings, preacher at the much-talked-of Protestant Chapel in Rome, and an agent of the American and Foreign Christian Union, has written to the Secretary of that organization, Rev. Dr. Baird, under date of Dec. 10th, a letter which is published in the Union's *Magazine*. He ascribes the excitement against the American Chapel to the efforts of "an American citizen," recently arrived from the United States, who has addressed a letter of remonstrance to the Pope, averring that Mr. H. is "a mere Presbyterian Propagandist," and he sustains his charge by alledging that the religious papers in America call it the "Presbyterian Mission to Rome."

UNION THEOLOGICAL SEMINARY.—The Catalogue of the Officers and Students of the Union Theological Seminary, in the City of New York, for 1851, gives the names of 76 students, of whom 10 are graduates of the New York University, 31 are from the State of New York, and 16 from New England. The Seminary is open for the admission of students from every denomination of Christians. Every student is subject to a charge of $10 a year for the general expenses of the Seminary, but no farther charge is made, either for rooms, library, or instruction. The library contains 18,000 volumes. The Professors are Rev. Dr. Robinson, Rev. T. H. Skinner, and Rev. Henry B. Smith.

SOUTHERN RIGHTS ASSOCIATION.—A "Central Southern Rights Association" has been organized at Richmond, Va., to promote nonintercourse with the North. At present the number belonging to it is small, but it is proposed to enrol a large portion of the business men of the State. An Address to the South has been put forth, which speaks very feelingly of the case of Henry Long, and thanks those "citizens of New York" who paid in full Dr. Parker's expenses in New York, (supposed to have been $600 to $800,) but says this is "no guaranty that the expenses in *all* the future cases of the 15,000 to 20,000 fugitive slaves *to be caught*, will be paid." Among other things, the Address proposes a discontinuance of patronage to all northern papers or periodicals that even concede "slavery to be a sin."

THE WIDOW OF MR. JUDSON.—Mrs. Judson, the widow of the late Dr. Judson, the missionary, writes home to a friend, under date of September, 1850, that it was the wish of her late husband that she should return to America, collect his scattered family, and assume the guardianship of his children; but she conceives that she might remain at Maulmain a few years longer without disregarding his wishes, if God should preserve her health, so that she might be useful.

A SAD ANNIVERSARY.—The 4th of February, 1850, was a sad day to many residents of New York, in consequence of the memorable explosion in Hague-street. This year the sufferers and survivors of that event resolved to suspend business on the 4th, and observe the day as one of prayer and thanksgiving for the preservation of their lives. In the evening a public meeting was appointed, at which a Baptist minister, Thomas Armitage, was requested to deliver an address suited to the occasion.

DEDICATION AT SHILOH, N. J.—The New Meeting House at Shiloh, N. J., will be dedicated to the worship of Almighty God on Fifth-day, Feb. 13, 1851, at 10 o'clock, A. M. W. M. J.

RETURNING FUGITIVE SLAVES.—The First Presbyterian Church of Chicago, Ill., recently passed a series of strong resolutions in opposition to the Fugitive Slave Law. They argue that the forcible return of persons to bondage, after they have escaped from it, is in all cases wrong; and a repetition of the original wrong of enslaving them; and not a whit less criminal than the first stealing or buying them on the coast of Africa. The reasons put forward in support of this proposition are:—

First: Slavery is based upon might, not right; men being made slaves, and continued so by force alone, whether that force be legalized or lawless. And inasmuch as that force can beget no right, the condition of slavery ceases whensoever the slave escapes from the territory where slave-law exists; as an Algerine captive in 1805 would cease to be a captive the moment he escaped from the Algerine territory; and for Tunis or Tripoli to have given up such an escaped captive would have been no less an outrage than the first capture.

Secondly: That such enslaving of men is directly opposed to the law of love, since no man can force back a fugitive into slavery in the exercise of love and good will to him.

THE STEAMER ATLANTIC.—The *Canada*, which reached Halifax on Sunday night last, brings no news of the *Atlantic*. It was supposed that the three weeks between the sailing of the Atlantic and the Canada, would have sufficed for the former to return to England in case she had got short of coal, or had broken her machinery. But failure to receive the desired intelligence gives occasion for the worst fears. There is still a possibility that she may have gone into the Azores, or that she came nearly across the ocean before a deficiency of coal was ascertained, and then found her sails were not sufficient to carry her westward in the face of the prevailing winds, and consequently had to make her way slowly back to England, where she did not arrive in season to be reported. The following is the list of passengers of the Atlantic:—

Mr. W. A. Wheelock and lady, New York; Mr. W. E. Case and lady, New York; Mr. James H. Easter, Baltimore; Mr. R. H. Harris; Mr. L. Pottinger; Mr. C. C. Hatch and lady, New York; Mr. H. P. Walker; Mr. Butterfield; Mr. Sutton; Mr. E. H. Griffin; Mr. D. Rankin; Mr. G. B. Reese, Philadelphia; Mr. Abbott Lawrence, Jr., Boston; Mr. Charles Schrader; Mr. Schileman; Mr. Klaener; Mr. W. Benjamin, Jr., New York; Mr. G. Mackenzie; Mr. J. S. Lowry; Mr. Alexander and servant; Mr. M. Goldstein; Mr. G. A. Curtis; Mr. J. J. Loring.

TRAVEL WESTWARD.—The editor of the N. Y. Tribune, says that persons traveling hence to Auburn, Rochester, Upper Canada, Buffalo, or further West ought to be apprized, that the Erie Railroad is at once quicker and cheaper than any other. Starting West from this city in the morning, you have a fair night's rest at a good Hotel in Geneva, and reach Rochester or Buffalo in the same train with the passengers via Albany, who have had no chance for rest. Coming this way, you leave Buffalo at 8 P. M., and reach our City at 10 next evening, (or at 9 if you choose to take the Ramapo road from Suffren's at an extra cost of 62 cents;) while by way of Albany you do not get in till midnight. Coming the Erie way, you pass three or four hours on a steamboat on Seneca Lake, which is a relief from the tedium of riding hundreds of miles in cars—not to speak of the good breakfast you take at leisure on the boat. Then the Erie cars are much wider than any other, and therefore more airy and comfortable. The fare from Buffalo by way of the Erie Road is $9 70; by way of Albany, $13 60. It seems to us that our Western friends who have no business on the Albany route must universally give the preference to the Erie if they are made aware of its advantages.

RIGHTS OF COLORED MEN.—In the Indiana Constitutional Convention, on the 20th ult., Mr. Kent, from the Select Committee to which the different subjects in relation to negroes and mulattoes were referred, reported a series of sections, which were read the first time and ordered printed. They provide that no negro or mulatto shall come into or settle in the State, after the adoption of the Constitution; contracts with negroes coming into the State to be void, and persons employing them, or otherwise encouraging their remaining in the State, shall be fined not less than $10 nor more than $500; there shall be an annual appropriation for the gradual colonization of negroes and mulattoes and their descendants, who are here at the adoption of the Constitution; after 1860 no negro or mulatto shall acquire real estate except by descent; the General Assembly to pass laws to carry out the provisions of the foregoing sections, if adopted by the people. This article shall be submitted to a separate vote of the people, in this form: *Exclusion and Colonization of Negroes and Mulattoes*, "aye or no."

LAST DRESS OF AN ACTRESS.—A foreign paper says that some days before her death, which took place lately in Paris, Mdlle. Eliza Forgoet, ex-directress of the Théâtre Francais at London, was conversing with some friends, when some one knocked at her door, upon which her attendant whispered some words in her ear. "It is my marchande de modes, come to try me on a new dress," said the actress, "will you come and see it?" She then led the way to her dressing-room, and her friends who followed her were surprised and pained to see that the new gown was a coffin. The coffin was of rosewood, lined with white satin, and was placed against the wall. She entered it to try it. "Yes," she said, smiling, "it fits well, and I am pleased with it."

Harper's New Monthly Magazine for February is exceedingly rich in the variety and value of its contents. We know of no periodical which affords such an amount of useful reading for $3 per annum or twenty-five cents a number.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Jan. 27.

In the SENATE, several petitions were presented in favor of a line of steamers to Africa, also in favor of a modification of the Tariff. Mr. Seward presented a number of petitions for the repeal of the Fugitive Slave Law, and others for the repeal of all laws supporting slavery in the District of Columbia, which were laid on the table. A bill to pay Missouri the amount of a certain reserved fund, for which it is claimed that the United States is indebted to that State, was brought up, but finally postponed to allow Mr. Clay to speak on the subject. The California land bill was then discussed a while, after which there was no quorum.

The HOUSE spent a long time in deciding what business it would not take up, and then passed to the consideration of the bill to supply deficiencies in the appropriations of the current year, but did not arrive at any other result than an early adjournment.

THIRD-DAY, Jan. 28.

In the SENATE, about the usual number of Fugitive Slave Law and Tariff petitions were presented. A bill was reported to enforce discipline and promote good conduct and order in the Navy, which provides punishment by discharge, and by solitary confinement in irons, not exceeding 40 days, on bread and water. The California Private Land Claim Bill was then taken up, and several amendments agreed to, after remarks by Messrs. Benton, Berrien, Ewing, Davis, Hale, and Butler.

The HOUSE had up the bill proposing to give to every head of a family one hundred and sixty acres of the public domain, on condition that he will occupy and improve the same for a certain period. A substitute was proposed, the first section of which simply contemplated a continuation of the present Preëmption Laws; the second, that the right of preëmption shall be perpetual, instead of limiting it to one or two years. The subject was finally referred to Committee of the Whole. The Deficiency Appropriation Bill was then taken up, and occupied the remainder of the session.

FOURTH-DAY, Jan. 29.

In the SENATE, Mr. Hale presented petitions for the repeal of the Fugitive Slave Law, which were laid on the table. The California Land Bill was farther discussed, but no action was had on it. Amendments to the Cheap Postage Bill were reported by the Committee, raising the postage to five cents on unpaid letters, striking out the provision allowing newspapers to go free within thirty miles of their place of publication, and reducing postage on magazines 50 per cent. when prepaid, as well as the provision intended to compel papers to advertise uncalled-for letters, by taking away the privilege of a free exchange from those refusing to advertise.

The HOUSE listened to a speech of Mr. Julian in favor of giving farms to actual settlers. The tariff question and the bill establishing mints at New York and San Francisco occupied the remainder of the day, without resulting in any votes or decisions worth recording.

FIFTH-DAY, Jan. 30.

In the SENATE, a number of reports and resolutions were offered, among which was one by Mr. Mason, directing inquiry into the propriety of paying the owners of the Amistad Negroes the value of those men as slaves. The California Land Bill was then debated, but no vote taken.

In the HOUSE, a debate occurred on the Senate Bill providing a retired list for disabled officers in the Army and Marine Corps, in which Messrs. Burt, Giddings, and John A. King took part, Mr. Giddings opposing the bill, which was finally laid on the table. The New York and San Francisco Branch Mint Bill was next debated by Messrs. Chandler and Van Dyke, Mr. Chandler opposing the New York Branch Mint altogether, and Mr. Van Dyke proposing, by way of compromise, that the new Mint should be established at Jersey City. No vote was taken.

SIXTH-DAY, Jan. 31.

In the SENATE, after the presentation of several petitions and the transaction of some unimportant business, the resolution of inquiry as to the propriety of paying for the Amistad Negroes was debated by Messrs. Hale, Clay, and Chase, and was finally adopted. The Joint Resolution authorizing California dead letters to be opened at San Francisco, was passed. The California Land Claims Bill was taken up, and Mr. Benton's amendment making twenty years possession a good title to land, was rejected, as were other amendments.

In the HOUSE, the Branch Mint Bill was debated by Messrs. Thompson of Pa., Chandler, Phœnix, Bayly, Cable, Holmes, Brooks, and Venable. Mr. Van Dyke's amendment putting the new Mint at Jersey City was negatived. No vote was had on the main question.

SABBATH-DAY, Feb. 1.

In the SENATE, a large number of petitions were presented, including several for the repeal of the Fugitive Law and the modification of the tariff. A resolution was adopted calling for the correspondence relative to the Amistad Claims. The death of Mr. Kaufman, Representative from Texas, was announced, and Mr. Rush, after moving the usual resolutions, said that Mr. Kaufman was born in Cumberland County, Pa., in 1813. He served gallantly in the Texan war of independence; was twice elected to and once Speaker of the Texas House of Representatives; then served in the Texas Senate till the Annexation. He was then elected to Congress, and in this his second term cut off suddenly, in the midst of bright hopes for the future.

In the HOUSE, nothing was done except to hear the announcement of Mr. Kaufman's death, listen to eulogies, and pass the usual resolutions. Mr. Howard, who made the announcement, said that yesterday Mr. Kaufman came to his desk and conversed on subjects of business relating to Texas, and then passed out. No member seemed to bid fairer for a long life. He was the image of vigorous, robust health. At the close of the day, he (Mr. Howard) received a message that Mr. Kaufman was dying, and when he reached his lodgings he found him pale and lifeless under the cold hand of death. It seems that he left the Capitol at 3 o'clock. When he arrived at his hotel in his carriage, a friend that he met remarked that he was ill and pale. He observed that he was unwell, and should retire to bed. He did so, in the midst of his family, apparently not very much indisposed.

About five o'clock, after having conversed with his wife and children, he breathed his last, almost without a struggle, and without pain. The physicians in attendance pronounced the disease an affection of the heart. Summoned by the Great Messenger so suddenly and mournfully, reminds us of what shadows we are, and what shadows we pursue.

Crime in South Carolina—and its Punishment.

The *National Anti-Slavery Standard* describes a late case of an elderly man, of quiet and retiring manners, named Elijah W. Harris, a native of Dunbarton, N. H., who had been in South Carolina some eighteen months, gaining a living as a country schoolmaster. He had always been opposed to the abolitionists at home, and while in Carolina had ever maintained a discreet silence on the subject of slavery. But on the 9th of January, he was arrested near Clinton, Barnwell District, by a warrant from Justice Robertson, on a charge of the Committee of Safety, composed of some of the chief citizens of the place, that he had violated some law in regard to the agitation of slavery. His trunk was seized and searched, and in it was found a pamphlet which some friend in his native place had sent him, and which he had been wicked enough not to burn without reading, containing a late sermon by Rev. Mr. Putnam of Dunbarton. This evidence, he was informed, was enough to hang him, but as an act of mercy they would only require that he should leave the State, first taking his choice between a public whipping on the bare back, and a coat of tar and feathers. Protesting his innocence, but appealing in vain to any consideration which could move the hearts of the infuriated slaveholders, he chose the latter as the least painful. He was then, in presence of a large concourse of the delighted people, stripped to the waist, and thoroughly besmeared with tar and covered with feathers, and required to leave the next morning. Of course he had no opportunity to collect his dues, nor was he allowed to go a few miles for his baggage. "To the victors belong the spoils." This is pacification. Surely, "the schoolmaster is abroad" in Carolina. Mr. H. arrived in this city on the 17th, on his way to his native hills, where we hope he will find the solace of public sympathy.

[The Indepedent.

CONFESSION OF A MURDERER.—Reuben A. Dunbar, who was executed at Albany last Sixth-day, for the murder of the two Lester children, made his confession to the Rev. Mr. Beecher. In this confession he acknowledges to the murder of both the boys. He enticed the youngest boy into a wood near a field, where he knocked him in the head and then covered his body with leaves and stones. He then proceeded to entice the eldest boy into the woods under pretense of looking for birds' nests, and carried a rope in his hand. He induced the boy to climb a tree, and climbed up after him. When fifteen or twenty feet up, he made the rope into a running noose, and adroitly threw it over the boy's neck, then pushed him off the tree, which produced his death by hanging. He states that he experienced no contrition or sorrow for this horrid deed till some hours after it was committed. No one was on the farm but his mother at the time, who, it appears, became alarmed about the children. On the return of Lester and Dunbar's wife, much alarm prevailed about the absence of the children, and a general search was commenced, and the boys were found just as he had left them. He assigned no other motive for these atrocious murders than a hope to have a better chance of obtaining possession of some property if they were put out of the way. He died apparently under great contrition for what he had done, and expressed a hope of mercy and forgiveness on the part of his Maker. [N. Y. Tribune.

THE WORLD'S FAIR.—A letter to the N. Y. Tribune, dated at Washington, Jan. 24, says that the contributions to the London Exhibition from the United States, now amount to 324, and it is supposed that before the St. Lawrence sails, there will be double this number. Great activity prevails in the different parts of the world in reference to the Exhibition, and republics and monarchies will send the best specimens of their manufactures and natural productions. Arrangements have been made by which our citizens can be conveyed at an economical rate. Merchant vessels will convey passengers from America and back, with first class accommodations, and allowing six weeks time in London, for one hundred dollars. A party of one hundred gentlemen have subscribed $25,000, and engaged a first class vessel, which they will make their home while they stay in London, and which will be elegantly furnished, and will be used for parties, &c. There are now 8,200 British exhibitors. Canada sends a great variety of articles, among them some elegant Indian work. The Government of Canada has voted £3,000 to defray the expense of sending the articles. The Hudson's Bay Company will exhibit a complete collection of the skins, &c., of North America.

THE ICE TRADE.—A company of fifteen gentlemen, with a capital of $20,000, are preparing, and have nearly finished, on the margin of Huggett's Pond, Mass., along the line of the Lawrence Railroad, buildings of a capacity of holding ten thousand tons. They calculate upon a Southern market—ice being one of the things which cannot be manufactured in low latitudes, and therefore not coming under the ban against Northern productions. Last September, ice in the city of New Orleans readily sold for $6 a ton, nearly twice the average for years past.

POPULATION OF CHINA.—Every foot of arable land, in this country, needs to be cultivated to give food enough for the inhabitants; and yet, notwithstanding they are the most industrious and economical people in the world, there is great difficulty in supplying their necessary wants. Some idea of the crowded state of the population may be formed from the fact, that a farm of forty or fifty acres, which in this country supports a family of six persons, would in China support 15 or 20 such families.

IMPRISONMENT OF AN AMERICAN SEA CAPTAIN.—The *Boston Traveler* gives the following as a true version of the story about the imprisonment of an American Sea Captain by the Haytien authorities:—

Capt. Mayo, of the brig Leander, applied to the authorities of Cape Haytien to arrest one of his crew who had deserted. The man was arrested, placed in jail, and afterwards delivered up to the captain. The man swore to be revenged, and shortly afterwards gave information to the Haytien authorities that Capt. Mayo had smuggled $9,000 worth of dry goods into that port. Though the whole cargo of the Leander amounted to less than the alledged value smuggled, yet Capt. Mayo was arrested by the authorities of the port, and thrown into the common criminal prison, a place of most disgusting filth and misery, where from three to five hundred negroes are at times in confinement. To a petition from the U. S. Agent, that he might be confined in the fort, the answer was that it was too good a place for a "white" man. Here Capt. Mayo remained six days, and was at length released without examination, the authorities having become convinced of the groundlessness of the charges against him. The U. S. Agent then made a formal demand for damages, and so alarmed were the authorities that Prince Bobo, the chief in command, was about to grant it, when Baron La Groue arrived from the Capital. He also assented to the justice of the claim, but said it could not be paid without an order from the Emperor, with whom cash is quite scarce at present.

ARREST OF BRANDY MURDERERS.—In New York, last week, two men, Thomas Donovan and Charles Viniester, were committed to prison by the Coroner, to answer the charge of causing the death of John Kelly, by inducing him to drink a quart of brandy at a rum shop at the corner of Pike and Water-sts. Donovan, it appears, first offered Kelly a pint of brandy on condition of his drinking it. The offer was accepted, and he drank the brandy. Viniester, who is bar-tender at the place, then offered him another pint on the same terms. This offer was also accepted, and the brandy was taken, causing death a few minutes afterward. The Coroner's Jury, on investigating the matter, rendered a verdict that "the deceased came to his death by poisoning from alcohol, the same being advised to be taken by Thomas Donovan and Charles Viniester." The accused will soon be examined on the charge.

HORRIBLE AFFRAY, ALL FROM A KISS.—The Louisville Journal gives the particulars of an affray which occurred at Shirt-tail Bend, Miss. E. P. Johnson, a planter, gave a party, at which Seth Cox and lady, Dr. Gilbert, and many others, were present. During the evening a son of Mr. J., who had but lately returned from school, avowed his intention to kiss every lady present. Accordingly he commenced by kissing Mrs. Cox. Mr. C. became angry at this, used harsh language toward the young man, and slapped his face. This led to a general fight. Bowie knives were drawn, and in the affair Mr. Cox, Dr. Gilbert, and young Johnson, were dangerously wounded, and three or four others severely. Dr. Gilbert was cut in the head, and the blood gushed from the wound to the ceiling. Mr. Cox's brother had intimated that if his brother recovered he would settle the difficulty.

DIAMOND IN AN ADDER'S HEAD.—A letter from Paris says that a curious incident has just occurred at Stenay, (Ardennes.) A. M. Losquinet was hunting a hare, when his dogs came upon an adder of unusual size, which the huntsman, not without difficulty, contrived to kill; and which, on account of its great length, he carried home as a trophy; and the next day proceeded to skin, in the presence of several sportsmen of his acquaintance who had come to see this singular species of *game.* But what was the astonishment of M. L., on skinning the creature's head, to find, embedded in the flesh, a superb diamond of the purest water! This singular discovery has excited great interest among the naturalists of Paris, M. L. having presented the reptile to a celebrated *savan* of the *rue de Vanguard.* The diamond was sold by M. L. to Bablin, the well-known jeweller of the Palais Nationel.

A CURIOUS CASE OF FORGERY.—The *Washington Republic* says: "The most remarkable instance of forgery of which we have lately heard has transpired within a few days past in this city. A gentleman, ambitious of a place under Government, and failing to obtain an appointment in the regular way, stole, took or procured from the desk of Secretary Stuart's office, the skeleton form of an appointment to the Census Office. Mr. Stuart's name was already appended to it, and the aspirant had but to insert his own name and a few other items interesting to himself. Thus fortified, he presented himself to Mr. Kennedy, who had him sworn in, assigned him a desk, and set him to work." Subsequently the forgery was discovered, and the forger, probably getting wind of it, came up missing.

AN OCEAN RACE.—The question of the relative speed of American and British clippers is about to be tested, provided John Bull accepts the gage thrown down. The arrival of the Oriental at London, after a very short passage, produced some newspaper remarks, in which the assertion was ventured, that an English clipper could be built which would beat her on any tack with ease. The Union Club, and some large ship-owners of New York, have now started a subscription of $100,000, to build a clipper costing that sum, to sail from Liverpool to New York and back, with any similar vessel built in England, and on the completion of the voyage both ships are to belong to the winning party. The subscriptions already exceed $75,000. [Tribune.

TRAGEDIES IN NEW ORLEANS.—On the night of Jan. 26, New Orleans was the scene of two most terrible tragedies. One was enacted at the Verandah, between two men, named Errington and Byrd, in which the latter received two fatal stabs, and almost instantly expired. Byrd's brother died in the same way but a few days since at Lexington, Mississippi. The other occurred at a ball—the parties being a Mr. Tate and Miss Sheppard. The former asked the lady to elope with him, to which she answered "No;" when he drew a pistol and shot her dead. It appears the parties had been previously engaged to be married, but the parents of the lady were opposed to the match.

SUMMARY.

The project of building a Railroad from Schenectady to Catskill has revived lately, and the stock has been subscribed by George Schuyler, under a charter which has been owned by Mr. S. for a number of years past. The 10 per cent. required by the law has been paid up. A line of boats to run from Catskill to New York, forms a part of the plan, and the motive of the movement is to make a line from New York northwardly, connecting with the Saratoga and Schenectady Road, the Saratoga and Washington Road, and the Whitehall and Rutland Road, and so on to Canada.

The *Whalemen's Shipping List* gives the total value of sperm oil entered in the New Bedford District in the year 1850, at $1,885,143; of whale oil, $1,460,608; of bone, $501,009. Total value of whale fishing, $3,846,759. The number of vessels entered from foreign ports was 140, of which all but nine were American; 88 of these were employed in the whale fishery, and 52 in the foreign trade. The amount of duties received on merchandize imported during the year was $15,803 13.

Henry Burkley Holdsworth, aged 19 years, handsome, prepossessing, and very respectably connected in England, was arrested in Philadelphia, last week, charged with having committed several heavy forgeries upon mercantile houses in Leeds, in the shape of bills of exchange, which were cashed in London. He then fled to this country from Liverpool, in company with an old offender, whose dupe he appears to have been. Three thousand dollars in gold were found in his possession at the time of his arrest.

The barn and cattle stables of Mr. Richard Wistar, at Oxford, near Philadelphia, were destroyed by fire recently. Twenty-two cows, a bull, a calf and a horse were burned. The cows were principally of the Durham and other superior breeds. The bull was Nicholas Jr., which has taken the largest premiums of the Philadelphia Agricultural Society. The origin of the fire is attributed to a gang of rowdy boys belonging to Frankfort.

We learn from the New Orleans papers that the $10,000 diamond watch which has been exhibiting at New Orleans for some time, was raffled for on the evening of the 17th January, at the St. Charles Hotel, and was won by Mr. Knapp, (formerly of Baltimore,) and Capt. Broadwell, of New-Orleans. The fortunate parties purchased a tie throw (45) for $250, which was not afterwards beaten, and thus secured the prize.

We learn from the *Centreville* (Md.) *Times*, that about the same time the kidnapping affair took place in that vicinity, a free woman was kidnapped by a man residing in Kent County, and sold to Messrs Price & Moffit, at Church Hill. They ascertained only a few days ago that she was free. Steps have been taken to arrest the kidnapper.

A gentleman of Boston, who has relatives on board the Atlantic, has offered to contribute one thousand dollars toward the immediate fitting out of a steam vessel to proceed to the Azores. Some of our revenue cutters, it is suggested, might be employed in looking for her without detriment to the public service.

Letters from St. Petersburg, of the 25th December, say that, on the 3d of October, a terrible tempest broke out at Kirgis, where the horde of Korin generally establishes its camps, and 168 persons were killed, as also were 205,600 sheep, 1,292 horses, 490 camels, 360 oxen. During eight days the soil was covered with snow to the depth of 5½ yards.

Another case of kidnapping took place in Sadsbury Township, Lancaster Co. Pa., recently. Some half a dozen or more men made a descent on a negro hut, and taking therefrom one of its inmates, a colored man, gagged and hurried him off to the Maryland line, where he was handed over to another party. The negro was named John Williams, and was said to be free.

The census of Maryland shows a large increase in the colored population of the State, and a decrease in the number of slaves. The total number of free negroes is 73,158—in 1840 it was 61,937—*increase* 11,221. The whole number of slaves in the State is 89,178—in 1840 it was 89,710—a *decrease* of 541.

Brown and Williams were executed at Peoria, Ill., on the 15th of January, for the murder of Mr. Hewitt. Tom Tit, alias Jordan, the man who planned the robbery, was brought to Peoria a few hours before the execution, was fully recognized, and committed to jail.

A teacher, somewhere in the neighborhood of Deerfield, Miami Co., Ohio, lately attempted to punish a scholar for some misbehavior, but another boy came to the assistance of the one being punished, and in the affray struck the teacher with a stick of wood, causing death almost immediately.

In New York, one day last week, a broker named Tompkins, a son of Daniel D. Tompkins, former Governor of New York and Vice President of the United States, was arrested on a charge of appropriating to his own use about $80,000, the property of several Wall-street brokers.

On Third-day night, Jan. 28, the brig Glamorgan, off Bluff Point, in the Chesapeake Bay, came in contact with and sunk the schooner S. C. Davis, from Baltimore for New York, laden with coal. The captain, mate, and cook, were drowned.

The conductors and engineers on all the railroads in New England intend uniting in a grand ball at the Merrimac House in Lowell some time this month. The *fête* will be opened with the "Railroad Overture," and sets will be formed at the sound of the whistle.

The population of New Jersey, as shown by the present census, is 489,382. Increase in ten years, 116,075; aqual to 31 per cent. The largest growth during that period has been in Hudson and Camden counties, opposite New York and Philadelphia.

The ferry-boat Oneida, running between New York and Williamsburgh, was destroyed by fire on Sunday last.

The persons charged with the attempt to kidnap Adam Gibson, in Philadelphia, by the aid of the Fugitive Slave Law, have been put under heavy bonds to appear at the higher Court for trial. Several of them, including two police officers who executed the arrest of Gibson, are in jail in default of bail, and one of the prime actors, J. Frisby Price, is charged in addition with perjury in his testimony against Gibson, and is in jail in lack of $2,000 bonds on this account.

A dispatch from Louisville, dated Jan. 29, says: The steamboat John Adams, bound from New Orleans to Cincinnati, was sunk by a snag yesterday at 3 o'clock A. M. at Island 82, near Greenville, in the space of five minutes. Her cabin parted from the hull and broke in two; it floated to Greenville and grounded. All the deck passengers (over 100) were lost; also all the deck hands and firemen except two. The cabin passengers are all safe, but they lost all their effects.

On Fifth-day evening last, John Armstrong, a produce dealer from Rochester, while attempting to cross the river to Prescott with a double team, accidentally drove into an air hole and was drowned; with him were two young ladies, who were rescued by Mr. Holmes, a brother-in-law, driving behind them. Mr. Holmes was so frozen, that he was unable to get the ladies into the cutter after taking them from the water.

On the Cheshire Railroad, near Walpole, N. H., on Tuesday night, Jan. 28, a freight train, loaded with beef cattle, horses, sheep, &c., broke an axle, by which the cars were thrown down an embankment a distance of 75 feet, breaking the cars and killing nearly 100 sheep, several horses and oxen, and badly wounding many others. The men upon the train escaped with slight bruises.

It has been estimated by an English writer on the subject, that in the beginning of 1849, the total length of Railway in operation in various parts of the globe, was 18,656 miles, on which a capital of £368,567,000 had been expended.

Dispatches have been received from England communicating the assent of the Imperial Government to the new Canada postal laws, uniform rate of five cents throughout the British American Provinces.

It is said there has been a split in the Society of Jesuits, as to whether the system of tactics so long followed by the Society shall be changed or kept up. Conservatism has carried the day.

The prisoners confined in the jail at Ellicott's Mills, eight in number, recently made their escape, by making an aperture in the eastern side of the building. Three were recaptured.

An accident occurred on the Erie Railroad, near Narrowsburg, Jan. 30th, by the breaking of a rail, which threw the hindmost car of the train into the river. No lives were lost.

It is said that Bem, the well known Polish General, died at Aleppo in the first part of December. He remained in the Mohammedan faith to the last, and was buried with military honors.

A telegraphic dispatch from Washington, dated Jan. 31, says: Mr. Kaufman, Member of the House from Texas, died suddenly this evening, of apoplexy.

New York Markets—February 3, 1851.

Ashes—Pearls $5 62; Pots 5 62 a 5 68.

Flour and Meal—Flour, 4 75 a 5 00 for State, Michigan, and Indiana; 5 06 for pure Genesee. Rye Flour, prime, 4 00. Buckwheat 4 75 a 5 50. Corn Meal 3 12 a 3 25.

Grain—In Wheat there is but little doing, and prices are only nominal. Rye 80c. Barley is scarce, selling higher. Corn, 67 a 68c. Oats, 47 a 49c. for Jersey, 49 a 51c. for Northern.

Provisions—Pork, 9 25 for prime, 12 00 for mess. Beef, 5 00 a 6 00 for prime, 8 50 a 10 50 for mess. Lard 8 a 8½c. Cheese 6 a 7c. Butter, in demand at former prices.

Wool—Domestic Fleece 43 a 55c. Pulled 39 a 45c.

MARRIED.

In Genesee, N. Y., January 18th, by Rev. James Bailey, Mr. AMOS COLGROVE, of Christiana, Wis., to Miss AVIS HALL, of the former place.

At DeRuyter, Jan. 23d, by Eld. J. R. Irish, SAMUEL T. SMITH, Esq., of Edmeston, to Miss ANN B. DALTON, of DeRuyter.

By the same, Jan. 29th, Dea. WM. G. CRANDALL, of Lincklaen, to Miss PHEBE JANE STILLMAN, of DeRuyter.

In Lincklaen, N. Y., on the 24th of January, by Eld. R. G. Burdick, Mr. WM. DAVIS, of Lincklaen, to Miss SALLY ANN KNAPP, of Spafford, Onondaga Co., N. Y.

In Scott, Cortland Co., N. Y., Jan. 18th, by Eld. W. B. Maxson, Mr. I. W. SCHUYLER, of Sulivan, N. Y., and Miss MARY MATILDA FRISBIE, of Scott.

LETTERS.

J. Summerbell, R. W. Utter, G. McNeil, J. Barrett, H. S. Menter, J. Bailey, J. R. Irish, R. Titsworth, N. V. Brand, C. M. Lewis, W. A. Weeden, C. D. Langworthy, W. B. Maxson, Silvanus Carpenter, Wm. Maxson, L. Crandall, D. Coon, J. Maxson, A. B. Spaulding, R. G. Burdick, John Parmalee (keep them.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

T. F. Randolph, Plainfield, N. J.	$6 00	to vol. 8	No. 52
Simeon F. Randolph, "	2 00	" 7	" 52
Rob't Burdick, Hopkinton, R. I.	2 00	" 7	" 52
Wm. Potter, "	2 00	" 7	" 52
H. S. Menter, Fond-du-Lac, Wis.	2 00	" 7	" 52
H. Lanphear, Rockville, R. I.	2 00	" 7	" 52
Catharine Davis, "	2 00	" 7	" 52
Wm. Woodmancy, "	2 00	" 7	" 52
D. M. Crandall, "	2 00	" 7	" 52
Simon Kenyon, "	2 00	" 7	" 52
G. S. Kenyon, "	2 00	" 7	" 52
B. K. Langworthy, "	2 00	" 8	" 13
Jedediah Kenyon, "	1 00	" 7	" 52
J. H. Mosher, New York,	2 00	" 7	" 52
Mr. Forgie, "	1 00	" 7	" 40
E. S. Burdick, Leonardsville,	2 00	" 8	" 32
E. P. Crandall, Alfred,	2 00	" 7	" 52
Edward Emerson, "	2 00	" 7	" 52
H. G. Witter, "	2 00	" 7	" 52
R. Titsworth, Syracuse,	2 00	" 6	" 52
M. C. Truman, Oxford,	2 00	" 7	" 52
Joel Maxson, Little Genesee,	2 00	" 7	" 52
J. Barrett, Cowlesville,	2 00	" 8	" 52
Russell Hoag, "	2 00	" 8	" 32
A. A. Place, Nile,	4 00	" 6	" 52
E. R. Clarke, "	2 00	" 8	" 28
Joel Kenyon, Wirt,	3 00	" 8	" 26
R. G. Burdick, DeRuyter,	1 00	" 7	" 26
D. C. Burdick, "	15 00	" –	" —
Abel G. Burdick, State Bridge,	2 00	" 7	" 52
John Parmalee, "	1 00	" 7	" 52

The Treasurer also acknowledges the following sums received for the Sabbath-School Visitor:—

Charles D. Langworthy, Alfred,	$7 00
James Bailey, Little Genesee,	7 00
James R. Irish, DeRuyter,	5 00
A. B. Spaulding, Leonardsville,	5 00
R. W. Utter, Nile,	5 00
Wm. Maxson, New London, Ct.	4 00
C. M. Lewis, Rockville, R. I.	4 00
John T. G. Bailey, Brookfield,	3 00
Jeremiah Barrett, Cowlesville,	1 00
Joshua Maxson, West Edmeston,	1 00
Wm. A. Weeden, Jamestown, R. I.	1 00

BENEDICT W. ROGERS, Treasurer.

THE SABBATH-SCHOOL VISITOR,
PUBLISHED MONTHLY BY
THE SEVENTH-DAY BAPTIST PUBLISHING SOCIETY,
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☞ Two copies of the Visitor are printed on one sheet, and cost but one postage. The terms are invariably in advance, hence money should in all cases accompany the order. Letters should be addressed to GEO. B. UTTER, No. 9 Spruce street, New York.

CONTENTS OF NO. 2, FOR FEBRUARY.

The Influence of Sabbath-Schools:—
    A Scholar becoming Blind and Deaf.
    The three Classes and the three Resolutions.
    The Little Peace-Maker.
    The Scholars and their Sick Teacher.
    The Boy and his Farthings.
    President Harrison a Teacher.
What is Religion?
Jesus Christ a Sabbath-School Scholar.
The First Sabbath-School.
Jonah and his Gourd, (with a cut.)
The Angler, (poetry.)
Little Jack and his Father.
The Heart Promised.
Sketch of a Chinese Boy.
Who made the Little Flowers? (poetry.)
"Sweet Home," (music.)
A Mother's Prayer.
Discharged for Honesty.
"I Love it."
The Reason Why.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

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Boston Olive Branch.

The 16th Volume commenced January 1st, 1851.

THIS is a national paper, more widely circulated than any other in New England, and second to none in the United States.

The *Olive Branch* has a larger number of learned and gifted contributors than any magazine or newspaper this side of Europe.

The *Olive Branch* is devoted to Christianity, Mutual Rights, Polite Literature, General Intelligence, Agriculture, and the Arts, is issued weekly on a large imperial sheet, at *two dollars a year*, in advance, to single subscribers. To companies of five or less, $1 50; to companies of ten, and under twenty, $1 35; to companies of twenty or more, $1 25; in all such cases the money must be paid strictly in advance. Single subscribers, if they do not pay before the expiration of six months, will be charged $2 25; at the expiration of the year, $2 50; and club subscribers $2 00, if the money is not forwarded anew at the end of the year.

THOS. F. NORRIS, Proprietor,
Office, 5 Washington Street, Boston.

Methodist Quarterly Review.

THIS Review contains 160 pages Octavo, printed on fine paper. At the subscription price of TWO DOLLARS a year, in advance, it is the *cheapest* Quarterly Journal now issued. The publishers issue it at this low price, in expectation of greatly enlarging its list of subscribers, which, though by no means what it ought to be, is yet, as it is believed, *twice as large* as that of any similar Journal.

While the theology of the Methodist Episcopal Church is the standard for the Review, its tone is large and liberal, and its range of topics, not only in Biblical but General Literature, is extensive, as its Table of Contents will show. Its contributors are among the ablest writers in this country, of various religious denominations.

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It is altogether the most agreeable of American Quarterlies. While it is called a "Methodist" Magazine, Methodism is not the one exclusive topic. The whole field of religion, literature, and science is traversed, and a truly catholic spirit animates every article.

[Philadelphia Bulletin.

LANE & SCOTT,
200 Mulberry-st., New York.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER; OR, THE THREADS OF LIFE.

The Publisher has great pleasure in announcing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

TERMS—$5 per annum, in advance. All letters on business must be addressed, post-paid, to

SAMUEL HUESTON, Publisher,
139 Nassau-street, New York.

Miscellaneous.

We were Boys together.

We were boys together,
  And never can forget
The school-house near the heather,
  In childhood where we met;
The humble home to memory dear,
  Its sorrows and its joys,
Where woke the transient smile or tear,
  When you and I were boys.

We were youths together,
  And castles built in air,
Your heart was like a feather,
  And mine weighed down with care;
To you came wealth with manhood's prime,
  To me it brought alloys—
Foreshadowed in the primrose time,
  When you and I were boys.

We 're old men together,—
  The friends we loved of yore,
With leaves of autumn weather,
  Are gone forevermore.
How blessed to age the impulse given,
  The hope time ne'er destroys—
Which led our thoughts in virtue's path,
  When you and I were boys.

England and the United States.

The London Illustrated News, in an article on the signs and prospects of the new year, compares England and the United States in this manner :—

An empire, twenty, thirty, fifty times as extensive and as rich as ours, has already arisen on the other side of the Atlantic, to entice into its bosom the best blood which remains to us. The young, the hardy, the persevering of our country, and of all countries of Europe, that groan under a weight of debt and difficulty, and of a surplus of population, and that cannot say, as the New World does, that every man is a man, welcome for the sake of his manhood to the great feast of nature, where there is enough and to spare for the meanest, are daily invited to leave the shores of effete Europe and settle in America. The growth of the United States is, in fact, the downfall of Great Britain. All the unhappy circumstances that are of prejudice to us, are of benefit to them. With us, the mouths that clamor to be fed are causes of decay. With them, every additional mouth is an additional pair of hands, and every additional pair of hands is an increase of power, wealth, and influence. Let us pour our millions into the great valley of the Mississippi, and it will hold and feed them all, were the numbers quadrupled. While in this old country the pauper vegetates and dies, in that country he no longer vegetates, but lives, and counts by thousands his flocks—a Job in the land of plenty.

Let those who dream of a perpetual Britain think of these things. The signs of decay are around us on every side. Events are more powerful than we are. We must, sooner or later, yield our places to the more prudent, the less embarrassed, and the more vigorous off-shoots of our race, and consent to occupy the easy chair of our senility. Nor is there anything to regret in this. The civilization that is removed is not destroyed; and the genius of our people can exert itself as well on the borders of the Ohio as on the banks of the Thames, and rule the world with as much propriety from the White House as from the palace of St. James. Europe has enjoyed power and has abused it, and the sceptre of the world's dominion is passing from her grasp. Civilization, as of old, is following the course of the sun, and the doctrines of humanity will work themselves out in a new field and on a larger scale.

From Arthur's Home Gazette.

The Paine Light.

A gentleman in Massachusetts, Mr. Paine, claims to have discovered a process by which he can convert water into a cumbustible gas, sufficient, at a small expense, to light and heat our dwellings. The announcement was received with very natural incredulity, and Mr. Paine's first experiments entirely failed to satisfy the scientific gentlemen who visited him. The process is to send a current of electricity into a jar of water, disengaging hydrogen gas, and to drive this gas through turpentine, by which, without wasting the turpentine, the gas becomes *catalized*, and will, upon ignition, make a brilliant flame. Just as all the world were regarding the invention as laid aside, with the thousand and one inventions which promise everything and perform nothing, savans visit Mr. Paine again, and come away satisfied that he can do all he claims, and they are afraid to say how much more. Mr. G. Q. Colton, and other gentlemen, lately examined his apparratus, and Mr. Colton thus states what Mr. Paine claims :—

"Mr. Paine claims, among other things, to have discovered a means of increasing the power of a magnetic-electric machine, to such an extent, that he can decompose water rapidly with it; that he can take a jar of water, and, by means of the electricity induced by this machine, can convert *the whole of it into hydrogen gas*, without the production of any *oxygen* whatever. He claims, also, that by changing the electric poles, he can convert the whole of the jar of water into *oxygen* gas, without producing any hydrogen; that after producing the hydrogen, as above, and passing it through spirits of turpentine, it becomes *catalized*, and then burns with a clear and steady flame—and this too without any loss to the turpentine by the passage of the gas through it. In regard to LIGHT, independent of the other applications of the power, Mr. Paine claims to have discovered a means of producing it from water, by electricity, at a cost infinitely less than any mode now in operation."

Mr. Colton proceeds to describe certain experiments, processes, and machinery, for the details of which we have not room. We give the result, premising that the bell glass is inverted in a jar of water, connected on one side with the electrical machine, and on the other with a pipe leading to a jar of turpentine. To the turpentine is affixed a burner through which the *catalized* gas is conducted :—

"Mr. Paine again commenced turning the machine, and instantly large bubbles of gas arose from the electrodes, and *filled the jar in less than a minute!* After taking out a stopper from the bell glass, and allowing several jars full of gas to escape, in order to expel the common air, and prevent an explosion, these were stopped, and the gas forced on through the gas-pipe into the turpentine, and through this to the jet or burner. Between the jar of water where the gas was generated, and the jar of turpentine, a jet issued from the pipe. This was lighted, and proved to be hydrogen gas. The flame, in front of a window, was so pale that it could not be perceived. We could see it by placing a dark body behind it. While this was burning, the gas was forced along through the turpentine to the other burner. A flame was applied to this, *and a brilliant light was shown!* Here were two flames, burning at the same time, from the same gas—the first, before passing through the turpentine, burning with a pale, almost imperceptible light—the second, after passing through the turpentine, burning with a light superior to any gas that I ever saw before. When the magnetic machine was stopped, not a bubble of gas would appear in the jar, and the lights went out. This small machine generated gas enough to supply a dozen burners, any one of which I should think sufficient to light a room."

From the Weekly American Traveler.

Cruise of the U. S. Ship Preble.

The papers furnish a variety of interesting details of the cruise of the U. S. Preble, Commander James Glynn, which recently arrived at New York, from the Pacific. The Preble left New York in September, 1846, as convoy to Stephenson's Regiment of Volunteers for California. Throughout the Mexican war she served with great activity upon the western coast, and at its close was dispatched to China with Com. Geisinger on board, who had been ordered to the command of the East India Squadron. She touched at several ports in the Sandwich Islands, tarrying three weeks at Hilo. Search was made upon the route for various islands reported to be in existence, but without success. She reached China at a time when matters between the Governor of China and the U. S. Commissioner, relative to the reception and recognition of the latter, were beginning to assume a grave aspect, and her presence contributed to effect an adjustment of difficulties honorable to our Government. Owing to misunderstandings between other foreigners and the Chinese, the Commander-in-Chief deemed it expedient to retain the Preble in his squadron, and she was engaged several months in visiting Manilla and the southern ports of China. Information having been received of the detension and imprisonment of sixteen American shipwrecked seamen in Japan, she was dispatched, February, 1849, to demand and obtain their release. She proceeded accordingly to Japan, touching on her way at the Loo Choo Islands.

"As the Preble neared the coast of Japan, signal guns were fired from prominent headlands, to give warning to the surrounding country, as it was afterwards ascertained, of the appearance of a strange ship. As she entered the harbor of Nagski, the Preble was met by a number of large boats, which ordered her off, and attempted to oppose her further ingress. But by standing steadily in, with a fine breeze, their ranks were soon broken, and a desirable position selected for anchoring.

"Fleets of boats, crowded with soldiers, shortly afterwards began to arrive, and from that time until the Preble left, they poured in, in one incessant stream, day and night. Each squadron of boats wore banners, ornamented with distinctive symbols and devices, which were transferred with the troops to their encampments on the elevated shores surrounding the anchorage of the Preble. From these heights batteries were at intervals unmasked, of heavy artillery, numbering in all upwards of sixty guns, which were trained on the Preble's decks.

"It was in the face of this array, and with a cordon of boats drawn around the ship, that negotiations were carried on for the release of American citizens from an ignominious and cruel imprisonment of nearly seventeen months. Against these men, the Japanese urged not the slighest charge, except the difficulty they had in building prisons and cages strong enough to hold them. Yet they were treated with inhuman barbarity; and when first confined, were made to trample on the crucifix, being told at the same time, that it was 'the devil of Japan,' and that if they refused to comply, their lives would pay the forfeit.

"The demand for their release was at first treated with a well affected haughty indifference by the Japanese authorities. They subsequently gave place to an evasive diplomacy; but upon being peremptorily told by Capt. Glynn, in language that could not be misunderstood, that they must immediately deliver up the men, or means would be found to compel them; and that the American government always knew how to recover and protect its citizens, when improperly detained or abused by any nation whatever, they quickly changed their tone; and, deprecating any anger or excitement on the subject, the Lieut. Governor (who had conducted the interview in behalf of the Japanase) promised that they should be sent off to the ship in two days from that time. This was strictly fulfilled."

Walking Fish.

In very dry seasons, the fish inhabiting small ponds, or pools of water, are reduced to the greatest extremity for the want of their natural element. In some cases, they manage to preserve life by plunging themselves to a considerable depth in the mud at the bottom of their ponds, and there remaining until a copious shower of rain relieves their wants. This expedient, though not always successful, nevertheless suffices to keep certain races from becoming extinct. Other species, however, have been furnished by their Creator with the instinct and power, when so circumstanced, of deserting their native ponds, and of traveling over the land in search of new homes. This has long been known of eels; but Dr. Hancock gives an account of a species of fish called by the Indians the Flat-head Hassar, which, when the pools wherein they usually reside are deprived of water, march in droves by night in quest of other ponds, from which that necessary element has not been evaporated. The fish grow to about a foot in length. A strong, bony arm, edged upon the lower extremity like a saw, projects from the breast of the fish near the pectoral fin, of which it forms the first ray. This arm the animals use as a kind of foot, pushing themselves forward by means of their tail, which is very elastic. In this way they will travel over the land as fast as a man leisurely walks. Their bodies are sheathed in a very strong plate, which, it is conjectured, aids them in their progress like those under the bodies of serpents, which partially perform the office of feet. The Indians affirm that they are furnished with an interior supply of water sufficient for their journey—an assertion which seems to be confirmed by the fact that their bodies, when taken from the water, even if wiped dry with a cloth, instantly become moist again. Mr. Campbell, a friend of Dr. Hancock, and a resident of Essequibo, once met with a flock of these animals, so numerous that his Indian attendants were enabled to fill several baskets with them.

Lead Cellar at Bremen.

The Lead Cellar, so called on account of the lead used for the cathedral having formerly been placed in it, has the singular property of preserving from decay or decomposition, any animal matter that is deposited in it; and from the many bodies that are consequently to be found there, it might not inaptly be termed the "Dead Cellar." This property is said to have been accidentally discovered from some poultry having been left in it, and forgotten, and which were afterwards discovered in an uncorrupted state, with the juices dried up. A Swedish princess happening to die about that time, it was determined to place the body in the vault, with a view of preserving it until the directions of her family could be received as to its final disposition. It proved that her relatives did not think her worth a funeral, nor did the Senate seem desirous to incur the expense of one suitable to her rank; and, therefore, it was determined to let her remain in *statu quo*, and which she has now done for three hundred years.

Since that time, other corpses have been deposited in this cellar. Among the rest, a plumber, fifty years of age, who fell from off the steeple, and severed his head from his body; this is said to have lain three hundred years—an English countess, eighty years of age, belonging to the Stanhope family, who died of cancer, and which has been in the vault two hundred years—a Swedish general, and his adjutant, who were killed near Bremen, during the seven years' war; a cannon shot wound is still visible—also a student, who fell in a duel about the same time; the wound of a sabre is still perceptible on the left shoulder, and the silken band of the garland made by his fair friends, in token of his unfortunate fate, yet remains.

There are various other bodies preserved here. The whole formerly lay carelessly on the ground, but of late more decency has been observed, each body having been placed in a separate chest. I examined some of them with great attention, and found the skin resembling coarse, hard leather, under which, on making pressure, might be perceived the vacancies left by the drying up or evaporation of the fluid parts. The hair was firm on the scalp, and the teeth and nails in a perfect state, the eyes dried up and deeply sunk into the orbits, and the nose, like a double nose, from the cartilege, at its connection with the *ossa nasi*, having sunk down to a level with the face.

There was a Muscovy duck in full plumage, and also a cat, that was supposed to have got in accidentally, and which lies coiled up as if asleep.

Manufacture of Letter-Envelops.

It may seem a little thing to manufacture this article, but the machinery employed is of the most complex and ingenious charac ter, and the various stages of the operation are highly interesting. A pile of paper is first laid under the cutting-press, and the flat forms of the envelops are cut at once. These are then taken to the folding-machine, which is one of the most sigularly constructed and beautiful pieces of mechanism we have ever seen. It requires but one person to feed it, and it performs all the rest of the operation itself; for the paper cut in proper form, being placed in a fixed condition, is seized by nippers and drawn forward to a bed where it is held firm by an overhanging plate of metal which covers just so much as marks the size intended to be made, leaving the parts to be folded over, loose. The sides are then, by means of plates advancing towards each other, folded over, and as they retire, a roller covered with gum passes under the surface of a double curved piece of brass, which instantly falls upon the paper, and as it rises, another plate turns over the outside fold, while at the same time a roller presses on it and causes adhesion. This being done, the bed on which the envelop rests falls to an inclined position, and being caught between two rollers, the finished article is passed through a trough into a receiving basket. The only remaining labor is to gather the envelops up, and sort them into packages of twenty-five each. The whole is done with great rapidity, and so various and contrary are the motions of the machine, that it appears almost to be in some degree sentient.

FOOLISH SPORT.—About three weeks since, says an exchange, two children, belonging to a man named Brown, formerly a waiter at the Globe Hotel, Exmouth, the one four, and the other a few years older, were sent by the mother, who ~~keeps a mangle,~~ after a basket of clothes, and were met on the way by some boys, one of whom had on a most hideous looking mask. The boy, seeing the children frightened, ran after them, repeating some gibberish, which frightened them more, and having followed them until they turned the corner of the street, transferred the mask to another boy, who managed again to come in contact with the poor children, who returned home instantly, when their parents, seeing them so pale, and trembling very much, inquired what the matter was, which they explained as well as they could. The shock, however, was so great that they never recovered from it; their health declined daily. The one died three weeks after, and the other died on Wednesday last. Each of them in his illness often exclaimed, "He is coming," "I see him," "There he is," with other like expressions.

THE BIBLE AT THE WORLD'S FAIR.—It is stated that the Committee of the British and Foreign Bible Society have determined to place before the visitors at the Great Exhibition of next summer, a complete set of translations of the Scriptures. It is also suggested, that a copy of the New Testament be presented, on that occasion, to every foreigner present, and this in his own language; the volume to be bound in calf, and labelled inside to indicate its origin. A special subscription, it is thought, of less than $40,000, for 100,000 copies, might easily be obtained.

A SINGULAR DISCOVERY.—On Thursday last, says the Pottsville (Pa.) Journal, while some children were at play upon the hillside, near Fish-bauch, half a mile from Pottsville, one of the number discovered a small string fastened to a bush; his curiosity being awakened, the string was seized, and after pulling at it, he found that it became detached from some object beneath the snow. Upon examination of the string, several gold rings were found upon it, and a slight search enabled them to discover an old stocking or drawer-leg, with several hundred dollars' worth of unfinished gold rings, pencils, &c. In the vicinity another string was found fastened in the same manner, but leading off in another direction, to the end of which there was also a large amount of Jewelry, also unfinished. From an examination of the different specimens, it would appear that some large manufacturing house had been plundered, and the spoil hidden beneath the snow, by the party committing the theft, and the spot designated by the small string, so as to enable them to regain their spoils at a future day.

NEW WATER-PROOF DISCOVERY.—A Mr. Martin, of Cockermouth, England, has discovered one of the most wonderful processes for rendering all kinds of fabrics water-proof. He has patterns of every fabric, from the finest open lace to the coarsest fustian of the mechanic; each appears to be as if cut from the web; not the slightest difference is observable betwixt those that had undergone his process of water-proofing and those that had not; even the most delicate silks are not in the least altered, either in color, feel, or smell, except they are perfectly impervious to moisture, the water rolling over them as from the duck's back or the cabbage leaf. The most extraordinary as well as the most valuable characteristic of the discovery is, that though cloth of any description, after having been water-proofed by Mr. Martin's process, will resist boiling water, it is not in the slightest degree less impervious to vapor—the steam, and even the breath, passing as freely through it as before it was submitted to the water-proofing process.

NEATNESS AND ORDER IN THE HOUSEHOLD.—Among the means of domestic comfort there is scarcely any so important as what is called household furniture; most persons must have felt that much of their well-being depends on the articles intended for our daily and nightly use. A little attention to these matters is of more consequence than many persons believe; keeping up appearances within reasonable bounds is a very laudable endeavor. Appearances are, in many respects, realities; children brought up in a well-conducted home, where they see every day a shelf or two of books, a few tasteful vases or other ornaments, or pictures on the wall, clean curtains and blinds, and well-swept carpet, look upon them all as realities, and without knowing it, they grow up with a conviction of their value, and in most cases prove it, by keeping their own households in order. A proper and becoming attention to appearances is often a warrant for true respectability of character; and it is sometimes said, that you never really know people till you have seen what their in-door life is.

HOSPITALITY.—In every American Indian village is a vacant dwelling, called the "Stranger's House," for the reception of travelers. It is reckoned uncivil to enter a village without giving notice of one's approach. As soon as strangers arrive within hearing, they are expected to stop and halloo, and remain until invited. Two old men usually come out and lead them in. They are placed in the Stranger's House, while the old men go round from hut to hut, acquainting the inhabitants with the arrival of strangers, who are hungry and weary; and every one sends them what he can spare of food to eat and skins to repose on. When the travelers are refreshed, and pipes and tobacco are brought; then, and not before, conversation begins, with inquiries of who they are; whither bound, and what news, &c., and usually ending with offers of service. Nothing whatever of payment is expected for the entertainment.

BELLS.—The nearer bells are hung to the surface of the earth, other things equal, the farther they can be heard. Franklin has remarked, that, many years ago, the inhabitants of Philadelphia had a bell imported from England. In order to judge of the sound, it was elevated on a triangle, in the great street of the city, and struck, as it happened, on a market day; when the people coming to market, were surprised on hearing a bell at a greater distance from the city than they had ever heard any bell before. This circumstance excited the attention of the curious; and it was discovered that the sound of a bell when struck in the street reached nearly double the distance it did when raised in the air. Sounds are distinct at twice the distance on water that they are on land.

HARD AND EASY WRITING.—The seeming readiness and dashing style of some authors have injured many aspirants after literary excellence, who think the inspiration of the writer is not exercised by any care in penning or modeling his verse or prose. Moore averaged a line a day, and when Chalmers, after his return from London, was asked what John Foster was doing, he replied, "Hard at it, at the rate of a line a week." The half is many times better than the whole. A merciless pruning is the best for the real life and beauty and fruitfulness of the vine. Such a care at revision soon enters into the habit of composition; it adds other elements to the original "gift" at writing, and the pen puts the words into the best places.

MALLEABLE BRASS.—The last number of the Journal of the Franklin Institute makes mention of an alloy of copper and zinc that possesses the important property of malleability, differing entirely in this respect from common brass, all articles of which, it is well known, must be made by casting. The alloy in question is made by melting together, with proper care, sixty parts of copper and forty parts of zinc. It is thought to be a determinate chemical combination, for the result of the analysis very nearly accords with the assumption that it may be considered as composed of 3 atoms, by weight, of copper, and 2 of zinc. "It is harder than copper, very tough, and in a properly managed fire, malleable; so much so, that a key was forged out of a cast rod."

ARTIFICIAL MAHOGANY.—The following method of giving any species of wood of close grain the appearance of mahogany in texture, density, and polish, is said to be practiced in France with such success that the best judges are incapable of distinguishing between the imitation and the mahogany. The surface is first planed smooth, and the wood is then rubbed with a solution of nitrous acid. One ounce of dragon's blood is dissolved in nearly a pint of spirits of wine; this and one-third of an ounce of carbonate of soda are then mixed together, and filtered, and the liquid, in this state, is to be laid on with a soft brush. This process is to be repeated, and in a short interval afterwards the wood possesses the external appearance of mahogany. When the polish diminishes in brilliancy, it can be restored by a little cold drawn linseed oil.

CONTRIBUTION TO THE WORLD'S FAIR.—From Vienna, accounts have reached us of a magnificent and costly contribution, which a furniture manufacturer of that town is sending to the World's Fair. It will consist of four rooms of a palace, each appropriately furnished and decorated. The material is a peculiar Indian wood, rather lighter in color than rosewood, and it is sculptured in the most artistic manner, after the chastest designs of eminent artists. The bedstead alone, which is already completed, cost 12,000 gulden, about $11,000; and the cost of the other articles is in proportion.

JENNY LIND.—In a private letter from Jenny Lind to a friend in Manchester, England, written in Philadelphia, in December, she says that Mr. Barnum's behavior to her is most gentlemanly. She contradicts, in the most positive manner, having any engagement with Mr. Barnum, to be brought by him to London in 1851, or any other city or part of the European continent. She writes apparently very much pleased with the American people, having met with a great many very good, kind, hospitable friends in her transatlantic tour. A Stockholm paper states that Jenny had sent to that city $20,000, to be distributed among the poor.

Variety.

An amusing and also interesting experiment may be performed as follows:—Take four glass tumblers, invert them upon the floor, lay a board on them, let a person stand on the board, and another standing on the floor, beat him over the head with a fur cap, or muff, or anything made of fur or silk plush; then apply your finger to his nose and a spark of fire will be seen to flash from the nose to the finger. The room should be dark, when the experiment is made, so as to be able to see the flash.

It is hard for a man to amass riches by toiling in his shop, while there is a leakage at home in his kitchen. "What a small kitchen!" exclaimed Queen Elizabeth, after going through a handsome mansion. "It is by having so small a kitchen," replied the owner, "that I am enabled to keep so large a house."

A new kind of leather has been recently introduced in Canada. It is manufactured from the skin of the porpoise, and said to be of the most excellent quality, as soft and pliant as kid, while it is perfectly strong and tough. A specimen was exhibited at a recent industrial exhibition in Montreal.

Upon a traveler telling Gen. Doyle, an Irishman, that he had been where the bugs were so large and powerful that two of them would drain a man's blood in one night, the General replied: "My good sir, we have the same animals in Ireland, but they are called *humbugs*."

A lady, who lives about ten miles from Germantown, affirms that her boys are the most tender-hearted children she ever knew. She says that if she asks one of them to draw a pail of water, he instantly *bursts into tears.*

One of the newspapers suggests that the printers of Philadelphia shall erect a neat monument over the remains of Franklin, which now repose in one of the city cemeteries, in unostentatious simplicity, characteristic of the man.

The Naval Board of Inquiry recommend Drum Head Court Martials, punishment by confinement, suspension of pay, and rewards for good conduct, as substitutes for flogging.

In the reign of Henry VII., the fashion of wearing peaks to shoes or boots, of a length exceeding eleven inches, was prohited to all but gentlemen.

Hats were not much used until 1500; though mention is made of them in a statute of Richard III., by which the price of a hat is limited to twenty-pence.

In 1567, glass was such a rarity, as not usually to be found in the houses of the nobility. It is probable that glass windows were not introduced into farm houses until the reign of James I.

The father of a young man who died from injuries received by the upsetting of a stage coach in McLean county, Ohio, last summer, has recovered $15,000 damages from Messrs. Frink & Co. of Chicago, Ill., the proprietors of the coach.

The educational cause is making rapid progress both at Bombay and Calcutta. Schools are rising in all directions, and under the most influential auspices, for the improvement of the poorer classes.

In any situation in life, the amount of our happiness will, probably, be found to bear, in the long run, a pretty exact ratio to the heartiness with which we perform our duty.

Operations have commenced on the first railroad in Texas. It is to connect the Rio Grande with the town of Harrisburg, a few miles below Houston, on the Buffalo Bayou.

Jenny Lind is to arrive in New Orleans about the 1st of February, and remain there some weeks. She then comes up the Mississippi, and visits St. Louis, Louisville and Cincinnati.

It requires 3500 sheep to be kept a whole year to support the Lawrence, Mass., mills, with wool for one single day.

Is there a word in the English language which contains all the vowels? UNQUESTIONABLY.

Why will Jenny Lind and Barnum never quarrel? Because she is always for-*giving* and he for-*getting.*

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.

Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.

Mrs. SUSANNA M. SPICER, Preceptress.

ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counter feit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

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The Sabbath Recorder.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

A correspondent, under the signature of J. B., has addressed us a communication, suggesting several difficulties in his own mind in reference to the Sabbath, which are stated in the form of propositions, to which another correspondent has kindly furnished the following reply.

MESSRS. EDITORS:—I regret sincerely that I have not the leisure to meet the request of your correspondent J. B., as I could wish; nevertheless, the practical moment and gravity of the occasion, the publicity and plausibility of the attack upon the obligation of the Sabbath, and the triumphant tone of the assailant, impel me to offer a few remarks. I must pass over all else, and come at once directly to his arguments.

The writer says, "The six following propositions may be confidently assumed, as incapable of refutation," and challenges dispute:

First—There is one, and *only one* Sabbath, enjoined, described, or in the remotest manner alluded to, in the whole Bible, whether Hebrew or Christian—the Saturday Sabbath. "The *seventh* day is the Sabbath." No other day is so designated; no other day can be the Bible Sabbath. (Exodus, 20: 11.)

Now I venture to affirm, that in this first proposition the writer assumes what can neither be granted nor proved; namely, that the Sabbath (or *religious rest*) enjoined in the Decalogue, is the *Saturday* Sabbath. The Decalogue knows nothing of Saturday. It makes no designation of the day. It fixes only the proportion of time, every seventh day, for devotional rest, but leaves the date of the reckoning, and of course the day itself, to be determined by positive law, or some other means. For the Jews, this had been previously determined by the miracle of the Manna, Exodus 16.

In Eden, the first Sabbath kept by man was *the first day* after his own creation, a devotional rest with his Creator, to *prepare* him for his six days' toil. The very revolution of the earth on its axis forbids all mankind to observe precisely the same moments. From the Decalogue alone, I repeat it, no man could determine when the week should begin or end; it requires only a certain definite proportion of our days to be observed religiously, and that proportion fixed by the Divine example at the creation of the world. This idea of a *Saturday* Sabbath being enjoined in the Decalogue, and the only one so enjoined, is a pure fancy of the writer. So serious a blunder at the beginning should abate a little his tone of confidence.

Second—This Sabbath was strictly a ceremonial and Jewish institution—(Levit. 23. Deut. 5: 15,)—an especial "sign" between God and the "children of Israel." (Exod. 31: 13, 17. Ezek. 20: 12.

This proposition, so far from being proved by the texts referred to, seems to me a glaring falsehood. Every other command in the Decalogue is acknowledged to be of a *moral* nature. How happens it that the *fourth* should be an exception? It is not an exception. So far from being "strictly ceremonial," it is eminently moral. Like marriage, it is founded in the very constitution of man as a social being. He is no more bound as a religious being to worship his Creator, than he is bound as a social being to worship him in communities; and for this, regular times must be observed by common consent. But common consent cannot be expected without divine authority. For a *weekly* Sabbath, rather than one oftener or more seldom, is not of itself obvious, and every tenth day, or every fifth, or any other proportion, might have its advocates; just as in the case of marriage there are found men to advocate polygamy, or divorce at pleasure. Hence it pleased God to determine the Law, both of Marriage and of the Sabbath, at the beginning of the world. Gen 1 and 2. And yet this writer tells us that the Sabbath is "strictly a Jewish institution!" An institution "made for man," established at the beginning of the world, and founded on reasons of *universal* and *perpetual* force, a strictly Jewish institution! An institution "strictly Jewish," though instituted by God two thousand years at least before a Jew was born! The idea is preposterous. The passages of Scripture referred to, teach no such palpable contradiction. That God gave this institution to the Jews, as He gave the rest of the Decalogue, and that its strict observance by them as a nation would be "a sign" of His covenant with them, proves nothing of the kind. This second proposition, then, if the Scriptures are to decide, is palpably false.

Third—As confirmatory of this, Jesus studiously and repeatedly violated the Sabbath; (compare Matt. 12: 1, 2, with Exodus 16: 28, 29, and Numb. 15: 32, 36, also, John 5: 8, 9, 10, with Jerem. 17: 22;) and justified this violation by the direct assertion of his *right*, and (by necessary implication) of his *intent* to abolish it. "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord even of the Sabbath!" Mark 2: 27, 28.

If this proposition had been drawn up by a Jew, "*with malice prepense*," against our Lord, it would have less surprised me than it does from a professed Christian. This is the first time I remember to have ever seen "Him who knew no sin," charged with a "studied and repeated violation" of the Law of God. For whether the Sabbath be of universal obligation or not, it was certainly binding on the Jews, of whom our Lord was one according to the flesh; for he was "made of a woman, made under the law," says the Apostle; and if he did thus violate it, he was guilty of sin, and not of a sin only, but of a *crime* which by the civil code of Moses was punishable with death! Can any man in his sober senses believe such a proposition? Nor will it avail to say, with this writer, that Jesus justified this violation by an assertion of his *right* and *intent* to abolish it. Even if this were true, (which I do not admit,) *that* does not relieve the case: for certainly it was *then in force*, (as this writer's language implies,) and every Jew, including Jesus himself, was then bound by it. The truth is, our Lord vindicates himself on very different grounds, from the charge of breaking the Sabbath. He reasons with his calumniators on grounds admitted by themselves, that his works were works of necessity, mercy and piety, as much and more so than their own constant practice of offering sacrifice, &c., on the Sabbath, and therefore such as were *lawful to be done on the Sabbath.* And when he rises to the tone of majesty, and claims to be himself "Lord of the Sabbath," he is careful to put his claim on the broad ground that "the Sabbath was made for man," that is, not for the benefit of that peculiar nation, but for the good of the whole human race. This writer's third proposition, then, is not merely false, but calumnious, and can only be excused on the ground of radical mistake.

Fourth—While the Sabbath was thus openly and constantly broken by Jesus and his apostles, they never, on the other hand, enjoined, or even encouraged, its observance in any manner whatever, either by example, by precept, or by the slightest intimation; nor can a single passage be found among all the New Testament writers, condemning a neglect of this law, or reproving the "Sabbath-breaker."

This proposition has more show of truth than any of the preceding, and so far as it is true shall be respected, though it opens by reäffirming a falsehood already disproved. It is true that they (Jesus and his Apostles,) never in express terms *enjoin* the observance of the Sabbath. Neither do they *enjoin* in express terms many other acknowledged duties, as for instance family prayer, or the public worship of God. But it is not true, that they did not *encourage* its observance, either by example or other intimation of its binding force. For their uniform example, as we have seen, was a constant encouragement of its observance, up to the day of our Lord's death; and if after his resurrection we find them (as we do) meeting for Christian worship on "the first day of the week," and observing that as "the Lord's day," it only proves—not that the Sabbath (that is, the day of religious rest) is abolished, but that it is now transferred, by the authority of "the Lord of the Sabbath," to another day of the seven, in honor of a work far more glorious than the creation, (Isaiah 65: 17, 18,) which was declared on that day to be finished by his resurrection from the dead. This change also was foretold in the 118th Psalm. When "the stone which the builders rejected was made the head of the corner," the Church was taught to say, "This is the day which the Lord hath made; we will rejoice and be glad in it."

And although it is true, that we no where find them in terms "reproving the Sabbath-breaker," yet we do find them condemning "the ungodly and profane," with evident allusion to the profanation of the Sabbath, as well as of the Divine Name. See 1 Tim. 1: 8—10. No man can read that passage carefully without perceiving that Paul, in his classification of sinners, has his eye upon the order of the Decalogue. And in the existing state of society and of *knowledge*, that was enough. See Matt. 5: 17—19.

Fifth—On the contrary, the Sabbath law was wholly and unequivocally abrogated, for the Gentile world, by the first great council of the Catholic Church, held at Jerusalem under the immediate direction of "the apostles and elders;" which council decreed that "the keeping of the law" was an unnecessary thing, and a burden not to be laid upon those who were not Jews. (Acts 15: 24, 28, 29.)

This proposition is a pure assumption, without a shadow of proof. I meet it with an unequivocal denial. The key to the whole fallacy is in the wrong sense given by the writer to the term *law.* In this case, as the whole context shows, it is to be restricted to the Jewish *ceremonial* law. It does not, therefore, affect the original law of the Sabbath.

Sixth—Hence the subsequent Epistles, with one voice, regard the sanctification of the Sabbath as a provisional type, fulfilled and superseded by the gospel dispensation; the "rest which remaineth to the people of God" being not that of "the seventh day," nor that which "Joshua had given" in Caanan, but that into which they "who have believed do enter," when they "have ceased from their own *works*," (Heb. 4: 3, 4, 8, 9, 10.) "For by the works of the law shall no flesh be justified." (Rom. 3: 20, 27, 28; 9: 32, &c.)

If the writer had limited himself to saying that "he who ceases from his own works (for justification) does not enter into rest" by faith in the Redeemer, and looks forward with a joyful hope to a purer "rest, which remaineth to the people of God," I could cordially agree with him. But his proposition goes much farther, and affirms that the Sabbath was merely "a provisional type, fulfilled and superseded by the gospel dispensation." This I deny, and challenge him to the proof. It certainly is *not* found in the epistle to the Hebrews.

When the Scriptures speak of the Christian as "delivered from the law, the Decalogue included," they refer to it as a conditional covenant of life, not as a rule of moral obligation. This momentous distinction, absolutely fundamental to a right understanding of the New Testament, this writer overlooks, in a way which leads to the most frightful Antinomian consequences. I have only time here to indicate this, not to describe them. The passages quoted from Colossians and Galatians refer not to the Sabbath of Genesis and of the Decalogue, but only to the ceremonial fasts and festivals of the Jews, which in the plural are often styled "sabbaths," or days of rest. This is clear from the context. The same remark applies to Rom. 14.

For if Paul's language in that chapter be taken without any limitation, as affirming that every day is to be esteemed alike by enlightened Christians, (as this writer supposes,) it goes beyond the Apostle's aim, (which is the removal of Jewish prejudices,) and strikes equally against the Christians' "Lord's day," as against the Sabbath of the Decalogue. And where, then, let me ask, is there any law or institution for public worship in the New Testament? According to this writer, there is none. The Sabbath is blotted out; the division of time into weeks is abolished; men may pursue their worldly labors without cessation; Christian worship may be maintained, interrupted, or abandoned at pleasure; and the religion of Christ, which was above all others intended to unite, fraternize, and spiritualize the human race, leaves them worse than Judaism, or even Paganism, without any law or provision whatever for the accomplishment of its magnificent design. A universal religion, like Christianity, may, and indeed *must*, dispense with one local center of worship, like Jerusalem, (John 4: 21—24,) but it cannot therefore dispense with stated times, sacred to social repose, instruction, and devotion.

With the writer's arguments I have now done. I agree with him, that every man should have liberty of conscience. But his defense of the course of Mayor Gilpin, I think, must be made on other grounds. Conscience is a very sacred thing; but if it is not true to the Law of God, it is no better than a false chronometer. J. N. B.

The following vivid lyric, says the *Christian Mirror*, is the production of a lady who is an inmate of the Insane Asylum at Augusta. It was a little past the appropriate season when the piece came to hand, but this will not detract from its essential merit.

THE DYING YEAR.

31ST DEC., 1850—AT MIDNIGHT.

Look—see the stars
Through the thick darkness blinking,
And the pale crescent moon
In her watery bed sinking;
Close on her path—around her, above her,
The broad black wings of the *Storm Spirit hover.*

Hark! 'tis his voice,
'Tis the *Storm Spirit* calls
His fugitive winds
From their ice-covered halls;
I know they are roused from their secret lair
By the swell of the wave, and the rush in the air.

List!—a low wail
Through the silent air breaking,
Loud swells the strain
The full chorus waking:
They are singing a requiem, sad and wild,
For the dying year, and his last wan child.

Low at full length
Lays the patriarch year,
Upon hemlock couch,
His pale daughter near;
Clasp'd are her hands, her dull eyes on her sire
Are fix'd, for she knows they together must expire.

Adieu, Old Year!
Thy last moments are dreary,
Low lies thy head,
And thy limbs stiff and weary;
Shadowy hands wait to bear thee away,
To Oblivion's cave, where thy brothers lay.

Twelve strikes the bell:—
Lo, deep shadows fall
On the mountain and glen,
Like the shade of a pall;
Loud swells the requiem, sad and wild,
The OLD YEAR'S DEAD, and his last wan child. E. E.

DEATH OF HOWARD THE PHILANTHROPIST.

From "John Howard and the Prison World of Europe."

On the 5th of July, 1789, Howard quitted England to return no more. Arriving at Amsterdam on the 7th, he proceeded by slow stages through Germany and Prussia into the empire of the Czar, which he entered at Riga. He was destined never more to quit the soil of Russia. The tremendous destruction of human life to which the military system of that country gives rise, had not then, as it has since, become a recognized fact in Western Europe; and the unconceived and inconceivable miseries to which Howard found recruits and soldiers exposed in Moscow, induced him to devote his attention to them and to their cause. In these investigations horrors turned up of which he had never dreamed, and impressed him still more profoundly with a sense of the hollowness of the Russian pretense of civilization. In the forced marches of recruits to the armies over horrid roads, being ill-clothed and worse fed, he found that thousands fell sick by the way, dropped at the roadside, and were either left there to die of starvation, or transferred to miserable hospitals, where fever soon finished what fatigue had begun. This waste of life was quite systematic. An hospital for the reception of the poor wretches had recently been erected at Krementschuk, a town on the Dnieper, which contained at that time 400 patients in its unwholesome wards. Thither Howard repaired to prosecute his new inquiries. The rooms he found much too full; many of the soldiers were dreadfully ill of the scurvy, yet they were all dieted alike, on sour bread and still sourer quas, alternated with a sort of water-gruel, which, if not eaten one day, was served up again the next. From this place, Howard went down the Dnieper to Cherson, where he examined all the prisons and hospitals, and made various excursions in the neighborhood for the same purpose. The hospitals were worthy of the evil which they were designed to alleviate. Our countryman thus sums up his observations upon them: "The primary objects in all hospitals seem here neglected—namely, cleanliness, air, diet, separation, and attention. These are such essentials, that humanity and good policy equally demand that no expense should be spared to procure them. Care in this respect, I am persuaded, would save many more lives than the parade of medicines in the adjoining apothecary's shop."

The reader will recall to mind, that, at the time of Howard's residence at Cherson, a desperate war was raging between the Sultan and the Autocrat. The strong fortress of Bender had just fallen into the power of Russia, but as the winter was already too far advanced to allow the army to push forward until spring, the commander of the imperial forces gave permission to such of his officers as chose to go and spend the Christmas with their friends in Cherson. That city was consequently crowded with rank and fashion. All the city was in high spirits. The victories of the imperial troops produced a general state of jubilation. Rejoicing was the order of the day, and dancing and revelry the business of the night. But in the midst of these festivities, a virulent and infectious fever broke out—brought, as Howard believed, by the military from the camp. One of the sufferers from this disorder was a young lady who resided about twenty-four miles from Cherson, but who had been a constant attendant at the recent balls and routs. Her fever very soon assumed an alarming form; and as a last resource her friends waited upon Howard—whose reputation as a leech was still on the increase—and implored him to ride over and see her. At first he refused, on the ground that he was only a physician to the poor; but their importunities increasing, and reports arriving that she was getting worse and worse, he at length acceded to their wish—being also pressed thereto by his intimate friend, Admiral Mordvinoff, chief admiral of the Black Sea fleet—and went with them. He prescribed for the lady's case; and then, leaving word that if she improved they must send to him again, but if she did not, it would be useless, went to make some visits to the sick of an hospital in the neighborhood. The lady gradually improved under the change of treatment, and in a day or two a letter was written to Howard to acquaint him with the circumstance, and requesting him to come again without delay. Very unfortunately this letter miscarried, and was not delivered for eight days—when it was brought to him at Mordvinoff's house. When he noticed the date, Howard was greatly alarmed—for he had become interested in the case of his fair patient, and thought himself in a manner responsible for any mishap which might have befallen her. Although, when the note came to hand, it was a cold, wintry, tempestuous night, with the rain falling in torrents, he did not hesitate for a moment about setting off for her residence. Unfortunately, again, no post-horses could be had at the time; and he was compelled to mount a dray-horse used in the admiral's family for carrying water, whose slow pace protracted the journey until he was saturated with wet and benumbed with cold. He arrived, too, to find his patient dying; yet, not willing to see her expire without a struggle to save her, he administered some medicines to excite perspiration, and remained for some hours at her side to watch the first signs of the effect produced. After a time, he thought the dose was beginning to operate, and, wishing to avoid exposing her to the chance of a fresh cold by uncovering her arms, placed his hand under the coverlet to feel her pulse. On raising it up a little, a most offensive smell escaped from beneath the clothes, and Howard always thought the infection was then communicated to him. Next day she died.

For a day or two, Howard remained unconscious of his danger; feeling only a slight indisposition, easily accounted for by his recent exertions; which he nevertheless so far humored as to keep within doors; until, finding himself one day rather better than usual, he went out to dine with Admiral Mordvinoff. There was a large, animated party present, and he staid later than was usual with him. On reaching his lodgings he felt unwell, and fancied he was about to have an attack of gout. Taking a dose of sal volatile in a little tea, he went to bed. About four in the morning he awoke, and feeling no better, took another dose. During the day he grew worse, and found himself unable to take his customary exercise; toward night a violent fever seized him, and he had recourse to a favorite medicine of that period, called "James' Powders." On the 12th of January, he fell down suddenly in a fit—his face was flushed and black, his breathing difficult, his eyes closed firmly, and he remained quite insensible for half an hour. From that day he became weaker and weaker; though few even then suspected that his end was near. Acting as his own physician, he continued at intervals to take his favorite powders; notwithstanding which his friends at Cherson—for he was universally loved and respected in that city, though his residence had been so short—soon surrounded him with the highest medical skill which the province supplied. As soon as his illness became known, Prince Potemkin, the princely and unprincipled favorite of Catherine, then resident in Cherson, sent his own physician to attend him; and no effort was spared to preserve a life so valuable to the world. Still he went worse and worse.

On the 17th, that alarming fit recurred; and although, as on the former occasion, the state of complete insensibility lasted only a short time, it evidently affected his brain—and from that moment the gravity of his peril was understood by himself, if not by those about him. On the 18th, he went worse rapidly. A violent hiccuping came on, attended with considerable pain, which continued until the middle of the following day, when it was allayed by means of copious musk drafts.

Early on the morning of the 20th, came to see him his most intimate friend, Admiral Priestman—a Russianized Englishman in the service of the empress. During his sojourn at Cherson, Howard had been in the habit of almost daily intercourse with his gallant ex-countryman. When taken ill, not himself considering it at first serious, no notice of it had been sent out; but not seeing his friend for several days, Priestman began to feel uneasy, and went off to his lodgings to learn the cause. He found Howard sitting at a small stove in his bedroom—the winter was excessively severe—and very weak and low. The admiral thought him merely laboring under a temporary depression of spirits, and by lively, rattling conversation endeavored to rouse him from his torpidity. But Howard was fully conscious that death was nigh. He knew now that he was *not* to die in Egypt; and, in spite of his friend's cheerfulness, his mind still reverted to the solemn thought of his approaching end. Priestman told him not to give way to such gloomy fancies, and they would soon leave him. "Priestman," said Howard in his mild and serious voice, "you style this a dull conversation, and endeavor to divert my mind from dwelling on the thought of death; but I entertain very different sentiments. Death has no terrors for me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other." And then he went on to say—"I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should get rid of this fever. If I had lived as you do, eating heartily of animal food and drinking wine, I might, perhaps, by altering my diet, have been able to subdue it. But how can such a man as I am lower his diet, who has been accustomed for years to live upon vegetables and water, a little bread, and a little tea? I have no method of lowering my nourishment—and therefore I must die;" and then, turning to his friend, added, smiling—"It is only such jolly fellows as you, Priestman, who get over these fevers." This melancholy pleasantry was more than the gallant sailor could bear; he turned away to conceal his emotion; his heart was full, and he remained silent, while Howard, with no despondency in his tone, but with a calm and settled serenity of manner, as if the death-pangs were already past, went on to speak of his end, and of his wishes as to his funeral. "There is a spot," said he, "near the village of Dauphiney—this would suit me nicely; you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor let any monument nor monumental inscription whatsoever be made to mark where I am laid; but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten."

In this strain of true Christian philosophy did Howard speak of his exit from a world in which he felt that he had done his work. The ground in which he had selected to fix his everlasting rest, situated about two miles from Cherson, on the edge of the great highway to St. Nicholas, belonged to a French gentleman who had treated him with distinguished attention and kindness during his stay in the vicinity; and, having made his choice, he was very anxious to know whether permission could be obtained for the purpose, and begged his gallant friend to set off immediately and ascertain that for him. Priestman was not very willing to leave his friend at such a time and on such a gloomy errand; he fancied people would think him crazy in asking permission to make a grave for a man still alive, and whom few as yet knew to be ill; but the earnestness of the dying martyr at length overcame his reluctance, and he set forth.

Scarcely had he departed on his strange mission, when a letter arrived from England, written by a gentleman who had just been down to Leicester to see young Howard, giving a highly favorable account of the progress of his recovery, and expressing a belief that, when the philanthropist returned to his native land, he would find his son greatly improved. This intelligence came to the death-bed of the pious Christian like a ray of light from heaven. His eye brightened; a heavy load seemed lifted from his heart; and he spoke of his child with the tenderness and affection of a mother. He called Thomasson to his bedside, and bade him tell his son, when he went home, how long and how fervently he had prayed for his recovery, and especially during this last illness.

Toward evening, Admiral Priestman returned from a successful application; with this result Howard appeared highly gratified, and soon after his arrival retired to rest. Priestman, conscious now of the imminency of the danger, would leave him alone no more, but resolutely remained, and sat at the bedside. Although still sensible, Howard had now become too weak to converse. After a long silence, during which he seemed lost in profound meditation, he recovered for a moment his presence of mind, and taking the letter which had just before come to hand—evidently the subject of his thoughts—out of his bosom, he gave it to the admiral to read; and when the latter had glanced it through, said tenderly: "Is not this comfort for a dying father?" These were almost the last words he uttered. Soon after, he fell into a state of unconsciousness, the calm of sleep, of an unbroken rest—but even then the insensibility was more apparent than real, for, on Admiral Mordvinoff, who arrived just in time to see the last of his illustrious friend, asking permission to send for a certain doctor, in whom he had great faith, the patient gave a sign which implied consent; but before this person could arrive he had fallen off. Howard was dead!

HONOR OLD AGE.

There were once assembled, in Doctor Michael Schuppach's laboratory, a great many distinguished persons, some to consult him, and some out of curiosity. Among them were many French ladies and gentlemen, and a Russian prince, with his daughter, whose singular beauty attracted general attention. A young French Marquis attempted, for the amusement of the ladies, to display his wit on the miraculous doctor; but the latter, though not acquainted with the French language, answered so cleverly that the Marquis had not the laugh on his side. During the conversation, there entered an old peasant, meanly dressed, with a snow-white beard, a neighbor of Schuppach's. The doctor directly turned away from his great company to his old neighbor, and hearing that his wife was ill, set about preparing the medicine for her, without paying much attention to his more exalted guests, whose business he did not think so pressing. The Marquis was now deprived of one subject of his wit, and therefore chose to turn his jokes against the old man, who was waiting while his neighbor, Michael, was preparing something for his old Mary. After many silly observations upon his long white beard, he offered a wager of twelve louis d'or, that none of the ladies would kiss the old fellow. The Russian Princess, hearing these words, made a sign to her attendant, who brought her a salver. The Princess put twelve louis d'or on it, and had it carried to the Marquis, who, of course, could not decline to add twelve others. Then the fair Russian went up to the old peasant, and said, "Permit me, venerable father, to salute you after the fashion of my country." Saying this, she embraced him, and gave him a kiss. She then presented him with the gold which was on the salver, with these words: "Take this as a remembrancer of me, and as a proof that the Russian girls think it their duty to honor old age."

[Slater's Little Princess.

THE NEGLECTED BIBLE.

John Howe, in a sermon on the divine authority of the Holy Scriptures, thus proceeds:—

And a little to enforce all this, it may not be altogether useless, nay, I think it may be worth our while, to tell you a short passage which was not long ago told me by a person, (whose name is well known in London, and I hope savory in it yet, Dr. Thomas Goodwin,) at such time as he was president of Magdalen College in Oxford. There I had the passage from him. He told me, that being himself in the time of his youth a student at Cambridge, and having heard much of Mr. Rogers, of Dedham, in Essex, purposely he took a journey from Cambridge to Dedham, to hear him preach on his lecture day—a lecture then so strangely thronged and frequented, that to those who came not very early there was no possibility of getting room in that very spacious large church. Mr. Rogers was, as he told me, at the time he heard him, on the subject of discourse which hath been for some time the subject of mine, the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the Bible; (I am afraid it is more neglected in our days;) he personates God to the people, telling them: "Well! I have trusted you so long with my Bible; you have slighted it; it lies in such and such houses all covered with cobwebs; you care not to look into it. Do you use my Bible so? Well! you shall have my Bible no longer."

And he takes up the Bible from its cushion, and seems as if he were going away with it, and carrying it from them; but immediately turns again, and personating the people to God, falls down on his knees, cries and pleads most earnestly, "Lord! whatsoever thou dost to us, take not thy Bible from us. Kill our children, burn our houses, destroy our goods; only spare us thy Bible, only take not away thy Bible."

And then he personates God again to the people: "Say you so? Well! I will try you a while longer; and here is my Bible for you; I will see how you will use it, whether you will love it more, whether you will value it more, whether you will observe it more, whether you will practice it more, and live more according to it."

By these actions, as the doctor told me, he put all the congregation into so strange a posture as he never saw any congregation in his life. The place was a mere "Bochim," the people generally, as it were, deluged in their own tears; and he told me himself, when he got out, and was to take his horse again to be gone, he was fain to hang a quarter of an hour upon the neck of his horse weeping, before he had the power to mount; so strange an impression was there upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the Bible.

FIRST IDEA OF THE ELECTRIC TELEGRAPH.

Since the success of the Magnetic Telegraph, various claimants have come forward to contest the honor of the discovery of the original idea. By a paragraph in the *London Philosophical Journal*, translated from a German work by Schwenter, and published in 1636, it will appear that the crude idea of the Electric Telegraph was entertained previous even to that date, for Schwenter himself quotes from a previous author:—

"How two people might communicate with each other at a distance by means of a Magnetic Needle: If Claudius were at Paris and Johannes at Rome, and one wished to carry some information to the other, each must be provided with a Magnetic Needle so strongly touched with the Magnet, that it may be able to move the other, from Rome to Paris. Now, suppose that Johannes and Claudius have each a compass divided into an alphabet according to the number of the letters, and always communicated with each other at 6 o'clock in the evening; then, (after the needle had turned 3½ times from the sign which Claudius had given to Johannes,) if Claudius wished to say to Johannes, 'Come to me,' he might make his needle stand still, or move till it come to C, then to O, then to M, and so forth. If, now, the needle of Johannes' compass moved at the same time to the same letters, he could easily write down the words of Claudius and understand his meaning. This is a pretty invention; but I do not believe that a magnet of such power could be found in the world."

HERE MY MOTHER KNELT WITH ME.

The Rev. Mr. Knill, well known to the religious world in connection with Russia, was the child of a pious mother. Among his letters he gives the following interesting reminiscence:—

"After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both of my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy, and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught the spot where my sainted mother, forty years before, took my hand and said, '*Come, my dear, kneel down with me, and I will go to prayer.*' This completely overcame me. I seemed to hear the very tones of her voice. I recollected some of her expressions, and I burst into tears, and arose from my bed, and fell upon my knees, just on the spot where my mother kneeled, and I thanked God that I had once a praying mother. And oh! if every parent could feel what I felt then, I am sure they would pray with their children as well as for them."

The Sabbath Recorder.

New York, February 13, 1851.

"OBLIGATION OF THE SABBATH."

We commence this week the publication of a Sabbath Discussion, which appears to have grown out of the Philadelphia Mayor's practice of holding courts on Sunday morning. We take it from the *Christian Chronicle*. The disputants are unknown to us, but the Lord of the Sabbath has his eye upon them; and our most fervent prayer is, that He will guide each of them into the way of truth more perfectly. We consider it our duty not to let the discussion pass without some strictures of our own.

The remark of "J. N. B.," that the Decalogue "makes no designation of the day; it fixes only the proportion of time," is one which no man of common discernment would make, if he had ever undertaken a critical analysis of the Fourth Commandment. His opponent answers him very well, as far as his own principles will allow him to do; but being restricted by them from dating the Sabbath any farther back than the giving of the Manna, (Exod. 16,) he fails to do it effectually. What is it, which the Fourth Commandment requires us to keep holy? A certain day, which is called "the rest day." But *whose* rest day? The commandment plainly tells us whose: "The rest of the Lord thy God;" meaning the rest which the Lord thy God observed. Whatever day it was, therefore, which Jehovah himself observed as a rest day, that is the one which the Fourth Commandment tells us to remember. That is the one which it requires us to keep holy in its weekly returns. That is the one in which we are commanded to do no work. For that, and that only, is the one which God blessed and sanctified. But "J. N. B." appears to labor under the mistake, that the rest day of the Fourth Commandment is not necessarily that particular day which God himself observed as a rest, but simply any day of the septenary cycle which may be designated, by miracle or otherwise, as *our* rest day. According to his doctrine, therefore, the Israelites were required to remember and keep holy, not Jehovah's rest day, but one which Jehovah, by the giving of the Manna, designated to them as *their* rest day. By the same rule, the Fourth Commandment requires Christians to observe some one day of the septenary cycle, which by miracle—the resurrection of the Saviour—shall be designated to them as *their* rest day. Thus the fictitious distinctions of "Jewish Sabbath" and "Christian Sabbath" are made out without any difficulty. But O how God's Word is tortured to make out this doctrine! In all the spirit of brotherly love, we entreat "J. N. B." to review his position once more.

Jehovah did not designate the seventh day to the Israelites as *their* Sabbath. It was *his own* Sabbath which he enjoined upon them to commemorate. And we invite "J. N. B.'s" particular attention to the fact, that God always speaks of the weekly Sabbath as *his own*, while those monthly and annual seasons of rest, which He had not himself first kept, but were simply appointed to them, are designated as *theirs*. Of the weekly Sabbath, thus: "The Sabbath of the Lord thy God." Exod. 20: 10. "My Sabbaths shall ye keep." Exod. 31: 13. "The eunuchs that keep my Sabbaths." Isa. 56: 4. "My holy day." Isa. 58: 13. But of the ceremonial, thus: "Ye shall celebrate your Sabbaths." Lev. 23: 32. "The land shall enjoy her Sabbaths, because it did not rest in your Sabbaths." Lev. 26: 34, 35. The Sabbaths of the Passover, of the feast of First Fruits, of the feast of Trumpets, and of the great day of Atonement, are expressly distinguished from "the Sabbath of the Lord." Lev. 23: 3, 37, 38. "I will cause to cease her Sabbaths." Hos. 2: 11 The Jews still observe the weekly Sabbath. But the only foundation for this important distinction, lies in the fact that the weekly Sabbath is one which God himself had observed, while the others He had not.

We now ask "J. N. B." which day of the week was Jehovah's rest day. He knows very well, that it was the *seventh*—the *last* day of the first week of time. He knows very well, that that was the day on which God ceased from his labors; and that that, and that only, was the day upon which God put his blessing. This is a historical fact. And with this "fixed fact," attested to the Israelites anew by the falling of the Manna, and standing out in bold relief from the inspired history committed to their care, how puerile the remark, that "from the Decalogue alone no man could determine when the week should begin or end." To which we reëcho the apt reply of his antagonist, "Most profound and undisputed truth!" He might as well say, that the great feast of Expiation was not necessarily on the tenth day of the month *Tisri*, because from the law enjoining the feast alone no one could tell when the month should begin or end; or, that the commandment enjoining him to honor his father and mother, did not require him to honor this man and this woman in particular, because from the Decalogue alone no one could tell who his father or mother was.

If, then, it was *his own* Sabbath—the rest which He himself has kept—which Jehovah commanded the Israelites to remember, and keep holy in its weekly returns, the idea of "J. N. B." that "the decalogue knows nothing of Saturday," is manifestly false. It does enjoin the Saturday—though not *as* Saturday—and nothing else. If we are under the same law to Christ, Saturday, and not Sunday, is the Christian's Sabbath. The idea of a sabbatic *institution*, apart from the *day* sanctified and blessed, is a theological chimera. At the close of his creative operations, God blessed the *day*, not the *rest*. There is no other sabbatic institution, except what grows out of, or is the result of, the blessing put upon the seventh day; so that if the blessing upon that day be revoked, the institution has no farther existence. In fact, the term Sabbath, as used in the fourth commandment, is not the name of an institution at all; it means nothing more nor less than *rest*. It is a Hebrew term anglicized. Substitute for it the term *rest*, at the same time translating the commandment according to the definite accuracy of the original, and this hallucination of Puritanism, that the Decalogue "fixes only the proportion of time," will be at once dispelled. "Remember the day of the Rest [the day which Jehovah observed as such] to keep it holy. Six days shalt thou labor, and do all thy work; but day the seventh is the Rest of the Lord thy God [the rest which he observed;] in it thou shalt not do any work, &c.; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested on day the seventh, [a fact attested in Gen. 2: 3;] wherefore the Lord blessed the day of the Rest, and sanctified it." Can any sane man read this, and say that the Decalogue "makes no designation of the day?"

What "J. N. B." means by saying that "in Eden the first Sabbath kept by man was the *first* day after his own creation," is not very obvious; but from the connection in which he introduces it, it would seem that he intended it as a sort of insinuation, that it was not the seventh day of the week. The fact that Adam had not yet been in existence a week, and that it was to him but the first of a period of seven days, is nothing to the purpose. The week had certainly been six days in continuance, and it was therefore the seventh day of the week, though to him but the first of his own existence. No doubt many a man could be found now-a-days, who first drew the breath of life some time between Friday night and Saturday morning, so that the Saturday was the first day of his existence. But no good almanac maker ever thought, on that account, that it was any thing else than the seventh day of the week.

The remark of "J. N. B." that, on the supposition that the Sabbath is blotted out, "there is no law or institution for public worship in the New Testament; that men may pursue their worldly labor without cessation; Christian worship may be maintained, interrupted, or abandoned, at pleasure; and that the religion of Christ, which was above all others intended to unite, fraternize, and spiritualize the human race, leaves them worse than Judaism, or even Paganism, without any law or provision whatever for the accomplishment of its magnificent design"—is one which deserves the solemn consideration of those who array themselves against this holy institution. But "J. N. B.," who, for the life of him, cannot put his finger upon the law which says, 'Remember the first day of the week to keep it holy,' should first take the mote out of his own eye. "Where no law is, there is no transgression."

We shall continue our strictures next week.

BIOGRAPHY.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again. [Longfellow.

Biography, the personal history of life and character, is an interesting and instructive branch of literature. It gives us an account of those who have traveled before us the journey of life. It is the best substitute we can have for the personal presence of the great and good who have passed from the earth. Their deeds and experience are here recorded for our perusal and pattern. Biography gives us practical representations of virtues and vices. In it we see the mainspring, the acting forces, in the development of society, laws, customs and governments. The moving, controlling spirits of society, are here revealed to us in their every day, working garb. It informs us how they have, from small beginnings, struggled up through difficulties, to high stations, and commanding influence. The intellectual and moral lights that have shone in different periods of the world's history, are thus perpetuated, and become so many ever-burning lamps to guide our feet.

In order to have a goodly influence, biography should be of the right kind, with a right subject. It should be of the greatly good—not of the greatly mean. It should be of those characters that attract to goodness and greatness—not of those the influence of whose polluting examples can be warded off only by the experienced, the purified in thought, the established in virtue.

> Vice is a monster of so frightful mien,
> As, to be dreaded, needs but to be seen;
> But, seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Vicious associations and contemplations become doubly seductive when connected with and supported by the example of a great name. The biography that tells only or mostly of outward circumstances, accidental distinctions, the pomp and splendor of office and station, or of whatever pertains to the outward man, is not the kind that is most needed. We need the biography that gives the inward workings of mind—the processes of thought—the influence of emotions and passions—the power of will, perseverance, and unity of purpose—the force of high and holy aims. Who has not felt the difference between the biography that treats only of dry outward facts and that which lets us into the inner life of the individual? We want biographies that will spread out before us, like a map, the intellectual and moral excellencies of their subjects; that will open to us their hearts; that will permit us to walk arm in arm, talk face to face with them, breathe the same air which they breathed, feel the same rays of light and heat which warmed and cheered them.

Who can estimate the influence, the value, of the right kind of biographies of the social, political, intellectual and moral lights of the world? Such individuals have put in practice various abstract truths which lie scattered throughout natural and revealed religion—have reduced them to a concrete form. We see one excelling in patience, another in justice, another in temperance, and still another in benevolence, while, perhaps, now and then one seems to shine forth with all of the graces combined. On reading the lives of such, who does not feel the varied emotions, passions, and aspirations, portrayed therein, kindling in his own breast, a longing after like excellencies? Similar, to a great extent, is the influence upon the mind in reading the portraiture of the characters of the mean, the wicked, unless there is care, on the part of the biographer so to unfold the deformities of character as to create abhorrence, and the reader is constantly on his guard, and reads with a like object. How few ever read the life of a Napoleon, a Cæsar, or an Alexander, without having insensibly infused into their spirits an influence that was incessantly pointing to the marshaling of armies, the conquering opposing nations, and the consequent sacking of towns, triumphal processions, and a conqueror's crown. On the other hand, who reads the life of a Washington, without feeling an impulse to pattern after his inflexible virtues, without imbibing somewhat of the love of liberty, the devotion to country, that characterized his life? Who reads the life of a Howard, without feeling his heart softening and expanding, taking in and desiring the relief of all the objects of misery and crime? Who reads of a Luther or a Melancthon, without exclaiming as he reads, "I, too, will be a reformer!" Who reads of a Burritt, without feeling his soul vibrate in harmony with a universal brotherhood? What young man reads of some intellectual youth, who with nightly vigils pored in deep cogitations over the page of science or ancient lore, his eagle eye of youthful hope intently fixed on fame's cloud-capped summit, far beyond the reach of mortal ken, unaided by science's telescopic vision, without feeling the kindlings of a kindred ambition? Who reads the precious biographical sketches contained in the Bible, without frequent aspirations after a conformity of life to the great models of moral and religious excellence—the Prophets and Apostles—and, above all, after a conformity of life to the one great model—the model which we may always approach, but never reach—Jesus Christ, our Savior?

Biography is eminently calculated to enlist our feelings and call out our sympathies. Instructive truths are revealed to us, not as mere abstractions, but clothed with humanity. It thus easily operates upon our sensibility, awakening passions, causing us to like or dislike, love or hate. It affects us, not so much because its subjects are rich or poor, white or black, tall or short, as because it represents them as thinking and feeling, willing and suffering—as noble or ignoble, virtuous or vicious. It is life acting upon life, becoming, thus, a powerful auxiliary in the development of character.

Such being their influence, proper, well-written biographies should evidently claim a corresponding attention in all of our reading—should occupy a prominent place in all of our libraries—should take the place of the light, trashy literature of the day. The wise, the great, and the good, should be thus permitted to greet us in our quiet hours, permitted to accompany us all along the journey of life, and strew our pathway with the rich gems of wisdom, gathered from long experience. We should heed their counsels, heed their warnings, as they point to the rocks, shoals, and quicksands of life. We should mark well the eminence which they have attained for us in the world's progress, and the responsibilities resting upon us to advance ourselves and the world to a still higher and brighter destiny. A. A.

Temperance in Rhode Island.—The State Temperance Society of Rhode Island held its annual meeting at Providence last week. The good cause seems to be flourishing in that little State. Among the encouraging things brought forward at the meeting, were the following statistics:—

Decrease of the quantity of liquor used, according to a computation made on the most reliable data to be ascertained, was reported as follows:—

S. Kingstown,	15-16	money annually saved	$20,000
Coventry,	11-12	" " "	12,000
Foster,	29-30	" " "	16,000
Slatersville,	99-100	" " "	8,000
N. Scituate,	75-100	" " "	15,000
Little Compton,	90-100	" " "	10,000
Johnston,	80-100	" " "	11,000
Bristol,	70-100	" " "	13,000
Warren,	90-100	" " "	16,000
Westerly,	80-100	" " "	9,000

The proportion of the families reported as temperate averages in these and other towns FOUR-FIFTHS.

PLAN OF EMANCIPATION.

Among the plans which have been devised for the purpose of meeting the great difficulties which surround this question, says the *Colonization Herald*, Hon. David Sears proposes that the proceeds of the public lands shall be used for the extinction of Slavery, and that all children born after a certain period be free. In one of Mr. Sears' late communications on the subject of emancipation, he says:—

"The last Census of the United States gave 420,000 as the number of female slaves under 10 years of age, and 390,000 as the number of female slaves between the ages of 10 and 20 years. The plan proposed contemplates the purchase of one or both of these classes at a price to be agreed on. It is estimated that, at their present average value, they could be bought and emancipated at a cost much less than the expense of the last war with Great Britain, and less than the cost of the late war in Mexico."

The plan is as follows:—

1. Congress to appropriate the proceeds of the sales of public lands to the extinction of slavery.
2. Commissioners to be appointed by Congress to negotiate with the Legislatures of the Slave States, for the purchase of female slaves under ten years of age, and also, if necessary, female slaves under twenty years of age, and with instruction to close a contract with any one of said States which may agree to accept the terms of their commission. The money to be paid to the States, and to be by them apportioned.
3. Female slaves so purchased are to be free; and their issue are to be free.
4. All children born after 18— are to be free, within the State so contracting.

IMPORTANT PEACE MOVEMENT.

In the Senate of the United States, on the 5th inst., Mr. Foote, from the Committee on Foreign Relations, in response to a petition from the American Peace Society, and several hundred other petitions from various and widely distant parts of the country, reported the following preamble and resolution, which, if adopted by Congress, as there is every reason to think it will be, cannot fail to have an important and favorable influence upon the diplomacy of this nation, and of every other nation on the face of the earth:—

Whereas, Appeals to the sword for the determination of national controversies are always productive of immense evils; and, whereas, the spirit and enterprise of the age, but more especially the genius of our own Government, the habits of our people, and the highest permanent prosperity of our Republic, as well as the claims of humanity and the precepts of our holy religion, all require the adoption of every feasible measure consistent with the national honor and the security of our rights to prevent, as far as possible, the recurrence of war hereafter: Therefore,

Resolved, That, in the judgment of this body, it would be proper and desirable for the Government of the United States, whenever practicable, to secure, in its treaties with other nations, a provision for referring to the decision of umpires all future misunderstandings that cannot be satisfactorily adjusted by amicable negotiation in the first instance, before a resort to hostilities shall be had.

DISPERSION OF COLORED CHURCHES.

The *Evening Post* says that the Baptist Colored Church at Buffalo has suffered a large diminution of its members in consequence of the Fugitive Slave Law. One hundred and thirty of the communicants, as we are informed by the pastor, left the place from fear of arrest on the charge of being fugitive slaves, and have passed over to Canada. The Methodist Church, in the same place, has also lost a considerable number of its members from the same cause. There is said to be among these more disposition to make a stand and to evade or resist the law than among their Baptist brethren. Somebody had advised them to arm themselves and defend their liberty. The Baptist pastor, however, told his people that he found in the Gospel examples which justified running away, but no examples which warranted fighting. The Colored Baptist Church at Rochester, which formerly numbered one hundred and fourteen communicants, has lost them all except two, since the passage of the Fugitive Slave Law. The pastor, a native Kentuckian, was the first to flee, and the whole flock followed him. The Colored Baptist Church at Detroit has lost eighty-four of its members from the same cause. They abandon their homes and their occupations, sell such property as they cannot conveniently carry with them, and seek refuge in Canada. Meantime the number of persons escaping from their masters does not seem to be essentially lessened by the provisions of the Fugitive Slave Law. Since it was passed, we are informed, from the same source which furnishes us with the particulars already given, eighty-seven fugitive slaves from the South have passed through Buffalo, on their way to Canada.

Labors of Baptist Noel.—The English *Baptist Reporter* says that Rev. Baptist W. Noel has baptized 156 persons since he has been the pastor of the John Street Church, London. Among them has been one barrister-at-law, one lieutenant of the navy, one cripple, one half deaf and dumb, and five Sunday-School teachers. Others are now waiting for immersion. Half of this number are supposed to be from the Church of England.

Temperance Convention.—Wednesday, the 26th day of February inst., is fixed upon for a State Convention by the Political Temperance men of Connecticut, to "review the nominations of the different political parties, and adopt such of them as are pledged to favor the enactment of a law prohibiting the Liquor Traffic, to be submitted to the people for their sanction or rejection."

New York Free Schools.—In the Assembly of New York, on the 6th inst., Mr. T. H. Benedict, Chairman of the Committee on Schools, reported a bill to raise $800,000 by a State Tax for the support of Common Schools, and to substitute a Poll Tax for the old rate bill. It is estimated that the Poll Tax will amount to $800,000—from 75 to 90 cents per capita—which, with the $800,000 from the School Fund, will amount in the aggregate to $1,400,000. On the other side, Mr. Burroughs reported a bill, from the minority of the same Committee, proposing to raise $800,000 by a State Tax, and the $300,000 by rate-bill instead of a Poll Tax.

An Opening in Hayti.—It is said that the Commune of Donden, in Hayti, with a population of from four to six thousand, has virtually thrown off Romanism, and is prepared to receive evangelical Protestant ministers in place of the discarded priests. Rev. Arthur Waring, a gentleman who has spent several years in that commune, is now in this country, and has publicly presented the claims of that field. The American and Foreign Christian Union has in contemplation a mission to that region.

Revival at an Indian Mission.—The *Christian Advocate and Journal* speaks of a revival of religion in connection with the Onondaga Indian Mission. "A goodly number" are represented as having found peace in believing, and not less than forty are said to be seeking the Lord. "The Indian school is likewise in a prosperous condition, the average number being as high as forty, and the attendance quite uniform."

Revival in Indiana.—A writer in the *Central Christian Herald* mentions a revival at Terre Haute, Indiana, in connection with which upwards of fifty persons give evidence of having passed from death unto life. He says:—

"The work is proving its genuineness by reconciling the alienated, awakening sluggish disciples, and reclaiming the backslider—and especially by transforming hardened and impenitent men into humble followers of the meek and lowly Jesus."

Temperance in Illinois.—A bill has passed the Illinois House of Representatives, which prohibits the sale of intoxicating liquors in quatities less than one quart, unless sold by druggists and physicians, in good faith, for mechanical, medicinal, or sacramental purposes. If sold to an adult, the fine is $25 for every breach of the law, and if to a minor under the age of eighteen years, the penalty is not less than $30 or more than $100. The act also repeals all former laws upon the subject, and completely destroys the license system.

A Melancholy Case.—The *Wilmington* (Delaware) *Gazette* states that Professor Ansley, a young man of fine acquirements, whose classical attainments are well attested in a work entitled "Elements of Literature, or an Introduction to the Study of Rhetoric and Belles Lettres," published in 1849, by Lippincott & Co., of Philadelphia, died in that city on Monday last, after being found in an almost frozen condition, in an old hovel, with a bottle of whisky by his side. He recently held the position of Professor in St. Mary's College at Wilmington, from which he was removed on account of his inebriate habits. He continued, however, his course of dissipation, until he was reduced to a condition of utter destitution—houseless and homeless, friendless and penniless—he was driven to the extreme of starvation, wandering about, seeking shelter wherever chance directed him.

Mormons on Beaver Island.—By the last mail from Mackinac, says the *Detroit Tribune* of January 30, we hear that Col. Whistler, the Commandant of the 4th Regiment on duty at this station, received a letter or statement from some person at Mackinac, sworn to before Justice O'Mally, to the effect that the Mormons on Beaver Island were a lawless, reckless band—disregarding the laws of the United Ssates—treating the flag of our country with disrespect, and raising an ensign of their own; and that it needed the interposition of the United States troops to protect the rights of our Government.

From Oregon.—The Empire City brought news from Oregon to the middle of December. The people there were in earnest about a Railroad to connect the Willamette Valley with the Columbia River, with its terminus at some point approachable by large vessels. The whole cost, it has been estimated, will not be over $500,000, and it is proposed to divide that sum into one thousand shares at $500 each. It is thought that it can be completed in twelve months. Gov. Gaines had delivered his Message to the Territorial Legislature. He advocates a liberal policy on the part of the General Government in the donation of lands to actual settlers; also liberal provisions for education. He asks the passage of a law for the protection of the Indian tribes. The General Government has appointed a Board of Commissioners to treat with the Indians for the relinquishment of their right to the soil. He advocates a revision of the taxes, and many other laws necessary and proper to promote the general prosperity of the Territory. In conclusion, he feelingly announces the death of the late President Taylor, and congratulates the Legislature on the passage of all the compromise measures of the last Congress.

South Carolina and the British Consul.—The correspondence between the Governor of South Carolina and the British Consul, has been referred to a Select Committee of the Legislature, chosen from the Charleston delegation, with the power to sit during the recess of the Legislature. It is believed that the obnoxious law for imprisoning free blacks will be abandoned, or probably modified so as to conform to an enactment in force at Wilmington, N. C., which requires all free colored persons to be on board their vessels from sunset to sunrise.

Proceedings in Congress Last Week.

SECOND-DAY, Feb. 3.

There was nothing done by either House, except to attend the funeral of Mr. Kaufman, of Texas. The exercises took place in the Hall of Representatives, and were attended by nearly all of the members of Congress, the President and Cabinet, Justices of the Supreme Court, officers of the Executive Department, &c. Mr. Gurley preached from the text, "*The last enemy that shall be destroyed is death.*" The corpse was deposited in the Congressional burying ground.

THIRD-DAY, Feb. 4.

In the SENATE, numerous petitions were presented. Among them was one from a citizen of Missouri, setting forth that his slave was in the service of the United States Quarter Master at Fort Leavenworth, and through the negligence of the United States officers, the slave fled and was lost to the master. He asks the value of the slave from the United States; referred to Committee on Claims. Mr. Hall presented a petition from Lynn, Mass., for the repeal of the Fugitive Slave Law; also one from Danvers, Mass., asking that the petitioners be relieved from liabilities for penalties for not aiding in carrying the Fugitive Slave Law into execution. Mr. Borland presented the memorial of the Legislature of Arkansas, asking Congress to take appropriate steps towards the acquisition of Cuba. Mr. Pierce presented the memorial of the members of the Constitutional Convention of Maryland in favor of a line of steamers to Liberia. The bill in relation to the apprizal of dutiable goods, was adopted. The California Land Claim Bill occupied the remainder of the session.

In the HOUSE, the Bill to establish Branch Mints in New York and San Francisco occupied the whole day. The N. Y. Mint was voted down, and a substitute was proposed to that part of the bill relating to San Francisco, which was prefaced by stating that at the last Session provision was made for cutting the gold assayed in California into ingots of $50, $100, and $500, under the direction of the Secretary of the Treasury; such ingots to be received for Government dues, &c. The substitute provides penalties against counterfeiting these bars or ingots, and prescribes certain regulations in regard to them. It was adopted in Committee, and reported to the House, when a motion to lay it on the table was negatived, and the House adjourned.

FOURTH-DAY, Feb. 5.

In the SENATE, several petitions for the repeal of the Fugitive Slave Law were presented. Mr. Borland presented the joint resolutions of the Legislature of Arkansas in favor of a Military Academy like West Point in one of the South Western States. Mr. Foote, from the Committee on Foreign Relations, to which had been referred memorials in favor of adopting some substitute for war as a means of settlement of national difficulties, reported a resolution declaring, as the opinion of the Senate, that in all treaties of the United States, provision should be made for settling difficulties with foreign nations by arbitration before resorting to war. Joint resolutions distributing the works of Alex. Hamilton and John Adams were passed. The bill in relation to private land claims in California was taken up, and ordered engrossed.

In the HOUSE, the Mint Bill was again under consideration, and a final motion to lay it on the table passed. Several Territorial Bills were reported, and referred to Committee of the Whole. A joint resolution admitting A. W. Babbitt to a seat as a delegate from the territory of Utah, was referred to the Committee on Elections. The House then went into Committee on Territorial Business, and after a short time spent in considering the bill authorizing Oregon and Minnesota to dispose of their school lands, the Committee rose, and the House adjourned.

FIFTH-DAY, Feb. 6.

In the SENATE, the Postage Reduction Bill was made a special order for Second-day. Col. Benton's bill, to give Missouri two per cent. on the proceeds of the public lands sold within her borders, was defeated—30 to 14. The bill to settle Land Claims in California was passed.

In the HOUSE, some Territorial Bills were passed, and others reported. Mr. Strong reported against the claim of Wm. S. Messervy to be received as a delegate from New Mexico—he having been elected as a Representative under a State organization. Several small bills were reported, but no subject of much interest acted upon.

SIXTH-DAY, Feb. 7.

In the SENATE, Mr. Seward presented two petions from Washington county, New York, for the repeal of the Fugitive Slave Law. Mr. Winthrop presented the credentials of Mr. Rantoul, the new Senator from Massachusetts, (who had not yet arrived at the Capital,) and vacated his seat. The Senate spent the session in discussing the question whether Mr. Winthrop is or is not entitled to hold his seat till the arrival of his successor in the Senate chamber, and adjourned without coming to a decision.

The HOUSE discussed, in Committee of the Whole, the bill to establish a Board of Accounts, to consist of three Commissioners, at a salary of $4,000 per annum.

SABBATH-DAY, Feb. 8.

In the SENATE, several anti-slavery and anti-fugitive-slave-law petitions were presented. A bill was introduced to establish a branch mint in California. The bill to enforce discipline, and promote good conduct in the navy, was brought up, and after slight amendment ordered to be engrossed. The question of Mr. Winthrop's right to a seat was farther discussed, and finally tabled. The bill granting land to Missouri for the Hannibal and St. Joseph Railroad, passed; also the bill to pay Oregon the expenses incurred in the Cayuse war, and a bill granting the New London Railroad Company the right of way across the Custom House lot in New London.

The HOUSE did nothing except to talk about the bill to establish a Board of Accounts.

Religious Interest in New York.—Many of the Baptist churches in this city and vicinity are now enjoying revival seasons. Every Sunday, of late, there have been more or less baptisms, and the interest seems to be increasing.

General Intelligence.

European News.

The steamer Canada, the arrival of which at Halifax we announced last week, brought European news to Jan. 18.

The English general news is unimportant, the papers being chiefly filled with the exciting topics likely to engage the early attention of Parliament. It is confidently asserted, that the Chancellor will have a surplus of no less than four millions sterling for the year. Public feeling is strongly in favor of a large reduction in taxation; and among the most prominent articles named for a reduction of tax, are the window and paper duties.

A slight sensation has been created by the recent appointment, without any previous notice, of a new Catholic Bishop for Ireland.

The Baltimore ship Franconia was wrecked off Holyhead on the 11th ult. Her cargo of tobacco, captain, chief mate, and 11 hands, were lost.

The screw steamer Nautilus, between Cork and London, was lost on Wednesday night, in a severe gale. Nine lives were lost.

London is said to be rapidly filling up with every conceivable species of adventurers for the forthcoming season.

Louis Napoleon appears to have gained, for the time being, a complete mastery over Gen. Changarnier and the National Assembly.

The French coast has been visited with a fearful gale; 60 merchant vessels put into the port of Cherbourg for safety.

The news from the Duchies is, that the Holsteiners have made an unconditional surrender to the King of Denmark, through the instrumentality of the Austrian and Prussian Commissioners.

In Germany it is confidently affirmed that a Central Power, with a large army at its command, has been resolved upon.

Accounts from Rome and the Papal States represent a growing apprehension and uneasiness among all classes.

The *Risorgimento*, of Turin, quotes a letter from Rome, of the 28th, stating that sanguinary quarrels constantly occur between the French and Pontificial troops, and that several of the former had but lately been killed or severely wounded in the quarters of the Borgo and Bonchi. The correspondent adds, that the mob always side with the Papal soldiers on such occasions; and that, in consequence of such occurrences, the French General has thought it prudent to abandon some secondary posts, and to concentrate his men in the vicinity of the Castle of St. Angelo.

The chief actors in the proceedings at Rome, in May, 1849, when the confessionals of the churches were burned, have received sentence; Ciceroacchion and Carbonarella have been condemned to fifteen months of forced labor.

The Chinese Repository says that the insurgents in the province of Canton gained a victory over the imperialists during the month, having decoyed a detachment into a defile in the hills between Taingyuen and Yingteh, and cut the entire body of 200 to pieces. The insurgents seem, however, to be retiring, or acting on the defensive.

Fifteen Days Later from California.

The steamship Empire City, with fifteen days later news from California, and a million of dollars worth of gold dust, arrived at New York on Sixth-day last.

Gorgona, on the Isthmus, was partially destroyed by fire on the night of Jan. 25th. The loss was not exactly ascertained. It is supposed that about 80 houses were burned.

The news from California is not important. The following summary, from *Alta California*, embraces all worth reporting:—

We have one gratifying item. It is the entire cessation of the cholera. At one time it threatened us amazingly, but it has passed away not only from San Francisco but also from Sacramento City, where it raged most severely for a while. We do not hear of its ravages to any extent elsewhere in the country. The health of our State is excellent.

A number of our most prominent men have died during the month.

There has been no small degree of dissatisfaction expressed on account of an opinion from the Supreme Court, which goes to vitiate almost all the land titles in this city.

Our business men have awakened to the importance of the fine field opened for whaling from this port, as the emporium. Unfortunately, the first vessel fitted out for that business, the Popmunnett, has been lost.

Reports from the mines have been rather scarce, most of those engaged on the rivers during the summer, having gone into the dry diggings, from whom a good account is anticipated next spring.

One of the heaviest gales that has been known for years, has raged on our coast and over the country. But the damage has not been very great—the most unfortunate effects of it yet known, being the loss of the British ship Mersey, at the mouth of this Bay.

Agriculture begins to take form and order, and good results are reported as attending the labors of those cultivating the soil.

The election in Sacramento resulted favorably for the Whigs. Both parties claim the Legislature.

A Case of Kidnapping.—Some time in the month of July or August last, the American schooner Jupiter, Capt. Snow, arrived at the Island of Dominique, (one of the group of the Marquesas Islands,) and remained there for several weeks. While at the Island of Dominique, the captain and mate induced five females, one of whom was the queen of the bay, and only fourteen years of age, and the others the daughters of chiefs, to go on board the schooner, by some false pretense, and, soon after they were on board, got under way, and forcibly, and against the will of the females, brought them to San Francisco. During the voyage the females were treated with great cruelty, and, after their arrival here, they were treated still worse, so much so that all of them jumped overboard, and endeavored to escape to the shore. Having been saved from drowning, they were again taken on board, and, soon after, the schooner sailed for Stockton, still retaining the females on board. The captives were afterwards taken to San Francisco, by Col. Hays, and upon being taken before the Justices of the Supreme Court, were ordered to go free. Capt. Snow and his mate, Coleman, were also arrested, and after an examination, committed for trial, for false imprisonment of the women on board the vessel, in the Bay. Bail was fixed at $8,000. [Alta California.

Steamboat Disaster.

On Monday morning, January 27th, at 3 o'clock, the steamer John Adams, Capt. W. H. Jones, with a heavy freight and a large number of passengers, bound for Cincinnati, when near the head of island 82, struck a snag or stump, and sank in two minutes. The cabin parted from the hull, and the latter went down in about 60 feet of water. She had about 90 or 100 deck passengers, a few of whom only were saved. The cabin, in breaking from the hull, separated in the middle, which doubtless was the cause of many of the cabin passengers saving their lives. The ladies in the cabin were all saved. After suffering many hours in the water, they were enabled to get ashore at the plantation of a Mr. Carter. The forward portion of the cabin, including the fixtures, floated down to the head of Island 83, where it grounded. About 3 P. M. the "Peytona" came along and took the passengers on board from that part of the wreck, when she proceeded with all possible haste to the other portion of the wreck, where she took all on board with the exception of Captain Jones and his family, Mr. Wilson, the mate, and a few others. Owing to the time of her sinking, every one being asleep, and it being so sudden, few were able to get sufficient clothing to cover themselves, and many of them are indeed in a most destitute condition.

From Captain Shalcross and others, we make up the following summary of persons on the boat, and the number saved. The number on board was as follows:—

Cabin passengers	100
Deck "	87
Officers	11
Crew, firemen and hands	32
Total	230

The number saved, as near as can be ascertained, is as follows:—

Cabin passengers	84
Deck "	5
Officers	11
Crew, firemen and hands	7
Total	107
Lost	123

The deck passengers were Californians and German and Irish Emigrants going to Cincinnati. The cargo was also for Cincinnati.

Blowing up of a Portuguese Frigate.

The *Boletine de Govorne*, of Nov. 16, gives the following account of a dreadful catastrophe which occurred on the 29th of October:—

That day being the anniversary of the birth day of his majesty the King Consort, was one of national festivity. At noon, the men-of-war, gaily decorated with flags, joined with the Monte Forte in firing the customary salutes. But all these cheerful demonstrations of loyalty and joy, were in a moment changed to sadness and lamentation. At half past 2 o'clock a loud report—a sudden crash—shaking almost the whole town, drew the attention of all toward the Typa.

After a few moments of anxious gaze, on the lifting up of a dense cloud, overpowering was the sad spectacle of a burning hull in the place of that fine frigate the Donna Maria II. The ship had blown up, and but a small part of the stern, in possession of the flames, was left to indicate the spot where so shortly before she had floated in brilliancy and in apparent safety. Her destruction was complete.

The Donna Maria II. was a teak built ship, about forty years old, strong and capable of much service; but great as is her loss it is nought to the grief and pain for that of nearly the whole of her gallant crew. Of 224 men, 188 perished in the explosion, among whom were the commander, five lieutenants, one midshipman, the assistant surgeon, and the purser.

It is impossible to explain the cause of this horrible catastrophe. From the strict discipline and proper order maintained on board the frigate, carelessness at the time of firing the salute could not have caused it, more especially as the explosion did not take place until more than two hours afterward, and no signs of fire were heard of by the survivors; neither were they observed on the U. S. ship Marion, anchored close to her, nor at the Typa fort. These circumstances lead to the belief that the explosion was effected by the means of fire purposely placed in the magazine; but by whom, or how, God only knows; and it is probable that it will never be discovered.

Death of one of John Jacob Astor's Partners.—Donald McKenzie (who was born in Scotland, June 15, 1783,) died Jan. 20, at Mayville, Chautauque County, N. Y. At the age of 17 he came over to Canada and joined the North West Company, and continued 8 years with them. In 1809 he became one of the partners with the late John Jacob Astor in establishing the fur trade west of the Rocky Mountains, and in company with Mr. Hunt, of St. Louis, Mr. McK. made the overland route to the mouth of the Columbia River, a feat then rarely attempted and full of perils, and remained at Astoria until it was surrendered by McDougall to the British. After the restoration of peace, Mr. McKenzie exerted himself to secure for the United States the exclusive trade of Oregon, but after a long negotiation with Mr. Astor, and through him with Messrs. Madison, Gallatin, and other leading individuals in and out of office, the matter was abandoned, and Mr. McKenzie, in March 1821, joined the Hudson Bay Company, and was immediately appointed one of the Council and Chief Factor. In August 1825 he was married to Adelegonde Humbert (who survives him,) and was shortly after appointed Governor. At this time he resided at Fort Garry, Red River Settlement, where he continued to reside until 1832 in active and prosperous business, in which he amassed a large fortune. In August of the following year he came to reside in Maysville, where the residue of his life was spent. He leaves thirteen children surviving him by his present, and one by a former wife. [Tribune.

Another Fugitive Case in Philadelphia.—The *Philadelphia Inquirer* of last Sixth-day gives the particulars of the arrest of another alledged fugitive from Slavery—a colored female, who was arrested under the name of Mahala, but whose real name appears to be Tamor Williams, and who is the mother of six children, the youngest at the breast. She is alledged to be the slave of Wm. T. J. Purnell, of Worcester county, Maryland, and it is admitted by the claimant that she has been absent from him since 1829. Her children were born in Pennsylvania, and the oldest daughter appears to be about 17 years of age. Her husband is in custody of the law, and it is alleged that he is the slave of another person in the same county, who will probably claim him. Mahala was arrested in Kensington. She resided there, and her husband owned the house, in which she lived. She has been a member of the Union Methodist Church since the birth of her first child, and is apparently about forty years of age.

When five of her children, three of whom are mere infants, were brought into the room where she was sitting, large drops of perspiration stood upon her face, indicating the intense agony of mind she was suffering.

Kidnapping in Maryland.—A Baltimore letter says that a system of kidnapping has been carried on between Kent and Queen Ann's Counties, Md., and Baltimore City, for some months past. The gang were finally ferreted out, and two ringleaders, named Moffit and Price, and several auxiliaries, have been arrested, held to bail, or committed to answer for their outrages. Their plan of operations has been to catch an unwary negro boy or girl in the country, take him or her to a private house, and keep them till an opportunity was offered to bring them to Baltimore. Here no difficulty was experienced in selling them to the numerous slave dealers with whom that city is cursed, and no representation of the poor negro being heeded, their fate is sealed.

A few days since a Mr. Spear, of Kent County, had a servant girl spirited away, and as he did not believe that she had absconded, he suspected this kidnapping gang. Accordingly he came to the city, and, by the aid of an officer, in the course of a day, found his girl at the slave depot of the Messrs. Campbell, West Pratt-St. Messrs. Campbell showed a legal bill of sale made out in the names of Moffit and Price, in which it was evidenced that they had paid $425 for the girl. Of course, her master demanded and obtained her, taking her home to a somewhat better condition than pulling cotton or working sugar cane.

Guilt and Death.—A dreadful murder, and the suicide of the murderer, took place in the town of Penfield, about eight miles from Rochester, N. Y., on Sunday night, Jan. 26. The person murdered was a young lady of respectable family, named Sarah Sharpe. The murder's name was John Everett, the husband of Miss Sharpe's sister. It seems that a guilty intimacy had existed between the parties for several years. Lately a man named Charles Edwards had become intimate with Miss Sharpe, which created a jealousy on the part of Everett, who contemplated destruction. The evening of the murder, he sharpened up a jackknife, and proceeded to the residence of a Mr. Campbell, where Miss Sharpe was visiting. Edwards was also at Mr. Campbell's house. Everett lurked about the house outside, wanting to see if Edwards and Miss S. were intimate. About 8 o'clock she went out of the door, and but a minute after a scream was heard, when Campbell and Edwards went out and found Miss Sharpe's throat severed from ear to ear, and Everett in the same condition. Everett was about 40 years of aged, and Miss Sharpe about 30.

Convict Loose.—One of the convicts in the State Prison at Auburn, N. Y., recently managed to procure a citizen's dress, and dofting his own uniform, made his appearance at the outer gate, dressed in his new garb, and demanded egress. The guard did not recognize his customer. The convict had tied a handkerchief around the lower part of his face, the day being very cold, and when asked who he was, drew his neckcloth down from over his mouth, and replied that he was employed as "designer for Mr. Barber." He was allowed to proceed a few steps outside the wall, when the guard, thinking he had been deceived, hailed the man and inquired his name. The convict again removed the handkerchief and replied—"Why, don't you know me? I am designer for Mr. Barber." This answer was given so coolly and composedly that the convict was allowed to proceed without further embarrassment. It was soon discovered that although the man was not "designer" for Mr. Barber, he was "designer" for himself, and successfully accomplished his design.

Postage in Canada.—A Canada correspondent of the N. Y. Tribune says that the Governor General of Canada has received from the Colonial Secretary a dispatch, communicating the assent of the Imperial Cabinet to the Post-Office Law passed in the last session of the Legislature. The law is not proclaimed, though it is expected that it will be in a short time. The Post Office Department is now only being surrendered to the control of the local government. When the new law comes into operation, there will be a uniform three-pence (five cent) rate of postage for half ounce letters throughout the British Provinces, including Nova Scotia, New Brunswick, Newfoundland, and Prince Edward's Island. Exchange newspapers between editors, hitherto charged a copper each, will go free. Papers for the United States will go free to the lines.

Eighteen Men Frozen to Death.—The Yuba City correspondent of the Pacific News, writes as follows under date of Dec. 18th:—

From the last reports from the head waters of Feather River, snow has fallen to the depth of 12 or 14 feet, and cold is so intense that eighteen out of a party of nineteen men, froze to death in one night, and sixty or seventy mules. The snow fell so rapidly that the wood was all covered, and they were obliged to burn their cabin to keep from freezing; but even that did not save them. It is known that over two hundred men remained upon the North Fork, with the determination of wintering there, and fears are now entertained that they will all perish.

SUMMARY.

The *Boston Times* says that a vast number of ten cent counterfeited coins have been issued from a secret mint of Connecticut. They bear the dates, respectively, of 1848, are well executed, and are passed without any difficulty. The principal feature proving their spurious character is the absence of the circle of stars around the figure of Liberty, which the genuine ten-cent pieces have. These bogus coins have been tested, and found to be a mixture of metals easily fusible, with a plating of silver.

Hon. Benj. W. Crowningshield died suddenly at Boston, on Monday of last week. He was entering the store of Messrs. Waterston, Pray & Co., in Federal street, apparently in his usual health, when he fell and instantly expired of heart disease. He was in his 80th year. Mr. Crowningshield was formerly member of Congress from Essex, South District, and was Secretary of the Navy under Madison's administration.

A man named Johnson was shot dead near the village of Belfast, N. Y., Feb. 5. He was going to a mill with a load of grain, and when within a short distance of it, he overtook an Irishman, who asked permission to ride, which was refused by Johnson. He had gone but a few rods when the Irishman fired upon him with a rifle. The ball passed through the arm of a man who was on the load with Johnson, and then through Johnson's lungs. The Irishman has been arrested.

John A. Quitman, Governor of Mississippi, resigned his office on Monday of last week, and started for New Orleans on Tuesday, to answer to the charges preferred against him relative to his connection with the Cuban Expedition. The Hon. Mr. Gwinne, President of the Senate, was inducted into office as Governor, on Wednesday the 5th, by subscribing to the Constitutional oath of office.

Mr. Barnabas Bates of New York has memorialized Congress for permission to contract with Government to carry the mails, for letters at the rate of two cents pre-paid, and newspapers, and all other mailable matter, at a corresponding reduction. This proposal is a reply to the objection taken in Congress to a two-cent rate as being below a revenue standard. The petition was referred.

Clinton Hubbard, editor of the *Kane County Democrat*, Ill., was found frozen to death near St. Charles, some distance from Chicago, on the 22d ult. He had been to Chicago, and, not getting upon the cars at the St. Charles junction, probably undertook to walk over the prairie, and perished in the cold. He was an exemplary young man of 25 years.

A light was displayed from the bluff of Staten Island, at Fort Tompkins, one night last week, which for brilliancy and clearness surpasses any thing of the kind ever shown in this country. It is an invention of Prof. Grant, to whom Congress appropriated $5,000 for experimental purposes. The rays of the light were thrown on Castle Garden, a distance of 8½ miles.

George H. Brown, Esq., of Groton, Mass., commenced making, during the last year, a collection of newspapers. Before the new year came in he had succeeded in obtaining a copy of every different paper published in the New England States, and all printed in the year 1850.

A locomotive has run over the Erie Road from Hornellsville to Cuba, and thus another link of this great work, fifty miles in length, is completed and in working order. Eighteen miles east from Dunkirk is also ironed and ready for the locomotive, and of the remaining distance, some 25 or 30 miles only are not ready for the iron.

One of Allen & Co.'s stages was recently upset on the plank road between Utica and Clayville, when four miles from Utica, with a full load inside, and five outside, by the horses shying and throwing the stage over a bank of three feet. A gentleman and lady were severely injured; another gentleman had his shoulder dislocated, and several others were injured.

A dispatch from Albany, dated Feb. 5, says the trial of Bramhall, charged with being implicated with Pemberton in the robbery of the Albany Post Office, has been brought to a close. After a short absence, the jury returned a verdict of guilty.

In Washington, a few nights ago, St. Matthew's Catholic Church was burglariously entered and robbed of a massive silver cross, four feet high, used in the adornment of the altar.

Mr. Yulee, the Florida Senator, is a Jew, and when a member of the House, was known as Mr. Levy. He subsequently had his name changed by the Legislature. The *Sunday Atlas* says he is of African origin.

The *Chicago Journal* tells a story that the Western Indians are about to give a stone to the Washington monument, with the inscription—"This step the red man gives the pale face, to build him a path to a better hunting ground."

A petition is circulating in Portland, Me., asking Government to send a national vessel to California, to bring home such citizens as are desirous to return but are unable for want of the needful.

Mr. Pratt, the passenger who had his leg broke in November last, by a collision on the Maine Railroad, at the Medford Branch, has been paid $5,000 damages by the corporation.

Two hundred and eighty-eight fires, exclusive of two hundred and two false alarms, have occurred in New York city during the past year. Property has been destroyed to the value of $1,500,000.

Rev. Dr. Kitto, known as an accomplished biblical scholar, and as an author, has had a pension of £100 a year granted him by the British Government.

A young lady named Adams dropped dead in the Sharpsburgh, Pa., Methodist church, while attending divine worship, on a recent Sunday.

The locks on the Erie Canal west of Syracuse are to be temporarily enlarged, before the opening of navigation, by lengthening them some thirty feet.

Several of Secretary Webster's New York admirers are about to present him with a splendid carriage and horses, worth about $2,500.

Some of the most noted convicts in the Sing Sing Prison have been sent from New York City, and are engaged as follows: *Biggs*, convicted of sending threatening letters, is engaged in packing saddlery hardware, and preparing it for market. The *Confidence Man* is pasting in hat tips, being unfit for active labor, he not having the use of one arm and hand. *Ashley*, the forger, is in the cabinet shop, penciling chairs. *Niles*, lately sent up, is engaged in moulding harness buckles.

A dispatch from Elmira, N. Y., says that Christopher Franciscus, an Engineer on the New York and Erie Railroad, who was arrested about a year ago for setting fire to a barn which consumed Haight's mansion house, and was convicted some months ago but retained in jail as evidence in regard to an individual who was supposed to be an accessory, was sentenced to 15 years and 4 months hard labor in the State Prison.

The number of births in the city of Boston during the year 1850 was 5,279, being 211 more than in 1849. The deaths were 3,667, or one in thirty-eight of the pupulation. In 1849 the deaths amounted to one in twenty-six. The aggregate of the ages of the deceased this year, was 74,348 years; being an average for each person of a little more than twenty-two years. The number of deaths by consumption was 586.

Hon. Horace Everett died recently at his residence, Windsor, Vt., after an illness of ten, days in the 72d year of his age. He was one of the oldest members of the Vermont Bar, and for fourteen consecutive years represented the District in which he resided in the Congress of the United States.

At Rochester, N. Y., on the morning of Feb. 4th, a fire broke out in the Collegiate Institute, formerly known as the Old Rochester High School, which was very soon wrapped in flames, and in one short hour the edifice was a mass of blackened ruins. The origin of the fire is unknown. The loss is fully covered by insurance.

The Canandaigua Rail Road is going forward with energy, and a movement is being made to continue it to Rochester, where a connection will be formed with the Rochester and Niagara Falls Road, making a direct route from Canada to the Erie Railroad.

A large meeting has been held at Utica to take measures to build a Road from that city to the Erie Railroad. It was resolved to go on with the work, and Committees were appointed in all the towns on the route to solicit subscriptions.

The steamer May Flower, while on her trip to Nashville, exploded her boilers in the Cumberland River, seriously scalding several of the hands and one cabin passenger.

Gen. Hinton, who has been confined in Columbus (Ohio) jail, being indicted for robbing the mail, has been released on bail by Commissioner P. B. Wilcox, in the sum of $15,000.

A dispatch from Baton Rouge, La., Jan. 6, says that Herr Reyninger, a wire performer, in attempting to walk from the tower of the Capitol, fell and was killed.

The Typhoid Fever in raging to an alarming extent in Cannonsburg, Pa. Rev. Dr. Wm. Wallace fell a victim to this disease; he was Professor of Moral Science in Jefferson College, and his loss will be deeply regretted by all who knew him.

A bill for the abolition of capital punishment has passed the Senate of Wisconsin, and is now before the House. A bill for the same object was lost by one majority while Wisconsin was a Territory.

Springport, Cayuga Co., is a town a man might be proud to live in. Though it has been long settled, and has about 2,000 inhabitants, yet there is not a pauper nor a grog shop within its borders.

The Artesian well at Charleston, (S. C.) has reached the depth of one thousand feet, and it is intended to go still deeper. The latest borings indicate that water in abundance cannot be far off.

Died, in the Lexington District, S. C., Jan. 15, Rev. Prof. James Wallace, D. D., the distinguished Mathematician, for a number of years Professor of Mathematics in Columbia College, New York.

The 2d and 3d Municipalities of New Orleans have passed a resolution offering Hon. Daniel Webster $2,500 as a retaining fee to defend the interests of that city in the McDonogh estate.

Movements are making in various parts of the Upper Province, Canada, for the establishment of free schools—a gratifying evidence of progress.

In New York the scarcity of silver continues, and small dealers are very much annoyed by the want of change. Some of them have adopted the expedient of issuing tickets for small sums.

Knight, who killed Hughes, a short time since, at Macon, Ga., has been convicted of voluntary manslaughter.

The reported arrest of the robbers of the Otsego County Bank is probably without foundation.

Jenny Lind's concerts, on her return to New York, are, it is said, to be given at Castle Garden, at a uniform rate of $1 a ticket.

Petitions have been presented to the New York Legislature, praying the purchase of Webster's Dictionary for each School District in the State.

Five Governors of Connecticut having lived on Coles street, Hartford, they are about to name it *Governor street*.

Of one hundred and four male inhabitants of Gloucester, who died last year, thirty-two were lost at sea.

Mr. James J. Wadsworth, who is a passenger on board the missing steamer Atlantic, is one of the wealthiest men in the State of New York.

Jenny Lind has been made a life member of the American Bible Society, an unknown lady friend contributing $30 for that purpose.

The ancients were of the opinion that Echo was a maiden, who had pined away for love, till nothing but her voice was left.

J. J. Audubon, the eminent naturalist, died at his residence near New York, on the 27th of January.

New York Markets—February 10, 1851.

Ashes—Pots and Pearls alike, $5 62.

Flour and Meal—Flour, 4 68 a 4 75 for common to strait State, 5 00 a 5 06 for pure Genesee. Rye Flour 4 00. Corn Meal 3 12 for Jersey, 3 25 for Brandywine.

Grain—Nothing doing in Wheat, buyers and sellers being too wide apart in their views. Barley, 1 06 for two-rowed Jersey. Rye 78 a 80c. Corn, 62c. for Western mixed, 67c for Jersey yellow. Oats 47 a 49c. for Jersey, 49 a 51c. for Northern.

Provisions—Pork, 9 25 for old and 11 00 for new prime; 12 12 for old and 13 25 for new mess. Beef, 5 00 a 6 00 for prime, 8 50 a 10 50 for mess. Lard 8½c. Butter, 9 a 12c. for Ohio, 12 a 16c. for State. Cheese 6 a 7c.

Wool—45 to 55c. for domestic Fleece; 36 a 42c. for Pulled.

MARRIED,

In Alfred, Jan. 1st, by Eld. J. Kenyon, Mr. Caleb Lewis, of Independence, to Miss Amanda M. Burdick, of Alfred.

In Hopkinton, R. I., Jan. 30, by Eld. Daniel Coon, Mr. Simeon Perry, of North Stonington, Ct, to Miss Lucy Ann Sherman, of Westerly, R. I.

Feb. 2d, by the same, Mr. Wm. Maud to Miss Janet Parks, from Europe, now living in Hopkinton.

Feb. 3d, by the same, Mr. George F. Boss of Hopkinton, to Miss Ann Maria Austin, of Charlestown.

DIED.

In Watson, Lewis Co., N. Y., Jan. 28th, 1851, of inflammatory fever, Edward D. Wells, son of Dea. David W. and Catharine Wells, aged 17 years, 6 months, and 1 day. It is believed that he met with a change of heart when he was about ten years of age. He made no public profession then, yet his love for the religion of Christ led him to deny himself of many pleasures which overcome those of his age. In his sickness, which was painful in the extreme, he gave evidence of the power of grace in the soul—no murmuring or complaining amidst the painful struggles of nature. He died, we believe, in hope of a glorious immortality and eternal life. W. G. Q.

In Alfred, N. Y., Sept. 11th, 1851, Mr. James H. Green, in the twenty-first year of his age. The deceased died in the triumphs of faith.

In Alfred, Jan. 13th, Barbara A. Gavit, wife of Nelson Gavit, in the twenty-fifth year of her age. The deceased embraced Christ in early life, and united with the Second Seventh-day Baptist Church in Alfred, with which she continued until she was called to join the church triumphant.

In Oswayo, Pa., January 17, 1851, Alice P., daughter of Isaac and Sardimd Pearce, aged 2 years.

LETTERS.

J. Kenyon, L. Crandall, G. H. Babcock, D. Snowberger, J. M. Allen, D. Coon, W. G. Quibell, C. A. Osgood, W. M. Fahnestock, H. Wheeler, D. Dunn, J. J. Hare, E. Maxson, P. C. Burdick, H. P. Burdick, S. S. Griswold, J. T. G. Bailey (will look into that.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

D. Snowberger, Waynesboro, Pa.	$2 00	to vol. 7	No.	52
E. C. Scranton, Madison, Ct.	2 00	" 7	"	52
P. David, Farmington, Pa.	2 00	" 7	"	52
Adin Burdick, Albion, Wis.	2 00	" 7	"	52
E. C. Green, "	2 00	" 7	"	52
Elisha Coon, "	2 00	" 6	"	52
Jesse Saunders, "	1 50	" 7	"	52
H. D. Crandall, Edmeston,	2 00	" 7	"	52
F. F. Dennison, Brookfield,	2 00	" 7	"	52
Alanson Coon, West Edmeston,	2 00	" 7	"	52
Philip Place, Alfred Center,	1 00	" 8	"	7
Nathan Rogers, 1st, Oxford,	2 00	" 8	"	30
Jennett T. Rogers, "	2 00	" 8	"	30
George D. Chester, New York,	2 00	" 7	"	13
Andrew Wood, "	1 50	" 7	"	39
D. J. Burnett, "	1 00	" 7	"	52
R. S. Meekins, "	1 00	" 7	"	52
Aug. Williams, "	1 00	" 7	"	52

BENEDICT W. ROGERS, Treasurer.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Boston Olive Branch.

The 16th Volume commenced January 1st, 1851.

THIS is a national paper, more widely circulated than any other in New England, and second to none in the United States.

The *Olive Branch* has a larger number of learned and gifted contributors than any magazine or newspaper this side of Europe.

The *Olive Branch* is devoted to Christianity, Mutual Rights, Polite Literature, General Intelligence, Agriculture, and the Arts, is issued weekly on a large imperial sheet, at *two dollars a year*, in advance, to single subscribers. To companies of five or less, $1 50; to companies of ten, and under twenty, $1 35; to companies of twenty or more, $1 25; in all such cases the money must be paid strictly in advance. Single subscribers, if they do not pay before the expiration of six months, will be charged $2 25; at the expiration of the year, $2 50; and club subscribers $2 00, if the money is not forwarded anew at the end of the year.

THOS. F. NORRIS, Proprietor,
Office, 5 Washington Street, Boston.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

"ST. LEDGER; OR, THE THREADS OF LIFE."

The Publisher has great pleasure in announcing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. Richard B. Kimball, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

Terms—$5 per annum, in advance. All letters on business must be addressed, post-paid, to

SAMUEL HUESTON, Publisher,
139 Nassau-street, New York.

Miscellaneous.

Volcano of the Salt Lake.

A correspondent of the *Buffalo Commercial Advertiser* gives the following description of a volcano in the vicinity of the great Salt Lake:—

This volcano is in a plain of mud, and on the borders of the Lake. It is composed of mud, and covers several acres. Steam and water are escaping from some half-dozen apertures. The mud is raised up into cones, the highest not five feet from the general surface. They are terminated by tubes, some hardened and lined with crystals of sulphur and other substances. One of the cones throws steam and water 10 or 15 feet into the air. It escapes rapidly, and with a sound resembling the escape of steam from the pipe of a small steam engine; and it ejects hot and cold water at short intervals. One cauldron, some four feet across, boils up until it overflows, then sinks several feet, and again overflows. Nothing is seen but a mass of foam; the water is strongly impregnated with sal ammonia.

There are other cauldrons, from 10 to 20 feet in diameter, filled to within 3 or 4 feet with boiling mud, which is occasionally thrown out in every direction. About a mile further off is another collection of mud cones, and on the opposite side an island of volcanic rocks rises to the height of 50 feet; at the foot of it is salt in sheets, strongly impregnated with sal ammonia; that from the Lake is pure, and is used by the Californians. In the vicinity of the volcano, we saw several ledges covered with pumice, and we met with it in various other places on the plains.

I believe we were the first *white* men who had ever visited the place, and we had great difficulty in persuading the Indians to guide us to it. They have a legend that when you approach it, it commences hallooing, and if you go nearer, birds resembling vultures, or buzzards, rise out of it, and falling upon your head, are sure to make you forfeit life for your temerity.

The mirage was so great that we could not see Salt Lake distinctly. The mud was very soft, and owning to the condition of our horses we could not venture to it. The salt in the vicinity is found in crystalized layers from the thickness of half an inch down. It is in common use among the natives.

Memoir of John James Audubon.

John James Audubon, the deservedly renowned naturalist, died in New York, Jan. 27, 1851. He had arrived at the age of seventy-six, and has gone down to the grave leaving a name distinguished among the scientific men of every nation—a name earned by a steady perseverance in the beautiful field of ornithology, the cultivation of which demands fancy, taste, judgment, and a general love of nature.

Mr. Audubon was born on a plantation in Louisiana, near New Orleans. His parents were French, his father being an admiral in the navy of France, and, it is said, a friend of Washington. The Audubon family still preserve the likeness of the Admiral and of our first Commander-in-Chief, which was painted in the camp at Valley Forge. It was on that occasion that Washington sat for the first time to a painter. After passing his early boyhood in Louisiana, young Audubon was taken by his father to France, where the rudiments of his future education were imparted to him.

On arriving at years of maturity, his father gave him a residence on the fruitful banks of the Schuylkill, and all that wealth and luxury could do to blind his ambitious love for nature there surrounded him. He heard, in the warm sunshine of his fancy, the songs of the winged inhabitants of the western wilds, or pictured to his imagination the still brighter plumage of the myriad birds of the American tropics. We find him accordingly, in 1810, in an uncovered skiff, accompanied by his wife and infant son, floating down the river Ohio, in search of a home more romantic than that selected by his father. He fixed upon a point in the State of Kentucky, whereon to settle, and having there established a new home, pursued his favorite studies in every direction, roaming through the forests, crossing and sailing over every river, and sketching the yet undescribed birds which fell beneath the keen shot of his rifle. The result of his early experiences was given to the world in five volumes of his "Ornithological Biography." It has been said, that he saw over one of our Northern lakes a large bird, far beyond his reach, and that he was ten years in finding another of the same description, which he found three thousand miles from the place where he had the first sight of the species. The history of his perilous adventures for a period of twenty years, in which he passed through every degree of habitable latitude, constantly exposed to the varied alternations of heat and cold, is but a portion of the monument to his zeal, his ardent love of nature, his constantly recurring self-sacrifices, his painful privations, and his ultimate success in the objects of his ambition. It was his fortune to meet, in these excursions, others like himself, whose minds were drawn, by the allurements of science and nature, from the luxurious indolence of civilized society, whose best pleasure can only cloy the senses of one who has learned to look upon mental treasures as the highest reward of human exertion.

In 1824 his pursuits took a commercial aspect. Lucien Bonaparte proposed to buy his drawings. Audubon hesitated, and then resolved to publish them himself. For this purpose he visited England, where he landed as a stranger. His name, however, had gone before him, and the first men distinguished in the sciences and arts were happy to welcome him. On the continent, Herschell, Cuvier, and his old friend Humboldt, who had penetrated the same tropical regions with him, were delighted to honor him. In the "Cosmos" of the latter, his talents have not been forgotten. The publication of his great work was soon in a fair way. Brewster, Scott, Jeffrey, and Wilson, encouraged him. After fourteen years it was completed, and more than satisfied the world that had awaited its appearance. One hundred and seventy-five subscriptions, at one thousand dollars each, paid him the price of his labor. Eighty of his subscribers, we are proud to say, were found in our country—a very good offset to the neglect often visited upon those who enter the fields of literature and art.

Of course, such a work—so magnificent in design and execution—a portfolio of great dimensions—enriched with the details of a life's experience among forest birds—could not but stimulate the great societies of Europe to do him honor. He was made the subject of dissertation in the Royal Society of London, all the members of which gladly contributed to acknowledge his talent by the highest distinction in their power.

A synopsis of his work was published in Edinburgh, and readily commanded an extensive sale, as did also a New York edition, in octavo; and in 1839 Audubon returned to this country, where he soon established himself on the banks of the Hudson river, in a place of peaceful retirement. Here he labored, with Dr. Bachman, in preparing "The Quadrupeds of America"—a work published last year. In some of his works his two sons have ably assisted the designs and purposes of the distinguished naturalist, who has among scientific men an imperishable name—a name, as the editor of "The Gallery of Illustrious Americans" has said, "not in the keeping of history alone. From every deep grove the birds of America will sing his name. The wren will pipe it at our windows—the oriole carol it from the meadow grass—the turtle dove roll it through the secret forests—the many-voiced mocking bird pour it along the evening air—and the bird of Washington, from his craggy home far up the Rocky mountains, will scream it to the tempest and the stars. [N. Y. Chron.

Habits of the Turks.

By a Correspondent of the N. Y. Tribune.

The ways used by the Turks in saddling, bridling, and shoeing their horses, as well as in arranging the loads on the backs of their beasts, are quite ludicrous, from their oddity and inconvenience. Their cloaks and habilaments are of the coarsest woolen, made in the roughest way. Notwithstanding their frequent bathing, they have no distinct idea of cleanliness, as their habits and manners are quite in opposition with it. They eat with their fingers, drink out of a common cup, blow their noses with their fingers, never undress at night, seldom change their linen or garments, never sweep their rooms, never wash their plates, dishes, or culinary utensils, and deem it not in the least shameful or disgusting to be devoured by the most horrible vermin, such as bugs, fleas, lice, &c. The white necks and arms of the Turkish ladies are constantly bestrewed with black and red spots, which are the consequence of such becoming company; and to mention a trifling circumstance, I will add that the custom of ironing washed linen is quite unknown in the East. I had some ironing utensils in my house, which were looked at by the natives as either instruments of torture, or as chirurgical implements. It is true, it would require many pounds weight of iron and a Herculanean wrist to stretch out and make even the coarse, rough linen which they wear.

Their food, though not delicate nor savory, is substantial and healthy enough. Boiled rice, roasted lamb, and excellent vegetables, such as cabbages, artichokes, pumpkins, and beets, constitute their usual fare, to which they add sour milk, prepared in different ways, raw garlic, honey-cakes, white cheese, and preserves. Fruit here is good and abundant—strawberries, cherries, peaches, plums, apricots, grapes, apples, and several wild fruits, but nobody picks them, as there are not people enough to eat them.

But while such gifts of nature are abundant and excellent, no thanks must be tendered to man and his industry, since not a leaf, not a single berry, has been added by him to the richness of the land. Neither the vegetables nor fruits which require care, are reckoned by this indolent people as worth any notice. Peas, asparagus, spinach, lettuce, etc., though growing by themselves in the fields, are neglected as good for nothing, as grass, because they cannot be eaten in their wild condition. Potatoes they have none, nor do they exert themselves to preserve for the Winter season any of the bounties which abound during Summer. Though the Christian inhabitants of the East drink and consequently make wine, they never dream of keeping any store of it from one year to another, but drink it always as soon as it is made, that is to say, before it has acquired its true flavor. Their bread, badly baked and without leaven, resembles more large white wafers than what we are accustomed to call bread. In short, life is here deprived of all its elegance and comfort, as well as of its luxury. Cold, hunger, and fatigue are just prevented from becoming too irksome, but no indulgence is allowed the body after its deliverance from these evils.

Such absolute want of luxury renders the acquisition of fortunes of little moment. The habitual carelessness of the Turk has often been accounted for by his belief in fatalism. But I do not think any philosophical doctrine will make man indifferent to the loss or the acquisition of riches, if his own temper does not influence him in that direction. The truth is, a Turk is as careless about making his fortune as liable to lose it when made, and the fact of a man leaving his entire property to his children is little short of inconceivable among them. You daily see immense riches suddenly giving way and disappearing like mist, before the caprice or neglect of their owner, without exciting the least wonder or the least pity in the beholders. What will become of the children of some ruined man, I have asked, reared up as they are in luxury or the expectation of a large fortune? But the Turks to whom my question was addressed scarcely understood it, since, in reality, the children of the rich are not accustomed to luxury and to high expectations. Though rich, they live in the same rude style as the poorest individuals; and as to expectations, they well know that they could as easily get possession of the fortune of any stranger as of that of their father. If they grow up fine lads or fine girls, they will please the taste of some man of high station, and be raised by him to the pinnacle of wealth and honor.

But on their sudden accession to fortune, they will take no thought as to the future, pay no regard to threatening perils, have no idea of prudent foresight, but will indulge every whim, imitate and rival their master in extravance and dissipation, buy costly pipes, saddles, bridles, scarfs, dresses, slippers, rings, and head ornaments, houses, slaves of both sexes, build palaces and kiosques, and this all in this strange and unique city of Stamboul, where, till the present day, riches were a source of persecution and destruction.

Suppose a rich man has a fine villa on the shore of the Bosphorus, where he delights in indulging all the fancies of luxury and, in gratifying every lust. Look at that swift *caique;* how it flies upon the waves, dancing under the well-regulated impulse of six pairs of oars. It passes before the lovely villa, and seems to stop for a moment. It is the barge of a powerful Pasha, going to breathe the sea breeze. He has darted his hawk-eye upon the rich man's abode. He finds it to his taste, and must have it. If the rich man gives up his property without repining, he can yet be safe; but let him hesitate, and he is lost. Such is the way in which personal property is respected and secured in the Ottoman Empire.

Care of Horses.

To go fully into this subject, would require a whole volume, yet a few hints may be useful to some of our readers. Those persons who are constantly taking care of horses, are generally faithful and intelligent, and manage well. The horse is most neglected by the farmer who, in the winter, has but little for him to do, and spends but little time—often too little—in taking care of him.

The standing of the horse is too much neglected, or this subject is not judiciously managed either by the professed groom or the farmer. The horse is often allowed to stand in the stable, on a hard floor, with his fore feet considerably higher than his hind ones, constantly straining his muscles. The floor on which horses stand should only slant one or one and a half inches in eight or nine feet, barely enough to conduct off the liquid manure.

Some farmers turn their horses into a pen, and let them stand as they please. This is a good arrangement, as they can move about and stand at ease; and by standing on the manure, which is moist and soft to their feet, they are much less liable to injuries in their feet than horses that stand on hard floors. By this arrangement a horse may eat from a trough by the barn floor, so as to breathe freely of pure air. But with this plan, it is necessary to level the manure frequently where the horse stands to eat, else it will accumulate under his hind feet and give him an uneasy position.

Horses should be curried and brushed down daily. This is as necessary as it is for a person to wash his face and hands daily. It is not only necessary to comfort, but to permanent health.

Horses should have a good supply of pure water. Farmers often consult their own convenience in supplying this, to the serious injury of their horses. The animal comes home rather late in the evening, warm and sweaty, and in that condition he is supplied with cold water, as the hour for retiring for the night is at hand, and to water the horse, as the saying is, after he has become cool, would be very inconvenient. To avoid so great an evil as giving cold water to a warm horse in winter, when his labor is over, give him water when he is about to return, if convenient; if not, wait till the horse has become cool, after returning home, and turn him to the water, or if more convenient carry some to the stable. If a little hot water can be added to the cold, he may have drink without waiting; or moistened food may be given to him, so that water will not be necessary.

There is one thing in which many farmers are negligent in the care of their horses. They feed their whole stock early in the evening, and they do not go to the barn again for the night. When the horse has eaten his supper of dry fodder, he is very thirsty, but he has no drink, and suffers greatly far want of it. The next morning his thirst has abated, by an equalization of moisture in the system, end he has become hungry, and is looking for his breakfast, so he will not drink, frequently, in the morning, though water is offered. It is but little trouble to turn the horse to water, about nine o'clock in the evening, and it should be attended to. If the food be cut and moistened, as now practiced by many, it will be, in a great measure, a remedy for the evil.

When the horse is out, keep him well covered while standing in the cold, especially after hard driving, or when warm; and put a blanket on him on being put into the stable when sweating. Never wash a horse's legs in cold water when he is warm, not even in hot weather. Cold water may be used for inflammations, but only when the horse is still and cool. [New England Farmer.

Tool Shop for Farmers.

Every farmer ought to possess a variety of tools, such as are needed in repairing farming implements—fences, gates, and pens; and for doing such work generally, as will be always required on the premises, and which every person may acquire the habit of doing, although he has no mechanical trade. How often does a nail give way, and hence a board becomes loose. If he has nails and a hammer at hand, a few minutes will be sufficient to make it secure. Whereas, if permitted to remain insecure, it may fall and be broken, so that a new one will be required to supply its place. How often will the fastenings on a gate or door demand a slight attention to prevent destruction from the wind, as well as to keep the stock from going where they ought not. How often does a rake tooth or an axe handle get broken; a hoe handle becomes loose in its socket; an ox-bow pin gets lost; a floor plank in the stalls becomes damaged. If he has tools and materials at hand for making repairs, he may do it in half the time to be occupied in going after a mechanic to do it; besides, if he does it himself, he does not have to pay another person for doing it.

To do these things, he must have hammers and hatchets, gimlets and augurs, chisels and gouges, drills and screw-drivers, saws and files, squares and compasses, pliers and pincers; also, a punch, a vice, an adze, a drawing knife, a guage, and, perhaps, twenty other articles, the cost of which is not much, not equal to what they will enable a person to save in a single year, if he uses them as he may do. Besides, the time generally taken in such acts would never be missed; it is fragments of leisure about the season of meals, or stormy days when nothing else would be done. With such habits of attention to the farming implements, and to the various fixtures on the premises, whenever a job of work is to be undertaken, no delay is caused by the want of instruments to effect it. This is the secret why some farmers get along with their labor so much better than their neighbors. They do not have to wait a day before beginning any specified operation, in going after a carpenter, a wheelwright, or blacksmith, after the laborers are personally ready to engage in it. [Blake's Every-Day Book.

To Make Butter in Winter.

In many parts of our country, the art of making good butter in the winter is very imperfectly understood. Indeed, many good dairy women suppose it is absolutely impracticable to make it at that season. Now, in some places, at least, in New England, it is constantly practiced, and the process is as familiar as that of making butter in May or October. The short history of it is this:

The cows should be stabled, and fed on good sweet hay, and if other provender is added, so much the better. Instead of keeping the milk in a warm place, it should be kept in a cold one, and no matter how soon it freezes. Freezing will separate the cream much more perfectly than it will rise without, and it is taken off with much less trouble. When the cream is churned, the churn should not be placed too near the fire. The ordinary warmth of the kitchen will be sufficient. Too much heat will destroy both the *complexion* and *flavor* of the butter. It will require a little more time in churning than it does in warmer weather; and that is all the difficulty in making as good butter in January as can be made at any season of the year. Butter cured with one-half ounce of common salt, one-fourth ounce of saltpetre, one-fourth ounce of moist sugar, pounded together, and used in the proportion of one ounce to the pound of butter, will, on trial, be found to keep any length of time, and have a much finer flavor than when salted in the usual manner.

Curious Case.

The *Boston Medical Journal* states the following very curious fact in physiology: "It has been observed, that persons who have lost a limb, or part of one, are at times very much troubled with an intolerable itching, or sometimes pain, in the fingers and toes of the extremity which is lost. A case of this kind lately presented itself to us for advice, which, being a little out of the common course, we have thought proper to give to our readers. A young man had his hand amputated just above the wrist, on account of having it shattered by the bursting of a gun. This happened some two years since, and the deficiency is supplied by a wooden hand. At times, he tells us, he has the most intolerable itching between these wooden fingers; in fact, insupportable, and, to use his own words, he would give a hundred dollars for the chance of giving them a scratching. At other times he has much pain where the fingers should be, and he can only obtain relief by altering their position. When free from the pain or itching, he can discover no difference between that and the sound one. He can will the fingers of the lost hand to act, and they seem to obey. At times the ends of the fingers are quite numb and cold; being partly flexed, he feels that he has not the power to extend them. There are other phenomena connected with this case, which, with those we have given, would be difficult to account for on physiological principles."

Blanc Mange.

The following recipe for cooking Rice is worthy of preservation by every housekeeper—it presents a nutricious and agreeable article of diet for the invalid, and a delightful and cheap dessert for the family table: Boil half a pint of whole rice in as little water as possible, till all the grains lose their form, and become a solid mass. Next put it in a seive, and drain and press out all the water. Then turn it into the saucepan, and mix with it a large half pint of rich milk, and a quarter of a pound of powdered sugar. Boil it again till the whole is reduced to a pulp. Then remove it from the fire, and stir in (while hot) a wine glass of rose water. Dip your moulds into cold water, and then fill them up with the rice; set them on ice, and when quite firm and cold, turn out the blanc mange, and serve it up on dishes with a sauce tureen of sweetened cream flavored with nutmeg. Or, you may eat with a boiled custard, or with wine sauce. You may mould it in large breakfast cups. Always dip your moulds for a moment in luke warm water before you turn out their contents.

Neander and the Yankee.

A writer in the *Prospective Review* gives the following anecdote, illustrative of the extreme good nature of the late Dr. Neander, the celebrated historian of the Church:—

One day he received a letter from the wilds of Western America, from a correspondent, who, to the characteristic assurance of the Yankee, joined the share of that quality usually possessed by the collector of autographs. He was a perfect stranger to our good Professor, yet had written to make the three modest requests following: That Dr. Neander would send his autograph; that the said autograph should be in the form of a long letter giving a sketch of the then state of Theology and Religion in Germany; and that the Professor would also procure and send the autographs of Niebuhr and A. Von Humboldt. Would Dr. Whewell, or any other Cambridge notability, believe that Neander not only immediately set about executing the commission, but refused to be persuaded by an English friend that there was any thing impudent or unreasonable in the request.

Marvels of the Cornish Mines.

Some of the mines are truly grand undertakings. The consolidated mines, the largest of the Cornish group, employ upward of 3,000 persons. One of its engines pumps water from a direct depth of 1,600 feet, the weight of the pumping apparatus alone being upward of 500 tons; the pumping-rod is 1,740 feet long, and it raises about 2,000,000 gallons of water in a week, from a depth equal to five times the hight of St. Paul's. These are, indeed, wonders to marvel at! The consolidated and united mines, both belonging to one company, are stated to have used the following vast quantities of materials in a year: Coals, 15,270 tons; candles, 132,144 lb; gunpowder, 82,000 lb; leather straps, &c. 13,493 lb; pick and shovel handles, 16,698 dozens. Sir Charles Lemon has estimated that, in the whole of the Cornish mines, £13,000 worth of gunpowder is used annually; that the timber employed in the under ground works equals the growth of 140 square miles of Norwegian forest; and that 37,000,000 tons of water are raised annually from the mines. [Land We Live in.

Mice Power.—A gentleman in Kirkalda, Scotland, has trained a couple of mice, and invented machinery, enabling them to spin cotton yarn. The work is so constructed that the common house mouse is enabled to make atonement to society for past offenses, by twisting twine, and reeling from 100 to 126 threads per day. To complete this, the little pedestrian has to run 10 1-2 miles. A half-penny's worth of oatmeal, at 15d. per peck, serves one of these treadwheel culprits for the long period of five weeks. In that time it makes 110 threads per day. At this rate a mouse earns 7s. 6d. per annum. Take off 5d. for board, and 1s. for machinery, there will arise 6s. clear for every mouse annually. The mouse employer was going to make an application for the lease of an old empty house, which will hold 10,000 mouse mills, sufficient room being left for keepers, and some hundreds of spectators. Allowing for rent, there will be a balance of $10,000 per annum.

Question of Freedom.—A family of eight negroes have brought suit in the Henrico (Va.) Court for their freedom, claiming under a deed of manumission executed by their former master, about 20 years ago, *in the City of New York.* The evidence was that they were the *children* and *grand children* of their former master, who carried them to New York and there emancipated them, *to evade the law of Virginia,* which did not allow him to emancipate them there, without sending them out of the State; that he brought them immediately back with him to Virginia; and that they were never molested in the enjoyment of their freedom since his death, which occurred about fifteen years ago, until they were arrested last summer by the Sheriff, at the instance of his next of kin, and claimed as slaves. The question was whether such a deed of manumission was sufficient, and the Court allowed the question to go to the jury, who returned a verdict in favor of the negroes.

Sudden Death.—A young man by the name of Vickery was to have been married at Cleveland, Ohio, on the 18th ult., but in consequence of the illness of his intended, the wedding was postponed two weeks, but he died in a few days afterward. He had an affection of the heart, which, when excited, troubled him very much. On the evening of his death he had been reading to his intended the story of "Walter Errick." It was a very exciting tale of "love and murder," and under the circumstances wrought deeply upon his feelings. When he had finished reading the last paragraph, ending with the sudden death of "Errick," he remarked that "he hoped he should not die thus suddenly." The young lady looked at him and saw his hand falling which held the paper, and his countenance changed to a deathly hue. She took hold of him from her chair, when he gently leaned toward her and died in her arms.

How Coal should be Consumed.—Notwithstanding the general use of anthracite coal in families, few persons know exactly how to use it properly. This business is usually entrusted to servants, and as their experience has taught them—the more wood the more fire—they throw on the coal on the same principle, expecting the same results. This practice, however, destroys the draught necessary to consume the coal, and the consequence is that the sulphurous gases, instead of being consumed, are dispersed through the rooms of the house, to the injury of health, and frequently the spoiling of the food in the process of cooking. No stove should ever contain on a fair average a greater layer than four inches of coal—less in a majority of cases will answer. A beautiful red heat is then generated, the coal parts with all its inflamable elements, and deposits its earthy matter in fine particles in the receiver. Try the experiment and see the results.

English Opium Eating.—A correspondent of the *London Morning Chronicle* makes the following developments of the extent of Opium eating in England: "To such an extent is Opium used, that one druggist in Ely informed me that the average quantity sold by him for the last few years had not been less than 3 cwt. per annum. From two other druggists I learned that the quantity sold by them was not less than 80 or 90 lbs. in the year. In the town of St. Ives, one druggist informed me that he sold about 2½ cwt. in the year. In Wisbeach and Chatteris, the quantity is considerably more than in either of these towns. In Whittlesea, also, the consumption of the drug is very large. You may set it down (said a druggist to whom I was speaking on the subject) as a tun weight per year, for the ten parts of Huntington and the Isle of Ely."

Tom Paine and the Clairvoyant.—An exchange paper says that Tom Paine has appeared to a clairvoyant in Cleveland. She describes him as a very bright spirit, standing erect, lofty in appearance and high-mindedness. He was in company with George Washington and Ethan Allen. Paine informed the lady that he would prefer to have the money expended in festivals to his honor distributed among the poor. He says that when he died, he believed that was the last of him, and could hardly reconcile himself to his new condition when he first awoke in the spirit world. A change has evidently taken place in Mr. Paine's mind. He says that infidels on earth are the first to embrace truth after death, because they are so easy in "conquering their prejudices."

A Cure for Poison.—If a person should be stung by a bee or any other insect, rub some spirits of turpentine on the place, and the pain will cease in a minute. It is said that the pain arising from the bite of a copper head snake may be arrested in a few minutes, by the continued application of this article; and from my own knowledge of the effects in other cases, I have not the least doubt of it. The effect of all poison is to contract the blood vessels, and prevent a free circulation; the natural consequence is pain and inflammation immediately. Spirits of turpentine, by their penetrating and expanding qualities, soon overcome the difficulty.

One day last week a keg of specie (silver) was stolen from Adams & Co.'s Express, near Baltimore. One of the thieves was arrested, and the money, which had been buried, was recovered.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

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For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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No. 8 The Sabbath Controversy The True Issue. 4 pp.
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No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited;

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

"Stand fast, therefore, in the liberty wherewith Christ hath made us free." Galat. 5: 1.

By your favor, Messrs. Editors, I would occupy a small space in your paper with a few remarks upon this subject, in reply to the very able article of your correspondent "J. N. B.," which appeared in your first number for the new year; and which reviewed in order the six propositions on which Christian Anti-Sabbatarianism may be supposed to rely.

1. To the first proposition, that the Bible knows but *one* weekly Sabbath, "the seventh day" of the fourth commandment, J. N. B. replies, (without "venturing" an unqualified negation,) "The Decalogue knows nothing of Saturday. It makes no designation of the day. It fixes only the proportion of time, every seventh day for devotional rest, but leaves the date of the reckoning, and of course the day itself, to be determined by positive law, or some other means." I must here thank my friend for his admission that the particular day of the commandment belongs to "positive law," and, therefore, not to natural or moral law; it will help to elucidate the second proposition. There is one erroneous assertion in the above, however, which demands correction. It is not true that the sabbath law "fixes *only* the proportion of time" for rest. In every variety, and on every occasion of its enunciation, the law pertinaciously requires a *particular* day for its observance; and by whatever means "the date of the reckoning" and the identity of this period may be discovered, it is obvious, that if once ascertained, it becomes the exclusive object of the law's consideration, and engrosses its entire authority. It is not true that any or "every seventh day for devotional rest," will meet its requirements. Wherever the sabbath is enjoined, with a remarkable reiteration, it uniformly and expressly limits it to "THE seventh day." The command leaves no crevice for evasion.

But "the Decalogue knows nothing of Saturday!"—that is, not that "Saturday" was unknown in ancient *Hebrew*—being plain modern *Saxon*—but the law does not define its terms, and tell which *is* "the seventh day." "From the Decalogue alone, I repeat it, no man could determine when the week should begin or end." Most profound and undisputed truth! And the law does not define (which is far more practicable) the very important word "work." "From the Decalogue alone, no man could" possibly know what the word signified. And, in point of fact, the first recorded case of conviction, under the sabbath law, exhibits a difficulty of construction upon this very word. Numb. 15: 34. But it has never yet been heard of, even among "the lawyers," that a doubt *could* be raised as to its enacted day. Every child that could count its fingers, knew perfectly which was "the seventh day"—just as perfectly, and just in the same manner, as he knew how many constituted "seven"—by unquestioned acceptation. The authority for "the date of the reckoning, and of course for the day itself," will be found in Exod. 16: 27. That the received computation is identical with the ancient—that Saturday *is* "the Sabbath enjoined in the Decalogue"—is as certain as human knowledge can be, even concerning the Bible itself. No historical monument is more reliable than the Israelite's traditionary Sabbath. On one point at least, Jews, Christians, and Mohammedans, are happily agreed, and that is "when the week should begin and end." J. N. B. will permit me to remind him, that if Sunday is really the day on which Jesus rose from the dead, we have the testimony of all the evangelists, that it is "the first day of the week."

"In Eden," says your correspondent, "the first Sabbath kept by man was the first day after his own creation!" It is much to be regretted, that he has felt at liberty to make so important an addition to the testimony of Scripture. Certainly, no such account is to be found in the Bible, nor any thing similar to it. In Exod. 15: 25, J. N. B. will find a narrative of "the first Sabbath kept by man." In vain shall we search for even a hint, that during the twenty-five hundred years previous, man ever did keep, or ever was required to keep, a Sabbath. Adam rested "the first day after his own creation!" In the name of wonder, from *what?* To assume that the declaration in Gen. 2: 3, "God blessed the seventh day and sanctified it," means that *man* "sanctified it," requires rather too great an exercise of "fancy" for a sober logician. I dislike retort, but I cannot help reminding my friend J. N. B., that "so serious a blunder at the beginning, should abate a little his tone of confidence."

The first proposition, then, that there is but one Bible Sabbath, stands wholly unimpaired. No one can assail it by "venturing to affirm." Nothing will answer but a chapter and verse, pointing out a "Sabbath" *other* than that of the fourth commandment—"the seventh day." Such an appeal, no one, as yet, has even attempted.

2. The second proposition, that the Sabbath was strictly a ceremonial and Jewish institution, seems to your correspondent "a glaring falsehood. Every other command in the Decalogue is acknowledged to be of a *moral* nature. How happens it that the *fourth* should be an exception?" Let us examine. The particular *day* required by this command, "*the seventh* day," is also an integral portion of the Decalogue. Is it therefore "acknowledged to be of a moral nature?" If so, why has it been changed? Why does my friend J. N. B. entirely neglect it for another day *not* "in the Decalogue?" Can *moral* laws thus change? The answer has been already furnished by the previous assertion of my friend, that the particular day belongs to "*positive* law;" so that, by his own showing, a *part* of the Decalogue is not "of a moral nature," since a particular day certainly is contained therein. He even extends his admission farther, and very correctly states, that a "*weekly* Sabbath, rather than one oftener, or more seldom, is not of itself obvious, and every tenth day, or every fifth, or any other proportion, might have its advocates." Now this vague, problematical interval of time "not of itself obvious," must either be accepted as part of the *moral* law, or I hand back to my friend the question, "How happens it, that it should be an exception?"

But the institution was "'made for man,' established at the beginning of the world, and founded on reasons of *universal* and *perpetual* force." Indeed! What are these perpetual reasons? God "rested the seventh day," wherefore thou shalt keep the *first!* Do no work on Sunday, "because that *in it*" God did not rest "from all his work!" "Thou wast a servant in the land of Egypt," and "*therefore*" must the day be kept! How comes it that *all* these "reasons of universal and perpetual force" have been so stultified? That the institution was established for *man* "at the beginning of the world," J. N. B. has neither proved nor attempted to prove. Till he does, I simply "venture" to deny it. "An institution 'strictly Jewish,' though instituted by God two thousand years, at least, before a Jew was born! The idea is preposterous!" Very true. And throughout Genesis we shall not find one syllable concerning a "sabbath-day."

The passages in Exod. 31: 13, 17, and Ezek. 20: 12, characterizing the Sabbath as an especial "sign" between God and the children of Israel, "prove nothing" (says your correspondent) as to its "strictly Jewish" character. "Now it does not seem easy," as Paley has well observed, (*Mor. Philos.* b. 5, chap. 7,) "to understand how the Sabbath could be a *sign* between God and the people of Israel, unless the observance of it was peculiar to that people, and *designed* to be so. The distinction of the Sabbath is in its nature as much a positive ceremonial institution, as that of many other seasons which were appointed by the Levitical law to be kept holy, and to be observed by a strict rest."

That the Sabbath law is *not* a moral one, is apparent from the fact that it actually *was* "peculiar to the Jew." Throughout all history, we discover no trace of a Sabbath among the nations of antiquity. This is incompatible with the notion of its being a *natural* duty. Again, a "moral" law being founded on the natural and universal relations existing between man and his Creator, and between man and man, must be as immutable as those relations. Now the Sabbath has been *changed* in its period, *changed* in the reasons for its observance, *changed* in the character of its requirements, and *changed* in its sanction. How can that which has been so superseded, now be, or ever have been, a *moral* law?

But in addition to all this, overwhelming evidence, we are not without the direct and explicit testimony of the Scriptures upon this point. "The Sabbath-days," says Paul, in Col. 2: 16, 17, "are a *shadow* of good things to come." This, apart from all the previous considerations, would itself be conclusive. No one will pretend, that a shadow or type can be other than ritual. It will not do to "venture to affirm" that this does "not refer to the Sabbath of the Decalogue." The assumption is "without a shadow of proof. I meet it with an unequivocal denial." The language of the text is comprehensive and unqualified. All sabbath-days are *equally* included. "This is clear from the context," and confirmed by the uniform tenor of the other Epistles. He who asserts a limitation of its application, must clearly prove it. In no single instance is the word so limited in the whole New Testament. Now, is it credible, that the Apostle should discard "sabbath-days," without any exception, and yet use the word in an unfamiliar sense, and intend his readers still to be bound by "an holy day?" "The idea is preposterous." We are therefore justified in the confident announcement that the Sabbath *was* a "stricly Jewish and ceremonial institution."

3. The third proposition, that Jesus studiously and repeatedly violated the Sabbath, J. N. B., by a circuitous intimation, charges "with malice prepense;" but when he boldly avows, that "if he did thus violate it, he was guilty of sin, (!) and not of sin only, but of a *crime* which, by the civil code of Moses, was punishable with death!" and that, as the law "was *then in force*, every Jew, including Jesus himself, was then bound by it," I must confess an astonishment at least equal to his own; and so we stand, "well met" in mutual amaze! I am compelled to say, with him, that from a Jew "it would have less surprised me than it does from a professed Christian." I hope, however, to be able to relieve him from his surprise, much more completely than I can expect to be relieved myself.

If Jesus has been "charged with a 'repeated violation' of the law of God," there is one circumstance, at least, that appears to give some color of justice to the charge. We find that the word "work" was used in the fourth commandment with a remarkable latitude of application. The lighting of a fire, the gathering of grain or food, the picking of sticks, unnecessary walking, even the carrying of the slightest burden, all fell within the legal construction of the prohibition. Thus, in Jer. 17: 21, "Take heed to yourselves, and bear *no burden* on the Sabbath day." Now, in the very face of this express interdict, when Jesus had on a Sabbath day restored the impotent man at the pool of Bethesda, he "saith unto him, Arise, *take up thy bed*, and walk." John 5: 8. Considering how entirely superfluous this command was, either to the miracle, or to its manifestation, (the "arising" and "walking" being everything, the "carrying" nothing,) it is impossible not to regard this—as his cotemporaries regarded it—as a glaring and "*studious* violation" of the Jewish law. He could scarcely have exhibited to his startled countrymen a more striking practical affirmation, that their venerated Sabbath was but "a shadow of things to come," (Col. 2: 17,) having in itself *no* moral sanctity. I think it would puzzle even my ingenious and respected friend J. N. B., to show how this infraction of the liberal statute can be resolved into "a work of necessity, mercy, and piety," or into one "lawful to be done on the Sabbath;" and I hope he will have the candor to acknowledge, that the proposition under review cannot with justice be stigmatized as either "false" or "calumnious."

Again, when the disciples gathered grain on the Sabbath-day, they evidently did that which, under the fourth commandment, required extenuation, and for which extenuation was given. "Have ye never read what David did when he had need, and was an hungered," doing that "which *was not lawful?*" And by this very parallel, Jesus clearly teaches us that the institution of the Sabbath, precisely like that of the show-bread, was a "positive" one, for the breach of which hunger was a sufficient justification. Thus we corroborate, by additional evidence, the preceding proposition, with which, indeed, the present one is closely connected. Think you he would have justified a slight infringement on the sixth, the eighth, or the tenth commandment—on any *moral* law, in short, by the plea of *hunger?*—that he could *ever* have permitted the doing of that "which is not lawful" in natural duty?—that he could yet appeal to the precedent of the priests, (who, by the necessity of their office, infringe upon the literal inhibition of the fourth commandment,) and hold the unlawful doer "guiltless?" The question needs but to be asked!

But further than this, he asserts, "The Sabbath was made for man, not man for the Sabbath." The institution is subordinate to the man, and not the man to the institution. Could he have said this of any law but a positive or ceremonial one? Assuredly not! Man *is* subordinate to "moral" law and *not* moral law to the man. "Were the observation of the Sabbath a *natural* duty," justly remarks Bishop Warburton, "it is certain that man *was* made for the Sabbath; the end of his creation being for the observance of the *moral law*. On the contrary, all *positive* institutions were made for man." (*Div. Legation*, b. 4, sec. 6, *note*.) This furnishes another proof that the fourth commandment is positive, ceremonial and Jewish.

Singularly enough, J. N. B. quotes a *part* of this very passage to confirm its obligation! "'The Sabbath was made for man,' that is, not for the benefit of that peculiar nation, but for the good of the whole human race." To read this *alone*, one would think that the old Pharisees had been sad Sabbath-breakers, and that Jesus was trying to reform them by preaching up the universal obligation of this glorious institution; while every Bible student knows that the fact is just the contrary. It was Jesus who was the "Sabbath-breaker," (no offense to my friend this time, I hope; no great harm in breaking "shadows," you know,) and he was endeavoring to satisfy the clamors of its rigid observers, by teaching them that it had not this supreme authority *over* man, which they supposed, but that it was "made *for* man." Now, what sad nonsense does your correspondent make of this important passage: "You accuse me of breaking the Sabbath, but it was made, 'not for the benefit of' the Jew alone, 'but for the good of the whold human race!' Therefore your charge is groundless." This is logic, with a vengeance. The truth is, this much-perverted quotation was pronounced, not as a check upon the Anti-Sabbatarian, but to counteract the *Sabbatarian;* and honesty requires that it should not be employed for an opposite purpose.

Lastly, after Jesus had thus most distinctly and emphatically denied the morality of the Sabbath, by asserting, first, that hunger excused its breach, and, secondly, that it was entirely subservient to man, (neither of which could possibly be the case with any moral duty,) he concluded his lesson with the memorable declaration, "*Therefore* the Son of man is Lord even of the Sabbath!" That is, *because* it was a positive ordinance. How was he *Lord* of the Sabbath, except by having authority to alter or control it? And how would this reply have any *force* to the charge against him, unless he designed to teach, that being *master* of the institution, he could justly do that which, without such authority, he could not lawfully do? To what purpose did he assert his *right* to disobey the commandment, if the claim did not necessarily infer an *exertion* of that right? "If I have done what by this positive ordinance 'was not lawful,' know that I am *Lord* of the Institution; and *this* is my warrant for what I have done." Would Jesus have held such language concerning an obligation of morality? Did he ever claim the right to infringe or to alter a *moral* precept?

I sincerely trust that J. N. B. will now be "less surprised" at the conclusion arrived at, than he was on its former announcement. The passages in Matt. 12: 2, Mark 2: 25, John 5: 10, 9: 16, must have escaped his memory, when he observed, "This is the *first* time I remember to have seen 'him who knew no sin' charged with a 'studied and repeated violation' of the law." While thus confirming the charge, I hope I shall be relieved from the imputation of exhibiting any "malice prepense."

4. The fourth proposition, that the observance of the Sabbath is never once enjoined or even *encouraged* by the New Testament writers, and that, on the other hand, "Sabbath-breaking" is never once *condemned* by them, "has more show of truth," says my obliging friend, "than any of the preceding." Considering upon what *impregnable* foundations of scriptural authority these have been established, such an encomium is as satisfactory as it is ingenuous, and leaves but little occasion for any further illustration of this position. A single passage has been diffidently suggested by J. N. B.; it is where Paul reminds Timothy that "the law" is made for the lawless and disobedient, for the *ungodly* and for sinners, for unholy and *profane*." 1 Tim. 1: 9. After so liberal a concession, courtesy alone would forbid my being captious with his quotation. I therefore leave it, congratulating him on its applicability, and wishing him joy of all its deductions.

The comprehensiveness of the subject has already so extended the present communication, that I am compelled reluctantly to defer the consideration of the two remaining propositions to another occasion. EXODUS.

MY LITTLE DAUGHTER'S SHOES.

BY CHARLES JAMES SPRAGUE.

Two little rough-worn, stubbed shoes,
A plump, well-trodden pair,
With striped stockings thrust within,
Lie just beside my chair.

Of very homely fabric they,
A hole is in each toe;
They might have cost, when they were new,
Some fifty cents or so.

And yet this worn-out pair
Is richer far to me
Than all the jeweled sandals are,
Of Eastern luxury.

This mottled leather, cracked with use,
Is satin in my sight;
These little tarnished buttons shine
With all a diamond's light.

Search through the wardrobe of the world!
You shall not find me there
So rarely made, so richly wrought,
So glorious a pair.

And why? Because they tell of her,
Now sound asleep above,
Whose form is moving beauty, and
Whose heart is beating love.

They tell me of her merry laugh,
Her rich, whole-hearted glee,
Her gentleness, her innocence,
And infant purity.

They tell me that her wavering steps
Will long demand my aid;
For the old road of human life
Is very roughly laid.

High hills and swift descents abound;
And, in so rude a way,
Feet that can wear *these* coverings
Would surely go astray.

Sweet little girl! be mine the task
Thy feeble steps to tend!
To be thy guide, thy counselor,
Thy playmate and thy friend!

And when *my* steps shall faltering grow,
And *thine* be firm and strong,
Thy strength shall lead my tottering age
In cheerful peace along!

CLOSING SCENES IN THE LIFE OF DR. JUDSON.

Under this head, "*The Macedonian*" for February prints a letter from Mrs. Emily C. Judson to a sister of her late husband, giving some account of the closing scenes in the life of Dr. Judson. The letter is long, but perhaps not too long, considering the interest felt in the subject of it.

There was something exceedingly beautiful in the decline of your brother's life—more beautiful than I can describe, though the impression will remain with me as a sacred legacy, until I go to meet him where suns shall never set, and life shall never end. He had been, from my first acquaintance with him, an uncommonly spiritual Christian, exhibiting his richest graces in the unguarded intercourse of private life; but during his last year it seemed as though the light of the world on which he was entering had been sent to brighten his upward pathway. Every subject on which we conversed, every book we read, every incident that occurred, whether trivial or important, had a tendency to suggest some peculiarly spiritual train of thought, till it seemed to me, more than ever before, "that Christ was all his theme." Something of the same nature was also noted in his preaching, to which I then had not the privilege of listening. He was in the habit, however, of studying his subject for the Sabbath audibly, and in my presence, at which time he was frequently so much affected as to weep, and sometimes so overwhelmed with the vastness of his conceptions, as to be obliged to abandon his theme and choose another. My own illness at the commencement of the year had brought eternity very near to us, and rendered death, the grave, and the bright heaven beyond it, familiar subjects of conversation. Gladly would I give you, my dear sister, some idea of the share borne by him in those memorable conversations; but it would be impossible to convey, even to those who knew him best, the most distant conception. I believe he has sometimes been thought eloquent, both in conversation and in the sacred desk; but the fervid, burning eloquence, the deep pathos, the touching tenderness, the elevation of thought, and intense beauty of expression, which characterized those private teachings, were not only beyond what I had ever heard before, but such as I felt sure arrested his own attention, and surprised even himself. About this time he began to find unusual satisfaction and enjoyment in his private devotions; and seemed to have new objects of interest continually rising in his mind, each of which in turn became special subjects of prayer. Among these, one of the most prominent was the conversion of his posterity. He remarked that he had always prayed for his children, but that of late he had felt impressed with the duty of praying for their children, and their children's children, down to the latest generation. He also prayed most fervently, that his impressions on this particular subject might be transferred to his sons' sons and daughters, and thence to their offspring, so that he should ultimately meet a long, unbroken line of descendants before the throne of God, where all might join together in ascribing everlasting praises to their Redeemer.

Another subject, which occupied a large share of his attention, was that of brotherly love. You are, perhaps, aware, that like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had great difficulty in bringing under the controling influence of divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren as brethren—and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by his love, dear to his heart, honored by him in the election, and to be honored hereafter before the assembled universe; and he said it was not sufficient to be kind and obliging to such, to refrain from evil speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character—it would be so in heaven, and we lost immeasurably by not beginning now. "As I have loved you, so ought ye to love one another," was a precept continually in his mind, and he would often murmur, as though unconsciously, "As I have loved you—as I have loved you"—then burst out with the exclamation, "O the love of Christ! the love of Christ!"

His prayers for the mission were marked by an earnest, grateful enthusiasm, and in speaking of missionary operations in general, his tone was one of elevated triumph, almost of exultation—for he not only felt an unshaken confidence in their final success, but would often exclaim, "What wonders—oh, what wonders God has already wrought!"

I remarked that during this year his literary labor, which he had never liked and upon which he had entered unwillingly, and from a feeling of necessity, was growing daily more irksome to him; and he always spoke of it as his "heavy work," his "tedious work," "that wearisome dictionary," &c., though this feeling led to no relaxation of effort. He longed, however, to find some more spiritual employment, to be engaged in what he considered more legitimate missionary labor, and drew delightful pictures of the future, when his whole business would be but to preach and pray.

During all this time I had not observed any failure in physical strength; and though his mental exercises occupied a large share of my thoughts when alone, it never once occurred to me that this might be the brightening of the setting sun; my only feeling was that of pleasure, that one so near to me was becoming so pure and elevated in his sentiments, and so lovely and Christ-like in his character. In person, he had grown somewhat stouter than when in America, his complexion had a healthful hue compared with that of his associates generally; and though by no means a person of uniformly firm health, he seemed to possess such vigor and strength of constitution, that I thought his life as likely to be extended twenty years longer as that of any member of the mission. He continued his system of morning exercise, commenced when a student at Andover, and was not satisfied with a common walk on level ground, but always chose an up-hill path, and then frequently went bounding on his way, with all the exuberant activity of boyhood.

He was of a singularly happy temperament, although not of that even cast, which never rises above a certain level, and is never depressed. Possessing acute sensibilities, suffering with those who suffered, and entering as readily into the joys of the presperous and happy, he was variable in his mood; but religion formed such an essential element in his character, and his trust in Providence was so implicit and habitual, that he was never gloomy, and seldom more than momentarily disheartened. On the other hand, being accustomed to regard all the events of this life, however minute and painful, as ordered in wisdom, and tending to one great and glorious end, he lived in almost constant obedience to the apostolic injunction, "Rejoice evermore!" He often told me, that although he had endured much personal suffering, and passed through many fearful trials in the course of his eventful life, a kind Providence had also hedged him around with precious, peculiar blessings, so that his joys had far outnumbered his sorrows.

Toward the close of September of last year, he said to me one evening, "What deep cause have we for gratitude to God!—do you believe there are any other two persons in the wide world so happy as we are?" enumerating, in his own earnest manner, several sources of happiness, in which our work as missionaries, and our eternal prospects, occupied a prominent position. When he had finished his glowing picture, I remarked, (I scarcely know why, but there was a heavy cloud upon my spirits that evening,) "We are certainly very happy now, but it cannot be so always—I am thinking of the time when one of us must stand beside the bed, and see the other die."

"Yes," he said, "that will be a sad moment; I felt it most deeply a little while ago, but now it would not be strange if your life was prolonged beyond mine—though I should wish, if it were possible, to spare you that pain. It is the one left alone who suffers, not the one who goes to be with Christ. If it should only be the will of God that we might go together, like young James and his wife. But he will order all things well, and we can safely trust our future to his hands."

That same night we were roused from sleep by the sudden illness of one of the children. There was an unpleasant, chilling dampness in the air, as it came to us through the openings in the sloats above the windows, which affected your brother very sensibly, and he soon began to shiver so violently that he was obliged to return to his couch, where he remained under a warm covering until morning. In the morning he awoke with a severe cold, accompanied by some degree of fever, but as it did not seem very serious, and our three children were all suffering from a similar cause, we failed to give it any especial attention. From that time he was never well, though in writing to you before I think I dated the commencement of his illness from the month of November, when he laid aside his studies. I knew that he regarded this attack as trifling, and yet one evening he spent a long time in advising me with regard to my future course, if I should be deprived of his guidance; saying that it is always wise to be prepared for exigencies of this nature. After the month of November, he failed gradually, occasionally rallying in such a manner as to deceive us all, but at each relapse sinking lower than at the previous one, though still full of hope and courage, and yielding ground only, inch by inch, as compelled by the triumphant progress of disease. During some hours of every day he suffered intense pain; but his naturally buoyant spirits and uncomplaining disposition led him to speak so lightly of it, that I used sometimes to fear the doctor, though a very skillful man, would be fatally deceived.

As his health declined, his mental exercises at first seemed deepened; and he gave still large portions of his time to prayer, conversing with the utmost freedom on his daily progress, and the extent of his self-conquest. Just before our trip to Mergui, which took place in January, he looked up from his pillow one day with sudden animation, and said to me earnestly, "I have gained the victory at last. I love every one of Christ's redeemed as I believe he would have me love them—in the same manner, though not probably in the same degree as we shall love one another in heaven; and gladly would I prefer the meanest of his creatures, who bears his name besides myself." This he said in allusion to the text, "In honor preferring one another," on which he had frequently dwelt with great emphasis. After further similar conversation he concluded, "And now here I lie in peace with all the world, and what is better still, at peace with my own conscience. I know that I am a miserable sinner in the sight of God, with no hope but in the blessed Saviour's merits; but I cannot think of any particular fault, any peculiarly besetting sin, which it is now my duty to correct. Can you tell me of any?"

And truly, from this time no other word would so well express his state of feeling, as that one of his own choosing—*peace*. He had no particular exercises afterwards, but remained calm and serene, speaking of himself daily as a great sinner, who had been overwhelmed with benefits, and declaring that he had never in his life before had such delightful views of the unfathomable love and infinite condescension of the Saviour, as were now daily opening before him. "Oh, the love of Christ! the love of Christ!" he would suddenly exclaim, while his eye kindled, and the tears chased each other down his cheeks, "we cannot understand it now, but what a beautiful study for eternity!"

[Remainder next week.]

SPIRITUAL RECOGNITIONS.

A little girl, in a family of my acquaintance, a lovely and precious child, lost her mother at an age too early to fix the loved features in her remembrance. She was as frail as beautiful, and as the bud of her heart unfolded, it seemed as if won by that mother's prayers to turn instinctively heavenward. The sweet, conscientious, and prayer-loving child, was the idol of the bereaved family. But she faded away early. She would lie upon the lap of the friend who took a mother's kind care of her, and, winding one wasted arm around her neck, would say; "Now tell me about my mamma!" And when the oft-told tale had been repeated, she would ask, softly: "Take me into the parlor; I want to see my mamma." The request was never refused; and the affectionate child would lie for hours, contentedly gazing on her mother's portrait. But

> "Pale and wan she grew, and weakly—
> Bearing all her pain so meekly,
> That to them she still grew dearer,
> As the trial hour drew nearer!"

That hour came at last, and the weeping neighbors assembled to see the little child die. The dew of death was already on the flower, as its life-sun was going down. The little chest heaved faintly—spasmodically.

"Do you know me, darling?" sobbed, close in her ear, the voice that was dearest; but it awoke no answer.

All at once a brightness, as if from the upper world, burst over the child's colorless countenance. The eyelids flashed open, the lids parted, the wan, cuddling hands flew up, in the little one's last impulsive effort, as she looked piercingly into the far above.

"Mother!" she cried, with surprise and transport in her tone—and passed with that breath into her mother's bosom.

Said a distinguished divine, who stood by that bed of joyous death:

"If I had never believed in the ministration of departed ones before, I could not doubt it now!"

"Peace I leave with you," said the wisest Spirit that ever passed from earth to heaven. Let us be at "peace," amid the spirit-mysteries and questionings on which His eye shall soon shed the light of eternity.

[National Era.

STARTING IN THE WORLD.—Many an unwise parent labors hard and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under him—he loses his bladders and he goes to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education, and you have done enough for him. See to it that his morals are pure, his mind cultivated, and his whole nature made subservient to the laws which govern man, and you have done what will be of more value than the wealth of the Indias. You have given him a start which no misfortune can deprive him of. The earlier you teach him to depend upon his own resources the better.

A CLERGYMAN'S LIFE.—To a person who regretted to the celebrated Dr. Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply:—

"The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life, nor do I envy the clergyman who makes it an easy life."

The Sabbath Recorder.

New York, February 20, 1851.

"OBLIGATION OF THE SABBATH."

[Continued from our last.]

The proposition of "*Exodus*," that "the Sabbath was strictly a ceremonial institution," is one which cannot be fairly sustained. Both the disputants seem to be somewhat befogged, however. One of them has no difficulty in determining that the Sabbath is a *positive* institution, and appears to think that it is therefore *ceremonial*. The other seems to think that it must be *moral*, because it is classed with nine others that are confessedly so. "Every other command in the Decalogue," says he, "is acknowledged to be of a *moral* nature. How happens it that the *fourth* should be an exception? It is not an exception. So far from being 'strictly ceremonial,' it is eminently moral." He is obliged to admit, nevertheless, that the particular day belongs to positive law, and even goes so far as to say, that a "*weekly* Sabbath, rather than one oftener, or more seldom, is not of itself obvious; and every tenth day, or every fifth, or any other proportion, might have its advocates." Of this admission "Exodus" is not slow to avail himself, and proves that "J. N. B." must, according to his own principles, give up the notion that the Sabbath is "eminently moral." "This vague, problematical interval of time 'not of itself obvious,' must either be accepted as part of the *moral* law, or I hand back to my friend the question, 'How happens it that it should be an exception?'"

Allowing the distinction of *moral* and *positive* laws to be just, we think that "Exodus" has the advantage of "J. N. B." in this question. But, because a law is *positive*, it by no means follows that it is *ceremonial*. It only follows, that man would not have been obliged, by the law of nature, to keep a weekly Sabbath, had there been no positive institution, and that God could revoke the institution if he pleased. It does not follow, that the institution was intended as a type of Christ, or of the Gospel dispensation. In this conclusion "Exodus" greatly errs, and his attempt to fortify it by Exod. 31: 13, 17, and Ezek. 20: 12, which characterize the Sabbath as a "sign" between God and the children of Israel, is, in our opinion, a complete failure. We ask his attention, and the attention of all our readers, to the passages referred to. To our mind, they prove the universality of the institution. The Sabbath is indeed called a "sign." But of what? That to the Israelites was committed the ceremonial law—the Levitical service—that system which was designed as a shadow of things to come? Not at all. No such sentiment is taught in these texts. But, that the God who had "sanctified" the Israelites—separated them from other nations to be his own people—was Jehovah, the self-existent God, the Creator of all things. This is what the Sabbath was a "sign" of. This is what it betokened to all who turned their wondering eyes to that remarkable nation. The heathen nations, not acknowledging nor worshiping Jehovah the Creator as their God, but being set apart to the worship of dumb idols, did not observe an institution which so emphatically bespeaks the Creator of "heaven and earth, the sea, and all that in them is." But when they shall turn to the worship of the Creator of all, the Sabbath will become, between Him and them, a "sign" of this very thing; yea, of the very same thing of which it was a "sign" between Him and the Israelites. "It is a sign between me and you, that ye may know that I am Jehovah [not a dumb idol] that doth sanctify you." "It is a sign between me and the children of Israel forever; for [because] in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

To "J. N. B." it probably appears strange, that a positive institution should be bound up with nine others "eminently moral," and all written upon stone tablets, and deposited in the ark. He seems to think that the infinitely wise God would not have made such an unnatural classification; and, for the sake of vindicating the Divine Wisdom, he goes zealously to work to show that the Sabbath is a *moral* institution. "Exodus," on the other hand, sees very clearly, that it is a *positive* institution; and because this is so evident, he imagines that no force of logic can fairly class it any where else than with the positive institutions of the ceremonial law. Unnatural as it may seem to rend it from its companionship with the other nine precepts of the Decalogue, he would much rather do it than stultify his own intellect by pretending that it is a *moral* precept. That it should be an important part of the *moral* law, and yet be a *positive* precept, neither he nor his opponent seems to comprehend.

Our plain and unpretending opinion is simply this: That the Bible reveals as many as *three* distinct systems of religion; or, perhaps, it would be more correct to say, three different parts of *one* religion, viz. the *Moral Law*, *Judaism*, and *Christianity*. The first of these was the religion of man in a state of innocency. The transgression of it made him a sinner, and thus the way was prepared for the introduction of Christianity. But before the time came for the introduction of Christianity as a perfected and finished scheme of righteousness, Judaism, as a shadow or typical representation of it, was set before the Israelites as the religion which they were diligently to observe. Christianity, however, does not set aside the Moral Law, or annul one jot or tittle of its claims. It is rather a "*power*" (Rom. 1: 16) to bring man back to conformity to it. Now it would seem that the wisdom of God judges no system of religion complete, unless there is incorporated with it one or more positive institutions. Christianity, therefore, has its *Baptism* and its *Supper*. Judaism has its *Passover*, its *Feast of Tabernacles*, and numerous others; in fact, it is pretty much made up of positive institutions. The Moral Law is not unique in this respect; it has its *Sabbath*. Such is the arrangement of Infinite Wisdom. Carnal wisdom may object to it as unnecessary, but we believe that every well-instructed mind will justify the wisdom that appointed positive institutions. They serve to promote a more thorough conformity of the worshipers to the systems of which they are respectively parts. Therefore the Sabbath, positive though it may be, is made a part of that system of religion denominated the Moral Law. Viewed in this light, its association with nine other precepts, all "eminently moral," is by no means an unnatural one. It is just as it ought to be. The idea of its being abrogated by the Gospel, because it was a positive institution, is not only unnecessary, but wholly inadmissible. A positive institution is not abrogated, unless the system of which it forms a part is also abrogated. The positive institutions of Judaism are all abrogated, because the system itself is abrogated. Those of Christianity will stand as long as the Gospel dispensation continues. So the Sabbath must stand as long as the Moral Law continues in force. We have said all this before, in other connections, but controversy creates the necessity of reitering the same things often.

The attempt of "Exodus" to make Col. 2: 16 sustain his position, that the Sabbath was a ceremonial institution, fulfilled by the death of Christ, is very well met by his antagonist. We add, that if God has made the Sabbath to cease under the Gospel, it has been done by way of fulfilling a prediction of the prophet: "I will cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts." Hos. 2: 11. But has the weekly Sabbath been made to cease among the Israelites? Do they not observe it still? Yet all those Sabbaths, and other festivals, which were typical of Christ, have been made to cease. Not one of them is observed according to the law. The festivals which the Jews keep in their dispersion, do not answer the divine requirement, for it was necessary that they should be celebrated at Jerusalem. Nevertheless, in this prophecy all Sabbath days, without exception, are as clearly included as in Col. 2: 16. Still, we see, there is a limitation of its application. Is the language of the Apostle "comprehensive and unqualified?" Not more so than that of the prophet. Why, then, does "Exodus" so pertinaciously insist that "all Sabbath days are *equally* included?"

There is one other text which we wish to cite in this connection; it is a very notable one; we hope both "J. N. B." and "Exodus" will ponder it well: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7: 25. The use which we would make of the text is this: The prophecy looks forward to a period under the Gospel dispensation—to such a period as Paul hinted at in 2 Thess. 2: 3, 4, &c. It speaks very significantly of a change of "*times*," to be effected, not by Christ or his Apostles, but by some body whom Daniel calls the "little horn." It looks wondrously as if the Gospel did lend its sanction to holy time, "Exodus" to the contrary notwithstanding. For, if there was no holy time under the Gospel, how would the "little horn" effect any "change" of time? This text, therefore, must refer to the weekly Sabbath; for no other holy season, revealed in the Old Testament, was ever supposed to be sanctioned by the New. We especially commend the text to the attention of "J. N. B.," hoping that if he should ever be called to grapple with such an antagonist as "Exodus" again, he will use it. In the mean time, we hope he will put himself in a position to use it without condemning himself. Has the "little horn" ever changed the "Lord's day?" But he has changed God's rest-day into a working day, and one of God's appointed working days—the first day of the week—the day upon which God himself began to work—into a rest-day. "*He shall think to change* TIMES."

One thing more, and we have done with our disputants for this week. "Exodus" imagines that our Saviour's declaration, "The Sabbath was made for man, and not man for the Sabbath," means, "The Sabbath is subordinate to man, and not man to the Sabbath." Be it so, for the sake of argument. The most that can be proved by it is, that in those cases where a rigid observance of the institution comes into conflict with that great moral principle involved in the expression, 'I will have mercy, and not sacrifice,' the latter is to be preferred. But by no means does it prove that the Sabbath was ceremonial, or was on the point of vanishing away. The Sabbath is *so* subordinate to man, that it shall never be the means of oppressing him. Therefore the Son of Man, in his capacity of "Lord of the Sabbath," shall vindicate it from all those austerities, and divest it of all those restrictions, which have made it burdensome. Those who, in their ignorance, imagined that they might not even do work enough on that day to satisfy the cravings of nature, did mistake its design, and rendered it burdensome.

"Jesus studiously and repeatedly violated the Sabbath," says "Exodus." "*Studiously!*" Only think of the expression! And he brings the matter about the corn-field as proof! Did the disciples, in this case, any more "studiously" violate the Sabbath, than David and the young men with him did about a thousand years before? At that time the Sabbath was in its full vigor. It had been five hundred years in existence, according to the doctrine of "Exodus," and had at least a thousand years to run. Did David "studiously" violate it? He did, if the disciples did; for the two cases are shown by the Saviour to be precisely parallel. The truth is, these departures from rigidness were not properly *violations* of the Sabbath. The Sabbath was rather honored by them, for it was thus shown what a humane and benevolent institution it was, looking always to the benefit of man, for whom it was made. The disciples departed from rigidness—such unnecessary rigidness as the Pharisees would enjoin—and yet they were "guiltless." This could not be, if their departures were, in any just sense, violations. On the whole, we think that "J. N. B." manages this point very well. We very much suspect, however, that were he disputing with a Seventh-day Baptist, he would blunder into the same inconsistency of his opponent. Like "Exodus," we should have him asking, "How was he [Christ] *Lord* of the Sabbath, except by having authority to alter or control it?" And, like "Exodus," we should find him maintaining, that our Lord's direct assertion of his *right* to change the Sabbath was, by necessary implication, an assertion of his *intent* to do so. He needs to study his subject well.

BRITISH CORRESPONDENCE—No. 27.

GLASGOW, January 24th, 1851.

In chronicling the details of our Sunday-observance agitation, we expressed the conviction, that the issue would be *more general desecration* of that day—if it be right to use the word "desecration" in reference to a day which God has not sanctified. Our anticipation in this respect is confessedly verified. Even the editor of "*Evangelical Christendom*," the organ of the Alliance Party, in the number for the present month, says that Sunday-breaking "threatens now to become *more prevalent and better established than ever*. Cheap excursion trains, on nearly all the railways, have multiplied the acts of desecration, and under a show of relieving the poor of our great towns, flood the country with a stream of ungodliness and pollution."

On Monday last, at the London Clerkenwell Police Office, Mr. James, the Clerk to the Holborn Union, with some of the Parish Officers of St. Andrews, Holborn, instituted a number of prosecutions before Mr. Combe, the sitting judge, "for selling and calling out oranges, &c.," the preceding day, being Sunday. The means adopted for obtaining a conviction were not straight forward—and the prosecutors were defeated in their purpose. They did not ask for punishment as the violation of a law sanctifying Sunday; but endeavored to convict the parties, under the Police Act, of obstructing the pavement, as it was alledged that two or three of the offenders would stand together upon it, or carry their baskets before them, calling out, "Two a penny, oranges." Mr. Combe, however, decided that "there is no law to prevent the selling of oranges in the streets on Sunday." It "is not illegal under the Police Act, which was intended to prevent obstruction," if the parties do not set down their baskets on the pavement. Mr. Combe added, that under the Sunday Trading Act even, although the parties might try such cases, it "would be very difficult to proceed. They may call oranges all over the country if they like." The police employed on the occasion said they would not have interfered had not the parish required them to do so; and although one of the officers was struck by one of those charged, in resisting the attempt to make him prisoner, he also was discharged, on the ground that he only resisted an illegal act on the part of the officer.

As the period of the opening of Parliament approaches, there is an increasing interest manifested as to what Government intends to do on the Papal Question. The Government organs, however, seem more than ordinarily shy in giving even definite hints. Frequent meetings of the Cabinet Council have been held during the last ten days; and the *Morning Herald* of yesterday says it has reason to believe that Lord Clarendon, Lord Lieutenant of Ireland, has resigned office; while it has of late been affirmed that Lord John Russell maintains the decision that his famous letter to the Bishop of Durham seemed to express. The Queen herself, who is expected to deliver the Speech to Parliament in person, is said to have required an amendment on the draught of it, giving a more decided expression to the Government's purpose of resisting "the aggression." In the beginning of the month, it was announced that Lady Lyttleton (a Pusseyite) had been compelled to resign her charge as Governess of the Royal Family. If correct, these statements would seem to imply a purpose to resist the Papal measures on the part of Government; but the difficult question seems to be, what shape that resistance should take. As a letter from the Premier to the Bishop of Durham raised the commotion—which still goes on through the medium of public meetings, and the publication of innumerable pamphlets and books—so also is a recent letter by the same Bishop to his clergy regarded as most distinctly foreshadowing what those meditated measures are. If so, the Jesuits are to be required absolutely to leave the country; and English dioceses to be prohibited—even if in Ireland they are permitted. As the authority which appoints Bishops to dioceses does so as part of the restoration of the canon law, invading the liberty and endangering the life of every Protestant, as that law does, we cannot contemplate its rejection as a national wrong; while we regard the permission of any Government to such an unscrupulous fratenity as the misnamed brotherhood of *Jesus* to mingle with its subjects as inhuman. They are restrained by no principle of morality from any atrocity to serve the church's cause. It is stated, that one of their number has just been recognized breaking stones on one of the roads in Gloucestershire—his object, it is supposed, being to mix with the lowest of the people, to ascertain their feelings, and, under the disguise, to instil opinions favorable to their purposes. Simultaneously, this month, our two most influential periodicals, the Edinburgh and the Quarterly Reviews, discuss this question; the latter recommending a Concordat with Rome, the former denouncing such a measure as gifting, in measure, to the Pope, the rights and liberties we now enjoy. No Protestant has ever said more severe things against Popery than Father Garassi, an Italian Barnabite monk, the past three Sundays, to his countrymen assembled in London. Even in translation, these addresses are full of burning eloquence, and words of bitterest sarcasm. They are, however, probably, the utterance of patriotism only, unchastened by the power of the Gospel, of which they contain but little indication. But even for the want of this in her children, "Popedom," as he terms it, may be answerable.

We have always desired to see in this movement more of a spirit willing honestly to return to the Word of God, on the part of Protestants themselves—and have complained that it is so much awanting. In reply to the Appeal of influential Laymen of the Church of England, addressed last month to the Archbishop of Canterbury, in relation to the present posture of affairs, and a proposed "alteration of the Prayer Book," in so far as it is assimilated to Romish views, the Archbishop said, "Men's minds are at present in so excited a state that any alteration of the Prayer Book or Act of Uniformity is farther removed than ever." It now appears, however, that Lord Ashley is to propose a Bill to Parliament having this object in view; and the *Morning Chronicle* (a very decided Pusseyistic organ at present) yesterday bitterly intimates that the Premier has resolved to support measures to be taken with this design. No very satisfactory alterations are to be expected; but the discussion thus occasioned may elicit truth, and prove useful.

The Sabbath Recorder lately adverted to an increased use of *opium* throughout the United States. It is remarkable, that attention has been repeatedly called to the same fact as applicable to England—especially among "teetotalers." A correspondent of the *Nonconformist* lately said, that among this class, all over the country, there are many betaking to it as a stimulant. He gives the statement of a druggist in one of the towns of the West Riding, confirmatory of this. Should the use of this drug come to be general, the effects, we fear, from its growing demand upon its victim, may be worse than those resulting from the most intemperate abuse of alcoholic liquids. Sad individual cases have been here referred to, in which, beginning with the use of it as laudanum, the liquid has afterwards been abandoned as insipid, and the solid opium been used, with the frenzy following of which we read in China.

J. A. BEGG.

DR. BACON ON THE FUGITIVE SLAVE LAW.

The Independent of last week contained an article on the Fugitive Slave Law, from the pen of Rev. Dr. Bacon, who is now traveling through Europe, and dates his letter at Rome. The following extracts give the gist of the matter:—

"By the laws of nature and of nations, a slave, whenever he has the opportunity of putting himself beyond the reach of the laws that enslave him, has a right to do so, and by so doing becomes legally free."

"Our own Government not only acknowledges the right of every man to improve his social condition by expatriating himself and seeking a new home under other institutions, but it incorporates that right into its laws. It naturalizes all comers who are willing to abjure the allegiance in which they were born; and having naturalized them, it undertakes to defend them against all the claims of other sovereignties and other laws. Not only so, but our Government, and even our existence as a people, is founded on that right. We have asserted and maintained that right by arms, not only in our war for Independence, but in our second war with the foremost empire in the world. Who will tell us that a native of Virginia has not as good a right to expatriate himself as a Hungarian or an Italian, a Russian or an Irishman? By the laws of Nature, then, as understood and accepted throughout the civilized world, and especially as acted upon by our own Government, the slave, when he escapes from the reach of the laws which enslave him, becomes free by the exercise of a natural and inalienable right."

"The Constitution does not forbid me, as a citizen of a free State, to exercise hospitality toward any man, of whatever complexion, who calls at my door and asks for food or raiment or shelter. It does not require me to presume that the poor wanderer is a fugitive, from a Southern State; or if I know that he is a fugitive, it does not require me to presume that his master has any purpose or even a wish to reclaim him; or if I know that his master is in pursuit of him, and that the hounds of oppression are close upon his track, the Constitution does not require me even then to betray the trembling outcast. Nor would I betray him, God helping me, though every human power commanded me to perpetrate the baseness, and Nebuchadnezzar's fiery furnace were the penalty."

THE NEXT PEACE CONGRESS.

To the Friends of Peace in the United States:—

It is well known to the people of this country, that there have been held, within the last seven or eight years, four General Peace Congresses in the Old World—the first in London in 1843, the next at Brussels in 1848, the third at Paris in 1849, and the fourth at Frankfort in Germany last summer; each attended by a large number of delegates from different and distant parts of Christendom, and many of them distinguished not only for their talents, learning and philanthropy, but for their high standing and influence in society, church and state; men speaking various languages, living under almost every form of government, and professing a wide diversity of political and religious views, yet all drawn together by their attachment to the cause of peace as an object of common and absorbing interest to the whole human race.

These Congresses have served, as they were designed, to promote fraternal intercourse, and strengthen the bonds of amity between the people of different countries; to bring the friends of peace in particular into fuller acquaintance with each other in their great work; to devise and agree upon the best means of accomplishing their object, permanent peace among all nations; to present and keep this object more prominently before the world, as a grand desideratum of the age; and especially to fix the attention both of people and of rulers on the duty, importance and feasibility of gradually abating the enormous evils of the present war-system, and finally superseding its alledged necessity, by the adoption of rational, peaceful, Christian substitutes, far more efficacious than the sword for all purposes of international justice, security and peace.

The next of these world-congresses is to be held at London, probably about the middle of the coming July, in connection with the World's Industrial Exhibition, that grand development of the new and better spirit which has begun to pervade the nations; a demonstration that would have been impossible fifty or even twenty years ago; itself a decisive proof of the progress already made in our cause; one of the fruits of the general peace enjoyed in Europe for some third of a century, and likely to become an important auxiliary in the work of universal and permanent peace. It must of course be an occasion of great interest to all persons of enlarged, philanthropic views, and will doubtless draw together vast multitudes from every continent and well-nigh every country on the globe.

Such an opportunity for the cause of peace has never occurred in the whole history of our race; and, desirous of turning it to the best account, the American Peace Society, in concert with their co-workers in this country and in Europe, would request the friends of peace throughout the United States to aid us in procuring from their respective localities suitable delegates to the proposed Peace Congress in London next July. We address them thus early in order to give ample time for preparation. We would of course prefer the most devoted, thoroughgoing friends of our cause, more especially judicious, Christian men; but there will be required in delegates only an intelligent, cordial, active interest in the promotion of international peace; and any person of good moral character, disposed to co-operate in efforts for the abolition of war, as a custom repugnant to Christianity, and hostile to the best interests of mankind, will be welcomed to membership in the Congress. We would invite not only Peace Societies, but all other philanthropic associations, the friends of peace in any city or town, seminary of learning, and all scientific and literary societies, local churches, and ecclesiastical bodies of every denomination, to send one or more delegates. Unable ourselves to canvass the country for the purpose, we would request our friends in every part of the land to inform us, at their earliest convenience, of any suitable persons in their vicinity who may be inclined, or might be induced, to attend as delegates. The persons selected by any of the bodies we have designated, can receive, if they choose, a commission from our Society; and we request, in any event, the communication of their names to us, or to the American Peace Congress Committee, as early, if possible, as the first of June, and as much sooner as may be convenient.

The World's Industrial Exhibition is to be opened in the Spring; but, as the fee for admission will for a time be excessively high, and as all minds will be for weeks, perhaps for months, too much engrossed with that unique and magnificent demonstration to allow meanwhile a proper degree of interest in an object like ours, the Peace Congress is to be fixed at a day likely to secure the best attendance, and the largest share of public attention. We shall in due time inform our friends of the precise day of the Congress, not yet settled; but we are doubtless safe in saying now, that it will be in season for delegates to start in *packets* by the middle of June, or in the last *steamer* of that month. Past experience proves that no arrangements, satisfactory to all, can be made for taking out the delegates in a body; but we presume that a passage out and back can be had in packets from Boston, New York or Philadelphia, for $100, perhaps for $75. The former is an offer already made by some lines from the United States, and the latter by lines from Canada; so that the expense of attending the World's Industrial Exhibition and Peace Congress, *need* not exceed some $200; a very cheap purchase of the advantages to be derived from attendance on such a Convention and Jubilee of the World; a privilege not to be expected by any man more than once in his life.

On behalf of the American Peace Society, and by order of its Executive Committee,

CHARLES BROOKS, *Chairman*,
G. C. BECKWITH, *Cor. Sec'y*,
WM. C. CROWN, *Rec. Sec'y*.

Boston, January, 1851.

CHURCH ACTION ON THE FUGITIVE SLAVE LAW.

A meeting of the Cumberland Presbyterian clergymen and other members of that Church, held at Bethel, Jan 15, adopted a strong series of resolutions against Slavery and the Fugitive Slave Law. One of the resolutions, (which were proposed by three clergymen and two laymen,) is as follows:

"That we will prepare and circulate petitions or memorials in the bounds of the Pennsylvania Presbytery, to be presented to the next General Assembly of our church, praying her to take, at least, incipient steps for the final removal of slaveholding from her communion."

At the late meeting of the Associate Reformed Presbytery of Ohio, held at Poland, Mahoning, resolutions were passed against the Fugitive Slave Law.

At the Illinois Christian Anti-Slavery Convention, held at Granville, Putnam Co., Jan. 7, non-fellowship with slaveholders was the prevailing desire, and several resolutions of this character were adopted:—

Resolved, That the complete divorce of the church and of missions from national sins, will form a new and glorious era in her history—the precursor of millennial blessedness.

A PERMANENT TEMPERANCE DOCUMENT.

The Temperance Declaration got up several years ago, and signed by eight Presidents of the United States, is soon to be put into a permanent form. The Board of Managers for the Washington National Monument, have signified to E. C Delevan their willingness to receive from him a block of marble with the Declaration inscribed upon it, and "*to assign it in the great National Edifice a becoming and appropriate position.*" It will be placed in the structure so as to enable all succeeding Presidents to add their signatures should they desire to do so. The Declaration, as it now stands, is as follows:

"Being satisfied, from observation and experience, as well as from medical testimony, that ARDENT SPIRIT as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that, should the citizens of the United States, and especially the Young Men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world.

JAMES MADISON,
ANDREW JACKSON,
JOHN QUINCY ADAMS,
M. VAN. BUREN,
JOHN TYLER,
JAMES K. POLK,
Z. TAYLOR,
MILLARD FILLMORE."

REVIVAL AT MILTON, WIS.—A letter from Bro. B. F. Bond, dated at Milton, Rock Co., Wisconsin, Feb. 4th, says that the Lord has very graciously visited the church and people of that place during the present winter. "Such a blessed time Milton never witnessed before—quite a number of our neighbors have been converted—twenty-four have joined the church by baptism—a large number of brethren from other churches, who have heretofore stood aloof, have joined us—and the good work is still going on. Elds. S. Coon and V. Hull are holding a series of meetings four miles west of Milton village."

UNION THEOLOGICAL SEMINARY.—We are glad to learn that this institution, located in the City of New York, has been set free from pecuniary embarrassment, and is adding to the number of its permanent professors. For several years past the Professorship of Ecclesiastical History has been only temporarily filled; but last week a permanent Professor, Rev. Henry B. Smith, formerly of Amherst College, was inducted into the office. It is expected that the only remaining vacancy in the Seminary, the Professorship of Theology, will be filled in a few weeks by Rev. J. P. Wilson, D. D., of Philadelphia.

A CHURCH GATHERED FROM HEATHENISM.—At a recent meeting of the Board of the American Bible Society, a letter was read from the Rev. Mr. Coan, at the Sandwich Islands, remitting one hundred dollars as a donation from his church at Hilo, and stating that the same church (recently gathered from heathenism) had contributed $2,000 to various benevolent objects during the past three years—an example which churches in Christian lands may well contemplate and and imitate.

BISHOP HUGHES AND DR. BACON AT ROME.—The N. Y. Evangelist prints a letter from Rome, of recent date, saying that Bishop Hughes is there, and that the plan of making him a cardinal is much talked of. On the 5th of January Rev. Dr. Bacon, of New Haven, preached to a full audience at the American chapel, and on the next day Archbishop Hughes made a short address at the Propaganda.

PROTESTANT CHURCH AT TURIN.—We see it stated that Col. Beckwith, the well-known friend of the Waldenses, has succeeded in obtaining from the Piedmont Government permission to build a Protestant church for Italians at Turin. A fine site has been purchased, and preparations are in progress to erect a suitable building during the next Summer.

COLORED MISSIONARIES FOR AFRICA.—The Southern Baptist Board have appointed the Rev. Mr. Harden, of Baltimore, to their missions in Africa. A colored man of much promise is pursuing a course of education in the same city, with a view to labor among his countrymen under the care of the P. Episcopal Church.

THE GREAT INDUSTRIAL EXHIBITION.

The labors of two thousand men, directed by consummate skill and untiring energy, have brought nearly to completion that wonder of the age, the Crystal Palace for the Great Industrial Exhibition. The Railway Companies are making extensive preparations for the transportation of the hundreds of thousands who are expected "up to London" during the Exhibition. And now the question arises, how are all these people to be fed and lodged? Various plans are proposed, and numerous establishments are in process of erection; but it is likely that notwithstanding all that has been done, or will be done, much inconvenience will be experienced in this respect. The following description of one unique establishment in preparation for the working classes, will give some idea of the scale upon which it is thought necessary to do these things:—

"There would be in it two sleeping-rooms, containing an area of 25,000 feet, and two other dormitories of half the size. These four rooms were calculated to provide accommodation for 1,000 persons per night. Every lodger would have his separate bedroom, and it would be separated from all the others by a partition seven feet high. The upper part of the apartments would be open for the purpose of ventilation. In each room would be a good bed, and every man would have the key of his own dormitory. Each room would be five feet wide and six and a half feet long, with a bedstead extending down one side of it, upon which would be a hair or a wool mattress, with ample blankets, sheets, &c. Then the dining room would have an area of 2,500 feet, and the reading and smoking rooms would be of the same size. On the top of the building was a lantern 1,500 feet square, from which visitors could obtain an excellent view of 'Old Father Thames,' and the surrounding country. As to the victualing department, hot rolls would be baked upon the premises, and the mode of charging for food would be such that every man would only pay for just what he ate. Mr. Harrison's opinion was that a very decent breakfast would be had for 4d. or 6d., and a good dinner for 8d.; and there would be no lack of provisions there, for the contracts were already entered into. The price of lodgings would be 15d. per night, including attendance. Boots would be cleaned for a penny per pair; the barber would attend to their heads and chins equally cheap; and there would be a room for luggage, the charge for storage in which would be one halfpenny. An omnibus would run between the Mechanics' House and the Exhibition, the fare by which would be one penny."

An Indian Chief turned Preacher.—The *Indian Advocate* gives some account of Chilly McIntosh, better known as Gen. McIntosh, head war chief of the Creek Nation, who has been regularly ordained to the work of the gospel ministry, and is now in the employ of the Baptist Indian Board. That paper says of him:—

"Brother McIntosh is a man of good address and education, well read in general history and literature, and has been for a long time a devoted reader of the Bible. His age, and intimate knowledge of the manners, customs, and laws of his Nation, fit him preëminently for usefulness, and we look forward, with ardent expectation, to the results of his valuable coöperation in advancing the social and spiritual interests of his people."

A good Example.—The *Presbyterian Herald*, of Louisville, publishes a letter from a preacher who has recently met with the following *strange* treatment, which, he says, was as new to himself as he presumes it is unknown to most of his ministerial brethren:

"On my last visit, at the close of a year, during which I had preached every sixth Sabbath in a little Scottish church, amidst the long-leaved pines of Eastern Mississippi, every dollar of my salary was paid without a frown or complaint."

Encouraging from Hayti.—The *American Baptist* has a letter from Mrs. Judd, the wife of the Baptist Free Missionary in Hayti, who reports that Mr. Judd had recently baptized six converts, all females, at St. Marc. There are said to be twelve others at that place all desiring baptism, and Mrs. J. says the work has but just commenced.

Rescue of a Fugitive Slave.—In Boston, last Sabbath morning, a colored man named Shadrach was arrested as a fugitive from slavery. After a brief examination before the Commissioner, the case was adjourned to Third-day, Feb. 18th. In the afternoon, however, a band of colored men came upon the officers who had charge of the alledged fugitive, overpowered them, and bore the prisoner off in triumph.

Return of Dr. Stillman.—Our friend and correspondent Dr. J. D. B. Stillman returned from California last week in good health and spirits. He came by the interesting and adventurous route through Central America, of which he encourages us to expect some account in due time.

Latest from our Missionaries.—The last English steamer brought a letter from Bro. Carpenter, dated Shanghai, Nov. 13th, at which time our missionaries were well. They had just purchased a lot for their Chapel, inside the east gate, on one of the greatest thoroughfares of the city.

☞ The *N. Y. Daily Tribune* of the 13th inst., says: "A telegraph dispatch from New Orleans, dated February 8, announces the death of Mr. J. Harvey Stillman, of this city. Mr. S. was with his cousin, the late Alfred Stillman, on board the ill-fated Anglo-Norman, at the time of the explosion of that steamer. He was blown some distance into the air, and, falling into the river, was picked up by a small boat, with, as was supposed, a slight injury. He was a young man of promise, and had long been engaged in the service of Messrs. Stillman, Allen & Co."

General Intelligence.

Proceedings in Congress Last Week.

Second-day, Feb. 10.

In the Senate, several petitions were presented for the establishment of a line of steamers to Africa, against amending the Patent laws, and against the Fugitive Slave law. Mr. Bright introduced a bill explanatory of the fugitive law, declaring that suits pending and rights existing under the law of 1793, were not in any way affected by the act of 1850. The bill from the House, making appropriations to supply deficiencies, was taken up, and several amendments reported by the Committee on Finance were agreed to. The amendment by the same Committee, appropriating $754,000 to defray all the claims and demands against the United States by the Cherokee Indians, was agreed to. Several unimportant amendments were proposed, debated, and agreed to, and the bill ordered to be engrossed.

The House spent the day in a debate on the bill to establish a Board of Accounts, and finally substituted for it another, authorizing claimants to sue the United States, but adjourned before acting upon it.

Third-day, Feb. 11.

In the Senate, the usual quantity of petitions were presented, on the standing subjects of steamers to Africa, the Fugitive Slave law, Patent laws, and the Tariff. The Deficiency Bill was passed. The Senate then took up, debated, and ordered engrossed, the bill granting to the several States ten millions of acres of Public Lands, to be apportioned by the President in compound ratio of geographical area and representation of said States, according to the census of 1850, provided that the area of no State shall be computed at more than fifty thousand square miles, for the benefit of the Indigent Insane. The bill, after making the grant, declares that said land shall be surveyed and apportioned in sections and subdivisions; and where sufficient land be in a State, such land shall be taken; and any State having no public land shall select her share in the territories. When the apportionment shall be completed, patents for the land are to be issued to the several States. The States to bear respectively all expenses of sale and management of the land, and said expenses not to be taken from the proceeds of the sales. The bill further provides that the proceeds from sales of these lands shall be held by the States respectively, and be invested in stocks as a permanent fund, the capital of which is forever to remain untouched and the interest shall be appropriated to the comfortable maintenance and support of the curable and incurable insane, who are to be placed in organized State institutions. No portion of the proceeds to be applied to the purchase of the site or of the building or its repair.

The House spent the whole day upon the bill to establish a Board of Accounts, which was finally killed (laid on the table) by a vote of 100 to 96.

Fourth-day, Feb. 12.

In the Senate, an unsuccessful attempt was made to have the hour of meeting changed from 12 to 11 o'clock. The bill granting to the States ten million acres of land for the benefit of the insane, was put on its passage by a vote of 35 to 16. The resolution authorizing the President to confer the brevet rank of Lieutenant-General as a reward for meritorious services, was debated at length and ordered to be engrossed.

In the House, the Committee on Printing made a report for the relief of Thomas Ritchie in relation to the Public Printing. A warm debate followed, which occupied the whole session. No vote was taken.

Fifth-day, Feb. 13.

In the Senate, after the presentation of numerous petitions and resolutions, the joint resolution authorizing the President to confer the rank of Lieutenant-General by brevet was finally passed. The bill regulating the fees of Marshals, Clerks, and Attorneys of the United States, was considered and amended, but not finally acted on.

In the House, a bill was reported, and referred to Committee of the Whole, making appropriations for the army for the year ending June, 1852. The printing business was again called up, and the report was recommitted. The River and Harbor bill was taken up and made the text of a long talk, but no action was taken upon it.

Sixth-day, Feb. 14.

In the Senate, several unimportant reports were presented; also a number of petitions. The last half of the session was spent on the question whether Mr. Benton should be allowed to bring in again the bill to pay Missouri the two per cent. Reserved Fund, which has once been rejected. Finally, he made his speech on the merits of the case, after which leave to bring in the bill was refused.

The House spent the day in speeches on the River and Harbor bill, but no vote was taken.

Sabbath-day, Feb. 15.

In the Senate, a large number of petitions and reports were presented, which were referred in the usual manner. The House bill authorizing the Legislatures of Oregon and Minnesota to take charge of the school lands in those territories was passed; also the bill authorizing said Legislatures to employ additional clerks when in session. The House bill granting a pension to Joseph Walsh was reported, and after some debate passed. The bill regulating fees allowed to marshals, clerks and attorneys in United States Circuit Courts, was taken up, several amendments proposed and debated, and finally the Senate adjourned for want of a quorum.

The House had under consideration the River and Harbor Bill, but adjourned without taking a vote.

Anecdote of a Dog.—There is an eating house in Fulton street, which is kept by Messrs. Johnson & Rogers, and which is largely patronized. Three times a day, among the other multitude of hungry animals, is seen to enter, with perfect self-possession and apparent ease, a fine, stately Newfoundland dog, who is a regular boarder. He lives in the neighborhood, but is fed at this establishment. Whether he regulates his hours by the illuminated time piece of the City Hall or not, is unknown; but his punctuality is that of a chronometer. The waiters all know him, and take delight in receiving and obeying his *call*. His meal is folded up in a newspaper, generally the Sun or the Evening Mirror. He receives the package very graciously, takes it in his mouth, and marches home, never touching it until he arrives at his own premises. He is a gentlemanly dog, and adopts the usages of civilized society. There are very few dogs anywhere, that excel him in good deportment and correct behavior. [N. Y. Jour. Com.

Later from Europe—The Atlantic safe.

The steamer Africa, from Liverpool, reached New York last Sabbath evening, bringing European dates two weeks later.

She brought the joyful intelligence of the safety of the Atlantic. Of the voyage of the Atlantic and her safe arrival at Cork, Ireland, Lieut. Schufeldt, her chief officer, has furnished the following particulars:—

The Atlantic left Liverpool on the 28 December, in fine steaming condition, and without any apprehension, on the part of her officers, in regard to the voyage. It was blowing a strong gale at the time of departure, from W. S. W., so much so as to render it impossible to land her pilot. On the 29th December, at 9 30 P. M., she passed Cape Clear, and fairly commenced her homeward passage by plunging at once into a heavy head sea, and stemming strong westerly gales, which continued without intermission for the time following, up to the day of the accident.

On the 6th of January, at noon, she was in lat. 46 12, long. 41 W., it blowing strong gales from W. N. W. At 6 30 P. M., the engines were stopped, as it was first supposed by the engineers, on account of the breaking of the eccentric strap to the starboard engine—and on examination, it was determined to go ahead again, working that engine by hand; but another revolution of the wheels proved that the accident was of a much more serious nature—the main shaft was found broken completely through, (in a diagonal direction,) the bearing of the starboard pillar block, and the additional turn after the first stoppage, caused one part of the shaft to lap over the other, thus fracturing both pillar blocks, and rendering the engines perfectly useless. The ship was at once hove to under storm canvas, the wheels lashed, and all hands employed during the night, and for the following morning, in sending up her square yards, and stripping her wheels of the floats—a task at once difficult and dangerous in a gale of wind, and the decks covered with ice, but fortunately accomplished without accident.

On the 7th and 8th lying to, with the hope of an abatement of the gale and a change of wind, as the captain and all hands were extremely anxious to reach some port on our own coast. On the 9th the wind hauled to the northwest, and became quite moderate. Immediately made sail, and shaped a course for Halifax, 897 miles distant, and New York 1,400. This weather continued until meridian of the 10th, when an observation placed the ship 180 miles south and 70 miles west of her position at the time of the accident. A gale now sprung up from the southwest, and it became necessary to heave the ship to; for even with moderate weather, it was evident to all that she could do nothing by the wind under canvas. At 8 A. M. of the 11th, a large ship passed, bound to the eastward; but she either did not see, or took no notice of our signal of distress. At 10 P. M., after taking an accurate account of stores on board, and considering the apparent impossibility of reaching home with the ship in her disabled condition, the captain determined, with the assent of his officers and passengers, to bear up for the coast of Europe, which was accordingly done.

From this time to the 22d day nothing of importance occurred. We had following gales and high seas, and the ship made an average distance of 150 miles per day, and in that interval ran 1,400 miles. At 3 P. M. of the 22d she anchored in Cork harbor, which fact alone, when considering the immense size of the ship, her small spars, light canvas, and heavy machinery, is sufficient to prove her a splendid sea boat, and must add in no small degree to the reputation already acquired by her commander for prudence and seamanship. In regard to the conduct of her passengers under such trying circumstances, too much could scarcely be said. Suffice it that they bore the misfortune with becoming fortitude and cheerfulness, and testified, on leaving her at Cork, as much sympathy as those who have a more permanent interest in the good old Atlantic. The Atlantic had on board 550 tons of freight, and a considerable quantity of specie, which the Cambria was chartered to bring over, and probably sailed from Cork on the 4th direct for New York. Before the Africa left arrangements were making to tow the Atlantic to Liverpool, for the purpose of being repaired. This will possibly require three months. The Africa brings her mails and passengers.

The general news by this arrival may be summoned up in a few words. In England the abolition of the window tax is pretty certain to be accomplished. In France the President has triumphed over the Assembly; public opinion supports him in the dismissal of Changarnier. In Germany things are going on well; the Dresden Conferences are nearly over, and their upshot will be officially made pnblic. From Italy we have a renewal of the desire of Pius IX. to abandon the triple crown and seek peace in the quiet of a cloister. In Spain the Narvaez Ministry have resigned, their chief threatening to blow out his brains if the resignation was not accepted. The report of Bem's death is confirmed.

Reduction of Railroad Fare.—We hear, says the *Albany Register*, that the delegates from the several railroads between Albany and Buffalo, have determined to adopt a uniform rate of 2 cents per mile on all the roads from Schenectady to Buffalo. Between Albany and Schenectady the fare will be 40 cents on through passengers, and 50 off those stopping short of Buffalo. The same fare will be charged on all the trains, and will be $6,60 from Albany to Buffalo, which is about $1,00 less than the present lowest rate, and $2,50 less than last spring. The arrangement takes effect on the 1st day of April.

The Philadelphia Fugitive Case.

Euphemia Williams, whose arrest in Philadelphia on the charge of being a fugitive from slavery we announced last week, was set free by the Court. The closing scene is described by the *Evening Bulletin* as follows:

The counsel for the defense introduced several witnesses, who testified to having known the alledged fugitive prior to 1828, when it was charged that she had fled from Maryland, and that she then resided in Pennsylvania. Mr. David Paul Brown then addressed the Court in a forcible manner, and was replied to by Mr. McMurtrie. The Judge then reviewed the testimony on both sides, speaking of the difficulty of identifying a person after a lapse of twenty-four years. He stated, too, that, according to the evidence, at the time she was alledged to have been in Maryland, she was in Pennsylvania. He therefore discharged the prisoner. After the woman was released she was taken with her children to the Philadelphia Institute—the head quarters of the colored people. Here followed a scene of rejoicing. Speeches were made, and much excitement prevailed. The woman and her children were then placed in a carriage, and the blacks crowding around, the horses were taken out, a long rope attached, and they hauled her, amid a rejoicing crowd, to her home.

The Philadelphia *Sun* says:—

During the last stage of the investigation of this case, two members of the Philadelphia Bar, representing merchants and other citizens, called upon David Paul Brown, just as he was about commencing his argument, and tendered to him two checks of five hundred dollars each, to purchase the unhappy woman and restore her to her six children, in case she should be remanded by the Court. "Never mind your money," said the counsel, "I'll purchase her *myself*, and upon the true Christian principle, *without money and without price.*" The result shows that he kept his word.

SUMMARY.

A project of a Railroad is now being surveyed between Hoosic and Chatham, through Rennsselaer Co., to connect the Washington Co. and Bennington Railroad with the Harlem Railroad. The former is to be finished to the Hoosic River Valley, by the 4th of July, and the latter to Chatham at the same time. There will be then wanting only 36 miles of railroad to complete a great *interior* railroad to Burlington, Vt., Ogdensburgh, on the St. Lawrence, and Montreal.

The magnificent steamer "Autocrat," bound from New Orleans to Memphis, with a heavy freight and large number of passengers, came in collision, on the 9th inst., with the steamer Magnolia, near Bayou Sara, going down. The Autocrat sunk immediately, and it is supposed over thirty persons were lost, including several cabin passengers belonging to Tennessee, five negro firemen, and one engineer.

The Mobile papers report that the brig Erie, of Baltimore, from New-Orleans for Rio Janeiro, was lost on the Western Reef of the Bahamas on the 2d inst. The vessel's bottom grounded to pieces, and her deck floated off, to which the crew clung and remained three days, a heavy gale prevailing the whole time. They were finally rescued by a wrecking schooner and carried into Nassau, N. P.

The *Germantown* (Pa.) *Telegraph* says, "We are informed that on the farm of John Towne, (formerly Breck's property,) in Abington township, Montgomery County, about three-fourths of a mile from Huntingdon village, a vein of Copper has been discovered, which, from the appearance of the outcrop, is supposed to be very rich."

One night, not long ago, the residence of Mr. Philo C. Calhoun, of Bridgeport, Conn., was entered by burglars, and robbed of plate to the value of $200. The robbers left the following laconic note on the table:—"Taking the Taxes for 1851. You may thank God they are so light." No trace of the villains has been discovered.

The convict Head, who escaped from the Auburn Prison on Thursday, was taken on Saturday, says the *Auburn Advertiser*, in Chenango County, and has been returned to his old quarters. He was detected by his prison garb, which he wore under a citizen's dress. He was so exhausted by fatigue and exposure, when taken, that he could offer no resistance.

It has been decided by the Pension Office, that a soldier engaged to serve six months and actually serving four, and hiring a substitute for the remainder, both are entitled to Bounty Land according to the actual amount of service rendered by each.

The Adjutant General recently communicated to the Senate of New York, in answer to a resolution, that the support of the Militia during the last fiscal year cost the State $20,151, and the County Treasuries $28,109, which is less than in 1847, when the present system was adopted, by $10,000.

Mr. Ganatt, while crossing the Columbia Railroad in a wagon with a lady, 22 miles from Philadelphia, was run over by the locomotive, and so severely injured that his life is despaired of. The young lady had her collar bone broken, and the horses were instantly killed.

In Tampico, and other parts of the Mexican country, a great scarcity of provisions prevails, on account of the late failure of the crops. Bread and sugar, in the former port, it is said, are sold for nearly their weight in silver.

The Maryland Reform Convention has adopted a clause allowing only those who believe in God, or rewards and punishments in this world or the next, to act as jurors, witnesses and judges.

William M. Whir, the oldest Presbyterian Minister in the United States, died at Liberty, Ga., on the 31st ult., in the 91st year of his age.

The trial of George J. Bullock, the defaulting cashier of the Central Railroad Co., has been concluded. The jury, after a brief absence, returned with a verdict of guilty.

Henry Long, the remanded fugitive from this City, is again advertised for sale in Atlanta, Ga., by Mr. Clapton, his Richmond purchaser.

It is stated by a person writing from London the *New York Journal of Commerce*, that a fee of ten shillings is now charged for admission to the mammoth glass edifice in Hyde Park, and when finished the price will be increased to a guinea, and reduced as the period of the World's Exhibition advances It is further stated, that its erection cost less, in proportion to its size, than a common barn.

At Dubuque, Ia., on the 11th, Arnold Harlin, a drug clerk, threw oil of vitriol in the faces of his employer, Mr. Thedinga, and a fellow clerk named Strasser. Both were shockingly burned. Next morning Harlin's dead body was found in a field, he having committed suicide by taking prussic acid. Harlin was jealous of his victims—hence the tragedy.

The case of the Albany post-office robbers has been decided. Judge Conckling sentenced Pemberton, who turned State's evidence, to two years imprisonment, Bramhall eight years, and Gaylord eight years. These trials have occupied the U. S. Court nearly three weeks, and will cost Government not less than $10,000.

A dispatch from Washington, dated Feb. 13, says that Kossuth has communicated to the U. S. Government an entreaty for its interference with the Turkish Government in favor of his release. He also expresses his desire to come to the United States. Mr. Webster will reply favorably.

One day last week the train from New York to Albany on the Housatonic Railroad, while passing over the curve between Barrington and Van Dusensville, was thrown from the track 40 to 50 feet by the splitting of a rail. Most of the passengers were injured, some quite badly.

On the 1st of January, a beautiful and commodious building, which cost upwards of three thousand dollars, and which has been built during the past summer expressly for a public school, was presented by Capt. Cobb to the trustees of the village of Westchester.

The Governor of Illinois, in a message to the Legislature, says: "For the first time, in a series of years, the revenue of Illinois, exclusive of that devoted to specific purposes, is sufficient to meet the demands on the Treasury." The amount of the State debt is $16,627,509 91.

A horrible murder of a negro girl, an idiot, is related by the New Albany Ledger, as having been perpetrated between Madison and Ghent, Ia. One of the murderers named Ross alias Crawford has been arrested.

A shark was recently captured off Bermuda which measured eleven feet six inches from nose to tail, and had six rows of teeth in its jaws. Its ponderous stomach was filled with a sheep, two turtles, and other articles.

A merchant of Milwaukie received a consignment of teas from Chicago, having a tin tube containing about half a pound of tea placed beneath the *tap* of each package—the rest of the chest being filled with *tan-bark!*

Michigan papers urge the necessity of restoring the death penalty to their statutes, alledging that since the penalty was abolished in 1847, more murders have been committed than in the twelve years previous.

The amount of receipts by the Washington Monument Association during the year 1850, was $34,549 59¼; and the amount paid out during the same period, on drafts of the building committee, was $32,314 54.

Millard P. Fillmore, son of the President has been appointed Secretary to sign land patents, at a salary of fifteen hundred dollars per annum. He still acts as private Secretary to his father.

J. E. Dwight, a full-blooded Choctaw, has become sole editor of the *Choctaw Intelligencer*, published at Doaksville, Choctaw Nation. One half of this paper is printed in the Indian language, the other in English.

The population of Iowa, by the late census, is 193,254. In 1840 Iowa had a population of only 43,111. Showing a gain in ten years of 150,153.

The natural small pox usually carries off eight in every hundred attacked with it; but of three hundred inoculated only one dies.

Mr. Robert Kittle, of Dansville, N. Y., has invented a tongue and groove machine which will match 300 feet of stuff per hour, and do the work well.

The Wisconsin Senate bill abolishing Capital Punishment was lost in the House by a large majority.

The Railroad people have agreed to reduce the fare from Albany to Buffalo, on the Central Roads, to $6,60.

Jenny Lind has met with immense success at New Orleans. The proceeds of the first two Concerts were over $40,000.

The population of the State of Indiana, as computed at the census office, is 990,258.

An evening party by a fashionable lady in New York, a few evenings ago, is estimated to have cost $15,000. There were present 1,200 guests.

The New York State Library at Albany has 25,000 volumes, estimated to be worth over $100,000. 10,000 volumes are law books, many of them of great value.

Stephen Homestead, Jr., the present Governor of the young and flourishing State of Iowa, was formerly a school master, and taught for many years in Milford township, Bucks county, Pa.

A young lady, of about 15 years, was found on the 19th ult., frozen in a gorge of ice, in the Illinois river—supposed to have fallen from a steamboat.

This is the year for the appearance of the seventeen year locusts in Maryland, Virginia, Pennsylvania and Delaware.

The steamer "Maid of the Mist" which sunk below Niagara Falls, has been raised, having sustained little injury.

Spurious gold dollars are circulating in Philadelphia. They look well, but are as brittle as glass.

At the Philadelphia mint over 52,000 half cents were coined during the month of January.

A tombstone in New Jersey bears the following epitaph: "Died of thin shoes, January, 1839."

New York Markets—February 17, 1851.

Ashes—Pearls $5 62; Pots 5 56 a 5 62.

Flour and Meal—Flour, 4 44 a 4 68 for State, 4 94 for fancy Michigan and Indiana, 4 87 a 5 00 for prime Genesee. Rye Flour 3 87. Corn Meal, 3 22 for Jersey, 3 25 for Brandywine.

Grain—Wheat—not much doing—Southern red and white held at 95c. a 1 07, Canadian 1 05 a 1 10. Rye 75 a 76c. for Jersey and River. Barley 1 03 a 1 05. Corn 66c. for Jersey yellow. Oats 47 a 49c. for Jersey, 49 a 51c. for Northern.

Provisions—Pork, 9 31 a 9 44 for prime, 12 31 a 12 44 for mess. Beef, 5 00 a 6 00 for prime, 8 50 a 10 75 for mess. Butter and Cheese without change.

Seeds—Clover 9c. Flaxseed 1 75. Timothy 13 00 a 17 50 for mowed.

Hay—73 a 75c. for shipping.

MARRIED.

In Verona, N. Y., Feb. 5th, by Samuel P. Marsh, Esq., Mr. John Vantine to Miss Lucinda Smith, all of Verona.

DIED.

In North Stonington, Ct., Feb. 10th, of dysentery, Sarah Emogene, daughter of Oliver G. and Sarah A. Merritt, aged 1 year, 7 months, and 24 days. Thus again has death entered this afflicted family. Thrice, within two and a half years, have this dear brother and sister been called to part with a beloved child. Yet in meek submission they have bowed to the will of Heaven. S. S. G.

In Newport, R. I., 2d inst., Thomas Coggeshall, Esq., aged 92 years and 25 days. He was born in Newport, and has always lived there.

On Tuesday, the 11th inst., of disease of the liver, Rensselaer Bentley, aged 51 years, formerly of Berlin, Rensselaer Co. His remains were taken to Troy, N. Y.

At Unadilla Forks, N. Y., on the 9th inst., Mr. Robert Spicer.

LETTERS.

S. P. Marsh, B. F. Bond, J. F. Babcock, J. Hill, W. B. Maxson, Eli Forsythe, H. E. Champlin, J. Tanner, Charles Potter, S. S. Griswold, G. H. Babcock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

G. I. Lewis, Mystic Bridge, Ct.	$4 00	to vol. 7	No. 52
Eli Forsythe, Montra, O.	2 00	" 8	" 26
James B. Davis, "	2 00	" 7	" 52
Davis Babcock, "	2 00	" 7	" 52
E. P. Stout, Pratt, O.	2 00	" 7	" 17
O. L. Davis, "	2 00	" 6	" 52
Alanson Green, Adams Center,	2 00	" 7	" 36
Geo. Armsbury, "	2 00	" 7	" 52
Benj. T. Bliss, "	2 00	" 7	" 52
Horace Otis, "	3 00	" 7	" 52
Charles Potter, "	1 00	" 7	" 52
Lucinda Rogers, Leonardsville,	2 00	" 7	" 52
Richard Hanna, New York,	1 00	" 7	" 42
Wm. W. Edwards, "	75	" 7	" 52
P. Carpenter, New Lebanon Spa	2 00	" 7	" 52
W. B. Maxson, 2d, "	2 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

B. F. Bond, Milton, Wis.	$5 00
James Hill, Farmington, Ill.	2 00
W. M. Fahnestock, J. M. Allen, J. C. Maxson, R. Maxson, 25c each,	1 00

BENEDICT W. ROGERS, Treasurer.

Executive Committee of the Eastern Association.

AN ADJOURNED MEETING of the Executive Committee of the Seventh-day Baptist Eastern Association will be held, Feb. 26th, at 10 o'clock A. M., at the Lecture Room of the Seventh-day Baptist Church in Westerly. S. S. GRISWOLD, Cor. Sec.

Temperance Celebration.

THE NINTH ANNIVERSARY of the "Unadilla Forks Washington Total Abstinence Society" will be celebrated at Unadilla Forks, Otsego Co., N. Y., on Monday, the 24th inst., at the Baptist Church. Good speakers from abroad are expected to address the meeting. Exercises will commence at 10 o'clock A. M., and continue through the day and evening.

J. F. BABCOCK, Secretary.

A. Smith, President.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first whar above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

The Publisheis subjoin a few notices from the Press during the last year:—

Littell's Living Age—No. 353—12 1-2 Cents.

CONTENTS:

1. The Microscope and its Marvels.—Chambers' Papers for the People.
2. Colds and Cold Water.—Tait's Magazine.
3. Light and Darkness.—Tait's Magazine.
4. War and the Peace Congress.—Sharpe's Mag.
5. Autobiography of John Britton.—Sharpe's Mag.
6. Sack of Rome, by the Duke of Bourbon.—Spec.
7. Lawrence's Portrait of Sir Robert Peel.—Exam.
8. News of the Week.—Spectator.
9. Constitution and Future Destiny of America.—Times.
10. Foreign Policy in 1851.—Examiner.
11. Taste in Manufactures.—Spectator.
12. Lights and Shadows of the Olden Time.—Spectator.
13. Lyrics of the Heart.—Examiner.

With Poetry and Short Articles.

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And sold by DEWITT & DAVENPORT,
Tribune Buildings, N. Y.

Methodist Quarterly Review.

THIS Review contains 160 pages Octavo, printed on fine paper. At the subscription price of TWO DOLLARS a year, in advance, it is the *cheapest* Quarterly Journal now issued. The publishers issue it at this low price, in expectation of greatly enlarging its list of subscribers, which, though by no means what it ought to be, is yet, as it is believed, *twice as large* as that of any similar Journal.

While the theology of the Methodist Episcopal Church is the standard for the Review, its tone is large and liberal, and its range of topics, not only in Biblical but General Literature, is extensive, as its Table of Contents will show. Its contributors are among the ablest writers in this country, of various religious denominations.

In the Department of *Literary Intelligence*, this Journal is so unusually full and rich as to be almost indispensable to every theologian and literary man.

From its wide circulation, the Quarterly affords a most desirable medium of *Literary Advertising*. All advertisements, and books for notice, should be sent to the Editor, Rev. J. M'Clintock, D. D., 200 Mulberry-st.

LANE & SCOTT,
200 Mulberry-st., New York.

Miscellaneous.

The Arithmetic of War.

It is said that neither facts nor figures will lie; but it is very difficult to credit, or adequately conceive, even the well-attested statistics of property and life sacrificed by war. When such a philosopher as Dick, or such a statesman as Burke, brings before us his estimate of the havoc which this custom has made of human life in all past time, it seems utterly incredible, almost inconceivable; and still more are we staggered by the long and formidable array of figures employed to denote the sum total of money squandered on this system of human butchery.

Just glance at a recent estimate. Baron Von Reden, perhaps the ablest statistician of the age, and withal no believer in the peace cause, tells us, in a recent work of his, that the Continent of Europe alone now has full four millions of men under arms, more than half its male population between the ages of twenty and thirty; and that the support of these immense preparations for war, together with the interest and cost of collection and disbursement on the aggregate of its war-debts, amounts to more than *one thousand millions of dollars a year*. Let any man try to form an adequate conception of what is meant by either of these sums, and he will soon give up the effort in despair.

Take the Baron's estimate of war-debts now resting on the States of Europe—no less than $9,418,000,000. How shall we realize what this enormous sum means? Shall we count it? At the rate of sixty dollars a minute, ten hours every day, for three hundred days in a year, it would take more than 800 years, some twenty generations or more, barely to count the present war-debts of Europe alone.

Let us look for a moment at what England wasted for war purposes in 127 years, from the Revolution in 1688, to the downfall of Napoleon in 1815. The sum total squandered in actual war, besides all that she spent upon her war system in the intervals of peace, was $10,150,000,000; and if we add the interest on her war-debts contracted in that period, the grand total will reach nearly $17,000,000,000! At sixty dollars a minute, for ten hours in a day, or $36,000 a day, and 300 days in a year, it would require more than 1,574 years to count it all! Add an average of $80,000,000 a year for the current expenses of her war establishment since 1815, an aggregate of $2,800,000,000, in these thirty-five years; and we have a sum total of nearly *twenty thousand millions!* No wonder that the Old World is reeling and staggering under the burden of such enormous expenditures for war purposes.

Let us try some other modes of conceiving what is meant by these figures. Twenty thousand millions of dollars! It is nearly thirty times as much as all the coin now supposed to be in the world; and if these 20,000,000,000 were all in silver dollars, and placed in rows, they would belt the globe more than 160 times!

The English in Australia.

For ages Australia lay in its original condition, untrodden by the feet of white men. In 1770, Captain Cook, immortalized as a minister of civilization, observed on the eastern coast a harbor whose shores were covered with a variety of beautiful plants. He called the place Botany Bay. To him it was endeared by associations of delight; to us its name is repulsive, as attached to a sink of crime. After this voyage, accounts of the unknown Southern land were circulated through Europe. It was at this unhappy period that the oligarchy of England, blinded by selfish passion, abandoned her interests, and lost the brightest jewel in her empire. The American colonies, revolting under oppression, proclaimed their independence, and the mother State, having cast from her bosom the quest child she had nurtured, went forth again to seek a new home for her offspring in the waste places of the world. An Australian settlement was projected, for the reception of convicted criminals. An expedition was at once equipped. It consisted of two vessels of war, six transports, and three store-ships. On board were 506 male, and 192 female convicts; 160 marines, with their officers, and the usual complement of crews. Provisions, tools, implements, and materials were provided. Burdened with its load of crime, the squadron spread sail for the "Unknown Southern Land."

The expedition reached the shores of Australia in January, 1788. A sailor, named Jackson, discovered, through a gap in the line of cliffs, the magnificent harbor named in honor of its discoverer. The situation was preferred to that of Botany Bay; the boats were manned, and the people stepped out of them, literally under the shade of a forest. All was wild and silent. The tents were pitched, and an encampment was arranged, the axe and spade were set to work, and the English name and nation were for the first time established in Australia. On that distant shore, then clothed with dreary woods, there now stands the capital of a great colony, a prosperous city, embellished with beautiful structures, populous and rich, and stamped with the impress of civilization. Scarcely sixty-two years, therefore, have elapsed since the birth of a colony now outrivaling, in the rapid growth of its importance, every other in the world.

But New South Wales did not spring—it struggled into prosperity. The early years of its existence were full of trouble. The qualities of the soil were not understood; the crops were scanty; the convicts were idle and greedy; the military were insubordinate; supplies arrived at distant intervals, and the hopes of the settlers were depressed by the dread of famine. Scarcity and disease made havoc among them, and before four months had passed, a gallows cast its ill-omened shadow over the birth-place of Sydney. A youth only seventeen years of age, stained the infant city with crime, and was cut off "in the land of promise" by the hands of the hangman. Another miserable creature, during a time of want, swallowed eight pounds of flour cakes at a meal and died of surfeit. Others, sharing the ignorance of more educated classes in England, conceived the idea of escape by traveling *overland* to China. They started on their journey, and were never more heard of. Probably they were killed by the natives; but possibly, also, some became domesticated among them, and relapsed into the savage state of life. Recently, it is well known, some sailors did so, on the coast above Moreton Bay. The colony struggled for existence during many years.

A settlement was founded at Norfolk Island, to relieve Sydney from some of its convict population; but, in spite of every exertion, the century drew to a close while New South Wales was in the most unpromising condition. Deluded by dreams of sudden fortune, many spent their time in an unprofitable search for gold. One of the convicts, noticing the passion of his companions, resolved to profit by it. With a guinea and a brass buckle he manufactured a *specimen of ore*, and declared he had found it near the hills. The fraud was detected; instead of the reward he looked for, the former received a flogging, and, afterward committing a more serious offense, ended his life on the scaffold.

A contrast between the condition of the colony during the first years of its establishment with its present state, displays a remarkable result. Four years after the landing at Port Jackson, the public stock consisted of one aged stallion, two colts, sixteen cows, two calves, one ram, fifty ewes, six lambs, one boar, fourteen sows, and twenty-two pigs. At Paramatta, near Sydney, there were three hundred acres cultivated with Indian corn, forty-four with wheat, six with barley, one with oats, four with vines, and eighty-six laid out in gardens, beside seventeen belonging to the soldiers. In all, therefore, there were 118 animals fed, and 458 acres tilled. Before 1835, about 17,000,000 lbs. of wool had been shipped from New South Wales, which now contains about 7,000,000 sheep, more than 100,000 horses, nearly 1,500,000 cattle, and pigs beyond calculation. About 33,000 sheep and 10,000 cattle are slaughtered annually, producing more than 20,000 cwt of tallow. 180,000 acres are under cultivation; they produce nearly 2,000,000 bushels of grain, and more than 60,000 tuns of potatoes, tobacco and hay. From such small beginnings has New South Wales risen to this position. A sketch of its extent and resources may explain the rapid progress. [Sharpe's Mag.

Meat Biscuit Factory.

A factory has been established at Galveston, by G. Borden, Jr., called the "Meat Biscuit Factory." The meat biscuit is a newly discovered article of food, and highly esteemed on account of its alimentary qualities, and for the length of time it may be preserved. The factory contains an engine of ten horse power, which drives the machinery, consisting of biscuit machines to knead, roll, and cut the dough, a grist mill to pulverize the biscuit, and the guillotine for mincing the meat, to facilitate the boiling. The *Civilian* contains the following account of the process of manufacturing the biscuit:—

"There are four wooden cauldrons or tubs for boiling the meat and evaporating the liquid or broth—the two for boiling the meat holding 2,300 gallons, will each boil 7,000 lbs. of meat in 12 to 16 hours. The other two, for evaporating, will contain some 1,400 gallons each. All the tubs are heated or boiled by steam passing through long coiled iron pipes, supplied at pleasure either from the escape steam from the engine, or direct from the boiler. When the meat is so far boiled or macerated that the liquid or broth contains the entire nutriment, the meaty or corporeous portions are separated by a simple process of filtering, so that the broth goes into the evaporator pure and free from fibrous matter. It is then evaporated to a degree of consistence resembling the Golden or Stewart's Sugar House Syrup; its uniform density being determined by a liquid or syrup guage. One pound of this syrup or extract contains the nutriment of some eleven pounds of meat, (including its usual proportion of bone,) as first put into the cauldron. This extract is then mixed with the best and finest flour, kneaded and made into biscuit by means of the machines before mentioned. The biscuit is baked upon pans in an oven so constructed as to produce a uniform firmness. The proportion is as two pounds of extract are to three pounds of flour, but by baking, the five pounds of dough is reduced to four pounds of biscuit, and this will make what the inventor claims—the nutriment of over five pounds of meat in one pound of bread, which contains, beside, over ten ounces of flour. The biscuit resembles in appearance a light-colored sugar-cake. It is packed in air-tight casks or tin cannisters of different sizes, part of the biscuit being pulverized by grinding in a mill for the purpose, and thus packed with the whole biscuit."

The same paper states that the War Department, in order to test its qualities, has ordered a large amount for the troops upon the frontiers.

A Noble Spirit.

"There is an endearing tenderness," says Washington Irving, "in the love of a mother for her son, that transcends all other affections of the heart." We have just heard a touching illustration of the fact, that the love of a son for his mother may also transcend and swallow up all other affections, at a moment, too, when he might well be pardoned for remembering only his own great trials. Some two years ago, a young man, belonging to Philadelphia, was returning by railroad to that city from the town of Reading, Pennsylvania. By an accident which happened to the train as it was approaching town, and while he was standing upon the platform, he was thrown off, and fell partly under the wheel of the succeeding car; and his right arm, "marrow, bones, and all," was crushed to a jelly, and dropped uselessly at his side. This, however, was fortunately his only injury. He was a young man of determined nerve, and of the noblest spirit. He uttered no complaint—not even a groan. When the train arrived at the depot, a carriage was immediately called, when, attended by his friend, he said, to the coachman, "Drive at once to Dr. M——'s, in Walnut street." Had n't you better go immediately home?" asked his friend.

"No," said he, "I don't want them to know any thing about it until it is all over."

Our hero, for he *was* a hero, was deaf to all the counter remonstrances of his friend, and they drove rapidly to the house of the eminent surgeon alluded to. They were shown into the parlor, and the doctor was summoned. After an examination, "Well, my dear fellow," said the surgeon, for he was well acquainted with his patient, "you know, I suppose, what must be done?"

"I do," he replied; "and it is for the purpose of *having* it done that I am here."

"My surgical table," said the Doctor, "is below."

"Can it not be done *without* that?" asked the sufferer. "I cannot be tied—I cannot be held. Amputate my arm *here*, Doctor; I shall not flinch; I shall not interfere with your operations."

The limb was bared; two attendants, medical students in the house, were summoned; the arm was taken off above the elbow, while the patient sat as he had requested, uttering no groan, nor speaking a single word while the operation was being performed. The dressings were applied; and, attended by his friend, the patient had reached the door, on his way to his own house, which was very near by, when he turned round to the surgeon, and said: "Doctor, I should like to look at my arm once more; pray let me see it." The surgeon raised the mangled limb; the patient glanced at the bloodless hand, and said: "Doctor, there is a *ring* upon the middle finger of that hand; won't you take it off for me? My MOTHER gave me that ring when she was on her death bed. I can part with my arm, but while I live, I can't part with that ring." The ring was slipped from the cold, white finger. "Put it on *that* finger," said he, holding out the same finger of his left hand. As he was leaving the door, with his attendants, to enter the carriage, he said: "*How* shall I break this thing to my poor sister?" Is not this a *true* "hero," reader? [Knickerbocker.

The Habits of Swallows.

In the summer of last year, says an English paper, one of a small batch of very enthusiastic ornithologists in Methven, after discussing the migratory habit of various kinds of birds, differed from his friends on the question, "whether the swallow, on its return after its winter absence, took up house in the same locality it had migrated from." He maintained the negative, giving such plausible reasons as induced the coterie to devise some method for obtaining a settlement of the question. The only method, therefore, was to catch a swallow. This they ingeniously contrived to do. They captured a female as she was feeding her young. Taking great care of her, they sewed a small piece of red ribbon about her neck, in such a manner that it would not, in ordinary circumstances, get loosened, and then sent her to the broad expanse. The badged bird reared its young, and continued in the neighborhood until the migrating season, when, with its fellows, it disappeared. Great was the anxiety of the naturalists this spring to discover if it would return. Group after group appeared, but not the ribboned favorite. At length, on the 12th day of April, among the last influx of returning emigrants, appeared the identical bird, thereby overthrowing the hypothesis that they do not revisit their former haunts. But what is worth still more notice, is the circumstance that it built its nest and reared its this year's brood in precisely the same spot it did the year previous. It flew again to sunnier lands at the approach of the cold weather.

The Kentucky Negro Bill.

A bill, in its character "cruel, uncalled for, and impolitic," and affecting the condition of free negroes, has recently passed the popular branch of the Kentucky Legislature. The bill provides that each county assessor shall annually report to the Clerk of the County Court the name, age, sex, and color of every free negro and mulatto, and that the Clerk shall keep a record thereof, and shall in the month of July, every year, issue a summons against all such negroes, with certain ages, commanding them to appear before him, there to exhibit their free papers or give proof of their freedom. The Clerk is also to make a record of the name, age, sex, hight, and visible marks of such free negroes as appear before him, and state when they were emancipated and by whom, or born free; and for this service the Clerk is to receive *a fee from the free negroes or mulattoes;* and if the free negro fail to appear, or fail to pay the *fee*, or comply with the law in other respects, he is made liable to a fine of ten dollars; and if the *fine and costs* are not paid *instanter*, the "*convict*" is to be hired out to any one who will pay the amount for the shortest period of service. Another section of this inhuman bill provides, that if any free negro acquires, in any way except by descent, a title to real estate or slaves, such real estate or slaves shall be forfeited to the State.

THAWING FROZEN VEGETABLES.—The *Farmer and Rambler* says that frozen vegetables, fruits, &c., may be thawed in such a manner that they will receive but very little injury from freezing and thawing. If the frozen substance be immersed in cold water, whose temperature is but little above that of freezing, the frost will soon be extracted without injury.

If frozen vegetables be covered up in the ground, or closely covered with moss, cloths, mats, &c., and laid in a dark cellar, the frost will be gradually extracted without material injury to the article.

By these modes of thawing, the change is gradual, hence it has but little effect. But if a frozen vegetable or fruit be put into warm or hot water, or carried into a warm room, or placed by a fire, the sudden change from a frozen to a thawed state, will destroy it as completely as though it had been baked or boiled. Thus it appears that the thawing, rather than the freezing, destroys the vegetable.

CORDIALITY BETWEEN A CANARY AND A MOUSE.—For some weeks past, in Mr. Timmon's shop, Navan, Eng., a mouse has been in the habit of entering the cage of the canary, and feeding there quite unconcerned. At first it was noticed that when the mouse attempted to enter the cage the bird sat with feathers erect and wings poised, to pounce upon him as soon as he made his appearance. Several engagements took place between them before a friendly reconciliation could be accomplished. The canary had the best of the battle when on the perch, but when the mouse got him on the bottom of the cage he was generally worsted. A few days since, however, the mouse was observed to carry something in its mouth from another part of the shop, and deposit it in the cage, which on examination proved to be manna. The bird partook of the present, and from that time there seems to exist the utmost friendship between them, the mouse having full liberty to feed unannoyed, which he avails himself of, five or six times a day.

WATCHMAKING IN GENEVA.—One of the principal kinds of employment in Geneva, for a large part of the population, is watch-making. We were informed that ten thousand persons were engaged in this particular branch of industry. Even little girls are employed in polishing the delicate parts of the machinery. The best workmen rarely earn more than two dollars a day—the poorer, of course earn less. One simply makes the chains, another certain wheels, while others work at the setting up, as it is called, that is, putting the plates together. Very beautiful watches, of superior quality too, compared with the ordinary run of such articles in the United States, appear very cheap indeed. A lady desired to exchange, at a manufacturing establishment, a superior gold watch of large size for a smaller one by paying the difference. Only ten dollars would be allowed for hers—the weight of the case—the inside being condemned as execrable, although a good time keeper, and cost a round sum. Watches that might cost $100 in Boston or New York, according to the representation of the manufacturers, would not exceed $40 or $50 in Geneva.

HORSE DISTEMPER.—A correspondent of the *Boston Cultivator* says:—

"When a horse has contracted this distemper, he appears stupid, has a cough, discharges at the nose, and in advanced stages, swellings appear under the throat and on various other parts of the body. For the relief of animals thus afflicted, I feel desirous to give my mode of treatment. It is this: On the first appearance of the disease, commence feeding the horse with ginger, a table spoonful three times a day, mixed with grain, keeping the bowels loose at the same time with some gentle purgative. One pound of ginger will in ordinary cases be sufficient to cure a horse. He should be worked moderately every day, and covered with warm blankets at night to keep him from taking cold. It is highly necessary that he should be exercised, and when thus treated, I have not known it to fail of a cure in my practice, which has been limited."

SIR PHILIP SIDNEY.—This eminent man was governor of Flushing, (Neth.) and general of the horse, under his uncle, the Earl of Leicester. His valor, which was esteemed great, and not exceeded by any of his age, was at least equaled by his humanity. After he had received his death wound, at the battle of Zutphen, and was overcome with thirst from excessive bleeding, he called for drink, which was soon brought him. At the same time, a poor soldier, dangerously wounded, was carried along, who fixed his eager eyes upon the bottle just as Sir Philip was lifting it to his mouth. Sir Philip immediately presented it to him, with the remark, "Thy necessity is greater than mine."

AN ARTESIAN MILL.—There are many ways by which a motive power can be obtained, among the most singular of which is a mill owned by Dr. Withers, a resident of Milwood, Green county, Ala., which he very properly designates the Artesian Mill. The power employed in driving this mill is obtained from the water of six small Artesian wells; the depths of which range from three to six hundred feet. From these wells issues a stream of water equal in volume to one thousand gallons per minute. The mill, when in motion, has the appearance of a self-acting machine, as there is no water discernible under it, like any other. It is an ingenious invention, and the only one of the kind yet known.

ATTEMPT TO POISON ON SHIPBOARD.—The *Barnstable Patriot* says that a letter has been received in that town from Capt. Wm. Loring, of bark Governor Hinckley, in which he says that when ten days out of New York for London, an attempt was made by the cook to poison the officers and passengers on board his bark by introducing some poisonous substance into their coffee. The captain and mates, the captain's daughter, and two or three passengers, partook of the coffee, but not in sufficient quantities to prove fatal to any of them. They were immediately taken with vomiting, and remained sick for some time from its effects, but recovered for the most part before reaching London.

THE LATEST CURIOSITIES.—A fence made of the railing of a scolding wife.

A plate of butter made from the cream of a joke.

A small coin from the "change of the moon."

The original brush used in painting the "signs of the times."

The very latest contracts with the "Trade Winds."

The chair in which the sun sets.

A garment for the naked eye.

The hammer which broke up the meeting.

A buckle to fasten a laughing-stock.

The animal that drew the inference.

Eggs from a nest of thieves.

A bucket of water from "All's well."

THE KING OF THE POTATOES.—We received on Saturday afternoon, by the Georgia, says the N. Y. Tribune, the most remarkable specimen of the potato tribe which has ever been seen in this city. It was raised by Mr. Henry Fuller, on his farm near Portland, Oregon, and by him forwarded to Messrs. Crane & Rice, of the *California Courier*, who have transmitted it to us for presentation to the American Institute in this city. After the voyage of 7,000 miles, it is as fresh and sound as if just dug from the earth. The circumference of this monster potato is 23½ inches, and its weight 3½ lbs. We should like to see this beaten on the Atlantic side of the Rocky Mountains.

NORTH CAROLINA COAL.—A space of fifteen miles in length, by four to five miles in width, situated in Moore and Chatham counties, North Carolina, has been lately explored by Professor Johnson, who reports having found unmistakable signs of a deposit of the best kinds of bituminous, semi-bituminous, and anthracite coal. He states that the deposits extend a distance of thirty miles, by four or five miles in width, embracing a space of about 150 square miles. It is said also that the deposits reach a depth of seven feet two inches, being greater than any like deposits in England.

A returned California dog has made his appearance at his old home in Burlington, Iowa. He was left at the mines by his master, but by some means has worked his passage back.

Variety.

An English paper relates the following:—A farmer had discovered that a fox came along a beam in the night to seize his poultry. He accordingly sawed the end of the beam nearly through, and in the night the fox fell into a place whence he could not escape. On going to him in the morning, he found him stiff, and, as he thought, lifeless. Taking him out of the building, he threw him on the dung-hill; but in a short time Reynard opened his eyes, and seeing all was safe and clear, galloped away to the mountains, showing more cunning than the man who ensnared him.

The Cleveland Plaindealer of Jan. 23 says: Ten thousand times ten thousand and thousands of thousands of pigeons are seen wending their way from the South until they reach the Lake shore, when they would suddenly perform a somerset, and turn back in the direction they came. The mild weather of the last few days has no doubt deceived them, and when they get in sight of the snows of Canada, they turn back. It is said that millions are found dead on the snows of the Province.

The group of statuary ordered by Congress of the sculptor Greenough, emblematic of the early settlement of our country, is nearly ready for shipment. The artist will receive $20,000. Messrs. Everett, Prescott and Choate, have petitioned the Senate for an appropriation to enable Hiram Powers, the great American sculptor, to complete for the Capitol the statue of "America." The model is said to be a master-piece of art.

A number of scientific experiments have recently been made by a distinguished chemist of Paris, the results of which have positively established the fact that, for agricultural purposes, plaster, or the sulphate of lime, in itself, possesses no alkali basis, or fecundating powers; that, in order to be useful for such purposes, it must be mixed with ammoniacal ingredients; and that it may be replaced by any matter which contains ammonia.

In London and its suburbs there are 95 Ragged Schools, attended by more than 10,000 children, taught by nearly 1400 unpaid teachers. The majority of them are open during the week as well as on Sundays, where vagrant children are fed and partly clothed, and taught either in the day or evening. Connected with them are "industrial classes," in which young men are instructed in the trades during the evening.

A squirrel, sitting on a hickory tree, was once observed to weigh the nuts he got, in each paw, to find out which were good and which were bad. The light ones he invariably threw away, retaining only those which were heavier. It was found, on examining those he had thrown away, that he had not made a mistake in a single instance. They were all bad nuts.

Dr. Darwin was of opinion, that if a deaf person dreamed of hearing, the internal parts essential to the function were unimpaired. The same remark, says Dr. Smith, of Boston, is applicable to the blind. I have inevitably found that the incurably deaf, as well as the incurably blind, never dream of hearing or seeing.

When a certain lady who had been charmed by his writings, but had never seen his person, wrote to Mirabeau, saying how much she longed to see him, and begging that he would *describe himself* to her, he complied with the wish of the enthusiast in these brief and self-adulatory terms:—"Figure to yourself a tiger that has had the small pox."

Of all metals, platinum has the greatest specific gravity, and is, consequently, the least in bulk; gold comes next; then, in a nearly regular gradation, lead, mercury, silver, bismuth, copper, iron, tin, and antimony; and then sodium and potassium, a pound of the two last being equal in bulk to at least twenty pounds of platinum.

It is found, by a recent census, that in consequence of the introduction of railroads, the number of horses in England has been reduced from 1,000,000 to 200,000. It is computed that it requires as much land to subsist one horse as it does to subsist eight men. Consequently, it would appear that the 800,000 horses displaced by railroads make room for an additional population of 5 400,000.

The Cathedral of Notre Dame, in Antwerp, is one of the finest gothic buildings in all Europe. The principal spire is 460 feet high. There are 600 stairs to climb before reaching the top. There are 99 bells in the tower, the largest of which weighs 16,000 pounds, and requires 16 men to ring it.

Some French stock-jobbers last summer employed swallows taken from their nest at Lyons, and carried to Paris, to convey intelligence to Lyons of the fluctuation in prices. The birds returned to their nests with remarkable speed. Other speculators, however, discovering the trick, caused all the swallows that appeared about Lyons to be shot.

The Homestead Exemption Law of the State of New York went into operation on the 1st Jan. It exempts from sale on execution, for debts hereafter contracted, the lot and buildings thereon, occupied as a residence and owned by the debtor, being a householder, and having a family, to the value of $1000.

When rabbits, squirrels, and various other gnawing animals, are fed on soft meats, their teeth sometimes grow so long and crooked as to prevent them from taking food; and instances have occurred, in which, to preserve life, it became necessary to break off or extract the teeth.

"One of our ancient contributors," says the Literary Gazette, "of whom we used to beg some attention to punctuation in his MSS., used to retort, 'Do you take your servant for a dog? I am not a *pointer!*'"

In man, the brain averages in weight 1-35th of the body; in the dog, 1-120th; in the horse, 1-450th; in the sheep, 1-750th; and in the ox, 1-800th. Generally speaking, eight-tenths of the brain is composed of water.

"Alabama," in the Indian tongue, signifies "rest." An Indian chief, fleeing southward, struck his tent-pole in the ground and exclaimed, "Alabama! Alabama!" "Here we rest! Here we rest!"

London contains 300,000 houses, which cover an area 14 miles long and 7 miles wide. Between the 1st of January, 1839, and January, 1850, 64,058 new houses were built, forming 1652 streets.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

TUITION—to be settled upon entering school—from $3 00 to $5 00. EXTRAS—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.

No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.

No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.

No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.

No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.

No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.

No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.

No. 8 The Sabbath Controversy The True Issue. 4 pp.

No. 9 The Fourth Commandment False Exposition. 4 pp.

No. 10 The True Sabbath Embraced and Observed. 16 pp.

No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.

No. 12 Misuse of the Term Sabbath. 8 pp.

No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.

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THE EQUALITY OF THE RACES.

Reply to D. E. Maxson.

Before any farther consideration of this very intricate and important subject, I think it necessary to point out the peculiarities of form and feature incident to the negro variety of the Ethiopian race, and what distinguishes him in a particular manner from all other people upon the earth. "In the negro variety," says Hugh Murray, "the skin is black; hair short, black, and woolly; skull compressed on the sides, and elongated towards the front; forehead low, narrow, and slanting; cheek bones very prominent; jaws projecting; nose broad and flat; lips thick, and thrown back." The same peculiarities of form and feature are given to this people by Cuvier, Buffon, Summer, Lawrence, Pritchard; in short, by all who have written upon the subject. By reference to this description, it will be perceived that darkness of complexion is not his only distinctive trait; neither can mere darkness of complexion, in any nation, establish an affinity between them and the negro race, when the other negro traits are not exhibited in their formation.

My friend, in his article of February 6th, in the *Sabbath Recorder*, says that, "according to the classification of most naturalists, many of the Caucasians are niger, black." He says, moreover, that he is "well sustained in saying that the negroes are 'black men.'" These propositions, taken together, amount to this, and nothing more, that all negroes are black men, but that all black men are not negroes, which admission utterly invalidates his subsequent arguments, that certain nations were negroes, because they were the blackest people known to the Jews and Greeks. "To history be the decision referred;" but not the least shadow of historical testimony does he bring to prove that the nations in question have ever been, either in ancient or modern times, identified by naturalists as exhibiting any negro characteristics of physical structure which are not shared in common with some varieties of the Caucasian type. Quoting from Anthon's Classical Dictionary, he says, "On the whole, it may be considered as clearly established, that the Cush are the genuine Ethiopian race." But this by no means proves that they belonged to the negro variety of that race. W. Swainson says, "The Ethiopian race presents three variations, considered by Cuvier as secondary, and by Blumenbach as primary. These are—1. The American Indian; 2. The Malay; 3. The Negro." Now, to assert that the American Indians or the Malays were Negroes, because they were considered as referable to the Ethiopian race, would be a curious way of reasoning; yet it is precisely in this manner that my friend attempts to establish his hypothesis that the ancient Egyptians and Ethiopians were identical with the modern Negroes. M. Cuvier describes the Ethiopian race as "extending in former times over North and South America, the Negro countries of Africa, a portion of the East Indies, including the inhabitants of Malacca, Sumatra, the innumerable islands of the Indian Archipelago, and the great Pacific Ocean." Any one having the least knowledge of the different tribes, must be aware that many of them are very different from Negroes; yet all of them are referable to the Ethiopian race, which proves decidedly that a man or a nation may be called Ethiopian that exhibits few, if any, Negro traits.

My friend enters into a very laborious discussion to prove that the Egyptians were the descendants of Cush and Mizraim, which point granted, establishes directly the reverse of what he would wish, since the Negro tribes are universally admitted to have descended from Canaan. Hear the language of history. Lawrence says, "The curse pronounced upon Canaan has been unquestionably fulfilled. Learned commentators agree in considering that central Africa was peopled by his descendants. In them the human form is most debased, the divinity of mind least developed. They still exhibit those leading resemblances which rendered Cain a type of Canaan. With few exceptions, they are to this day but wanderers and vagabonds upon the earth." By taking for granted what he ought to have proved—namely, that the ancient Egyptians and Ethiopians were Negroes, and identified as such by the concurrent testimony of history and natural science, he has professed to prove that Caucasian civilization originated from the Negroes. Establish the point that these nations were not Negroes, and the whole fabric of his long and labored dissertation tumbles to the dust. By the classification of naturalists, the Hindoos are referable to the Caucasian type. This can be learned even from the common school geographies. According to Diodorus Siculus, Ethiopia was peopled by the Gymnosophists from India or Hindostan. The question is not whether there was a civilized Ethiopian nation, but whether that nation, according to the testimony of history, can be identified as Negroes; not simply as being dark complexioned, since my friend himself admits that many of the Caucasians are niger, black. Gibbon says, "The Abyssinians still retain the olive complexion of the Arabs, and afford a shrewd conjecture that two thousand years are insufficient to change the color of the human race." Hugh Murray says, "The Abyssinians are small in person, but neither in form or feature do they resemble the Negro." Bruce represents the women as being, many of them, fair and beautiful. They are placed, by all writers upon the subject, in the list of Caucasian nations. It would be truly interesting to learn by what process they were changed from Negroes to the other race. Another reference to Hugh Murray, and I have done with this point. He says, "The comparison between the Gheez and Amheric vocabularies, with those of the Chaldeans, Arabs, and Hebrews, demonstrates an indisputable affinity between them and the people of Abyssinia."

We now come to consider the ancient Egyptians, and to refer to history the decision, not whether they were the descendants of Cush, but whether they were Negroes. Buffon says, "There can be no doubt but that the ancient Egyptians were Syrian Caucasians." W. Swainson places the ancient Egyptians in the list of the Syrian Caucasian nations. The same is done by J. Olney, and a host of others. The Copts are universally admitted to be the descendants of the ancient Egyptians, but these are not black. Guthrie says, "The Copts are swarthy, or sunburnt, in their complexions." They are thus described by Baron Larrey: "The Copts do not resemble Negroes; but after the most minute anatomical examination, I find that they exhibit the characteristics of the Abyssinians. Their skin is of a dusky yellow; their face full, without being puffed; their eyes fine, limpid, and opening in the form of an almond, and with a languishing look; the mouth middle-sized; the lips thick, but less so than the Negroes, and not, like theirs, thrown back; the hair curling, but not woolly. The sculptures on the most ancient monuments represent under the same form and features the ancient Egyptians, when the country was ruled by its native kings." Again, my friend remarks, "Blumenbach, who has collected much valuable information from the examination of mummies, says that the Egyptian race consists of three varieties, the most prominent of which is the Ethiopian; secondly, the Hindoos; and, thirdly, the Berbers." Even this would make the Caucasian predominant in his constitution, especially when we consider in what latitude the word Ethiopian is employed by this same naturalist. Gibbon says, "The geographers of antiquity have frequently hesitated to what portion of the globe they should ascribe Egypt. Ptolemy and Strabo, with the moderns, fix the Isthmus of Suez as the boundary between Asia and Africa. Dionysius, Mena, Pliny, Sallust, Hirtius, and Sulinus, have preferred for that purpose the western branch of the Nile, or even the great Catabathmus, which would assign to Asia not only Egypt, but part of Lybia;" whereas, all authorities are unanimous in placing the Negro countries in the interior parts of Africa, and along its western coasts. Bishop Summer remarks, "The Negro tribes are the descendants of Canaan, and they have always inhabited the interior parts of Africa." Hugh Murray says, "Different branches of the African type spread over that continent, except in those parts which lie north and east of the Great Desert, which are occupied by the Caucasian Syrians, in whom all traces of the Negro formation disappear." "Beyond the utmost limits of the Moors," says Gibbon, "the vast and inhospitable desert of the south extends a thousand miles to the banks of the Niger. The ancients, who had very faint and imperfect accounts of the great peninsula of Africa, were sometimes tempted to believe that it must remain forever destitute of inhabitants. Carthage would have trembled at the strange intelligence that the countries on either side of the equator were filled with innumerable nations, who differed in their color from the ordinary appearance of the human species." From all accounts, it is certain that the Negro nations were scarcely known to the ancients; although, in the British Museum are representations taken from the catacombs of Egypt, upon which Negroes are seen in the style and attitude of a conquered people. In these pictures, according to Belzoni, the Egyptian monarch is seen surrounded by his guards, while among the other figures, loaded with chains or in supplicating postures, the Jews may be distinguished by their physiognomy, the Negroes by their features and complexion, and the Medes by their dress."

It is so generally conceded that the Gypsies are the descendants of the ancient Egyptians, who abandoned their native country when it was invaded by Sultan Selim, in 1517, that it seems almost unnecessary to multiply proofs upon that point. The word Gipsy, however, is manifestly a derivative of Egyptian. They are styled Egyptians in the legal statutes enacted against them during the reigns of Mary and Elizabeth of England. Sir Matthew Hale declares them to be Egyptians. Munster and Spelman, the former of whom was contemporary with their first appearance in Europe, affirm the same. That the Egyptians, or Gypsies, are not Negroes, we may take for granted from the fact that not one of the numerous writers upon their race and nationality have ever thought of ascribing to them the peculiarities of color, form, and structure, universally attributed to and beheld in the Negro race.

In this place, a short recapitulation of the question at issue, and the principal arguments upon both sides, cannot be considered as unnecessary. In speaking of the Negroes, my friend remarked, in a former article, that "the world had bowed for ages before the shrine of intellectual greatness reared by Euclid, a Negro; that classics had borrowed their richest gems from Æsop, a Negro; and that the church of God owes much of its success to the faithful labors of some distinguished fathers, who were Negroes." "We claim, and summon the history of man for witness," he continues, "that the Negro, under the like circumstances, stands upon an equality with the Caucasian in moral and intellectual endowment." Again we hear that "Euclid was taught by Negroes, and that he had been a teacher of Negroes for four thousand years," which sounds rather startling, as, according to that assumption, the mathematician must have been contemporary with the sons of Noah. But what proofs has he brought to support all this. With respect to Euclid, nothing, except what every one knew before, that he was Professor of Mathematics at Alexandria. That he was a native of that city, an Egyptian, or a Negro, rests upon a supposition, for which he has not adduced a single word of historical testimony. Alexandria was a Grecian city, founded by Alexander the Great, who selected that site in consequence of its facilities for commanding the Indian trade. He erected and endowed its academy, and invited thither all the learned men of the time. It was here that Aristotle from Greece met Hipparchus from Chaldea. It was here that the Indian sages discoursed with the wise men of Athens. Euclid came with the rest; but, ignorant of the interest which in after years would gather about his name, the memory of the nation or the country to which he belonged has not been perpetuated. Under the article *Euclid*, in Lempriere's Biographical Dictionary, we have the following account: "Euclid, a most celebrated Mathematician and Astronomer, who collected all the fundamental principles of pure mathematics, which had been delivered down by Thebes, Pythagoras, and Eudoxus, which he digested into order and regularity, with many others of his own, on which account he is said to have been the first who reduced arithmetic and geometry into the form of a science. When this great man was born, or what was his country, we have no distinct account; but he flourished, as appears from Proclus' Comment upon his Elements, about 277 years before Christ, and taught mathematics at Alexandria with vast applause." According to this account, he was contemporary with Ptolemy Lagus, the successor of Alexander in the kingdom of Egypt, who, like his great predecessor, was a patron of learned men. For aught we know, Euclid might have come from India, where algebra and the mathematical sciences had already made great progress. For aught we know, he might have been a Grecian, the disciple of Aristotle; indeed, his name favors the last supposition. After this, I leave the reader to judge of the consistency of the assertion, "that Euclid was a Negro, that he was taught by Negroes, and that he had been a teacher of Negroes for four thousand years."—Guthrie says that "Æsop was the first Greek fabulist." Lempriere's Biographical Dictionary states him to have been a Phrygian. I refer my readers to the article *Æsop* in that work, which is too long to be inserted here. It is my opinion, that if Dr. Cheeny's account was subjected to close criticism, it would refer itself, like the former, to a supposition.—I have yet to learn Negroes; and what civilized nations, either ancient or modern, have been Negroes. What he has said of the ancient Egyptians and Ethiopians, proves nothing at all, since he has taken for granted, without any attempt at proof from the testimony of history, that these nations were black Negroes, instead of black Caucasians. The testimony of Anthon, to which he appeals, is inconclusive and utterly invalid, upon this point, since the question at issue is not concerning the Ethiopian race in general, but the Negro variety of that race. To show that these nations were not Negroes, I have brought the testimony of eminent naturalists, who rested nothing on supposition, but the strictest anatomical examination. I have defined the geography of the Negro countries, which were never considered as including either Egypt or Abyssinia; and I have shown from the testimony of history, that the descendants of these people at this day are not Negroes. He says that the modern Egyptians are chocolate color, but supposes that this change has been wrought by the operation of a law which is at work all the world over, turning the whites black and the blacks white. I confess my ignorance of any such law, unless it is the law of marriage, by which the amalgamation of the races is effected. Gibbon was ignorant of this law; for he says that "two thousand years are insufficient to change the color of the human race." Hugh Murray was ignorant of this law; for he says that "the Abyssinian, in the same latitude with the negro, has retained from time immemorial the Caucasian form and physiognomy." The learned compiler of the Encyclopedia of Arts and Sciences was ignorant of this law; for he says that "the sun-burnt complexion of the Gypsies receives no darker stain from the burning sun of Africa, nor exhibits any fairer tint from the temperate skies of Europe." Moreover, what Fathers of the Christian Church were it appears remarkable, if the Egyptians were negroes, and are turning white, that the same phenomenon is not exhibited by other negro tribes.

I am much obliged to my friend for establishing the identity of the Egyptian nations, as all arguments tending to overthrow the supposed negro character of the one must thereby have a direct bearing upon that of the other. He has also clearly established their ancient renown and civilization—a deep, but involuntary, witness of the superiority of that race which first invented and has perpetuated the arts and sciences. What if they were called Cush and Æthops, signifying "black-faced?" What if the Jews and Greeks spoke of them as being the blackest people with whom they were acquainted? By no construction of language can this be made to prove that they were identical with the Negro, whose black face, though the most ostensible, is the least radical of the differences between him and the Caucasian race.

TAMAR DAVIS.

[To be continued]

THE THREE PAINTERS.

Nature, in sportive mood, they say,
Produced a painting—'twas a child,
Tender and fair as opening day—
The artist viewed her work and smiled.

Time, an old painter, saw the piece—
"'T was pretty, but it wanted tone—
"I'll take the picture, if you please,
And add some touches of my own."

Some ringlets round the face he threw,
Gave animation to the eyes,
Put in some teeth of pearly hue—
"The work improves," the painter cries.

He dabbled at the piece again,
Deepen'd the tints and gave it strength,
Mark'd lines of lassitude and pain,
And added something to the length.

Old Death approach'd, and shook his head—
"'T is tawdry, and it wants repose:
Too bright—knock out those lights," he said,
And instantly the eyelids close.

The tints grew faint, the form appear'd to waste
In prostrate attitude—the piece was set—
"'T is mine," he cried—"exactly to my taste,"
And placed it in his own dark cabinet.

CLOSING SCENES IN THE LIFE OF DR. JUDSON.

[Concluded.]

After our return from Mergui, the doctor advised a still further trial of the effects of sea air and sea bathing, and we accordingly proceeded to Amherst, where we remained nearly a month. This to me was the darkest period of his illness—no medical adviser, no friend at hand, and he daily growing weaker and weaker. He began to totter in walking, clinging to the furniture and walls, when he thought he was unobserved, (for he was not willing to acknowledge the extent of his debility,) and his wan face was of ghastly paleness. His sufferings too were sometimes fearfully intense, so that in spite of his habitual self-control, his groans would fill the house. At other times a kind of lethargy would steal over him, and he would sleep almost incessantly for twenty-four hours, seeming annoyed if he were aroused or disturbed. Yet there were portions of the time when he was comparatively comfortable and conversed intelligently; but his mind seemed to revert to former scenes, and he tried to amuse me with stories of his boyhood—his college days—his imprisonment in France, and his early missionary life. He had a great deal to say on his favorite theme, "The love of Christ," but his strength was too much impaired for any continuous mental effort. Even a short prayer, made audibly, exhausted him to such a degree that he was obliged to discontinue the practice.

At length I wrote to Maulmain, giving some expression of my anxieties and misgivings, and our kind missionary friends, who had from the first evinced all the tender interest and watchful sympathy of the nearest kindred, immediately sent for us—the doctor advising a sea voyage. But as there was no vessel in the harbor bound for a port sufficiently distant, we thought it best, in the meantime, to remove from our old dwelling, which had long been condemned as unhealthy, to another mission-house, fortunately empty. This change was at first attended with the most beneficial results, and our hopes revived so much, that we looked forward to the approaching rainy season for entire restoration. But it lasted only a little while, and then both of us became convinced, that though a sea voyage involved much that was exceedingly painful, it yet presented the only prospect of recovery, and could not, therefore, without a breach of duty, be neglected.

"Oh, if it were only the will of God to take me now—to let me die here!" he repeated, over and over again, in a tone of anguish, while we were considering the subject, "I can not, can not go! this is almost more than I can bear! was there ever suffering like our suffering?" and the like broken expressions, were continually falling from his lips. But he soon gathered more strength of purpose; and after the decision was fairly made he never hesitated for a moment, rather regarding the prospect with pleasure. I think the struggle which this resolution cost injured him very materially; though probably it had no share in bringing about the final result. God, who saw the end from the beginning, had counted out his days, and they were hastening to a close. Until this time he had been able to stand, and to walk slowly from room to room; but as he one evening attempted to rise from his chair, he was suddenly deprived of his small remnant of muscular strength, and would have fallen to the floor but for timely support.

From that moment his decline was rapid. As he lay helpless upon his couch, and watched the swelling of his feet, and other alarming symptoms, he became very anxious to commence his voyage, and felt equally anxious to have his wishes gratified. I still hoped he might recover—the doctor said his chances of life and death were in his opinion equally balanced—and then he always loved the sea so dearly! There was something exhilarating to him in the motion of a vessel, and he spoke with animation of getting free from the almost suffocating atmosphere incident to the hot season, and drinking in the fresh sea breezes. He talked but little more, however, than was necessary to indicate his wants, his bodily sufferings being too great to allow of conversation; but several times he looked up to me with a bright smile, and exclaimed, as heretofore, "Oh the love of Christ! the love of Christ!"

I found it difficult to ascertain, from expressions occasionally dropped, from time to time, his real opinion with regard to his recovery; but I thought there was some reason to doubt whether he was fully aware of his critical situation. I did not suppose he had any preparation to make at this late hour, and I felt sure that if he should be called ever so unexpectedly, he would not enter the presence of his Maker with a ruffled spirit; but I could not bear to have him go away, without knowing how doubtful it was whether our next meeting would not be in eternity; and perhaps, too, in my own distress, I might still have looked for words of encouragement and sympathy, to a source which had never before failed. It was late in the night, and I had been performing some little sick-room offices, when suddenly he looked up to me and exclaimed, "This will never do! You are killing yourself for me, and I will not permit it. You must have some one to relieve you. If I had not been made selfish by suffering, I should have insisted upon it long ago."

He spoke so like himself—with the earnestness of health, and in a tone to which my ear had of late been a stranger, that for a moment I felt almost bewildered with sudden hope. He received my reply to what he said with a half-pitying, half-gratified smile, but in the meantime his expression had changed—the marks of excessive debility were again apparent, and I could not forbear adding, "It is only for a little while, you know."

"Only a little while," he repeated mournfully; "this separation is a painful thing, but it does not distress me now as it did—I am too weak." "You have no reason to be distressed," I answered, "with such glorious prospects before you. You have often told me it is the one left alone who suffers, not the one who goes to be with Christ." He gave me a rapid questioning glance, then assumed for several moments an attitude of deep thought. Finally, he slowly unclosed his eyes, and fixing them on me, said in a calm, earnest tone, "I do not believe I am going to die. I think I know why this illness has been sent on me—I needed it—I feel that it has done me good, and it is my impression that I shall recover, and be a better and more useful man."

"Then it is your wish to recover?" I inquired. "If it should be the will of God, yes. I should like to complete the dictionary, on which I have bestowed so much labor, now that it is so nearly done; for though it has not been a work that pleased my taste, or quite satisfied my feelings, I have never underrated its importance. Then after that come all the plans that we have formed. Oh, I feel as though only just beginning to be prepared for usefulness."

"It is the opinion of most of the mission," I remarked, "that you will not recover." "I know it is," he replied, "and I suppose they think me an old man, and imagine it is nothing for one like me to resign a life so full of trials. But I am not old—at least in that sense—you know I am not. Oh! no man ever left this world with more inviting prospects, with brighter hopes or warmer feelings—warmer feelings"—he repeated, and burst into tears. His face was perfectly placid, even while the tears broke away from the closed lids, and rolled, one after another, down to the pillow. There was no trace of agitation or pain in his manner of weeping, but it was evidently the result of acute sensibilities, combined with great physical weakness. To some suggestions which I ventured to make, he replied, "It is not that—I know all that, and feel it in my inmost heart. Lying here on my bed when I could not talk, I have had such views of the loving condescension of Christ, and the glories of heaven, as I believe are seldom granted to mortal man. It is not because I shrink from death that I wish to live, neither is it because the ties which bind me here, though some of them are very sweet, bear any comparison with the drawings I at times feel towards heaven; but a few years would not be missed from my eternity of bliss, and I can well afford to spare them, for your sake and for the sake of the poor Burmans. I am not tired of my work, neither am I tired of the world, yet when Christ calls me home, I shall go with the gladness of a boy bounding away from his school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood, for a yet dearer home—though only a very little like her—*for there is doubt resting on my future.*" "Then death would not take you by surprise," I remarked, "if it should come even before you could get on board ship." "Oh, no," he said, "death will never take me by surprise—do not be afraid of that—I feel *so strong in Christ.* He has not led me so tenderly thus far, to forsake me at the gate of heaven. No, no; I am willing to live a few years longer, if it should be so ordered, and if otherwise, I am willing and glad to die now. I leave myself entirely in the hands of God, to be disposed of according to his holy will."

The next day some one mentioned in his presence, that the native Christians were greatly opposed to the voyage, and that many other persons had a similar feeling with regard to it. I thought he seemed troubled, and after the visitor had withdrawn, I inquired if he still felt as when he conversed with me the night previous. He replied, "Oh yes; that was no evanescent feeling. It has been with me, to a greater or less extent, for years, and will be with me, I trust, to the end. I am ready to go *to-day*—if it should be the will of God, this very hour; but I am not *anxious* to die—at least, when I am not beside myself with pain."

"Then why are you so desirous of going to sea? I should think it would be a matter of indifference to you." "No," he answered quietly, "my judgment tells me it would be wrong not to go—the doctor says *criminal.* I shall certainly die here—if I go away I may possibly recover. There is no question with regard to duty in such a case; and I do not like to see any hesitation, even though it springs from affection."

He several times spoke of a burial at sea, and always as though the prospect was agreeable. It brought, he said, a sense of freedom and expansion, and seemed far pleasanter than the confined, dark, narrow grave, to which he had committed so many that he loved. And he added, that although his burial-place was a matter of no real importance, yet he believed it was not in human nature to be altogether without a choice.

I have already given you an account of the embarkation, of my visits to him while the vessel remained in the river, and of our last sad, silent parting; and Mr. Ranney has finished the picture. You will find in this closing part, some dark shadows, that will give you pain; but you must remember his present felicity is enhanced by those very sufferings; and we should regret nothing that serves to brighten his crown of glory. I ought also to add, that I have gained pleasanter impressions in conversation with Mr. R., than from his written account, but it would be difficult to convey them to you; and as he whom they concern was accustomed to say of similar things, "You will learn it all in heaven."

During the last hour of your sainted brother's life, Mr. Ranney bent over him and held his hand; while poor Pinapah stood at a little distance weeping bitterly. The table had been spread in the cuddy, as usual, and the officers did not know what was passing in the cabin, till summoned to dinner. Then they gathered about the door, and watched the closing scene with solemn reverence. Now—thanks to a merciful God!—his pains had left him, not a momentary spasm disturbed his placid face, nor did the contraction of a muscle denote the least degree of suffering; the agony of death was passed, and his wearied spirit was turning to its rest in the bosom of the Saviour. From time to time, he pressed the hand in which his own was resting, his clasp losing its force at each successive pressure; while his shortened breath (though there was no struggle, no gasping, as if it came and went with difficulty) gradually grew softer and fainter, until it died upon the air—and he was gone. Mr. Ranney closed his eyes, and composed the passive limbs—the ship's officers stole softly from the door, and the neglected meal was left upon the board untasted.

They lowered him to his ocean grave, without a prayer; for his freed spirit had soared above the reach of earthly intercession, and to the foreigners who stood around it would have been a senseless form. And there they left him in his unquiet sepulchre; but it matters little, for we know that while the unconscious clay is "drifting on the shifting currents of the restless main," nothing can disturb the hallowed rest of the immortal spirit. Neither could he have a more fitting monument than the blue waves which visit every coast; for his warm sympathies went forth to the ends of the earth, and included the whole family of man. It is all as God would have it, and our duty is but to bend meekly to his will, and wait, in faith and patience, till we also shall be summoned home.

REV. DR. NELSON.

Forty years since infidel principles were much more extensively circulated in Kentucky than at present. The writings of Paine and Voltaire were read in every circle of society. About the time of which we speak, probably a few years earlier, a young man of ardent temperament, and of no inconsiderable degree of intellectual force, commenced the study of medicine in the then small village of Danville. An incipient scepticism was soon implanted in his mind.

His studies completed, he spent some time with the army at the North, and subsequently at the South, as Surgeon's Mate. With a high bearing and proud spirit, he possessed acuteness and vigor, and an admiration for honesty. He detected a disregard for truth in the writers who had been his text books, upon subjects involving the interests of eternity.

He read farther, and discovered that his system rested upon a tissue of falsehood and fallacious reasoning. He renounced infidelity, became a Christian, and a minister of God's holy word. He spent a life of unusual devotion in the effort to draw the attention of men to Christ, and the revelation of an immortality beyond the grave.

As his crowning service he wrote, in the full maturity of his rich Christian experience, a book upon the subject which had chiefly interested him—a compend of the reasonings which had occupied him—which had dwelt as a living presence in his soul—which, in public and private, had striven within him, and found expression in a thousand strains of most impressive eloquence. "The Cause and Cure of Infidelity" was compiled as few books have the good fortune to be compiled; it was condensed from the accumulated impressions of an active and gifted mind, concentrated through years upon a single point.

It is the utterance of a man who walked with God, who was caught often to the third heaven, and who most vividly realized, throughout life, the vitality and power of the truths to which he was a witness. In fact, Dr. Nelson's book is not one of evidences so much as one of direct testimony—the startling and direct testimony of one who "has seen," and bears witness to the truth.

We were but a child when Kentucky was blessed with the ministrations of that great and good man, yet even now the light of his calm earnest eye beams often upon us, as, when awed and thrilled, we listened to his high reasoning upon prophecy, revelation, and the world to come. We comprehended little of him then, save his sincerity. None could have heard him—child, saint, or sinner, without feeling him to be a man of God. He spoke with "the power and demonstration of the Spirit." The life and character of Dr. Nelson, faithfully portrayed, would be replete with instruction. Indeed, examples such as his should be precious in the eyes of the Church—they should not be suffered to perish from memory. [Presb. Herald.

"You are rather late this morning, William," said good Mr. Risewiththesun to a laggard apprentice who came at a late hour. "Yes, sir; but 'better late than never,' is an old saying," replied William. "*Better never late,*" said the master, "is an axiom of far more worth, though it may not be so old."

When Lycurgus, of Sparta, was about to reform and change the government, one advised him that it should be reduced to an absolute popular equality. "Sir," said the lawgiver, "begin it in your own house first."

The Sabbath Recorder.

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REVERENCE FOR SACRED THINGS.

We do not believe that the wood, brick, mortar, and other materials which enter into the structure of a church edifice, are any more holy than the same kind of materials in any other building. In short, we do not believe that, under the Christian dispensation, a building is holy in any such sense as the Jewish temple was. We have no idea that the services performed on the opening of a house of worship, whether called *consecration*, or *dedication*, or any thing else, confer any sacredness upon it, or render the worship of those assembled within its walls a whit more acceptable to God than that of those assembled in a school-house or a barn. "In every place, incense shall be offered unto my name, and a pure offering." Mal. 1: 11. And the High Churchman, who would have you take off your hat reverently the moment you enter the doors of *Trinity*, although no worship is being performed there at the time, has studied his Bible to but little purpose.

We think, however, that some run about as far to the opposite extreme. To make as conspicuous a proclamation as possible of their want of reverence for the house of worship, they walk into it with a light and careless air, they keep their hats on till they have reached the pew, they put them on the moment the benediction is pronounced, they keep up vain conversation with one another till the minister rises to open the services, one takes out his pen-knife to pare his finger nails, another fumbles over the leaves of his hymn-book, a third leans his head on the forward pew and begins to read a newspaper, the chorister in the gallery is busy in turning over the music book, and in a softly manner whistles over the tunes, not a few indulge a good nap during time of sermon, and too often jocular and noisy remarks are heard among the people as they pass out of the house. Now, to our mind all this is exceedingly unbecoming. If people have no reverence for the *place*, they ought at least to have some for the God before whom they profess to appear. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." When we enter the house of a friend, we conduct ourselves respectfully, not out of regard to the building and its furniture, but out of regard to him who dwells there. So when we enter the house of God, we should behave with sobriety and reverential awe. It is, if not the dwelling place of the Almighty, his audience chamber, where, for the time being, he manifests himself graciously to sincere worshipers. The preacher may be but an earthen vessel, it is true, but if he speaks the words of truth, we should consider it the same as if God himself were speaking to us. And who, that felt himself to be addressed by the great Searcher of hearts, would laugh and whisper to his neighbor, or amuse himself by twirling his cane, or twisting his handkerchief about his fingers?

We fear that, in these days of degeneracy, the good old plan of teaching children to carry themselves in a staid and careful manner on the Sabbath, to walk reverently to the place of worship, to treat with respect the ministers of religion and all good people, to handle the Bible with care, and to be very devout under the administration of religious ordinances, is in danger of being supplanted by an irreverent looseness, which tends more to infidelity than to piety. Of Edward the Sixth it is related, that in his library one day, being desirous to reach a book on a high shelf, he was offered a large Bible as his footstool. But, with strong expressions of disapprobation towards the attendant who had made it, he refused the offer. Now, some may think this an unnecessary superstition, and argue very plausibly that the paper, ink, and binding of a Bible are no more holy than those of any other book. But we cannot help thinking, that he who accustoms himself to treat the Book with irreverence, will soon learn to treat the truths it contains in the same manner. A work on geometry, or on chemistry, we may kick about, and be as well convinced of the truths which it contains as if we had taken the best care of it. But not so with the Bible. That deals with the heart and with the conscience, and we need all the help which the principle of association can give, to get the heart thoroughly under its influence.

What a Pastor can do.—At the Anniversary of our Tract Society, last fall, Bro. J. R. Irish, pastor of the Church at DeRuyter, urged strenuously the importance of pastoral agency in the collection of money for tract purposes. The history of operations in his church shows what may be done when the pastor takes the work in hand. In DeRuyter and Truxton, last year, the contribution for tracts fell short of fifteen dollars. "This year, in connection with pastoral visits, and with frequent cautions not to give more than duty to the Master requires, the subscriptions will amount to nearly or quite sixty dollars."

Temperance in College.—A letter of Edward C. Delavan says that it is now some two years since Mr. Gough visited and lectured to the students in Union College. A majority of the several classes then became members of the Temperance Society. Of the two classes which have since entered, *every member has voluntarily pledged himself to Total Abstinence.*

DEDICATION.

Our brethren in Shiloh, N. J., have just completed a beautiful house of worship, and, with the usual formalities, have dedicated it to the Lord. The dedication took place on Thursday, the 13th inst., in presence of a large concourse of people. The discourse was founded on John 4: 24—"*God is a Spirit, and they that worship him must worship him in spirit and in truth.*" The audience was solemn and attentive, and the services throughout were felt by all to be of an interesting character.

The Shiloh Church is one of the oldest in our denomination, having been constituted more than a hundred years ago. Eld. John Davis, who for more than thirty years officiated as its pastor, is still living, and though quite feeble in health, is able to be present at its meetings. He is now the oldest living member. On the day of dedication he offered the introductory prayer.

The old meeting-house, an ancient brick structure, has been converted into an academy, with lower and second stories, and is now occupied by the flourishing school of which our esteemed brother Larkin is principal.

We sincerely congratulate our Shiloh brethren on their success in completing so commodious and beautiful a house for the name of the Lord. May many souls be born there. Bro. Wm. M. Jones, late of the Haytien Mission, officiates as their pastor for the present. His labors, we trust, will not be in vain in the Lord. When we left, which was on Second-day of last week, a series of meetings was in progress, and the church was apparently struggling in prayer for an outpouring of the Spirit. We shall await with anxiety farther news from that place.

BRITISH CORRESPONDENCE—No. 28.

Glasgow, February 7th, 1851.

Our Queen has this week personally addressed Parliament; and although on the absorbing topic of "Papal Aggression" little is said, the Speech on this point seems to give general satisfaction. It is, however, the avowed aim of Government to put nothing into this document likely to provoke an amendment upon the usual motion of acknowledgment. There is, therefore, a studied indefiniteness in the language used. Her Majesty declares her determination to maintain the rights of the Crown, while religious liberty is to remain unimpaired. In the House of Lords, Lord Cumoys, and in the House of Commons, Mr. Austey, both Roman Catholics, supported the Government, expressing satisfaction in the Speech, and condemning the Papal Brief. Lord Lansdowne, in the Lords, intimated that "a bill would be introduced which he believed would effectually check any encroachment on the Royal prerogative." In the Commons, intimation was given that this Bill would be brought in to-night, and its import be "to prevent the assumption of certain ecclesiastical titles with respect to places in the United Kingdom"—and is, therefore, to apply to Ireland as well as Great Britain. The Bill is to be brought in by Lord John Russell, who, in speaking upon the subject, by a reference to history, showed that what is now attempted by the Pope, had always been resisted by the Government of the country, even previous to the Reformation. But there is still an earnest desire to know what is actually to be done should the Pope and his Cardinal force upon us "the red stockings" and the canon law.

Meanwhile, the Papists are steadily proceeding in their course. A new bishopric has been created in Ireland, and the fact is flung in the face of Government, in a tone of defiance, by the Roman Catholic newspapers. To-morrow, it is announced, they are to start a new weekly newspaper in Glasgow. In London they have purchased a large piece of ground at Westminster, on which, it is stated, they purpose to erect a magnificent cathedral. But the Cardinal is not without his troubles. The priests of one of the English Dioceses (Beverly in Yorkshire) have openly protested against the powers conferred upon him, as an infringement upon their rights as Englishmen. A lady in Jersey, who had given him some hundreds of pounds for the purpose of building some ecclesiastical erection, prosecutes him for repayment of the sum advanced, as he has abandoned the intention of building in that island. In the Court of Chancery, also, an action has been raised by the family and nearest of kin of a Frenchman, deceased, M. Carre, to restrain him and other trustees from applying funds left by the deceased, on his death-bed, under the suggestion of priests, for building Roman Catholic buildings. The amount is said to be £7000. The motion is allowed to stand over, the trustees having demanded time to answer the affidavits, which very seriously affect the character of the priest who officiated at the death-bed. A letter to the Cardinal has also been published, from which it appears that Mr. Pearson, M. P., had endeavored to induce him to make acknowledgment that the publication of the Papal Brief had been made by him with a view to a prosecution at common law for the offense. Wiseman, however, would make no such acknowledgment; and it is said that the evidence cannot easily be otherwise established, although it is difficult to see why. Lady Morgan continues a controversy as to whether "St. Peter's chair" at Rome has upon it a Cufic inscription embracing the Mahommedan symbol, *There is one God, and Mahommet is His prophet.* Her ladyship, in a book on Italy, published many years ago, states this as a fact, on the testimony of the French philosophers who accompanied Napoleon when he entered Rome. The chair which bears the name of Peter, having been brushed and brought into the light, they averred was found so inscribed. When Lady Morgan announced this, it greatly scandalized the faithful; and Wiseman, then a man of little mark in Rome, took up the cudgel in defense of the orthodoxy of the chair, and for the punishment of such audacity. Her ladyship was not aware of this until his appointment as Cardinal made his antecedents to be better searched out; but so soon as her attention was called to the abusive pamphlet, she, in the spirit of "the Wild Irish Girl," attacked with the keenest irony the new-fledged dignitary. The matter has occasioned some amusement; while, on the part of the incredulous as to Peter's chair, a call has been made that the chair be again brought to the light of day, as the best means of determining its orthodoxy, if not of testing its earliest ownership. J. A. BEGG.

SPIRIT RAPPINGS.

To the Editors of the Sabbath Recorder:—

Nothing is more natural than the curiosity which has been excited in the community to know the facts, origin and design of these mysteries, and to what category they belong. How far we may be justified in gratifying this curiosity, may with some be a matter of doubt. But if we are unable to arrive at satisfactory conclusions by attending to these demonstrations—and I am led to believe that few have become satisfied in this way—then we must take another method; and I know no better than the Word of God—the only reliable source of religious information.

My first inquiry will be, In what manner, and by what means, are the present communications obtained? The reply will be, Through the well-understood medium of clairvoyants; and, (as those professing some knowledge in the theory say,) electricity or magnetism is what *constitutes* this medium between the natural and spirit world. All clairvoyants are not *mediums*, but all mediums must be clairvoyants. These mediums must be present, or no communication can be had. Through their aid, it is understood that St. Luke, St. Paul, or some other of the inhabitants of the spirit world, are present, and willing to communicate. If some person present wishes a deceased friend named, he can be called up, and questions put by the living are answered by the spirits of the dead; and, when required, long communications are made by certain raps, explained by the artist or medium, by which means difficult questions are solved, expositions of Scripture given, doctrines advocated, lost property described, its place of deposit told, the state of happiness or misery of the dead ascertained, any desirable information given, and future events foretold.

Admitting that these communications are really, as assumed, *supernatural*, or of spirits, which it is not my present object to investigate, we might take it for a fact that their design is also apparent, and the origin should be a matter of interest; for it is assumed that these mysterious demonstrations are the evidence of a new state of things—a new era in the world, or dispensation to the church. But, as some of the "spirits" admit that communications with spirits and angels in the time of our Saviour were by clairvoyance, or what is now called so, it will be conceded that this state was known at least two thousand years ago, and the clearest case on record is more than three thousand years ago. See 1 Samuel 28: 7. Saul said to his servant, Seek out a woman that hath a 'familiar spirit;' and he said to her, "I pray thee *divine* by the *familiar spirit*, and bring me him whom I shall name to thee." The woman being a good medium, complies, and Saul directs her to call up Samuel. She describes what she sees, the gods coming out of the earth, (so she was a clairvoyant;) and the communication was had, whether by rapping, or by other means, is not told. Suffice it to say, that it professed to be Samuel, and communicated as Samuel probably would have done, and *foretold* what proved true to the letter.

I will name one other instance, from the New Testament—Acts 12th chapter. Paul was annoyed by a damsel who was possessed with a *spirit of divination* and *soothsaying*. She seemed zealous on the subject of religion, and stated *truly* of Paul and Silas, "These men are the servants of the Most High God, which show *unto us* the way of salvation;" and thus she did many days. But she had the *spirit of divination*; she had not only a familiar spirit, but was *possessed* by it, which Paul cast out as unclean. We learn from this that she too was a clairvoyant, under the control of certain men, her "masters," who used her for *divining* or fortune-telling; and whether she received communications as modern subjects do, by rapping, we are not informed.

These two cases may be sufficient to show that the arts in question are as old as history; and the Scriptures inform us that they were used in Egypt, by the nations driven out of Canaan, (Deut. 18: 10, 11,) by the Babylonians, (Daniel 3,) and by the Israelites, (2 Kings 21.)

I hope no one will take exceptions at these comparisons. Names are of but little consequence; it is the thing itself, and not the name, that I have been presenting. It is now known as "*psychology*," "*mesmerism*," and "*spirit rappings*." It was then known as "*necromancy*," "*sorcery*," "*magic*," "*astrology*," "*witchcraft*," "*soothsaying*," "*divining*," &c. It may be thought, by some, doubtful whether the ancient and the modern arts are the same, as this places the modern art in a very unpopular category; and some might be startled at being denominated *necromancers*, *witches*, or *wizards*; but such is the art they practice or defend. "A *necromancer*," says Mr. Webster, "is one who pretends to foretell events by holding converse with departed spirits, or with the dead." *Necromantia*—"Answers given by spirits called up." *(Ainsworth.)* It is a term convertible for witchcraft, divination, consulting of familiar spirits, magic, sorcery, and the like, by the same authority; and it is proved from the cases referred to, that the woman of Endor was a necromancer. She had a familiar spirit, and held communication with the dead, or pretended to do so.

I have not given my opinion as to whether ancient or modern psychology and necromancy are really what they profess—whether St. Paul, or St. Luke, or St. Peter, are really present at those exhibitions, or whether the prophet Samuel was present with Saul and the woman of Endor. My opinion would be of no consequence. It is competent, in the last-mentioned case, to know, that he answered the description, and talked like the prophet, stated facts, and foretold future events correctly; and if it was a delusion, it was never detected, or found out, as we learn of. This may be said of the modern psychological developments; and they claim no advantages in comparison over the former case. Some persons, "charmed," will argue, that this is science, and therefore a proper study, an unexceptionable avocation. But what it now is it ever was, and God's prophets knew as well its origin and tendency as modern apologists. Then let us take their testimony.

Deut. 18: 9—12—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee."

Leviticus 19: 31—"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God."

Leviticus 20: 6, 7—"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God."

2 Kings 21: 6—"And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards; he wrought much wickedness in the sight of the Lord, to provoke him to anger."

The Apostle Paul places the sin of witchcraft in a catalogue of the most abominable works of darkness. Galatians 5: 19, 20—"Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, laciviousnes, idolatry witchcraft," &c. Its existence is in other passages proven by the notice it receives, and the evils with which it is classed.

After what has been named, will not those who have been in doubt respecting these demonstrations, have the prudence to approach them with great caution, if they are placed in circumstances to approach them at all? If this is the same art (or science, if you prefer it) with that described in the Scriptures, we should flee it as a dangerous epidemic—a most fatal contagion. If we attempt to excuse it, because we may be pleased with its developments, and we can not discover its evil effects, that it is the very nature of the disease; it is "*charming*," it is "*enchanting*," it is "*bewitching*," for such are its characteristics in olden times. If it were suspected to be dangerous, it would be avoided; if known to be sinful and ruinous, it would be shunned as a serpent that *charms* only to devour. J. M.

PETITION OF PENNSYLVANIA SABBATH-KEEPERS.

The following petition has been circulated among the German Sabbath-keepers of Pennsylvania, and several copies of it, numerously signed, have been forwarded to the Legislature. It is desired, that each church or neighborhood of Sabbath-keepers in the State should at once take steps to have the petition extensively circulated, and forward to some member of the Legislature from the region where the petitioners reside.

To the honorable, the Senate and House of Representatives of the Commonwealth of Pennsylvania, in general assembly met:

We, your petitioners, members of the Seventh-day Baptist Denomination, (and others,) living in the County of   would respectfully represent, that there reside several hundred individuals in different Counties in this State, who are members of the Seventh-day Baptist Denomination, who consider themselves in duty bound to observe the seventh day of the week, commonly called Saturday, as the Sabbath. The existing laws compel this society of Christians, either to observe the first day of the week, (commonly called Sunday,) as the holy Sabbath, which they cannot conscientiously regard as such, or subject them to fines or imprisonment. And as the law of God only requires one day out of seven for rest, and allows six days for labor, your memorialists think that they are not fairly treated, when they are compelled by the law of 1794 to keep the first day of the week as the Sabbath, in addition to the seventh; and by such means being compelled to keep two days in a week; as the law of God, (in their estimation,) requires them to keep the seventh day of the week as the Sabbath, and the law of the State, the first. They imagine that it is not the spirit or meaning of the constitution of this State, or of the United States, that any religious society, or any God-fearing persons, should be forced into measures of this kind by coercive laws. They have been repeatedly prosecuted, and compelled to pay fines and costs, for performing secular duties on Sunday, and therefore your memorialists humbly and respectfully ask for the enactment of a law to exempt them from the provisions of the first section of the Act entitled "An Act for the Prevention of Vice and Immorality," passed the 22d day of April, 1794.

THE BOSTON FUGITIVE-SLAVE RESCUE.

The rescue of the alledged fugitive slave Shadrach, (of which we gave some account last week,) is likely to lead to important results. Shadrach, we are happy to learn, is now safe in Canada—one important result at least. Several persons, white and colored, have been arrested on the charge of aiding or abetting in the rescue. Among the former is Elizur Wright, editor of the Commonwealth, and Charles Davis, Esq., a member of the Suffolk bar. Each of these gentlemen has been held to bail in $3,000 to appear for examination at a future day. When their cases come up for trial, several important questions, including that of the constitutionality of the law, will probably be pretty thoroughly sifted—another important result. Riotous and mobocratic proceedings are to be deprecated in all cases; but if there is any case which can furnish a shadow of justification for them, it is such a case as this. The *Commonwealth* has the following remarks on the effect of this proceeding in a legal point of view:—

"The only possible way by which the constitutionality of the law can be brought before the Supreme Court of the United States is in a suit for false imprisonment against the commissioner and marshal; and in order to bring such a suit, it is indispensably necessary that the alledged fugitive should be at liberty. The rescue, then, so much complained of, is only a legal step, like an entry on land for the purpose of laying the foundation for a suit to test the title. The man who enters on his own land may be sued for trespass, and those who help the fugitive to escape may be indicted for a rescue; but whether there is any trespass or rescue, will entirely depend upon the question whether the person in possession, whether of the land or of the alledged fugitive, have any legal title, and that is the very point to be tried."

The following Proclamation of the President of the United States shows how much importance is attached to the case by the General Government. If attention should be so thoroughly roused to the importance of suppressing mobs, that the thing would be kept in mind until some poor abolitionist in a Southern State needs protection, it would be well.

Proclamation.

Washington, Tuesday afternoon,
February 18th, 1851.

Whereas, information has been received, that sundry lawless persons, principally persons of color, combined and confederated together for the purpose of opposing, by force, the laws of the United States, did, at Boston, Massachusetts, on the 15th of this month, make a violent assault on the Marshal or Deputy Marshal of the United States, for the District of Massachusetts, in the Court House, and outrage the said officers, and did, by force, rescue from their custody a person arrested as a fugitive slave, and then and there a prisoner lawfully holden by the said Marshal or Marshals of the United States, and other scandalous outrages did commit, in violation of law—Now,

Therefore, to the end that the authority of the laws may be maintained, and those concerned in violating them brought to immediate and condign punishment, I have issued this my proclamation, calling on all well disposed citizens to rally to the support of the laws of their country, and requiring and commanding all officers, civil and military, who shall be found within the vicinity of this outrage, to be aiding and assisting, by all means in their power, in quelling this and other such combinations, and assisting the Marshal and his Deputies in re-capturing the above mentioned prisoner.

And I do especially direct that prosecutions be commenced against all persons who shall have made themselves aiders or abettors in or to this flagitious offense. And I do further command that the District Attorney of the United States, and all other persons concerned in the administration or execution of the laws of the United States, cause the foregoing offenders, and all such as have harbored or concealed such fugitive contrary to law, to be immediately arrested, and proceeded with according to law.

Given under my hand and the seal of the United States, this 18th day of February, 1851.

MILLARD FILLMORE.

Daniel Webster, Secretary of State.

Progress of Missions.—The number of missionaries employed in heathen countries by the various denominations of evangelical Christians, is believed to be not less than 1,500. Including their assistants, native and foreign, the number will exceed 7,800. It was recently stated by Rev. Dr. Anderson, at Boston, that there was contributed in this country, during the past year, for foreign missions, an aggregate of $740,000. For home missions, including church edifices, the support of preaching, &c., there has been expended nearly $9,000,000. Connected with the denominations, in the United States, are 3,000,000 church members, 29,000 churches, and 23,000 ministers. The same classes of Christians in Great Britain contribute for foreign missions, $2,000,000 annually, and for home missions an amount nearly equal to those made in this country for the same object.

Encouraging.—The consistory of Breslau, in Prussian Silesia, has issued a circular, reminding not only clergymen, but all other clerical functionaries, that it is unbecoming their sacred calling to take out game certificates, or to join in shooting or sporting in general.

The Boston Fugitive.—The *Commonwealth* says that Sherwood, or, as he is generally called, Shadrach, spent the Sunday after his escape very quietly in a town less than one hundred miles from Boston. He arrived when the family were sitting down to a late breakfast, of which he declined to partake. He accepted, however, a glass of cold water, and then, falling upon his knees, thanked God for his deliverance, and prayed most earnestly for a continuance of His mercies. Mr. Sherwood has been, for many years, a devoted member of the Methodist Church.

Having rested through the day, the fugitive attended an Anti-Slavery Lecture in the evening, disguised in the dress of a woman, and remaining unsuspected by the audience. One of the speakers asked them what would they do if Shadrach were among them, instead of being on his way to Canada. He enjoyed the meeting highly, it being the first abolition gathering that he had ever seen. A little company met in the house where he spent the night; at the close of the evening, Sherwood sang a hymn, and again prayed in an earnest and impressive manner.

He is said to be very calm, and to have expressed his perfect confidence in the protection of God. He declared that, at the worst, his claimant should have had nothing but a dead body to carry from the State. On Monday morning, he left for the North, and is now enjoying the security which the Free Soil of Canada gives to every human being.

Progress of a Pound of Cotton.—The following is an account of the travels of a pound of manufactured American cotton:—"The Cotton was sent from the United States to London; thence to Manchester, where it was spun into yarn; thence to Paisley, where it was woven; next to Ayreshire, to be tamboured; and then to Dumbarton, where it was hand-sewed. It was then again sent to Paisley; whence it was conveyed to a distant part of Renfrewshire to be bleached, and then returned to Paisley. It was afterwards sent to Glasgow and finished; and from Glasgow it was taken to London From its shipment in America, till its arrival in the London warehouse, it must have journeyed 3000 miles by sea, and 920 by land. Its value was increased by the processes of the manufacturer 2,000 per cent.; whilst no less than 150 persons were engaged in its carriage and preparation."

Baptist Statistics.—One of our exchanges says that the Minutes of the last Anniversary of the "Indiana Baptist General Association," show that in that State there are of that denomination of Christians, 38 Associations, 582 Churches, 277 Preachers, 30 Licentiates, and 25,242 Communicants; of these last 1568 were baptized during the last year. Last year the Baptist Denomination had 38 home missionaries in the field, who baptized 422 persons, rode 26,526 miles, and preached 3,282 sermons. The same report shows that the Regular Baptists have in the United States 20 Colleges, 9 Theological Institutes, and 762,211 Communicants, which shows that as a whole the Denomination is rapidly increasing.

Extinction of a Persian Sect.—The Persian sect of Babis, whose main doctrine is said to be the denial of the existence of God, and who recognize no other authority than that of their chief, has at last been extinguished. They had been persecuted for two years, and their Chief, Bab de Shiraf, put to death at Tauris, when they betook themselves to Lingrain, which they fortified. The city was stormed by a considerable body of troops under Mehemet Chan, and most of the Babis fell in the struggle. The prisoners will doubtless all be killed. They are accused of scandalous offenses against the religion and morals of the country.

Geo. Thompson at Springfield, Mass.—Geo. Thompson, Esq., M. P., was very shabbily treated at Springfield, Mass., last week. He was announced to speak on the subject of American Slavery on Second-day evening; but a company of rowdies got together, burnt him in effigy, and created such a disturbance that Hampden Hall was closed by the owners through fear of damage. On the following day, however, Mr. Thompson had an opportunity to speak to a small audience. Shame on Springfield!

The Accident to the Atlantic.—Messrs. Stillman, Allen & Co., of the Novelty Iron Works, builders of the Engines of the Atlantic, have published a Card, to the effect that they are in no way responsible for the shafts which gave out. The shafts which they had provided were, according to their judgment, of the best character; but in consequence of a difference of opinion between them and the Agent of the Company, they were not permitted to use them, but were required to use another set, made under the direction of the Company, and on its responsibility.

Value of Property in New York.—The property on the corner of Broadway and Wall street, 50 feet by 75, has been purchased by a new bank for $110,000, being nearly $30 per square foot. The corner of Broadway and Pine street, 43 feet by 100, has been sold for $115,000, about $27 per foot. The corner of Chatham and Duane streets, 25 feet by 82, has been purchased by a bank, at $50,000. Elegant buildings are to be erected in each case.

Common Schools of the State of Ohio.—The irreducible school and trust funds of Ohio amount to $1,683,596 63; the total amount of school moneys distributed by the State among the several school districts in 1850, was $297,272 81; and the total amount paid for Common School purposes in 1850, including the amount raised in school districts, was $560,764 00. During the last fifteen years the State of Ohio has distributed, exclusive of the amount raised by districts, to the Common Schools, $3,620,188 40.

"The Sabbath-School Visitor" for March (No. 3) is issued this week. Persons desiring the numbers from the beginning of the year can be supplied.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Feb. 17.

In the SENATE, numerous petitions were presented, among which was one that naval vessels be sent to California to bring home Americans now there. A petition from Maine, for the repeal or essential modification of the Fugitive Slave Law, led to a long and warm talk about "agitating" the slavery question, in which Messrs. Butler, Atchinson, Hamlin, Chase, Berrien, Seward, Badger, Bradbury, Hale, Foote, Cooper, Pearce, and Rhett took part. A resolution was offered, but laid over, that the President be requested to lay before the Senate, if compatible with the public interest, any information he may possess in regard to the alledged recent case of forcible resistance to the execution of the law of the United States in the city of Boston, and to communicate to the Senate what measures he had adopted to meet this occurrence, and whether, in his opinion, any additional legislation is necessary to meet the exigency of the case and to more rigorously execute the existing laws. A Joint Resolution was introduced, authorizing a naval vessel to receive and bring to this country Kossuth and his companions. The Postage Reduction Bill was taken up, talked about a while, and the Senate adjourned.

The HOUSE spent the whole day upon the River and Harbor Bill, but adjourned at a late hour without coming to any result.

THIRD-DAY, Feb. 18.

The SENATE, after receiving and referring several petitions, took up the resolution calling on the President for information in regard to the rescue of the alledged slave in Boston, and after spending most of the session in discussing this affair in connection with the Shay Rebellion, the Invasion of Cuba, &c., the resolution was unanimously adopted. A resolution was offered in favor of reducing the expenses of the Army and Navy, which was laid over. The House Postage Bill was taken up, and an amendment in favor of a uniform two-cent rate of letter postage was rejected. An amendment to allow newspapers of not over 300 square inches to pass through the mails at one-fourth the rates fixed for large papers was adopted, and the Senate adjourned.

The HOUSE passed a few private bills and then took up the River and Harbor Bill, and after considerable sharp talk, passed it, or, rather, a substitute, which does not differ materially from the original bill.

FOURTH-DAY, Feb. 19.

In the SENATE, bills were reported to indemnify the master and owners of the Spanish schooner Amistad, and to establish a Branch Mint in California. The Judiciary Committee reported back three petitions from Pennsylvania, asking for the repeal of the Fugitive Slave Law, stating that legislation on the subject was wholly inexpedient; they were accordingly discharged from the further consideration of the subject. The Postage Reduction Bill was taken up, and two or three amendments voted on, but no substantial progress was made.

The HOUSE talked about Steamships and Mails, and indicated a disposition to extend the Steamship Mail System; but little was effected, however.

FIFTH-DAY, Feb. 20.

In the SENATE, numerous petitions on the standing subjects were presented. Mr. Cooper also presented resolutions of the Legislature of Pennsylvania in favor of Steamers from Norfolk to Antwerp, and from San Francisco to Shanghai, China. The Postage Reduction Bill was then talked about considerably, and the Franking Privilege upheld by 34 to 13.

The HOUSE talked a while about Steamships, and then took up the Appropriation Bills, passing the West Point, the Revolutionary Pension, the Naval Pension, and the Indian Service Bills—four bills, appropriating $8,000,000, at a single sitting.

SIXTH-DAY, Feb. 21.

In the SENATE, a communication from the Commissioner of Indian Affairs, in reference to Mr. Ewing's Indian Annuity Decisions, while Secretary of the Interior, induced a spicy debate, in which Messrs. Ewing, Turney, and Douglas took part. The President sent in a lengthy reply to the resolution calling for information in regard to the rescue of the alledged slave in Boston. The remainder of the session was spent in talking about the Boston affair.

In the HOUSE, Mr. Giddings asked leave, which was not granted, to introduce a resolution that the President be requested to inform this House, if consistent with the public interest, whether a subject of the British Crown, and also a member of the British Parliament, has been recently insulted in Springfield, Mass., and his personal liberty endangered, by citizens of that State, in violation of our treaty stipulations with the British Government. Mr. Johnson of Tennessee offered a joint resolution, which was referred to the Committee of the Whole on the State of the Union, providing for an amendment of the Constitution of the United States, in substance, to elect the President directly by the people; Senators by the people of the respective States; and the terms of the U. S. Judiciary to be limited. Several private bills were passed, the Bill for the support of the Post Office Department was discussed, and the House adjourned.

SABBATH-DAY, Feb. 22.

The SENATE spent a good deal of time to no purpose in talking about the President's Message in relation to the Boston affair. Next the Indian Appropriation and Navy Pension bills were appropriatly referred, together with several private bills. The bills appropriating moneys for the payment of revolutionary pensions, and for the support of the West Point Military Academy, were reported and passed. The debate on the Special Message was then resumed, and Messrs. Downs, Hale, Clemens, Borland, Turney, Chase, Dodge, Douglass, and Cass, spoke upon the question whether the Fugitive Slave Law had been and could be generally executed. The subject was postponed to Second-day, and the Senate adjourned.

In the HOUSE, the bill making appropriation for the Post Office Department was passed. The Fortification Bill was then taken up, and several speeches were made for and against the whole system of fortifications after which the bill was laid on the table.

California News.

California news to Jan. 15, two weeks later, has come to hand since last. The following summary embraces all important items.

The Legislature assembled on the 6th of December, and a quorum being present, immediately organized, and appointed its officers. The message of Gov. Burnett was transmitted the succeeding day. A few days subsequent to the meeting of the Legislature, Governor Burnett tendered to that body his resignation, and Lieut. Governor McDougal was inaugurated as Governor the subsequent day. On an election for President of the Senate, in place of the Lieut. Governor, Hon. D. C. Broderick, of San Francisco, was chosen.

Hon. T. Butler King, the new collector of the Port, has arrived and entered upon the duties of his office. The Assessors for the city and county have just completed their labors and made their returns. They put down the value of real estate in San Francisco at $16,950,915, and in the county, outside of the city, at a little less than half a million dollars. The aggregate of tax in the city and county, $224,388 41.

The Indian difficulties and depredations, which have been perpetrated in the upper counties of the State, have subsided, and the tribes generally seem now to be quiet.

Business throughout the cities of California, is extremely dull. Goods have been sold at uncommonly low rates, in some instances lower than the first cost in New York.

The want of rain in the mountains has been a serious drawback upon the labors of the miners. Still, considerable amounts of dust are daily purchased by the bankers, though not so much as would have been thrown into market but for the dryness of the season.

There was great excitement on account of new discoveries of gold in the beach sands on the coast, of wonderful richness. Other rich discoveries have also recently been made.

The amount of gold dust cleared at San Francisco, from January 1 to 15, was $2,295,000. The number of vessels arrived 106, with 474 passengers; do. cleared 62, with 1,058 passengers. Tonnage entered, 28,611; cleared, 18,895.

Extremely rich diggings have been discovered in the main street of Placerville, and nearly the whole street has been staked off and dug up. One claim yielded $222 in one day, and not less than $48 per day since digging commenced.

The entire levee around Sacramento City, extending nine miles, has been completed. The cost, including its erection, engineering, committees, &c., will range from $160,000 to $170,000.

European News.

On Fifth-day last the U. S. Mail steamship **Baltic, Capt. Comstock**, which sailed from Liverpool on the 8th inst., reached this port, making the passage in a little less than twelve days, which beats the late voyage of the crack steamer Africa by nearly two days and a half.

The English news centers in the opening of Parliament, which took place on the 4th inst. Her Majesty opened the session in person. The speech to Parliament announces the settlement of the Danish question; the maintenance of general peace; that the Brazils are about to adopt more vigorous measures for the extirpation of the slave trade; and the satisfactory state of the revenue after the reduction effected in taxation during the last session. In regard to the Papal Aggressions, the speech says:—

"The recent assumption of certain ecclesiastical titles conferred by a foreign power has excited strong feelings in this country, and large bodies of my subjects have presented addresses to me, expressing attachment to the throne, and praying that such assumptions should be resisted. I have assured them of my resolution to maintain the rights of my crown, and the independence of the nation, against all encroachment, from whatever quarter it may proceed. I have at the same time expressed my earnest desire, and firm determination, under God's blessing, to maintain, unimpaired, the religious liberty which is so justly prized by the people of this country. It will be for you to consider the measure which will be laid before you on this subject."

In the House of Commons, on the 7th inst., Lord John Russell developed his proposed measure in relation to Papal Aggressions. The substance of it was, that the Government had determined not to appeal to the law, but to the Legislature. After much deliberate consideration, they had decided neither to attack the law as it stood, nor to introduce new measures, the effect of which might be dubious. He saw but little difference between the assumption by a Catholic prelate of the title of Archbishop of Canterbury, and that of Archbishop of Westminster. The change from vicars apostolic to bishops gave the prelate in question certain rights over properties bequeathed for religious purposes. He proposed, then, that all such gifts and bequests made to Catholic prelates should be null and void—that any act done by them in their official capacities should be null and void—that property so bequeathed should at once pass to the Crown—and that all Catholic functionaries should be prohibited from assuming titles derived, not only from Anglican dioceses, but from any district or place in the United Kingdom.

In the House of Commons, on Thursday, Mr. Fagan, of Cork, presented a petition from inhabitants of St. Johns, Newfoundland, who suffered from the fire of 1846, complaining that of the sum of £60,000 collected for their relief, £50,000 was withheld from them, and praying for an investigation into their circumstances.

A dreadful steamboat explosion occurred at Glasgow on Wednesday, Feb. 5, by which six men lost their lives. On the same night, and in the same river, (or near its entrance,) the Thistle steamer ran down the brig Laurel, from Demarara, in which fourteen men perished; and on the same night, and near the same place, the steamer Vanguard ran down a schooner, in which four men were drowned.

The steamship Pacific, Capt. Nye, arrived at Liverpool Feb. 3, after one of the severest passages which the Captain has ever encountered. He was thirty hours locked up in floating ice, which tore away portions of his paddle floats, and subsequently he encountered very severe weather.

The steamer Atlantic will be brought round to Liverpool, as soon as the weather permits.

The use of flax cotton in the manufacture of both woollen and cotton goods is attracting a great deal of attention in England at present.

From France, the only fact of importance is, that the long talked of Dotation Bill was presented to the National Assembly by M. Germiny, Minister of Finance. It asks for an extraordinary credit, on the budget of 1851, of 1,800,000 francs, to enable the President to meet the incidental expenses of his high office. The supplementary grant last year was 2,160,000 francs. The Legitimatist and Republican parties both threaten to oppose the bill. The Committee appointed to consider the bill have reported against it by a very large marjority.

From Germany, we learn that the Austrians have occupied the free city of Hamburg, and that these unwelcome guests are preparing to occupy Lubeck with a detachment of 1,800 troops. The new Government for Holstein has published a proclamation to the inhabitants of the Duchy. The fundamental laws of the 15th September, 1848, are abolished, and the Diet dissolved.

The Austrians are re-inforcing their armies in Lombardy, evidently with a view to suppress any attempt which may be made to revolutionize those provinces in the ensuing spring. It is stated on authority that several conspiracies have been discovered in Vienna, and that political discontent is extremely rife in that city.

A SAD CASE.—The community of Quincy and Braintree, Mass. was recently excited by the discovery of two dead bodies in a wood, frozen stiff. Both were dressed in men's clothing, but one proved to be the body of a female. Subsequent investigations identified them as the bodies of two persons passing by the names of John Green and George Sands, who came into the region the first of November last, and after working at boot-making a short time, suddenly disappeared. During their brief stay they were full of talk about "the spiritual knockings;" and their stock of literature consisted of the "Spirit Messenger," the "Univercœlum," the "Great Harmonia," and "Indiana." They consulted Mr. LeRoy Sunderland several times during their stay upon the system of communication with the spirit world. On bits of paper among their effects were found these scraps of this newly luminous philosophy: "Death is only an event: only a circumstance in the eternal life, and the experience of the human soul." "Death is simply a birth into a new and more perfect state of existence." "Never be depressed, but be cheerful, be joyous, be exceedingly glad ever, though death be knocking at your door." The Coroner's jury returned as their verdict, that the woman was shot with the pistol by the man, who afterwards destroyed himself with the same weapon.

It now appears, from western papers, that they were John Grieve and his wife Hannah, of Zanesville, Ohio—noted for their romantic freaks—who disappeared from that place in October last, and were supposed to be drowned. [Independent.

HORRIBLE AFFAIR.—A gentleman recently from Holmes Co., Miss., has detailed to us the particulars of a dreadful scene which occurred a few days since near Lexington, in that county. An engagement had existed for some time between a Mr. Tate and Miss Sheppard, in the Harlem Creek District, in that county, to which, however, the father of the young lady refused his consent. The young couple had agreed to run away for the purpose of getting married, and for that purpose were to start from a wedding party in the neighborhood. He met the young lady as arranged, at the party, and asked her publicly whether she was ready to fulfill her promise and go with him; and on her declining, he drew a pistol, shot her dead in the room, and attempted to destroy himself, but in this was frustrated, and is now in Lexington jail on the charge of murder. [N. O. Picayune.

PRO-SLAVERY RIOT.—A correspondent of the *Philadelphia Sun* gives an account of a disgraceful proceeding at Columbia, Pa., the 8th inst., by which a few ruffians prevented Cyrus M. Burleigh from lecturing on the Fugitive Slave Law—they having locked out the lecturer and his audience. Finding how things were, Mr. Burleigh retired, and a search was made after him by the mobites, who threatened to "ride him on a rail," "tar and feather him," &c.; but, not finding him, they went to the house of a respectable colored man, William Whipper, which they stoned, without doing much injury. Three of the mobites were caught in their beds by the constable on Thursday—seven in all being arrested, three of whom were discharged on Friday, and Hogentogler, Wilson, Yeanish, and Brown, were held, in the sum of $300 each, for their appearance at the next Court. [Tribune.

THE RICHEST CASE YET.—'*The Anthropologist*' has just been started at Milwaukee, Wis., to expound and diffuse the new revelations from 'kingdom come' now being made by means of clairvoyance, 'rappings,' etc. The first number gives an account of an interview by 'rappings' with the spirit of *Capt. West of the steamship Atlantic*, who informed his interrogator, that *the Atlantic struck an iceberg on her eighth day from Liverpool, while battling with a furious, protracted storm, and was utterly lost, with all on board!*

DANGEROUS EXPERIMENT.—We learn from the *Boston Journal* that a young lady in Chelsea, a subject of Mr. Cutter, was thrown into a trance by an amatuer professor of the "science" of Mesmerism, on Sunday last, and became uncontrollable. She rushed out of the house in a delirious state, ran down upon a wharf, and had it not been for the timely interference of two young men, would probably have thrown herself overboard. She was taken back to the house, and a physician sent for, whose daily attendance has since been necessary.

SUMMARY.

The citizens of Muscatine, Iowa, have formed a regular Society for the purpose of giving reliable information to such persons as think of migrating from Europe or from the old States to the Great Western Valley. The prices of lands, wild or improved, the wages of labor, inducements for mechanics, artisans, manufacturers, &c., will be promptly and gladly communicated. All who think of going West will please write postpaid, (if in German) to L. Matzinger, or (if in English) to Henry O'Connor, Muscatine, Iowa.

The Falls of Niagara have again receded, through another break-down of the ledge of rock over which the stream runs. This is the second tumble down of rocks there this winter; and if it is considerable in extent, and shall be followed by a few more such launches, people now alive may see these celebrated Falls converted into a rapid, or a succession of rapids, and Lake Erie lowered thereby several feet.

Mr. L. L. Burdick, of Utica, has succeeded in inventing a new cylinder printing press, which is certainly far ahead of any thing now in use. This press prints both sides of the paper by one revolution; will print twice as fast as Hoe's press, and do its work as well or better than the Adams press, and it requires but half the labor, in feeding it, while the cost of the machine, it is believed, will be less than that of any power press. There is one of these presses now at work in Utica.

Great efforts are being made at Washington just now to bring forward the project for a line of steamers from California to China, in connection with which is a proposition to connect another line with these from Norfolk and Philadelphia to Antwerp, thus making America the center of the commercial intercourse between the European and Asiatic world.

Two ladies of Southampton will exhibit a gigantic piece of Berlin embroidery at the World's Fair. It has cost them ten months' labor, covers three thousand square inches, and represents Abraham, the father of all nations, offering up his son Isaac upon the altar, with an angel appearing in the clouds, with distant landscape and scenery. On the top, looking through the foliage, is a symbolical representation of the Almighty figuratively uttering the sublime expression in holy writ, "Lay not thine hand upon the lad."

A dispatch from Utica, N. Y., dated Feb. 20, says that they have had a great flood in that region. The damage to the West Canada Creek Railroad Company is $5,000. The Plank Road Company, $1,000. Hydraulic Company, $500. The dam and bridge at Newport, $2,000; and fences and lumber, $5,000. Black River had risen to a great height, doing much damage; the particulars not yet fully known.

There are now on the stocks at Essex, Ct., no less than seventeen fishing vessels, of from sixty to eighty tons burden, and of very beautiful models. Fourteen of them are for Gloucester, and their average value will exceed $3,000 each. Several of them are nearly finished, and the keel of not one was laid until after the first of November last. About as many more are cont[illegible] for, and will be finished the coming Spring.

Officer A. M. C. Smith recently arrested in New York a man named Jas. B. Somers, *alias* G. H. Carter, charged with being a fugitive from Chittenango, N. Y., where he is wanted to answer an indictment for forging notes of hand in the name of Dr. S. P. Townsend and others; also to answer a charge of obtaining goods by false pretences. He was sent back in the custody of Deputy Sheriff Frederick of Onondaga County, who came on to procure his arrest.

An Edict has been issued by the Cuban authorities, citing Don Francisco Castro and Don Lucas Castro, two wealthy citizens of Trinidad, who have gone to the United States for the purpose of coöperating with conspirators who are forming plans to revolutionize Cuba, to deliver themselves up to the Commission Militaire for trial; otherwise to be declared rebels, and their property confiscated.

An important event in the history of the present Legislature of Illinois is the passage of the Central Railroad bill, a measure by which she will be enabled to reap the advantage of the magnificent donation of land made at the last session of Congress. This road will run from Cairo, at the Southern extremity of the State, through the center of the State Northerly, with branches to Galena and Chicago.

The European mails brought by the steamship Africa were received by the New York Post-Office at 12 o'clock on Saturday night. They contained 102,095 letters, which were assorted and ready for delivery in eight working hours after they were in hand. At the same time, the regular business of the Post-Office was progressing as usual.

A public meeting was recently held at St. Paul, Minnesota, at which "Hole-in-the-Day," the young Chief of the Chippewas, made a speech, in which he complained of the imperfect fulfillment of the treaties with them by the United States, and gave a most distressing description of the suffering and starving condition of his tribe.

We learn, says the *New Bedford Standard*, that a short time since, two young ladies, formerly subjects of Great Britain, were admitted to become citizens of the United States, on petition to the Judge of our Police Court. This is probably the first instance of a woman being naturalized in this county, if not in the State.

Hon. Horace Mann, in a letter addressed to a State Convention held in Winthrop, Maine, "to oppose the Fugitive Slave Law," says: "The law to which you refer is such a condensation of various iniquities, that it is impossible, within the brief compass of a letter suitable to such an occasion, to analyze it and lay open its manifold wickedness."

Chancellor Walworth has reported to the Supreme Court that the Wheeling Bridge is an impediment to the present and future Navigation of the Ohio River, and that it ought to come down or be raised 60 feet on the Ohio side and 23 feet at the Virginia abutment; the cost of which he estimates at $208,000.

Commodore Richard F. Stockton was on Friday last elected to the United States Senate from New-Jersey for six years from the 4th of March next.

Commodore Jones, whose trial by Court Martial has been going on at Washington for some time past, has been found guilty of speculating in gold dust with the public funds, and is suspended from his command for five years, half of the time without pay. The President has approved the sentence.

The (Allegany County) *Republican Era* states, that Corrigan, the man who shot David Romer, on the 5th instant, while the latter was on his way to the mill, has been indicted for murder by the Grand Jury of Allegany Co. The *Era* says, the murder caused the most intense excitement at Belfast.

Mungwudans, a chief of the Chippewa or Ojibwa tribe of American Indians, was in Rochester the other day, dressed in all the ornate finery of his native costume, with a Corinthian capital of eagle's feathers for a head dress. He is a powerful, majestic and handsome specimen of the Native Americans.

The frigate St. Lawrence sailed last week, with the articles for the World's Fair. After discharging her freight at Portsmouth, she will proceed to France, for the purpose of bringing to this country the remains of Capt. Paul Jones.

The *Detroit* (Mich.) *Free Press*, of Feb. 10, says that Rev. Mr. Neil, lately from Philadelphia, and now settled at Franklin, in Oakland County, was recently bitten by a rabid dog, and his physicians entertain no hopes of his recovery.

The Delaware Legislature has passed the "Bed Bill," and it is now a law. It exempts $100 from execution or distress for rent, and goes into operation on the 4th of July next, but does not affect any existing contracts.

The brig *Eureka*, for Chagres, reported by the Buffalo papers to be lost, with nearly two hundred souls on board, is said to have put into a South American port, with her passengers in a state of starvation.

The value annually of the trade in iron and lumber which the region watered by the Allegany river sends to Pittsburg is estimated to exceed four millions of dollars.

Nineteen hundred and twelve ships arrived during the past year at the port of New York, bringing 232,778 passengers, of whom 19,972 were American citizens, 117,038 *only* were Irish emigrants!

The steamer Bride, Captain Amsden, from New Orleans, exploded her boilers, on Red River Feb. 17, killed two persons and wounding five others.

The packet ship Devonshire, on her last voyage from New-York to Portsmouth, made the run in fourteen days and six hours. This is almost equal to the voyages made by the steamers.

The store of J. McGrew, Cincinnati, was robbed of 35 gold watches, (valued at over $3,000) on the 13th inst.

A bill has passed the Legislature of Illinois exempting a Homestead, to the value of $1,000, from execution.

Jesse Hutchinson, the father of the Hutchinson family, died on Sunday, at his residence, near Milford, N. H.

The present winter, in all parts of France, has been, so far, of an extraordinary and almost unprecedented mildness.

A magnificent gold watch has been sent as a present, by young men in California, to Senator Douglass.

The wire suspension bridge over the Niagara river, was finally opened on the 5th inst.

The price of tickets to Jenny Lind's Concerts at New-Orleans has been reduced to one and two dollars.

The painter Nicola Ranieri died in the Abruzzi in December, aged 101. He never drank wine nor any other spirituous beverage and kept his memory and a cheerful spirit to the last.

In the McDonough will case the Judge has given his decision in favor of the cities of Baltimore and New-Orleans, and against the States of Louisiana and Maryland.

Letters from Cayene to January 8th, state that the yellow fever was raging terribly there. The Governor and many of the principal citizens had died.

An Italian picture dealer in London lately bought an old picture for a song. It proves to be a portrait of the Princess Colonna by Micheal Angelo and is valued at $30,000.

The press on which Benjamin Franklin worked when he was learning the printer's trade, is for sale at the office of the *Newport (R.I.) News*.

LETTERS.

I. D. Titsworth, C. M. Lewis, J. R. Irish, G. W. Stillman, N. V. Hull, D. C. Green, Wm. M. Jones, E. C. Gregg, D. B. Sparks, S. U. Stillman, J. B. Bailey, W. B. Gillett.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

A. S. Tomlinson, Shiloh, N. J.		$1 42	to vol. 7	No. 52
Isaac West,	"	2 00	" 7	" 52
M. T. Davis,	"	2 00	" 7	" 52
E. A. Crossley,	"	2 00	" 7	" 52
Ellis A. Davis,	"	2 00	" 7	" 52
Clayton Ayars,	"	2 00	" 7	" 52
Geo. B. Davis,	"	2 00	" 7	" 52
Enoch J. Davis,	"	2 00	" 7	" 52
G. M. Randolph,	"	2 00	" 7	" 52
A. B. Davis,	"	2 00	" 7	" 52
Chas. H. Davis,	"	2 00	" 7	" 52
Malichi Bonham,	"	2 00	" 7	" 52
A. W. Thomas,	"	2 00	" 7	" 52
D. A. Davis,	"	2 00	" 7	" 52
E. P. Larkin,	"	2 00	" 7	" 52
D. A. F. Randolph,	"	2 00	" 7	" 52
Horace B. Davis,	"	2 00	" 7	" 52
Chas. Dickerson,	"	2 00	" 7	" 52
Joel C. Harris,	"	4 00	" 7	" 52
M. & E. B. Ayars,	"	4 00	" 8	" 7
Joseph West,	"	1 00	" 7	" 26
John W. Ayars,	"	2 00	" 8	" 37
Jer. Y. Davis,	"	2 00	" 8	" 37
Thomas Ewing,	"	2 00	" 8	" 37
Geo. Bonham,	"	2 00	" 8	" 37
A. M. Dunham, Plainfield, N. J.		2 00	" 7	" 52
John Monn, Quincy, Pa.		4 00	" 8	" 19
Lucitty A. Crandall, Rockville, R.I.		2 00	" 7	" 52
S. U. Stillman, Leonardsville,		2 00	" 8	" 36
C. Wardner, Covert,		1 00	" 7	" 52
Geo. Champlin, Alfred Center,		1 00	" 7	" 52
Albert G. Woolworth,	"	2 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

J. R. Irish, DeRuyter,	1 25
C. M. Lewis, Rockville, R. I.	1 00
G. W. Stillman, Hebron, Pa.	1 00
W. B. Gillett, New Market, N. J.	1 00
Asa Greenman, Clarence,	25

BENEDICT W. ROGERS, Treasurer.

New York Markets—February 24, 1851.

Ashes—Pots $5 50 a 5 55; Pearls 5 61.

Flour and Meal—Flour, 4 56 a 4 68 for common State, 4 75 a 5 00 for Michigan and Indiana, 5 12 for Genesee. Rye Flour 3 87. Corn Meal 3 00 a 3 26.

Grain—Wheat, 90 a 1 07 for Southern, 1 02 a 1 06 for Ohio, 1 14 a 1 20 for Genesee. Rye 75c. Barley is scarce and wanted at 1 15 a 1 25. Oats 47 a 49c. for Jersey, 50 a 53c. for Northern. Corn, 64 a 65c. for Jersey white and yellow.

Provisions—Pork, prime 9 50 a 11 00, mess 13 00. Beef, 5 00 a 6 00 for prime, 8 50 a 10 75 for mess. Lard 8c. Butter, 10 a 11c. for Ohio, 12 a 16c. for State, 18 a 21c. for choice dairies. Cheese 6 a 7c.

Seeds—Clover 8 a 8½c. Timothy 17 00 a 17 50 per tierce. Flaxseed 1 65 a 1 75.

Wool—Fleece 41 a 51c. Extra country Pulled 45c.

MARRIED,

In Brookfield, Madison Co., N. Y., Feb. 10th, by Rev. S. C. Ainsworth, Mr. DEWITT C. COON to Miss ELIZA M. HUNTINGTON, both of Brookfield.

In Hornellsville, N. Y., by Eld. N. V. Hull, Mr. HIRAM PETTIBONE, of Andover, to Miss LUCRETIA M. SATTERLEE, of Hornellsville.

In Alfred, by the same, Feb. 13th, Mr. ALBERT G. WOOLWORTH to Miss NANCY HALL, all of Alfred.

DIED,

In Alfred, N. Y., Feb. 13th, Widow HANNAH BURDICK, relict of James C. Burdick, in the seventy-sixth year of her age.

In Almond, N. Y., Jan. 28th, TEMPERANCE C. COTTRELL, in the thirtieth year of her age. She was a worthy member of the 1st Seventh-day Baptist Church of Alfred.

In Westerly, R. I., Dec. 11, Mrs. FANNY S. MOSS, wife of Jesse L. Moss, aged 40. And in Stonington, Conn., Jan. 12, Mrs. PRISCILLA D. PALMER, wife of Capt. Alexander S. Palmer, aged 35. The above were daughters of the late Hon. Nathan F. Dixon, of Westerly, who died while Senator in Congress from Rhode Island.

Agents Wanted,

FOR THE "BEST JUVENILE MAGAZINE IN AMERICA."

WOODWORTH'S YOUTH'S CABINET, elegantly illustrated, and filled with the choicest gems for the young, has recently entered upon a new volume. It is more attractive and popular than ever. "It is a little world within itself," to use the langunge of a metropolitan newspaper; and the price is only $1 a year.

Now is the time for Agents. The publisher wishes to employ fifty or more gentlemen, in different parts of the Union—North, South, East, and West—to act as Agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as *Woodworth's Youth's Cabinet.* It is a universal favorite. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post-paid) with responsible testimonials as to character and ability. *No time should be lost,* as now is the best time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

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Miscellaneous.

The Poor Man to his Son.

BY ELIZA COOK.

Work, work, my boy, be not afraid,
 Look labor in the face,
Take up the hammer or the spade,
 And blush not for your humble place.

Hold up your brow in honest pride,
 Though rough and swarth your hands may be,
Such hands are sap-veins that provide
 The life-blood of the nation's tree.

There's honor in the toiling part,
 That finds us in the furrowed fields;
It stamps a crest upon the heart
 Worth more than all your quartered shields.

Work, work, my boy, and murmur not,
 The fustian garb betrays no shame;
The crime of forge-soot leaves no blot,
 And labor gilds the meanest name.

And man is never half so blest
 As when the day is busy spent,
So as to make his evening rest
 A holiday of glad content.

God grant thee but a due reward,
 A guerdon portion fair and just,
And then ne'er think thy station hard,
 But work, my boy, work, hope, and trust!

From the Liberia Advocate.

Exploration of the Interior of Africa.

One of the missionaries to Liberia lately made an exploring tour of 253 miles on foot into the interior. He passed through thirty villages of the Goulas, Deys, Queaks, and Condoes. In his report he says:—

"Such a country as we passed through in that missionary tour, I have not seen surpassed in either of the fifteen West India Islands which I have visited, from Trinidad to Tortola and the Virgin Island. It is an elevated, mountainous country. Ranges of mountains, running most generally parallel with the line of coast—from Northwest to Southeast—rise up before the delighted eye of the traveler, convincing him that he is no longer in the land of burning sands and deleterious swamps, such as are encountered in proximity with the shores, but in quite another region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture. There are few, if any, very steep acclivities—nothing like the bold, precipitous mountains of our Eastern States. Beautiful and extensive vallies lie at the base of these mountains, which gently slope down to the level country lying between them.

"It is a well watered country. During the eight hours' travel which we were frequently obliged to perform in a day, we never walked more than two hours or two and a half at one time, without coming to some beautiful stream of cool and very pure water, either a tributary of the St. Paul's or some other of the many smaller rivers which intersect that African Canaan. And here it may be proper to add, that my attention was directed to an examination of the adaptation of these streams to the purpose of machinery, sites for mills, &c., and hesitate not to affirm, that within the Gaulah country especially, any number of the most eligible situations may be found, where, at any time during the year, good water power may be obtained, for any of the purposes which an enterprising community, agriculturists and mechanics, may require. My journey was performed in the very middle of the dry season, and yet we found plenty of water in the different streams.

"It is a well timbered land. Through an extensive forest of acres, of miles, which lay in our return route, I was so struck with the gigantic trees of immense hight, which reared their towering heads and united their luxuriant foliage in forming above us one dense and rich canopy, that I called the attention of the colored ministers of the Liberia Annual Methodist Conference, who accompanied me, to this evidence of the richness of the country which God had given to the Africans, and to which their exiled brethren were invited by so many powerful considerations. I measured several trees, and my journal, kept at the time with scrupulous exactness, records 23, 24, 25 feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the borders and around the settlement of Liberia, from Grand Cape Mount to Cape Palmas, or Maryland, cannot be excelled any where within the torrid zone. From a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, up to the teak, a variety of mahogany, a beautiful species of hickory very abundant at Cape Palmas, the iron wood, the brimstone, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

"It is an exceedingly fertile soil. The immense undergrowth of shrub and vine interwoven around the giants of the forest, so thick, so impenetrable, without much effort, and through which a root path only conducts the traveler, is the best proof of this. But the grains, roots, fruits, and vines of the tropics, all concentrate here, and may be raised with a degree of comparative ease, a rapidity of growth and an abundance almost incredible. I have stood erect under the branches of a cotton tree in a Goulah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple, as the ripened bolls burst into maturity, it was found as good and equal in the fineness of its fibre to the cotton of any country. As to coffee, I will only borrow the words of the report as a comment on themselves: 'Coffee of a quality superior to the best Java Mocha is raised in Liberia, and can be cultivated with great ease to any extent.' It is a country where tobacco, that great article of commerce, may be cultivated in any quantity with great success.

"But the region in the vicinity of Liberia is one of great mineral wealth. This remains for science to fully develop, but we may confidently arrive at this conclusion from what has been discovered. Of the gold coast your Committee say right, when they assert that 'England has received altogether $200,000,000 of gold from Africa. Liberia is adjacent to the gold coast.' But I would speak of what is better than gold—iron. And such is the purity of the iron ore obtained by the natives of Africa, immediately in the vicinity of Liberia, which they describe as being abundant, that they have no furnaces; they need none. All their rude agricultural and warlike instruments are made by them of ore so pure that when heated it becomes at once sufficiently malleable to admit of being wrought into any shape or form. They make knives, bill-hooks, war cutlasses, spears, axes, hoes, &c., out of this ore, without the process of smelting."

The Mormon Country.

A correspondent of the *Rockfork* (Ill.) *Forum* writes from Salt Lake City in these terms, touching the country, its products, and prosperity:—

"I must say a word about wheat. For wheat this climate is everything that I had ever heard or dreamed of. From one bushel sowing, they have raised as high as 169 bushels; it was sowed in drills, and covered four acres. Fifty bushels here is about a fair yield to the acre. You need not think there is any gammon about this; the wheat tells larger stories for itself than the inhabitants. I never saw the like in any country. It is like Egypt in the seven plentiful years—the land yields by handfuls. Corn does not do well, it being too frosty; peas, beets, carrots, onions, and vegetables generally, do well. I have seen a great many melon vines, but think they will not accomplish much without something to shelter them from the cool night air.

I am writing at a table in the city, and the great valley lays out like a level plain before me, from 20 to 40 miles wide, and extending something like two hundred miles from terminus to terminus, and thousands upon thousands of cattle feeding upon the rich bottom lands belonging to the city. Every city lot here contains 1 1-2 acres, and each man that moves here may pay $1 50 for recording the same, and then go and build a home for his family, with nothing more to pay save his tithe money, which is one-tenth of his earnings. This goes into the treasury for church purposes, as well as for public works. The improvement made here in the three years the Mormons have been here is astonishing. The houses are built of unburnt brick, called "*doubies*," and are comfortable and genteel dwellings. They have fine flouring mills and saw mills now in operation, and others going up. Their lumber is chiefly sawed out of the fir tree, and is not so good as pine, although it answers very well as a substitute.

Coal has been found in great abundance in the Valley, and I am informed that they are now making a railroad on which to transport the same to the city. Stone coal is now $1 per bushel in the city, and charred coal 50 cents. Salt is obtained out of the Lake in its native state, and when ground is far superior to any salt which you receive from the East. It is possible that you, in the Mississippi Valley, may yet be supplied with the article of salt from this Lake. I am satisfied that for the next 20,000 years the Rocky Mountains will furnish the world with potash and salæratus. The Valley of the Platte and Sweetwater can do it without half trying.

A Fairy Spot.

Mrs. Farnham, the lady who projected the transportation of a bevy of young ladies from the Atlantic coast to the Pacific, has recently written a letter home of considerable interest. Though a private letter, it has found its way into the Post Office, and become public property. She is located, it seems, on a fine rancho, 70 miles south of San Francisco, on the north side of Monterey Bay. The region she represents as a perfect fairy land. She thus describes it:—

"It is very heavily timbered, and beautifully watered with clear living streams running through valleys of the most fertile soil, on which delicious vegetables grow ten months of the year. The region is specially famed for potatoes, which become almost a fruit here. The farm I live on is charmingly situated, about a mile from the old Mission, and two from the beach, on which a tremendous surf breaks and thunders day and night. From my house, 'La Libertad,' I look over the coast table and range of mountains, the hills of Monterey, and the bay, and a near landscape exquisitely diversified by plain and wood, hill and valley, and almost every shade that herbage and foliage, in a country without frost, can show. The rainy season is about a month old, and the earth as green as it is at home in June. Another month will pile it with clover, and less than another, varigate it with an inconceivable variety of the most exquisite flowers. This is the land of flowers as well as gold. Our prairies are quite insignificant in their floral shows compared to it. The country and climate are faultless—except in the lack of showers through the dry months. Nearly everything one can desire may be grown upon one's own farm."

A Monster of the Deep.

In some parts of the ocean there are enormous sea animals, called Sepia, which are a kind of polypi. They have very long legs, and are said sometimes to seize upon the coral divers along the cost of Italy. Mr. Beale tells the following adventure with a creature of this sort:—

While upon the Boein Islands, searching for shells on the rocks, which had just been left by the receding tide, I was much astonished at seeing at my feet a most extraordinary looking animal, crawling towards the retreating surf. I had never seen one like it before. It was creeping on its eight legs, which, from their soft and flexible nature, bent considerably under the weight of its body, so that it was lifted by the efforts of its tentacula only a small distance from the rocks.

It appeared much alarmed on seeing me, and made every effort to escape, while I was not much in the humor to endeavor to capture so ugly a customer, whose appearance excited a feeling of disgust, not unmixed with fear. I however endeavored to prevent its escape, by pressing on one of its legs with my foot; but although I used considerable force for that purpose, its strength was so great that it several times quickly liberated its member, in spite of all the efforts I could employ in this way, on wet, slippery rocks. I now laid hold of one of the tentacles with my hand, and held it firmly, so that the limb appeared as if it would be torn asunder by our united strength. I gave it a powerful jerk, wishing to disengage it from the rocks to which it clung so forcibly by its suckers, which it effectually resisted; but the moment after, the apparently enraged animal lifted its head, with its large eyes projecting from the middle of its body, and letting go its hold of the rocks, suddenly sprang upon my arm, which I had previously bared to my shoulder for the purpose of thrusting it into holes in the rocks to discover shells, and clung, with its suckers, with great power, endeavoring to get its beak, which I could now see, between the roots of his arms, in a position to bite.

A sensation of horror pervaded my whole frame when I found this monstrous animal, for it was about four feet long, fixed so firmly to my arm. Its cold slimy grasp was extremely sickening, and I immediately called aloud to the captain, who was also searching for shells at some distance, to come and release me from my disgusting assailant. He quickly arrived, and taking me down to the boat, during which time I was employed in keeping the beak away from my hand, quickly released me by destroying my tormentor with the boat knife, when I disengaged it by portions at a time. This animal was that species of Sepia which is called by whalers "rock squid." Thus are these remarkable creatures, from the different adaptation of their tentacles and slight modifications of their bodies, capable of sailing, flying, swimming, and creeping on the shore, while their senses, if we may judge from the elaborate mechanism of their organs, must possess corresponding acuteness and perfection.

Science versus Sentiment.

At the trial of the Abbe Gothland and Madame Dusablon for poisoning the housekeeper of the former, which took place the first week in December, 1850, at the assizes of La Charente, in France, a professional argument occurred between M. Leseur, the celebrated chemist, and another medical witness, whether the poison had been administered in successive doses or otherwise; and during the discussion, an allusion was made to a former victim, named Soufflard, by Dr. Gigon, the antagonist of Leseur, who advanced some erroneous statement with regard to the results of the *post mortem* examination, which was immediately refuted by Leseur, who, in his scientific enthusiasm, exclaimed vehemently, "I ought to be able to decide the question, for I myself cooked him from head to foot!"

This melancholy facetiousness recalls irresistibly to memory an anecdote of Gall, the phrenologist, who was one day lecturing upon the organ of Tune. "Gentlemen," said the veteran professor, exhibiting at the same time a superbly-formed skull, "here is the head of my excellent friend Colonel Hartmann, one of the finest musicians in the Austrian empire."

"Give us its history!—give us its history!" cried a score of his listeners.

"It is a very simple one," said the German, with a smile of grave self-gratulation; I lately received intelligence of the death of my excellent friend, which had just taken place at Vienna; and you may imagine my delight on learning that the musical development was most extraordinary. I hastened to possess myself of so valuable a testimony to the truth of the immortal science of phrenology—and here it is. Gentlemen, pass round the head of Colonel Hartmann!"

For Wine Drinkers.

The perfectly trustworthy correspondent of the London *Morning Chronicle*, now engaged in investigating the agricultural condition of France, gives the following information, which will prove interesting to all in general, and *not a few in particular*. We have ourselves witnessed precisely the same process in Italy:—

"Very venerable and decidedly picturesque as is the process of wine-treading, it is unquestionably rather a filthy one; and the spectacle of great brown horny feet, not a whit too clean, splashing and spralling in the bubbling juice, conveys at first a qualmy species of feeling, which, however, seems only to be entertained by those to whom the sight is new. I was everywhere assured, that all efforts had failed to construct a wine press capable of performing the work with the perfection of the human feet. No mechanical squeezing, I was informed, would so nicely express that peculiar proportion of the whole mixture of the grape which forms the highest flavored wine.

"The manner in which the fruit was tossed about was pointed out to me, and I was asked to observe that the grapes were, as it were, squeezed in every possible fashion, and from every possible side, worked and churned and mashed hither and thither by the ever-moving toes and muscles of the foot. As far as any impurity went, the argument was, that the fermentation flung as scum to the surface every atom of foreign matter held in suspension in the wine, and that the liquor ultimately obtained was as exquisitely pure as if human flesh had never touched it."

Education in Illinois.

The Biennial Report of the State Superintendent of Common Schools in Illinois gives the following results:—

The number of Common Schools in the 73 counties returned is 3,307. Estimating for the 26 counties not included in the above, the whole number of schools is set down at 4,410. In 66 counties there are 2,641 organized school districts, and the same number of school-houses. Of the latter, 1,508 only are represented as in good repair. 370 are log houses, 927 frame, 139 brick, and 37 stone.

In 69 counties, the number of children who attended school the last year, was 111,982. Estimating for the 30 counties from which reports on this subject were not made, the whole number is put down at 161,751, being over one third of the whole number under 21 years of age. There are 108 District Libraries in the counties from which reports have been made. There is a great want of good teachers in the schools of the State. The number of acres embraced in the sixteen sections granted to the State for school purposes, is 97,844,889. From the imperfect character of the returns of School Commissioners, it is impossible to ascertain what amount of these lands remains unsold. Hitherto there has been no attempt made to apply the College and University Fund, or the proceeds of the Seminary Lands, to the purposes for which they are specially designed. It is suggested that the time has probably arrived when some arrangement may be properly made to carry out the intention of Congress, and fulfill our own obligations, by devoting these funds to their legitimate objects.

The Old Stone Mill at Newport, R. I.—The *Literary World* adduces a fact which seems to shed decisive light on the long-vexed question as to the origin of the ancient stone edifice at Newport, which many have supposed to be a relic of the Northmen.

"In the will of Governer Benedict Arnold, which was executed in 1679, in speaking of his burial, he directs that his body should be buried in a certain plot of ground, 'on the line or path leading from my house to my stone-built wind-mill.' From this it follows that the structure was then a wind-mill belonging to the Governor, and was distinguished from surrounding wind-mills as being built of stone. No other one of stone now exists, or is known to have existed. The place of the Governor's sepulture is still known, and the present ruin is the wind-mill specified. It might be a question worth pursuing, to inquire whether in that part of England whence Gov. Arnold came, it was customary to build structures of that kind on arches. At any rate, such a mode may be easily accounted for in various ways, without the necessity of resorting to Scandinavian architecture."

Advantages of Large Wheels to Horse Carts.—The advantages of large wheels to horse carts are obvious, as they greatly increase the facility of draught, and tend to lessen the number accidents to which all two-wheeled carriages are liable, from the shaft horse falling down. By adopting large wheels and a bent axle, the cart becomes less liable to such accidents, as the centre of gravity, (the fore end of the cart body,) and the centre of suspension, (the axle,) are brought much nearer together, the former being placed nearly over the latter, at a small distance only from it. A horse falling with a loaded cart so constructed, will experience but little increase of weight upon him while down. The centre of gravity will be thrown forward but in a very trifling degree. In carts, &c., it will almost always happen that the centre of gravity will be above the point of suspension (the axle,) but in gigs, &c., the body may be placed below that point when the body will always maintain the erect (that is a horizontal) position, and should the horse fall down, will operate to lift him up again. A gig so constructed will be almost beyond the possibility of those serious and frequently fatal accidents which occur from the falling of horses.

Anecdote of Kosciusko.—The celebrated Polish General, Kosciusko, wished to send some bottles of good wine to a clergyman at Solothurn; and, as he hesitated to send them by his servant, lest he should smuggle a part, he gave the commission to a young man of the name of Zeltuer, and desired him to take the horse which he usually rode. Young Zelteur, on his return, said to Kosciusko that he would never ride his horse again, unless he gave his purse at the same time. Kosciusko asked what he meant? He replied, "As soon as a poor man on the road takes off his hat and asks for charity, the horse immediately stands still, and will not stir till something is given the petitioner; and, as I had no money about me, I was obliged to make a motion as if I was giving something in order to satisfy the horse." A higher eulogium could not be pronounced.

Pressure of the Atmosphere.—The pressure exerted by the atmosphere at the surface of the earth, is equal to 14.6 lbs. on every square inch, and that equally in all directions. The surface of a man of ordinary stature is about 2160 square inches: hence the atmospheric pressure which his body sustains amounts to the enormous sum of 31,336 lbs. This great pressure is not sensible, because it is balanced by the re-action of elastic fluids within our bodies; but if the equilibrium were suddenly to be destroyed, the consequences might be fatal. Thus, on the summit of a high mountain, where the pressure of the atmosphere is much diminished, a man feels great fatigue, breathing becomes difficult, the pulse beats faster, and frequently the blood has started from the eyes and ears, and other tender parts of the body.

A Mr. Lynton has lately made a communication to the Asiatic Society of London, descriptive of a mode of punishment peculiar to the criminal code of the Celestial Empire.

A Chinese merchant, named Hiamly accused and convicted of killing his wife, was sentenced to die by the total deprivation of sleep. The execution took place at Amoy, in the month of June last. The condemned was placed in prison under the *surveilance* of three guardians, who relieved each other every alternate hour, and who prevented him from taking any sleep, night or day. He lived thus for nineteen days, without having slept for a single minute. At the commencement of the eighth day, his sufferings were so cruel, that he begged, as a great favor, that they would kill him by strangulation. [N. Y. Sun.

A Fact for Farmers.—Dr. T. Baldwin has recently made public the result of several years' investigation and experiments upon manures, and various ways of fertilizing the soil. He states that the best and speediest way to fertilize any soil is to cover it over with straw, bushes, or any raw material, so as to completely shade it. The surface of the earth thus being made cool, dark, damp, and close, soon undergoes a chemical process like putrefaction, and becomes highly fertilzed. This plan of fertilizing, he says, may be applied with success to any soil whatever, no matter how poor, and the result will be astonishiug.

The Three Best Doctors.—A judical officer of some distinction, in the interior of the State, gives the following results of his experience with the three best doctors he could procure for his wife. She had been sick, he said, for two years, and was daily getting worse, though he had an allopathic physician to call daily; he then procured a homœopathic doctor, and for six months his wife improved perceptibly; but at the end of that time the doctor broke his leg, and could no longer continue his attendance, whereupon the lady speedily and entirely recovered.

The Population of California.—Some idea may be formed of the heterogeneous character of the population of San Francisco from the following figures, which the San Francisco Courier derives from the census agent:—

The census of San Francisco is not completed, but out of 9,425 persons enumerated, 5,956 were born in foreign countries, 795 in the State of New York; 615 in Massachusetts; 1,917 in other States; 109 (children) in California; 28 (children) at sea; 2 (children) in the Rocky Mountains; 1 (child) in Nebraska Territory; and 1 (child) in Patagonia.

The whole number of persons enumerated in San Francisco, at the last accounts, was 12,625, including the above, of whom 7,423 are foreigners, and 5,202 are American born citizens—1,270 of whom were born in Massachusetts, and 1,191 in New York.

Variety.

In the Wisconsin Legislature, there are 33 natives of New York; 12 of Vermont; 5 of Massachusetts; 3 of Kentucky; New-Jersey, 2; Maine, 2; Connecticut, 2; Pennsylvania, 2; New-Hampshire, 2; Ohio, Maryland, Virginia, North Carolina, each 1. Natives of Foreign Counties—Germany, 3; Prussia, 3; Scotland, 3; England, 3; and Canada, Norway and Switzerland, each 1. Nine of the Senators are farmers, 4 lawyers, and the remaining portion workingmen with one exception. In the Assembly—Farmers, 32; lawyers, 12; workingmen, 11; and the remainder miscellaneous.

There is a Swede in this city, says the Cleveland Plaindealer, by the name of Lindenbergh, waiting for the arrival of Jenny Lind, whom he claims as his cousin. Her real name he says is Lindenbergh, her father and his father being own brothers, but *her* father, owing to political troubles in Sweden, changed his name, either before or soon after Jenny was born, to Lind, dropping the two last syllables. This is not an uncommon thing in those monarchial countries.

It is asserted, upon pretty good authority, that a process has recently been discovered by a citizen of Larria, Germany, named Berluland, by which he can manufacture a superior article of leather, by resolving it into a liquid state. This process manufactures it from certain refuse and waste animal substances. It is said that he has established a manufactury near Vienna, but no part of the process is explained. He first resolves the substances into a state of fluidity, and can then cast it into any form desired.

Official returns made to the Foreign Office in London, show that from the year 1840 to the year 1848, inclusive, 594 vessels, containing 37,824 slaves, were captured by the British squadron, and 556 of them condemned. It has been estimated by the English statician McQueen, that the loss sustained by slave-traders in consequence of the captures or presence of African cruisers, from the year 1800 to 1847, was £30,240,000.

The use of Tar and Feathers in the punishment of crime is one of great antiquity. Richard I., in his voyage to the Holy Land, ordained thus:—"If any one is convicted of theft, let his head be shaved, like Champion's; let melted pitch be poured upon it, and feathers shaken over it, that he may be known, and let him be put ashore at the first land to which the ship approaches."

When Lieut. O'Brien was blown up, in the "Edgar," and thrown on board the "Admiral," all black and wet, he said to the commander, with pleasantry, "I hope, sir, you will excuse my dirty appearance, for I left the ship in so great a hurry, that I had not time to change my dress."

The Sharon Iron Company, in Ohio, of which every workman is a stockholder, is in full operation, working up about 25 tuns of pig metal per day into bar iron, nail plates, &c. They will shortly put in motion 15 or 20 nail machines, which will enable them to manufacture 70 or 80 kegs of nails per day. The iron manufactured by this Company is represented to be excellent.

Strange questions are agitated in the debating clubs down east. The *last* was—What is the difference between a fac simile, and a sick family? And the next will be—What is the difference between the bridge of sighs, and the size of a bridge? The former was decided in favor of the negative.

The Richmond Whig says, that a citizen of Virginia, named James S. French, has recently made an important improvement in locomotive steam engines, which gives them accelerated power in overcoming extraordinary grades.

To injure a man's sight, says the Albany Dutchman, there is nothing worse than sudden wealth. Let a woodsawyer draw a ten thousand dollar prize, and in less than a month he will not be able to recognize even the man that "used to go security for him."

A little boy, hearing his father say—"There is a time for all things," climbed up behind his mother's chair, and whispering in her ear, asked—"When is the proper time for hooking sugar out of the sugar-bowl?"

"Cabbage," says the Edinburgh Review, "contains more muscle sustaining nutriment than any other vegetable whatever. Boiled cabbage and corned beef make fifty-two as good dinners in twelve months as a man can eat."

The length of the projected railroad from Utica to the Erie Road at Deposite, is 84 miles. The cost is estimated at $1,700,000. The route is through the valley of the Unadilla and Susquehanna. The net profits of the Road are estimated at 8190,000.

A correspondent of the Boston Traveler says that the emigration to Oregon last season, was greater than ever before, amounting from 4,000 to 5,000. He says that the settlement of the territory is rapidly progressing, and it will soon become a State.

An analysis of air taken from jars which had been buried for seventeen centuries in the ruins of Pompeii, was found to be atom for atom, identical with the air we breathe.

Never shrink from doing any thing which your business calls you to. The man who is above his business, may one day find his business above him.

It is stated that the new Senator for Missouri is the first German ever elected to the Senate. The mother of the Senator, Mr. Gayer, is still living, and has but a slight knowledge of the English language.

The population of New Jersey, according to the official returns, is 490,000; of Maryland, 492,661 free persons, and 90,355 slaves.

Cincinnati has 115,000, Pittsburg, 84,000, and St. Louis 77,000 inhabitants.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

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And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:-

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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Prepared from Official Sources,

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The Sabbath Recorder.

THE EQUALITY OF THE RACES.

Reply to D. E. Maxson. [Concluded.

If, after what has been said, more decisive proofs that the ancient Egyptian and Ethiopian nations were not negroes, are required, still more can be produced. I have already defined the geography of the negro countries; but anticipate the query, Were there negroes no where else? To this I shall reply in the language of history. On page 794, volume 12th, of the Encyclopedia, published in 1748, we find the following testimony: "True Negroes have existed, as nations, no where but in the torrid zone, and only in three regions situated in that zone, to wit, Senegal, in Guinea on the western coast of Africa, in Nubia, and in what is called New Guinea or the Papuons Land. In Nubia, however, their empire is only recent." On the same page, we are likewise informed, that "the principal nations of Ethiopia have never been Negroes." Again, "they were called Ethopians, in consequence of the darkness of their complexion, at a time when the true Negro was not known." I might multiply these testimonies indefinitely, but shall leave the subject with the remark, that I have neither made quotations from, nor depended upon the accounts of, obscure and illiterate travelers, or visionaries, but of naturalists and historians, whose knowledge and veracity are universally known and admitted.

According to M. Gosselin, Hanno, the Carthagenian, first passed through the Pillars of Hercules, and explored the coast of Africa. The inhabitants are described as exhibiting, in their appearance, the modern negro traits. They were in a state of nature, entirely naked, and feeding upon the spontaneous produce of the earth. The moment the sun disappeared, they collected together in groups, and the whole live-long night their songs and shouts of merriment saluted the ears of the astonished voyagers. Time passed away; great Caucasian nations arose, advanced to civilization, and embalmed their names in the immortality of renown bestowed by song and history. The twelfth century of the Christian era arrives; and again the negro tribes of Africa are brought to view. They inhabit the same identical countries; they exhibit the same peculiar traits. But what progress have they made in civilization or the arts? The same as the hippopotami that swam in their rivers. Hear the testimony of history. An Arabian who wrote at that period, and whose works were first printed in Arabic at Rome, subsequently translated into Latin, and finally into the French language, gives a very distinct account of the negro nations. He says that "they never traveled abroad, that they had no regular government, and that they were destitute of the knowledge which the Arabians were favored with." About the same time, John Leo, a Moor, who was a native of Grenada, but who had resided some time in Africa, published an account of these same nations. He says that "they lived in common, having no property in land, no superior lord, but supported themselves upon the natural produce of the country, which afforded plenty of roots, game, and honey." Subsequently, he says that "the Moors taught them the Mahometan religion, and the arts of life." Again, "they were ignorant of the use of iron and money." Again, "they were contented and happy; they lived without toil and without superfluities." But such content is rather the mark of idiocy, than of a high, noble, aspiring nature. It is the content of the brute, that is perfectly satisfied if he can get a sufficiency of food to satisfy the demands of nature. The difference between the Negro and the Caucasian is here exhibited. The former remained for ages without the least vestige of improvement; the latter emerged from an equally low state to the highest degree of civilization. By them has a large proportion of the inhabited world been twice conquered; once by the arts of Greece, and once by the arms of Rome. But the Negro had no higher aim than to satisfy his appetite; no greater ambition than to ensnare the game; no loftier devotion than the worship of small pieces of wood, or tufts of feathers, performed not unfrequently with cannibal rites. Two centuries after, Alonzo Gonzales, the captain of a Portuguese ship, landed upon the negro coast, and took several captives, whom he carried into slavery, and thus commenced that cruel and unrighteous trade.

Here we may pause and ask a few questions, taking for granted that the negro race is equal in mental capability with the Caucasian race. If he actually possessed the same intellectual endowment, the same capacity for self-development, the same inventive ingenuity, the same far-reaching foresight, why was he not in a situation to repel the invaders? No natural advantages were enjoyed in Europe that Africa did not afford; why, then, did he not possess, like the others, fortified cities, fleets, and armies? Who taught the Caucasians to build ships, and to chain the elements [illegible] the world [illegible] insight [illegible] might [illegible] the negro teach himself? He has not. Hugh Murray says, "The Negro race has ever remained in a rude and barbarous state. Their cities are congregations of huts; their laws the despotic whim of the reigning chief. Incessantly occupied in war or the chase, they seek not to perpetuate their ideas. They have no written language, nor even a code of hieroglyphics. Abundantly supplied by nature with all the necessaries of life, they have retained their character unchanged, after centuries of intercourse with the most enlightened nations." Gibbon says, "The inaction of the negroes does not seem to be the effect either of their virtue or their pusillanimity. But their rude ignorance has never invented any effectual weapons of defense or of destruction; they appear incapable of forming any extensive plans of government or of conquest; and the obvious inferiority of their mental faculties has been discovered and abused by the nations of the temperate zone. Sixty thousand blacks are annually embarked from the coast of Guinea, never to return; but they are embarked in chains; and this constant emigration, which in two centuries might have furnished armies to overrun the globe, accuses the guilt of Europe, and the weakness of Africa."

My friend says, "The negro nations have fallen, and so have Tyre, Carthage, Greece, and Rome." But, according to this learned testimony, the negro nations have not fallen, for they never rose. These great Caucasian nations which he mentions, have indeed been supplanted; but their blood still animates the veins of the world's great masters. Ages succeeding ages has it produced nations to whom Egypt and Ethiopia, in their palmiest days, were mere children. They might, indeed, rear pyramids, but could they fashion a book? They might weave linen, but could they produce literature. The monuments reared by the Mexican Indians were, probably, quite as wonderful as theirs; but the works of the coral insect are more stupendous than either. It was the invention of letters that particularly showed the divinity of the human mind. It is the perpetuation of his ideas that, above all things else, distinguishes man from the brute. The only writing of either Egypt or Ethiopia was hieroglyphical; and in this respect, likewise, they resembled the Mexican Indians. Gibbon says, that "the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages, incapable of knowledge or reflection; and without them no people has ever made any considerable progress in the abstract sciences, or possessed in a high state of perfection the useful and agreeable arts of life."

My friend enters into a laborious metaphysical discussion on the nature of the soul, the annihilation of its faculties, and similar subjects; and attempts to prove, that we must either admit the equality of the races, or deny their unity. I will inform him, that we are not reduced to any such extremity. He says, "The aboriginal Australian is not incapable of European civilization." True, but the question is, would he ever civilize himself, as the Caucasian nations have civilized themselves? Again, he says, "The African may be brought up to the intellectual standard of the European." Could he bring himself up? Who brought the European to his present exalted state? He quotes from Dr. Pritchard, that the Hottentots and Bushmen of South Africa present humanity in its most degraded form, and has not attempted to prove that they ever could, or ever would, improve by their own energies. "Thus," he concludes, "I have the best testimony of the literary world, that not only the Negroes, but tribes of other races immensely below him, are capable of Caucasian civilization." Granted; they might be civilized to a certain degree, but they would never improve and civilize themselves. If the testimony of Cuvier, Buffon, and all other naturalists, can be depended upon, there is neither tribe nor race upon earth below the Negroes in the mental scale. He also says, that the various races are "psychologically identical," but that fails to establish their equality.

Macleay, a very learned naturalists, has advanced a theory upon which this question may safely rest. He says that "every group of organized beings divides itself into two branches of affinities, which, finally uniting again at its opposite extremities, form a circle; and that this disposition of affinities holds good, not only in every group, of whatever magnitude and denomination, but througout the animal and vegetable world." With respect to birds, and some kinds of animals, this theory rests upon no presumptive evidence, but it has been demonstrated to be a fact. Reasoning from analogy, it applies to the races of men. Of a group thus arranged, it would be impossible for any one to occupy a position isolated from the rest; yet it by no means holds, that every one must stand upon a level. The Negro is not considered as holding any nearer affinity to the brute than does the Caucasian. He is admitted into the full brotherhood of humanity, and the immortality of his soul stands upon as firm a basis as that of his more elevated brother. We have made no effort to cast the odium of inferiority upon the negro, because, to an inferiority like this, we cannot perceive that odium attaches. Is the swine odious, because to him nature has denied the physical beauty and instinct of the horse? Is any man odious, because he is inferior to his companion in natural or acquired talents, especially when his inferiority may be attributed to causes over which he had no control? Neither can such inferiority be any excuse or apology for his oppressors. If God and nature have bestowed upon the Caucasian a superior capacity for improvement and intellectual development, it becomes five-fold incumbent upon him to assist, and to seek to ameliorate the condition of the weaker races. If the races do indeed stand upon an equality, let every one take [illegible] the [illegible] for such [illegible] well do we know, that [illegible] Caucasian [illegible] too many instances betrayed their holy trust. Well do we know, that their superiority has been too often employed to tyrannize and oppress; yet we must insist that from them the other nations have derived their civilization; because such is the concurrent testimony of historians and naturalists. We must insist, that if Jackson, Ward, and Garnet, have become great, it is from contact with them. At least, we do not hear of such men being produced among the negroes, who, "in their native purity," are idolizing their fetiches. Moreover, I conceive that "native purity," as applied to a barbarous and savage people, would have come with more propriety from the pen of a materialist, who would consider that "the state of nature was the reign of God," than from that of a Christian, who will concede the natural depravity of the human heart.

Are we then to be considered as cherishing unholy prejudices against the Negro, because, in our opinion, an overruling Providence has bostowed upon him a smaller measure of intelligence than he has granted to the Caucasian? Are we to be considered as shutting our hearts and sympathies against him, because we are loath to banish that instinct of nature, by which, throughout the whole animal kingdom, kind assimilates and mingles with kind? So long as the human eye is delighted with the form and lineaments of beauty, I believe that the Caucasian will prefer the presence and society of his own race. Sincerely do we commiserate the condition of the Negro. Most sincerely do we respond to the sentiment of my friend, "Let him up." Although great have been our differences upon other points, here our opinions precisely concur. Let him up; nay, more—help him up. He is a man—a brother—only weaker. For the sake of Him, therefore, who was high, but who, for our sake, and for his sake, consented to be made low; for the sake of Him who was rich, but who became poor to help us in our great extremity; let us be ready at all times to help this outcast by all legitimate means. We are not his oppressors; neither are we their apologists; but we are the citizens of a country where slavery is tolerated, not because it is approved, but because it cannot be avoided. We are citizens of a country with whose social system it was wove before the foundation of the Federal Government. We do not conceive ourselves accountable either for its institution or its perpetuation. We do not conceive it to be our duty to disclaim allegiance to our country by disobeying its laws, or array ourselves with a faction, against the constituted authorities of the States. We have yet to learn that the dismemberment of the empire would be advantageous to the slaves, or that unconditional emancipation would be attended with the benefits that might be anticipated. One thing is certain; nothing can be lost by prudence and moderation, nothing gained by recklessness and precipitation. We have yet to learn that it is our privilege to sit in judgment upon the laws, and make our private opinions the test whether we will obey them or not. We fear the result of such a course. Actions are to be judged by all their bearings and tendencies, collateral and remote. This would virtually tend to make every man his own lawgiver, which would strike at the very root of civil government, and introduee a scene of the greatest anarchy. Perhaps there is not in the statute book a law of which every one could perceive the righteousness or the utility. If one law is to be disobeyed, because a man, or a body of men, interpret it to be contrary to their notions of right or expediency, why not another, and another? To us it appears necessary that private judgments should be suspended before the decisions of the majority. To us it appears necessary to hesitate before giving the countenance of our influence and example to a precedent that might, in the end, overthrow all rights of propetry and inheritance. In our opinion, the obligation to obey the laws rests with double force upon the people in this country, since here they participate in the enactment of them. Every man who exercises the elective franchise, tacitly binds himself thereby to abide the actions of his representative, and to repose confidence in that representative's judgment and superior knowledge. So, indeed, it appears to us. If we err, it is on the side of law and order, and it is in good company. The Congress, the Senators, the President, the wisest and most distinguished men of the nation are on our side.

We are not prejudiced against the Negroes; but if there is a prejudice of which our nature is susceptible, it is in favor of our government and its officials. From our hearts do we respect and venerate the Congress. We respect them for the position they fill. We respect them for the sake of the glorious dead whose places they now occupy. We respect them for the place they will hold in the annals of posterity. Is it becoming to rebuke them in harsh and exaggerated language? Should we not rather "entreat them as fathers," or keep silence before their superior dignity and wisdom.

We are not oppressors of the Negroes; neither are we apologists for oppression of any kind; but we must concede our private opinions to the judgment of a body men like this. Till man is restored to the pristine image of his Maker; till his mind can reflect again the image of the Divine Mind; till passion ceases to inflame his imagination, and prejudice to warp his judgment; conscience cannot be considered as a certain arbiter of right and wrong. Neither can Scripture, in all cases, furnish an appeal, since to every text there is one, and but one, just interpretation; yet an endless diversity of opinion will be entertained by different men concerning its signification. There can be no universally admitted standard of truth, while the Divine Oracles have to be submitted to the judgment of fallible men. An anecdote tending to illustrate this point has been re[illegible] A bigot was once expressing an opinion with great warmth, to a philosopher. He was stopped by the sage with the inquiry, how many opinions he rupposed might be entertained upon that one point. Probably one hundred, was the answer. Ninety-nine to one, then, you are wrong, was the retort. In such a case as this, it might have been a thousand to one; for what private man can be so inflated with vanity as to suppose himself better qualified to judge of public measures than are the Congress, whose facilities for a right understanding of the subject are so much superior to his own.

Finally, whatever may be the future destiny of our country; whether "Mene, Mene, has been written upon its walls;" whether or not "a blast of destruction" is about to be sounded; is, I believe, only known to Him who doeth his will in the armies of heaven and among the inhabitants of the earth. To those apprehensive of so dire a catastrophe, the language of the prophet, as addressed to the inhabitants of Jerusalem, might be applicable, when he bids them to fly, lest they participate in her plagues. TAMAR DAVIS.

FAITH.

FROM POEMS BY FRITZ AND LEOLET.

Ye who think the truth ye sow
Lost beneath the winter snow,
Doubt not, Time's unerring law
Yet shall bring the genial thaw.
  God in nature ye can trust;
  Is the God of mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it wither'd in the blight
Of the medieval night,
  Now the harvest we behold;
  See, it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferr'd,
Listen to the cheering word;
  Now the faithful sower grieves;
  Soon he'll bind his golden sheaves.

If Great Wisdom hath decreed
Man may labor, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
  The fairest fruit may yet be born
  On the resurrection morn!

PAY YOUR MINISTER.

BY MRS. H. C. KNIGHT.

"Has Mr. Scott's bill been sent over lately?" asked a grocer, gruffly.

"Yes, sir; I take it every time I go a dunning," answered the boy.

"Well, what does he say?"

"He has n't got the money; that's what he always says."

"Well, go again; these ministers are salaried men, and they ought to pay—wonder what they do with their money—practice before precept, I say; I want no better religion than to pay my debts"—a smirk of satisfaction played over his hard features. "Here, take this bill; I'll drive him till I get it—give him a touch of the law—yes—no—go, Bill."

"He won't pay, I know," muttered Bill, walking off.

A knock at Scott's door—Mary answered the summons.

"I want to see Mr. Scott," demanded the boy. Up flew Mary to the study door; gently opening it, and on tip-toe peeping in—"Papa, please come down, a boy wants you;" and as he put aside his pen and slowly arose, Mary jumped in and nestled her litte hand lovingly in his. "I'll lead you, father—it's that Mr. Cook's boy." Ah! Mary little dreamed how drearily the information fell upon her father's ear.

"Is it?"—he stops—"perhaps, then, you had better go down and ask him to send up his message, for I am busy"—he hesitates—"no, Mary, stop, I will go myself. These are exigencies I *must* meet," he added, to himself, pressing his lips firmly together, lest an impatient or repining thought might seek an utterance.

"Here's Mr. Cook's bill, and he says he wants the pay now," was the familiar greeting that Mr. Scott met at the door—altogether too familiar had the poor man become with messages of a similar character.

"Yes, yes, Mr. Cook's bill"—taking the bill in one hand, and thrusting the other into his pocket, more from habit than expectation that it would come in contact with any thing else than the two keys which he sometimes jingled together, in the pleasing illusion that they sounded like change. "I believe I am quite out of money now, but tell Mr. Cook I will try and send it over soon."

"How soon?" asked the boy, impatiently; "that's what you said before."

A deep flush passed over the minister's face, as he mildly answered, "Just as soon as I can;" and experience told him but too painfully that his "soon" had no very definite boundaries. The boy departed.

"Come, my little girl, I want you to go on an errand; ask your mother to put on your things," said Mr. Scott, trying to be cheerful.

"Mother has laid down for a little while; I can dress me;" and away she skipped.

Mr. Scott returned to his study, and wrote an urgent request to the treasurer of his society, soliciting some payment of the long and unpaid arrears of his last year's salary.

"I'm ready, father," said Mary, at his elbow, just as he had finished.

"My dear, you will be cold; have you nothing to wear on your neck but this?" said the father, taking a corner of a thin 'kerchief in his hand; "why, it's November, and 't is very cold out!"

"Mother's got the shawl; I've been down in the kitchen, and am warm. It is very cold up here, father—why do n't you have a fire in your study, where you sit and study so much? Do n't your fingers freeze, father?"

"I should be very glad to have one," said the minister, with a slight despondence in his tone, "but we cannot have every thing we want in this world, Mary."

"We shan't want fire in heaven, shall we, father?"

"Thank God, no, Mary," and he hastily brushed away the starting tear. "Carry this note over to Mr. Goodwin, and wait for an answer. Run, and then you will be warmer."

Away the child sped. The minister took a few turns in the narrow precincts of his study, rubbed his hands, buttoned up his threadbare coat, and then resumed his chair and pen; but with every gust that whirled the dead leaves against the window, a chill and a shiver swept through his frame.

Half an hour, and back came the little messenger. At the patting of her little feet on the stairs, hope and fear, and fear and hope, rose and fell in his bosom, and as he turned round and beheld her happy, rosy face, a bright vision of bank bills flitted before him.

"So you have got it," he said, cheerily and thankfully.

"No, father; he says he's *very* sorry, but he has not got a dollar for you yet; he says he hopes he shall soon—he's very sorry."

Who that has not been similarly situated can describe the heart-sickening which follows such an announcement?

"He says he's *very* sorry," added Mary again, as if fearing her father needed consolation.

"Oh, very well, thank you, my dear; now run down and help mother."

"I'm going to get dinner if mother is n't well enough to get up—she will let me."

"See what a fine dinner you can get;" and the minister could not have restrained a sigh, had he suffered himself to count the probabilities of future dinners; but then he remembered the lilies of the field and the fowls of the air, and a trusting love stole over his bosom, and he felt he was in a Father's house, and under a Father's care.

In due time came the dinner hour. "Mother do n't feel well enough to get up, but she wants you to sit down with us children," said Mary, again presenting herself at the study door.

Mr. Scott proceeded to the bedroom. "Are you no better, Sarah?" he asked, tenderly taking the thin hand of his wife, upon whose arm lay a sickly, purple infant of five weeks. "You ought not so soon to have tried to do the work; the weather is cold, and you have exposed yourself too much, I fear."

"Ought not, are hard words," answered the wife, faintly smiling. "I hope I shall be better soon, for we cannot afford to hire. If we only had the flannel, dear, I could be sitting up, making that, while I am too feeble to do much about the house. I am afraid you suffer for your waistcoats; I think flannel would strengthen me. If you could let me have a litle money," continued the wife, feebly, "I do n't know but Mary could get it; she went with me to look at it."

"Mother, Polly Marden's at the door," said Mary; "she says she wants to speak to you a minute; can she, mother?"

"I suppose she wants the pay for making your pantaloons, dear," said the wife, addressing her husband; "can you let me have it? Ask her into the kitchen, Mary."

"Sarah, I have not a cent in the world, and I have not had one these five weeks; my salary is not paid, and now winter is coming, with cold, and debts, and perhaps hunger, staring us in the face"—and the poor minister, quite overcome by the accumulation of debts and necessities, felt unnerved in spite of himself. Fearing to distress his wife, he hastily arose and retired to his cold and comfortless study, there to betake himself to the Lord, and cast all the burden of his cares upon Him who careth for him. Through many a season of hardship and sore distress had his strength been renewed and his heart encouraged at the throne of mercy.

Consecrated to God in infancy by pious parents, he early became the subject of renewing grace, and resolved to devote himself to the ministry. To reach this, for ten years he had struggled through amazing difficulties. His collegiate and theological course could have borne witness to watchings and self-denials which nothing could have sustained but deep and intense love for the work. Thoroughly trained for his high and responsible calling, he entered upon his duties with a heart filled with his Master's love for the souls of his fellow-men. Single-hearted, full of hope, ready to make any sacrifice for another's good, he became settled in the ministry, expecting at least to receive a sufficient return for his labors of love to enable him to prosecute the arduous duties of his profession free from immediate want. Like his, the lives of many devoted clergymen are clouded by anxiety about the maintenance of their families. They labor hard, and preach, and study, and watch, and pray; they sacrifice health, bodily ease, and personal comfort, for the good of souls under their charge; and what poor returns do they often receive, how wretchedly and reluctantly paid, for their blessed ministrations! The profession, exalted as it is, commands an average pay no way equal to any other business; and when the clergymen are ready to receive with humble satisfaction a small compensation, how grudgingly it is bestowed! Month after month, quarter after quarter, pass by, and the minister's bill is long in arrears; he cannot get his just dues, while the debts and necessities of his little family are fast accumulating.

Shall not such a laborer be suitably rewarded? Shall he not be kept above a painful sense of want? Shall his mind be turned from his great and solemn duties by the fearful forebodings "How will the two ends of the year meet?" O shame on the Christian church and Christian communities, that this should ever be the fact! Let every individual who enjoys the exalted privileges of an intelligent Christian ministry, look to it that he is not amiss about granting it an adequate support. Let every individual behold the distinguished blessings, temporal, intellectual, and spiritual, of an intelligent gospel ministry, and be in season to pay his minister.

It is a great misfortune not to be able to speak well, but a still greater one not to know when to be silent.

When has a scruple more weight than a dram? When conscience makes a teetotaler refuse a thimblefull of brandy.

WASHINGTON'S FIRST THANKSGIVING PROCLAMATION.

After the adoption of the Constitution and the organization of the Government, Congress passed a resolution requesting the President to appoint a day of Thanksgiving and Prayer. A response was given to the request in the following beautiful and appropriate proclamation, which is worthy of being preserved as a momento of Washington.

A PROCLAMATION.

Whereas, it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly implore His protection and favor; and whereas both Houses of Congress have, by their joint committee, requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity of peaceably establishing a form of government for their safety and happiness: Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the great and glorious Being, who is the beneficent author of all the good that was, that is, that will be. That we then all unite in rendering unto Him our sincere and humble thanks for his kind care and protection of the people of this country previous to its becoming a nation; for the signal and manifold mercies, and the favorable interposition of his providence, in the course and conclusion of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national one more lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful knowledge, and in general for all the great and various favors which he hath been pleased to confer upon us. And, also, that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and natural duties properly and prudently; to render our national Government a blessing to all people, constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations, especially such as have shown kindness unto us, and bless them with good government, peace, and concord; to promote the knowledge of true religion and virtue, and the increase of science amongst us.

CONSCIENCE WAS KILLING HIM.

Some years ago, a large, powerful, rough-looking, and dangerous man, named, we believe, Timothy Tiernan or Tierney, was arrested by the police, on a charge of knocking a man down, in the lower part of the city; the unfortunate man falling with his head upon the curb stone, and splitting his skull, so that he shortly after died at the hospital. An indictment was endeavored to be procured against Tierney, but the Grand Jury ignored the bill, sending the offense to the Special Sessions, as an assault merely. Recorder Tallmage, on the representation of Capt. Leonard, of the Second Ward, gave the prisoner the full extent of the law, however, and sent him to the Island for one year.

At the time of the arrest, Tierney seemed to take pride in the murderous assault, for which he should have had five years in the State Prison, had the grand inquest performed their duty. He was, at the time of his sentence, full-faced, tall, and athletic; but a few months made a remarkable change.

A few nights since, a ghastly, haggard looking object, with attenuated cheeks, sunken eyes, and a general appearance of almost total physical prostration, entered the Second Ward Station-House, and requested to be locked up! A moment's glance, and a question or two, established his identity as Tierney! He had worked out the period of his Island sentence, but a more fearful retribution than can be awarded by any human tribunal was upon him. *The victim of his murderous passion was continually by his side!* In his waking moments, or amid the visions of the night, the dead man's face was always present; and in the desperation of despair, he had come back to the scene of his first arrest, with the request to be incarcerated once more in his lonely cell!

"He was crazy!" we observed to Capt. Leonard, who related the incident.

"No, he was not crazy!" was the earnest response. "We frequently witness cases nearly similar. *Conscience was killing him!*"

Man's law had been satisfied, but the judgments of the Almighty were still operating!

What a commentary on crime and its consequences—the terrible truthfulness of that remark, "*Conscience was killing him!*"

OUR PRAYERS DO NOT DIE.

Though we die, (says Flavel,) our prayers do not die with us; they outlive us, and those we leave behind may reap the benefit of them when we are turned to dust. For my own part, I must profess, before the world, that I have a high value for this mercy, and do, from the bottom of my heart, bless the Lord, who gave me a religious and tender father, who often poured out his soul to God for me; and, being full of love to his children, often carried them before the Lord, prayed and pleaded with God for them. The prayers and blessings left by him before the Lord, I esteem above the fairest inheritance on earth.

Oh! it is no small mercy to have thousands of fervant prayers lying before the Lord in heaven for us. Oh! that we would all be faithful to this duty. Surely our love, especially to the souls of our relatives, should not grow cold.

The Sabbath Recorder.

New York, March 6, 1851.

THE STATE OF OUR DENOMINATION.

If any people on earth ought to be all "holiness to the Lord," Seventh-day Baptists are that people. Planting themselves upon the divine law as the only standard of holiness, and protesting earnestly against the prevalent systems which expunge from that standard one of its most important precepts, they have declared their determination to "live soberly, righteously, and godly, in this present world." It is to be hoped that they have not made the declaration confiding in their own strength, but that they have respect to the gospel of our Lord Jesus Christ, as the only power which can enable them to carry out their determination. At all events, we know that in this respect their *creed* is not wanting in orthodoxy, to whatever extent they may have been deceived as to the actual exercises of their hearts.

We are constrained to acknowledge, however, that Seventh-day Baptists do not justify their profession. Whether they are any worse than other denominations, we do not know; but we are very certain that there is great room for improvement. Family religion might be more thoroughly cultivated than it is. There is a deplorable neglect of this duty, if we are not greatly mistaken. In fact, we dare not give publicity to the things which we know in regard to this matter, lest our people should stand disgraced before the world. The time may come, however, when we shall have to speak out plainly upon this and other forms of wickedness, which are impeding our progress, and rendering it impossible for us to exert a converting influence upon mankind. To say that our families are as well trained as those of any other persuasion, is to say nothing to the purpose. They ought to be far better trained; and the family should resemble, as nearly as possible, a church of Jesus Christ, of which the father is the pastor and spiritual guide.

The Sabbath might be better observed. It is deeply to be regretted, that there is not an entire agreement among us as to the proper time for commencing the observance of it. There are some—we are happy to say that they are but few in number—who do not begin to keep it till they rise from their beds on the morning of the seventh day. We wish they could see that God, by withholding the manna on Sixth-day night, (Exod. 16,) signified the going down of the sun on the sixth day as the beginning of the sacred rest. The great mass of our people, however, are orthodox on this point. Their creed is right enough; only of their practice do we complain. They allow the spirit of the world to lead them so much, that they are seldom ready to enter into rest, when sacred time commences. The same spirit induces them to start upon a journey, or to make ready for some secular business, before the sun has fairly sunk behind the hills. The Sabbath is clipped at both ends, and it would seem as if there was that same kind of impatience under its restraints, which induced the hypocrites of old time to ask, "When will the Sabbath be gone, that we may sell corn?" In addition to this, worldly conversation, idle visiting from house to house, the reading of common newspapers and light literature, together with the neglect of closet exercises, serve to deprive the soul of that benefit which the Sabbath would otherwise bring, and give our opponents an advantage which ought never to be allowed them. In vain do we assume the character of reformers, while such looseness prevails.

There might be more done to sustain the institutions of religion. The ministry might be better supported, and the temptation to seek other employments removed. We doubt whether there is a minister in our denomination who receives a living salary. He obtains his bread, in part, by his own exertions in those directions which call him off from his main and great work; or, perhaps, by draining the slender patrimony bequeathed to his wife for her support, and that of her children, in case she should be left a widow. In the mean time, the people are living in abundance, and laying up money.

Missionary operations might be more vigorously sustained. Tracts might be more extensively circulated. The cause of education might be gone into more thoroughly. Instead of having only one mission in foreign lands, we might sustain half a dozen. Instead of a very few tracts, and those all of a strictly denominational character, we ought to put them in circulation by thousands and tens of thousands. We ought to be seeking out young men of promise, and educating them for the ministry. We want a "school of the prophets," and ought to have one. If we were a people of half the devotion that the cause demands, these things would be attended to, and we might confidently expect God to "establish the work of our hands upon us." But alas! the love of this world curses us, and renders us a feeble band.

To tell the truth, we regard our denomination as by no means in a prosperous condition. Our principles are agitating the public mind, and were we prepared to avail ourselves of the agitation, and of the spirit of inquiry that is abroad, there is no telling what might be the result. But, as a denomination, we are not ready. But few of our churches can be said to be in a flourishing condition. Something like a dozen of them are now destitute of pastors, and we see not how they are to be supplied. Of those that are supplied with regular preaching, but few enjoy faithful *pastoral* care, the ministers being compelled to give their time, in part, to other business. Many of our ministers, too, are in the decline of life. They will soon be gathered to their fathers, and what is to be lamented is, that there are so few of our young brethren preparing to stand in their places. How much of this state of things is to be traced to the criminal worldliness and prayerless lives of the members of our churches, it would be well to ponder with solemn searchings of heart. May the Lord speedily revive us.

TEMPERANCE AND THE SABBATH.

Our signature was recently solicited to a Petition asking the Mayor of New York to enforce the city ordinance against selling liquor on Sunday—or on *the Sabbath* as the petition expresses it. Friendly as were our feelings towards the Temperance Cause, and anxious as we were to promote a better observance of the Sabbath, still we did not feel at liberty to lend our aid to the movement. We found, on examination, that this petition, in common with nearly all others on the subject, so mixes up the sin of Sabbath-breaking with that of liquor-selling, that it is very difficult to say which is the most prominent, or at which the document is chiefly aimed—a circumstance which is likely to be, and certainly ought to be, fatal to its success. Supposing, however, that the petition were so framed as to make it clear that *temperance* was the object aimed at, then we should have to express our fear that the temperance cause can receive no permanent benefit from petitions which, by asking that the sale of liquor may be restrained by law on one day of the week, imply that its sale on the other six days is right and satisfactory. Or, supposing that the better observance of the *Sabbath* is what the petitioners desire, then we say, that the only hope of permanently promoting that object rests upon the coincidence of the law which it is proposed to enforce, with the law which God has given upon the subject; and as we are unable to see the coincidence of the city ordinance forbidding labor on the first day of the week, or Sunday, with God's ordinance forbidding labor on the seventh day of the week, or Saturday, we have no hope that the Sabbath cause would be permanently promoted by the action on the part of the Mayor which the petition asks. We are ready to go as far as any body reasonably can to promote a better observance of the Sabbath, and to oppose the sale of intoxicating liquor on all days of the week. But we can not, even by implication, sanction a breach of God's Sabbath Law, or a persistence for six days of the week in the iniquitous and destructive traffic in intoxicating drinks.

SPIRIT RAPPINGS.

To the Editors of the Sabbath Recorder:—

In the last number of the *Recorder*, I suggested some thoughts on the subject of *psychology*, and its different developments. I did not adventure an opinion respecting its pretensions to a *sure*-sightedness, or *supernatural* or *spiritual* communications by what is termed the spiritual rappings, &c., or whether they were the production of a scientific course of experiments, resulting in the art of an optical illusion, or any other deception practiced on the senses. The investigation of these points I had not ventured; nor are they important to my purpose. I had even granted the question, and proceeded on the ground claimed by those who are most interested in the matter. I however placed the science, if such it be, in a category in which some will not willingly submit to have it placed. But, as I before stated, so now I reiterate, that it is the thing, and not the name, that is of consequence to us in this matter. If it was once denounced as an abomination with the Lord, which provoked his wrath against the heathen which inhabited the land of Canaan, and adjoining nations, it has doubtless in itself, or connected with it, some dangerous principles, which, however we may speculate upon, we are not bound to search out. In order to settle the question of its nature, God has positively denounced it, and that should be the end of controversy.

But though the question may be thus settled, it may be proper to suggest, that counterfeiting is always wrong, and in no particular more dangerous than in matters of religion. God knew as well, in the time of Moses, what could be produced by electricity, on animal magnetism, or, in other words, psychology, as at the present time; and if it was then dangerous to the salvation of the world, it must be at the present time. What appeared God-provoking then was, that when God made a communication by the mouth of his prophets, and sanctioned it by wonders, wicked men would immediately resort to the *sorcerers*, or *soothsayers* [truth-tellers,] or those who consult *familiar spirits*, to produce the like or similar results, or to counteract its force. So in Egypt, when Moses made a demonstration, Pharaoh immediately had recourse to the sorcerers and magicians. When God had refused to answer Saul by his prophets, or in the usual way, he had recourse to familiar spirits, to ascertain, if possible, what God had refused to communicate. The difficulty of establishing revealed religion where the enemies of God had a counterfeit so well calculated to bewilder the minds of the inquirers as the present system of psychology, would be apparent to every mind. God gives a *doctrine* or *duty* by the mouth of his prophets, but *necromancy* is immediately resorted to, and though it will not [illegible] inspired word, will assume to give a [illegible] ous and contrary sense from what it [illegible] naturally import, and the object is in a [illegible] ure defeated. This is practiced at the present time, and expositions of the Scriptures are given, which no one would feel justified in understanding from the Bible itself. Suppose, however, that these are not the abominable features of this profession, we are nevertheless, as Christians, bound to consider it as wrong to encourage it, and insulting to our Maker, who has vouchsafed his will to us concerning it.

I readily admit, that we may be deceived in this matter, and perhaps become somewhat involved in it without understanding its character, its "*bewitching*," "*charming*," "*enchanting*" tendency. Good men may as easily become duped as any others, unless they adhere to God's word. Paul says to his Galatian brethren, "Who hath *bewitched you*, that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth crucified among you?" Paul had experience in this evil when he was withstood by Elymas the sorcerer, "seeking to turn away the deputy from the faith." Philip also had experience in this profession—(Acts, chap. 8: 6, 7, 9,)—"But there was a certain man called Simon, which *beforetime* in the city *had used* sorceries, and had *bewitched* the people, . . . giving out that himself was some great one, to whom they gave heed, from the greatest to the least, saying, This man *is the great power of God*." This man became proselyted to the gospel, and was baptized, and continued with Philip, wondering and beholding the miracles which he did. He evidently had deceived himself, and also Philip. So subtil and harmless were the arts he had used, that he must have supposed the miracles of the apostles only a sphere in the science which he had not attained. His deception was only revealed to Peter in his offering money to be put in possession of the higher knowledge of the profession. The danger of deception may therefore be greater than we have supposed.

The question will then arise, in case that psychology or mesmerism is correctly placed in the same family with those ancient professions, if it is possible that these communications are from *spirits*, as they represent themselves to the inquirer to be, as St. Peter, St. Paul, or St. Luke, or Samuel the prophet, whether they do not lie? This must be decided by the conclusions which follow. God had prohibited all these ancient arts as *abominations*. Did St. Paul, St. Peter, or the other saints, know what God had done? Did Samuel know that God had prohibited it to Israel, and required them to put out of the land all who practiced it, as abominable to him? And did Samuel, with this knowledge, consent to appear, and assist this vagrant woman in disobeying the command of God? Common sense would say that nothing could be more unlikely to transpire. Dwelling in paradise, in the presence of God and holy beings, that he could be seduced to join in rebellion, so evident and unnecessary, is indeed impossible. In his life he had, from a sense of propriety, declined being consulted by the fallen monarch; could he be prevailed on, from his glorified state, to aid in consummating an act forbidden of God, and rebellion to the laws of his country, in which he had acted as a prophet and magistrate? I believe the answer which must necessarily follow this inquiry will settle the point, that neither does Paul or Peter, or any primitive or more recently departed *saint*, ever be truly represented in these communications; and though truthful they *may* be, and by no other means can we detect the fraud, this must most conclusively settle the point that they are *lying spirits*, though they may be in the mouth of God's prophets. J. M.

TEACHERS FOR THE WEST.

Ex-Governor Wm. Slade, on behalf of the Board of National Popular Eduaation, has issued a circular, inviting teachers who are disposed to place themselves under the patronage of that Society, to meet at Cleveland, Ohio, on the 28th of March. The eight classes already sent out numbered 199 female teachers. Applicants should communicate at once, by letter, to Miss Linda T. Guilford, of Hudson, Ohio, who will superintend the month's course of preparation, aided by the principal literary gentlemen of Cleveland.

"Each application should state the age, residence, and religious denomination of the applicant; the branches in which she is able to instruct, and the extent of her experience as a teacher; and should be accompanied by testimonials from some reliable source, in regard to her education, capacity to teach, natural peculiarities, and moral and religious character. Among the desired qualifications, sound discretion and decided piety are deemed indispensable.

The course of instruction will be *gratuitous*, and the Board will pay the expenses of the teachers from Cleveland to the places of their destination. This expense will be refunded should they become able. They are expected to continue teaching two years, should health permit.

It is expected that gratuitous boarding can be obtained for the teachers in Cleveland; but if not, they will not have to pay over $2 per week.

Certificates will be furnished those teachers who come from the East, by which they may pass over the Railroad from Albany to Buffalo, and on the Lake from Buffalo to Cleveland, at half the usual rates of fare. They will stop at Bennett's Temperance House, in Buffalo, and at the Dunham House, in Cleveland, where they will find some one to take charge of them. WM. SLADE,

Cor. Sec. and Gen. Agt. Board of N. P. E.

Cleveland, Ohio, Feb. 7, 1851.

[illegible] pointed [illegible] giving and [illegible] subject. [illegible] asks replies to the questions [illegible] Parliament from Prison keepers, Judges, Statesmen, Clergymen [illegible] others, without reference to sect or p[illegible] to be addressed to him at Boston before the 1st of April, 1851. The following are the questions:—

I. In how many States does Capital Punishment exist by law, and to what crimes is it attached?

II. Has Capital Punishment always formed a part of the Criminal Code of such States; if not, when was it introduced?

III. The number of persons in each of such States who have been executed during each of the THREE last years, and for what crimes?

IV. The NUMBER of capital sentences which have been commuted during the same period, and the nature and duration of the commuted sentence?

V. The MANNER in which capital sentences are carried into effect; the TIME allowed between sentence and execution; the TREATMENT of the criminal during this interval as to intercourse with friends, &c. Whether the execution is public, or in whose presence is it carried into effect, and under what regulations?

VI. In which of the States does Capital Punishment NOT exist by law? Has it ever existed in such States, and if so, when was it abolished?

VII. What in such States are the punishments for those crimes for which Capital Punishment is elsewhere inflicted, especially murder?

VIII. What is the comparative effect, so far as it can be ascertained, of these respective punishments on the highest class of offences?

IX. In the States in which there is NO Capital Punishment, are the punishments for the highest class of crimes elsewhere capitally punished, fully carried out, or are commutations frequent?

Dedication.—The Meeting-House recently built by the Second Seventh-day Baptist Church and Society in Verona, N. Y., was dedicated to the worship of Almighty God on the fifth day of the week, February 6th. The services were attended by a large assembly. The 6th chapter of 2d Chronicles was read by Eld. C. Chester, of Verona. The opening prayer was offered by Eld. J. R. Irish, of DeRuyter. An appropriate discourse was delivered by Eld. Irish, from Malachi 3: 10—"*Bring all the tithes into the storehouse*," *&c.* The closing prayer was offered by Eld. Chester. Benediction by Eld. Irish. Meetings were continued several evenings, and a number of the members of the Church were revived, backsliders confessed their wanderings, and some sinners were awakened. Pray for us, that the work of the Lord may increase. A. G. Burdick.

Free Schools in New York.—The Assembly of New York had the several School Bills under discussion most of last week. The proposition for an unconditional repeal of the existing school law was negatived by a strong vote. It is the opinion of those on the ground, and well qualified to judge of the matter, that a clear and decided majority of the country members are in favor of a State tax of at least $800,000, for the support of the schools, which, in conjunction with the public money, will render them virtually free for an average period of seven or eight months during each year. There is now reason to believe that the present Legislature will not adjourn without definitely establishing the noble principle of Universal Education through schools Free to All.

New York State Temperance Convention.—A State Temperance Convention was held at Albany, N. Y., last week. Owing to the very short and imperfect notice, but a small number of delegates attended. An excellent spirit prevailed, however, many interesting speeches were made, and a series of good resolutions adopted. Wednesday evening a public meeting was held in the Assembly Chamber; addresses by Rev. Dr. Wisner of Ithaca, Rev. H. W. Smuller of Kingston, Mr. John Sheny of Sag Harbor, Gen. Riley of Rochester, Dr. Collet of Yorktown, and some others. The following day the Convention continued the discussion of resolutions, and the form of a bill to be urged upon the Legislature through their Committee. The form of law adopted is essentially the same as reported by the Legislative Committee last winter. The principal alteration is, that they ask the Legislature to enact the law themselves, without submitting it to the people for their approval.

Temperance in Connecticut.—The Connecticut State Temperance Convention, recently held, adopted a strong series of resolutions against liquor dealing, and for rigid license laws. A Committee of Nine was chosen from the three different parties to nominate a State ticket for the support of temperance men, who are to assemble at Hartford in March.

The Hudson River is again open, and night steamers are plying regularly between New York and Albany. The Hudson River Railroad Company has also a steamer running from Poughkeepsie to Albany, in connection with the trains from New York. By this arrangement, passengers can leave New York daily at 4 P. M., and arrive at Albany at 12 at night; and, leaving Albany at 10 A. M., can arrive in New York at 6 P. M.

[illegible] New [illegible] An Act [illegible] passed [illegible] and [illegible]

1. Be it enacted by the Senate and General Assembly of the State of New Jersey, That no person or persons shall serve or execute, or cause to be served or executed, any writ, [illegible] judgment, or decree (except in criminal cases or for breach of the peace) upon the seventh day of the week, upon any persons who do statedly observe the seventh day of the week as a day of religious devotion or rest; but that the services of every such writ, process, warrant, order, judgment, or decree, shall be null and void, to all intents and purposes whatsoever; and the person or persons so serving or executing the same shall be as liable to the suit of the party grieved, and to answer damages to him for doing thereof, as if he or they had done the same without any writ, process, warrant, order, judgment, or decree.

2. *And be it enacted*, That the first, second, fourth, fifth, and sixth sections of the Act to which this is a Supplement, shall not extend to and be applied to such person or persons as statedly observe the seventh day of the week as a day of religious devotion or rest; and that so much of the Act to which this is a Supplement as is inconsistent with this Act, be and the same is hereby repealed.

Installing an Archbishop.—The installation of Bishop Blanc as Archbishop of New Orleans, took place in St. Patrick's Cathedral, in that city, on the 16th Feb. About 4,000 persons attended. The *New Orleans Crescent* says:—

"Bishop Chaunce of Natchez, Bishop Portier of Mobile, Bishop Odin of Galveston, Father Mathew, Father Mullen, and forty priests, were present. After the celebration of High Mass, Bishop Portier, who officiated in full pontificals, invested Bishop Blanc with the "Pallium." Bishop Chaunce then delivered a highly interesting discourse, in which he gave a history of the "Pallium." He stated that it was a sign of communion between the Archbishop and the Holy See of Rome. He then briefly reviewed the state of the Catholic religion throughout the world, and stated that in all countries it was in a flourishing condition. In France, the Catholics enjoy more liberty than under the monarch, being allowed every privilege in regard to schools, &c. In Spain, the difficulties which existed some time since, had all been amicably adjusted. In England, the very throne of Protestantism, there was not a village in which a spire bearing the emblem of Catholicism could not be seen; and in the United States, where twenty-five years ago there were only two bishops, there were now nearly thirty."

Revivals in New Jersey.—A correspondent of the *Independent* furnishes the following welcome and gratifying intelligence:—

"The Lord is graciously reviving his work in some parts of New Jersey, particularly the eastern and southern. I communicate a few instances among the churches of that branch of Zion to which I belong (Baptist.) At *Mount Bethel*, Somerset county, early in the winter, the evidences of God's special presence began to be manifested. Evening meetings were largely attended, and soon the sighs of the troubled sinner, and the songs of the newly ransomed, were heard on every hand. The work extended among those of all ages and conditions. More than a hundred have been baptized, and still the interest seems scarcely abated. The church at *Middletown*, Monmouth county, has not less signally been blessed with the Divine presence. The power of the Spirit has been such as to sweep all before it; and in a village near the sanctuary, I am told that there is but one solitary person left without hope. *One hundred and thirty five* have been baptized, and the number of inquirers is not less. It is believed that over two hundred have been converted since the commencement of the revival. At *Freehold* seventeen have just been received by baptism, and at *Middletown Point*, twenty during the winter. In both churches at *Trenton* considerable excitement prevails, as also at *Salem* and *Keyport*, and many other places in the lower counties. Of late the importance of increased activity among Christians appears to be increasingly realized in all the region round about; and it is earnestly hoped that a general refreshing among the people of God, of every name, is about to be enjoyed in our little, but important State."

Kidnapping and Fugitive Slave Catching in Pennsylvania.—In the Legislature of Pennsylvania, an attempt has been made to repeal certain parts of the anti-kidnapping law of 1847, and a bill for that purpose passed through the Senate in Committee. Meanwhile, the people are speaking out in a different language, and in favor of protecting the fugitive. The citizens of Indiana Co. held a meeting in Greene township lately, Daniel Williams in the chair, and resolved not to obey the Fugitive Slave Law, but rather to suffer its penalties than to assist in delivering up fugitives; also, that the law is unconstitutional and tramples upon human rights; that no man should be supported for Congress who would not pledge himself to go for its repeal; that it is our duty to peril life, liberty, and property in behalf of the fugitive slave to as great an extent as we would peril them in behalf of ourselves; that no slave can possibly be indebted to any human being for anything unless he first receive an equivalent; that every enactment made by the General Government respecting property in man should be repealed; that the American Colonization Society was designed and has been used to promote the interests of slavery; and that the efforts made in Congress to construct a line of steamers to carry out the Colonization scheme are wicked and deceptive.

☞ The ship Houqua is advertised to sail for Shanghai direct in the course of a couple of weeks—a favorable opportunity to send letters and parcels.

THE CLAIRVOYANTS AND THE ATLANTIC.

The paragraph we copied last week from [illegible] paper did not give the *only* account which clairvoyance has furnished of the wreck of the Atlantic. The following, which we copy from the Cleveland *Plaindealer*, was furnished by a clairvoyant, and may be interesting to those who had friends on board:—

"Four days out from Liverpool the Atlantic encountered a storm which drove her away to the north; on the fifth day she lost her foremast, the gale at the same time shivering all her upper rigging, causing great consternation and confusion on board; on the night of the fifth day she struck upon rocks, and sprang a leak; the hands were soon employed in stuffing the holes with tarred rope and making other repairs. She lay upon the rocks 12 hours, surrounded by ice. By this time many on board had perished with cold and fatigue, and some were carried overboard by the sea. The land was faintly visible from the ship by the aid of the telescope. In the mean time an effort was made to launch two of the small boats, both of which immediately swamped and were lost. Finally, on the 12th, finding the boat about to break and go down, a last effort was made to launch two more small boats, which was successful, and all who remained alive got into them; the mate and eight other persons in the first, and the captain and eleven other persons in the last, the captain being the last one to leave the vessel. Shortly after this she broke and went down, all but her bow, which is still visible. The captain and all in the boat containing the 12 persons perished, their limbs freezing fast in the ice—water having got into the boat. All in the other boat perished but two, the mate and one other man. They reached the land safe, except one being badly frozen. The mate escaped tolerably safe, but the other is not likely to survive. There are a few small huts near where they landed. They are inhabited by Spaniards, and there is a small Spanish town a few miles distant, which has a few small sailing craft in its harbor!"

THE BOSTON FUGITIVE CASE.

A dispatch to the *N. Y. Tribune*, dated Boston, Feb. 27, says that on the previous day Geo. Lunt, U. S. District Attorney, was arrested by Deputy Sheriff Coburn, upon a writ brought by Alex. P. Burton, of Salem, the colored man arrested in that city a few days since and brought to Boston upon the charge of being an aider and abettor in the rescue of Shadrach, charging that Lunt maliciously, and without any just and probable cause, under oath, made a complaint in writing before Benj. F. Hallett, Esq., one of the Commissioners of the Circuit Court of the United States for the District of Massachusetts, against the said plaintiff. Damages are set at $10,000, and Mr. Lunt was required to give bail in that sum, which he did. The case will come before the Court Common Pleas in Salem on the third Monday of March inst. A writ of attachment has also been served by Deputy Sheriff Coburn upon the goods and estate of Geo. F. Curtiss, U. S. Commissioner, and Patrick Riley, Deputy U. S. Marshal, for $10,000 damage. This suit was brought on behalf of Shadrach, the alledged fugitive, alias Frederick Minkins, laborer. The writ charges that defendants did arrest and cause to be arrested, and did then beat and ill treat the said plaintiff. The defendants are held for trial in $10,000 each, to appear at the April term of the Court of Common Pleas. Several other Government and State officers will be arrested shortly. The grounds upon which these suits are brought are, that the Fugitive Slave Law is unconstitutional, and that the officer prosecuted acted without authority.

A writ was issued for the arrest of Capehart, Attorney of Debree, the alledged owner of Shadrach, but he has thus far escaped the officers. Men are employed to find him, and are to be rewarded if they succeed.

An Aged Couple.—Mrs. Nancy Gordon died at Rockaway, N.J., on the 19th of February, aged 90. Had she lived till March 17, she would have seen the *seventy-first* anniversary of her marraige. During the whole time she and her husband, who still survives her at the age of 92, have lived within sight of Rockaway Church. This aged pair have had nine children, of whom five survive; forty-nine grand children, of whom thirty-three survive; one hundred and three great-grand-children, of whom seventy-four survive; and two great-great-grand-children, both still living, making in number their descendants, living and dead, one hundred and sixty three, of whom one hundred and fourteen still survive.

Harper's Magazine for March is a very good number of that always readable and instructive monthly, as will be seen from the following

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- Spring. By James Thompson. With Fifteen exquisite Illustrations.
- The Heart of John Middleton; or, The Power of Love.
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- The Death of a Goblin.
- A Reminiscence of the French Revolution.
- The Story of Fine-Ear.
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- Notes on the Nile. By an American. The Music of the East.—A Character.—Prospects of the East.—The Dancing Women of the East.—Terpsichore.
- Curran, the Irish Orator. By Henry M. Field.
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- A Morning with Moritz Retzsch. By Mrs. S. C. Hall.
- The Queen's Tobacco-Pipe.
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- The Fairy Queen.—The Last Tale by the Author of "Puss in Boots," "Cinderella," "Little Red Riding-hood," etc.
- The Efforts of a Gentleman in Search of Despair.
- My Novel; or, Varieties in English Life. By Sir Edward Bulwer Lytton.
- Beauties of the Law.
- The Robber Outwitted.
- A Chapter on Bears, their Habits, History, etc.
- Not All Alone (Poetry.) By Alaric A. Watts.
- Monthly Record of Current Events.—An Abstract and Chronicle of Political, Social, Literary, Artistic, and Personal Affairs, at Home and Abroad.
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- Three Leaves from Punch.—Lectures on Letters, with Twelve humorous Illustrations.—Punch on Special Reading.—Smithfield Club Cattle Show—Our Golden Opportunities.—Universal Contempt of Court.—Startling Fact! with Illustration.
- Early Spring Fashions. With Five Illustrations.

General Intelligence.

Proceedings in Congress Last Week.

SECOND-DAY, Feb. 24.

In the SENATE, a large number of petitions for the repeal of the Fugitive Slave Law were presented. A bill was reported allowing a change in the value of the silver dollar and its fractional coins. The Indian Appropriation Bill was passed. The Cheap Postage Bill was taken up, and Mr. Rusk's amendment was adopted in Committee, and ordered to be engrossed. The most material differences between Rusk's Bill and the House Bill are: Rusk's Bill provides three cents when pre-paid, five cents when not pre-paid, on letters less than half an ounce; and for any distance exceeding three thousand miles, double these rates. Instead of a uniform rate of one cent on newspapers, it provides a tariff postage from five cents to twenty-five cents per quarter for weekly papers, according to distances; semi-weeklies to pay double, tri-weeklies triple, and dailies five times these rates. The remainder of the day was spent in talking about the President's Fugitive Slave Message.

The HOUSE spent the whole day on the Civil and Diplomatic Appropriation Bill, about two thirds of which was disposed of. When the clause making appropriations for the Philadelphia Mint came up, an amendment was proposed, but pronounced out of order, that if the Corporation of New York shall, on or before the 1st of June, '52, provide buildings suitable for a Mint, and give the same to the United States free of charge, so long as it shall be used for a Mint, it shall be the duty of the Secretary of the Treasury, under the direction of the President, to cause to be removed to said building the office and machinery, and other appurtenances of the Mint at Philadelphia, and all laws for the Government of the Mint at Philadelphia shall be applicable to the Mint at New York.

THIRD-DAY, Feb. 25.

The SENATE, after the reading of petitions, passed four private bills. The Bill to found a Military Asylum for the wounded and disabled soldiers of the United States, was taken up, and after being read and slightly amended, was ordered to be engrossed. The House River and Harbor Bill was reported without amendment. The California Duties Bill was passed, giving the new State $300,000 out of the duties collected while she was a Territory.

In the HOUSE, there was a long talk about Dry Docks, ending in nothing. The Civil and Diplomatic Appropriation Bill was then taken up, and several attempts at tariff amendment made and defeated as out of order. A good deal of unnecessary and personal talk was expended on the bill appropriating three millions one hundred and eighty thousand dollars for the payment of the last installment to Mexico, under the treaty of Guadalupe Hidalgo.

FOURTH-DAY, Feb. 26.

In the SENATE, Mr. Seward presented petitions from citizens of New York, who, considering the Fugitive Slave Law unconstitutional, ask its repeal, or that they be relieved from all obligation to comply with its provisions; tabled. The House Joint Resolution extending pensions to all widows of Revolutionary Soldiers, whether widows at the time the pension laws were passed or not, was debated and passed. The Cheap Postage bill, as amended, passed by a vote of 39 to 15. The bill to found a Military Asylum for disabled soldiers, was passed. That granting the right of way for a telegraph to the Pacific was engrossed. The bill limiting the liabilities of ship owners was passed, as was the Joint Resolution to send a national vessel to bring Kossuth to this country.

In the HOUSE, a debate took place between Messrs. Allen and Ashmun, the former repeating his assertion, that the present Secretary of State, before taking office, asked and received a donation of fifty thousand dollars from certain bankers and commercial gentlemen in New York and Boston. To this Mr. Ashmun opposed a sharp and positive rejoinder, denying and denouncing the charge as shameful, and Mr. Allen as utterly outrageous and inconsistent in bringing it forward. Mr. Allen, however, persisted in the accusation. After this was over, the Mexican Indemnity Bill was passed, and the Army Appropriation bill taken up, but no vote was had on the bill.

FIFTH-DAY, Feb. 27.

In the SENATE, the bill making Bounty Land Warrants assignable, was ordered to be engrossed. Then the bill cutting off Constructive Mileage was refused a hearing. After this the Civil and Diplomatic Appropriation bill was discussed, but no vote taken.

The HOUSE, after three hours discussion, passed the bill for the relief of Thomas Ritchie, who claims to have lost money by printing for Congress. The Army Appropriation Bill was passed. The Senate bill, appropriating ten millions of acres of public lands for the relief and support of the Indigent Insane, was discussed a couple of hours, but no vote taken. The Navy Appropriation Bill was taken up, but the House adjourned after a few remarks by Messrs. Meade and Stanton in favor of increasing the mail steamers.

SIXTH-DAY, Feb. 28.

In the SENATE, several petitions for the repeal of the Fugitive Slave Law and the Abolition of Slavery in the District of Columbia, were presented and laid on the table. The bill for the protection of patentees against importations from Canada was ordered to be engrossed. The Naval Pension Bill, with amendments, and the bill limiting liabilities of ship owners, were passed. A joint resolution from the Committee on Military Affairs, directing a sword to be presented to the nearest male relative of Maj. Ringgold, was ordered to be engrossed. The Post Route Bill and the Bill on the Mexican Indemnity, from the House, were referred. The bill for the aid of Louisiana in reclaiming her overflowed lands, gave rise to a debate on the Public Lands, in which Mr. Seward defended the principle of Land Limitation, and that every man who had no land should receive it from the Government. A long discussion ensued on the bill for making grants of Public Lands in California to actual settlers.

In the HOUSE, the Army Appropriation Bill was discussed at length in Committee of the Whole. A motion to su[illegible] rules in order to introduce the [illegible] the Senate in regard to employ[illegible] al vessel for Kossuth, was lo[illegible]

SABBATH-DAY, [illegible]

In the SENATE, a message was received from the President, communicating all the information he possessed concerning the difficulties between the British and Nicaraguan authorities. The bill amending the existing laws regulating the compensation of Congress, by declaring that hereafter no Senator shall receive what is called constructive mileage, was passed. The remainder of the day, and till 10 minutes past 12 o'clock of the night, was spent in talking about the Army Bill, the assignment of Land Warrants, and the River and Harbor Bill. Several amendments to the latter bill were agreed to, but no vote taken on the main question.

In the HOUSE, the Patent Office Report was received, and ordered printed. The Navy Bill was passed after considerable amendments. The numerous steamship projects were killed, except the one for a semi-monthly mail, instead of a monthly, between Panama and San Francisco. The Postage Bill was received from the Senate, with amendments. The Committee on Post Offices proposed modifications to them not affecting the rates, making some additions to the printed matter clause, and providing for the coinage of three cent pieces. The amendments were concurred in. The House adjourned at a quarter past 12 o'clock A.M., Sunday

European News.

One week later news from Europe has been received by the steamship Europa.

The attention of the English public is chiefly occupied in the exciting debate going on in Parliament relative to the Papal aggression question. Four nights continuous debate resulted in gaining for Lord John Russell permission to introduce his bill of pains and penalties, by a majority of 332.

The Chancellor of the Exchequer was expected to deliver his budget on the 17th. The trade and revenue, it is said, are even more satisfactory than heretofore reported, and it is expected that many obnoxious taxes will be repealed.

Attention is being daily more and more attracted to the Western Coast of Ireland as a place for a trans-atlantic packet station. The Government are strongly solicited upon the point. Other Irish news is not worth reporting.

A maniac, named Gaul, was brought up at the London Police Office on Friday, charged with threatening to assassinate Lord John Russell.

It is confidently stated, that the Dutchess of Kent, the Queen mother, and the Dutchess of Sutherland, the Queen's lady in waiting, the richest heiress in England, are on the eve of becoming members of the Catholic Church.

The dotation has been lost in the French Assembly by a majority of 102. The breach between Louis Napoleon and the Assembly appears to be every day becoming wider. It is now proposed to organize a national subscription to relieve the President from his embarrassments.

Distressing Accident and Exposure.

From the Miner's (Dubuque) Express.

On Thursday, December 17, 1850, Samuel Brown, a young man, aged 22, left the village of Quasqueton, Buchanan County, Iowa, on horseback, to transact some business at a grove some twelve miles distant—between the Wapsipicon and Cedar rivers. On his return, when about four miles from Quasqueton, while riding over a strip of ice, the horse fell, precipitating Brown on his right side, his foot remaining tight in the stirrup, which was a small one. The horse regained his feet before Mr. Brown recovered himself, and ran off at full speed. To preserve his head from injury, he clapped both his hands about his right thigh, thus in part sustaining his body, whilst his left leg swung immediately behind the horse's heels. Incredible as it may seem, in this horrible position he was dragged three miles. The horse, in the mean time, by repeated kicks, had fractured both bones of his leg, about four inches above the ankle, and bruised the leg, from the knee down, into a perfect jelly. At the end of three miles, the horse becoming fatigued, abated his speed, and by severe efforts, the young man succeeded in extricating his foot from the boot, the latter remaining in the stirrup. He was dropped upon the open prairie, three miles from any house, and a mile and a half from a road, and in such a fractured, bruised and sprained state, that he was entirely unable either to walk or crawl.

In this situation, lying flat upon his back, he remained from Tuesday afternoon, December 17, till Saturday afternoon, December 21, the ground being hard and frozen, and the weather the coldest we have had this Winter, with snow upon the ground, which was increased to five or six inches in depth by the storm on Wednesday, December 18. He took off his overcoat and wrapped it round his broken leg to prevent its freezing, but without success, his left leg being frozen above the knee when he was found, as also his right foot, hands and ears. During the four days and nights, he neither ate nor drank anything except snow, nor closed his eyes in sleep. The small prairie wolves hovered around him at night, but without molesting him, though they approached within a few yards. During the day, he could see teams and men passing on the public road, a mile and a half distant. He exerted himself to the utmost of his strength, to make himself heard by these teamsters, but without bringing any of them to his assistance. It was in this way he was heard on Saturday, by those who were hunting for him, at the distance of two miles, and by this means he was found. His efforts at hallooing had set his lungs to bleeding, and when found he had crimsoned the snow for several feet around him with blood. He was brought back to Quasqueton, and two weeks after the accident, (but not until mortification had taken place,) his friends succeeded, after unsuccessful efforts, in getting a surgeon to amputate the limb. He was still living, at last accounts, but with little hope of recovery.

[illegible] KILL. [illegible] Poughkeep- [illegible] Taylor was [illegible] bodies of [illegible] McDonald, [illegible] Irishmen, who were killed [illegible] of the [illegible] Hyde Park. The particulars of this melancholy accident are as follows: It appears that Mrs. McDonald, who occupied the shanty where they were killed, was taken ill this morning, and the two other females named above had called in and were near her bed ministering to her wants. At half past 8 o'clock a blast was discharged on the line of the railroad, a short distance from the shanty, and a huge mass of rock, weighing about 1,000 pounds, was thrown into the air, which descended directly upon the roof of the building, and was seen by the men at work to penetrate it. They immediately repaired to the shanty, and upon entering it beheld the mangled and lifeless bodies of two of the females, and the third prostrated and bleeding, but not quite dead, although she lived but a few unconscious moments afterward. The women were all of them married. One was 40 years of age, and leaves five children. Mrs. McDonald was 26 years old, and leaves two children, one of them a mere infant. The third victim was 24 years old, and had been married about a year.

DEATH BY HYDROPHOBIA.—Mr. Austin Hutchinson, of Lebanon, died of hydrophobia last Wednesday morning, says the *Wilmantic* (Conn.) *Medium*. A dog, afterwards killed for madness, came up to him one day last September, when Mr. H. was some two miles away from home, at work. The dog appearing to be lost, Mr. H. took compassion on him, and caressed and encouraged him. The animal in return licked the man's hand, which, happening to have an open sore at the time, it is supposed imbibed the virus of the dog's malignant distemper, and produced his death. He put a cord round the dog's neck, and took him home with him and tied him up; but the animal bit the cord in two and ran away. He was killed a day or two after. Mr. Hutchinson never would believe that the dog was mad until he experienced the symptoms of the disease himself. He was taken on the Saturday night previous with the first symptoms of his dreadful malady; a physician, we understood, first called on him on Monday, and in two days he was dead. The regular spasms were of about 20 minutes' duration, and the intervals were of about equal length.

ANCIENT RELICS.—The *Pittsburgh Dispatch*, of Feb. 24th, gives the following account of an interesting discovery near the Allegheny River:—

For some days workmen have been busily engaged in digging a saw-pit for a new saw-mill about to be erected by Samuel M. Wickersham, Esq., near the site of one burned a year ago near the Allegheny River, between Marbury and Stanwix. In excavating, the laborers struck upon what was supposed to have been an ancient grave, enclosed within a very irregular wall of stone and brick, which contained a number of bones, three large clasp knives, (only one of which was closed,) a very handsomely finished ivory-handled table-knife, with a curved blade and handle, two spades of ancient fashion in a good state of preservation—one still fit for use, a bayonet, a boat-hook, an old-fashioned bill-hook, two wagon-boxes, a mule shoe, a portion of a musket barrel, three English pennies and a half-penny, (on heating one of the pennies the date of 1731 was visible, the others were entirely disfigured,) with the remains of a camp kettle, and fragments of sundry other articles.

LEGISLATION IN IOWA.—The Legislature of Iowa adjourned on the 5th Feb. Among the acts passed are two important ones—the first relates to interest on money, parties being left free to contract for such rates as they may see proper, the law interfering only so far as to compel the fulfillment of the contract, whatever it may be; and the second, the abolition of capital punishment. Another act was passed prohibiting the immigration of negroes into that State. Upon entering the State, they are required to leave after receiving three days' notice of the law, and are subjected to certain penalties if they remain.

HOME FOR THE ADULT BLIND IN PENNSYLVANIA.—A movement has been made by the Managers of the Pennsylvania Institution for the Blind, for the establishment of a Home, to be connected with the Institution, as a retreat for the adult Blind. The subject was referred to a Committee, who, after frequent consultations, made a highly favorable report. It is estimated that $100,000 will erect the buildings, and, including the work of the inmates, together with bequests from the benevolent, will provide for the support of the establishment forever; fifty thousand dollars will be sufficient to commence operations at the present time.

SUMMARY.

Messrs. Stanley and Inge, members of Congress, fought a duel on the 24th of February, somewhere beyond the District line. After an exchange of shots, through the interference of seconds, mutual explanations were entered into, and the parties became reconciled and returned to the city. Stanley was attended by his colleague William S. Ashe, and William Cost Johnson, Maryland; Inge by Cov. Brown and Jefferson Davis, of Miss.

The Angelica Era, of the 10th, says that "the first locomotive passed over the Erie Railroad, between Hornellsville and Cuba, on Wednesday last. The occasion was one of general rejoicing along the entire line. Our Friendship neighbors manifested their joy by burning a little gunpowder, and the thunders of their cannon were distinctly heard here."

News has arrived from the Cape of Good Hope, that another Caffir war has broken out. The Governor, Sir Harry Smith, had gone into the interior, and was with 1,000 men hemmed in at Fort Cox. He was obliged to fight his way out, disguised as a soldier, with 250 mounted Cape Riflemen, without any loss on his side. The Caffirs suffered severely. They were coming down upon him in thousands. Sir Harry Smith has issued a Proclamation, declaring a War of Extermination.

In relation to the low fares which have been adopted by the Railroads between Albany and Buffalo, the *Albany Argus* says:—"We are credibly informed that the directors do not intend to stop here, but if it is found that under the present rates there should be a sufficient increase of travel to warrant it, a still farther reduction will be made."

At St. Paul, Minnesota, but a few days ago a wilderness, it is in contemplation to erect during the coming season a large hotel, in the style of the best eastern hotels—120 feet by 90, and four stories high; a Catholic Cathedral, and an Episcopal Seminary building; and a large brick storehouse by Mr. Fuller, near the upper landing; a Court-House, and numerous private dwellings and business houses.

The Albany and Northern Railroad Company has been organized. The object of the corporation is to construct a railroad from Albany through West Troy, Cohoes, Waterford, Schaghticoke, to Eagle Bridge in Washington County, there to connect with the Washington and Rutland Railroad, thus forming a continuous line of railway from Albany to Montreal and Ogdensburgh.

Mr. P T. Barnum has presented Father Matthew with $500, accompanied by an eloquent letter, in which the services of the worthy Apostle of Temperance are warmly appreciated. This generous gift will relieve Father Mathew from the immediate pressure of embarrassing circumstances. Both the donor and Father Mathew are now at New Orleans.

On Sunday, Feb. 23d, a ferry-boat, at St. Louis, burst her larboard boiler, wrecking the fore part of her cabin. Mangled bodies and dead horses were strewn around. Fifteen persons were killed, and as many have been severely scalded or are missing.

"The Paine Farm," formerly given by the State of New York to Thomas Paine, for his services in the Revolution, has been purchased by an incorporated Company, to be used for various benevolent, patriotic, and social purposes, among others, for an Industrial School and Orphan Asylum.

The following advertisement lately appeared in a Montreal paper: The person who, by a pardonable absence of mind, took a new light-colored silk velvet trimmed Macintosh from the second flat of the Ottawa Hotel, is informed that by calling at the same place he can have a very good cape, which belongs to the coat, and is now of no use to the owner.

Five banks were incorporated in Rhode Island at the late session of the Legislature—the Bank of South County, capital, $100,000; Bank of Commerce in Providence, $200,000; Bank of America, $100,000; Railroad Bank, $50,000, and Citizen's Bank of Woonsocket, $100,000.

The *Cincinnati Enquirer* says that the lioness of Raymond & Co.'s menagerie on the 16th of January gave birth to three whelps. This royal progeny has been taken from her majesty and given in charge to a bull dog slut, who acts as wet nurse, and is to have charge of their education.

A boy three years of age, a son of Mr. Inman, of Uxbridge, Mass., shot himself recently with a pistol. His mother let him have it to play with, and raised the hammer for him, when he pulled the trigger, the charge entering his stomach, causing almost instant death while in his mother's lap. She did not know it was loaded.

We learn from the Coudersport (Potter Co., Pa.) *Union*, that John Jordon, Esq., "one of the first settlers on the far-famed Sinnemahong," killed an elk a week or two ago, "weighing some six hundred pounds, and about seven years old; his horns were four feet two inches long, and five prongs on each horn."

Mr. S. A. Clemens, the inventor of the new cotton-press which received the award of the gold medal, at the late Mechanic's Fair, in Boston, has invented a machine for dressing flax, which will dress, from the rude material, one ton of flax per day, leaving it clean and ready for market.

The Postmaster General has addressed a letter to the British Government, expressing appreciation for their liberality in sending over the Atlantic's mails. He politely adds, that in the event of a similar accident happening to an English ship he should deem it a duty to pursue a like liberal course.

A pork packing firm in St. Louis are filling up an order for a New Orleans house, of 12,000 lbs. of lard, to be shipped to Calcutta, in tin cans of 25 lbs. each. They are to be delivered packed at 8 cents per pound.

The *Steuben Advocate* of the 19th ult. states, that ground on the Buffalo and Conhocton Valley Railroad, was broke on that day at Bath, and that in a few days operations on the whole line from Bath to Painted Post will be commenced.

Information from Council Grove states that the Pawnees had attacked the Government station and killed several persons. A company of dragoons have been dispatched from Fort Leavenworth to assist in repelling them.

Senator Berrien, in presenting a memorial to Congress, stated that no autumnal nor yellow fever had occurred in Savannah for the last twenty years, owing to the system of dry-culture and draining which had come into general use.

Galignani, of Feb. 4th, announces the death at Paris, after a long illness, of Rev. John Ogilby, D. D., Professor in the General Theological Seminary of the Episcopal Church in this country.

A society has been established in Ohio, called the "American Wine Growers' Association of Cincinnati, to promote the cultivation of the grape."

James R. Graham was recently arrested at Eaton, Ohio, on a charge of murdering Wm. A. Low, eleven years ago, in the town of Lexington, Ill.

The Galena Advertiser says that Edward Breath, formerly a partner in that concern, is now printing a paper in Persia!

Audubon, it is stated, has left an autobiography, which will soon be published. It will be an exceedingly interesting work.

Philadelphia contains as many houses as the State of Connecticut.

Among the persons arrested and held to bail in Boston, on the charge of aiding in the fugitive slave rescue, is a colored man named Lewis Hayden, who escaped from Kentucky by the aid of Fairbank and Delia Webster. His friends afterward raised $700, the price asked for him, and he is now free. He presided at one of the first colored meetings after the passage of the Fugitive Slave Law. It is said that he is the colored man who tapped Shadrach on the shoulder in the court room, and said, "We will stand by you to the death." Also, that he harbored him in his house, and procured the cab in which he was finally driven away.

During the last week, three vessels arrived at New York from China, making remarkably short passages. The Natchez, Capt. Duryee, from Hong-Kong, in 102 days; the Zone, Capt. Baxter, from Shanghai, in 105 days, and the Nestorian, Capt. Bliss, from Shanghai, in 104 days. The latter vessel brought 1,400 tons of teas, besides other valuables. She made the run from the line inside of eighteen days. The average length of a voyage from China but a few years since, was from five to six months.

A letter from the Chief of Police at Bahia, Brazil, to the U. S. Consul at that place, says that "all commanders, masters, and mates, who may bring to this port liberated slaves, not Brazilian born, subject themselves to a penalty of 100 milrees for every person so brought, and also to the expenses of their reëxportation, as directed by the 8th article of said law, and which I intend for the future to have rigorously enforced."

The *Utica Daily Gazette* says: The tools by which the Otsego County Bank was entered have been found about two miles from Cooperstown, on the turnpike. They were thrown into the lots on both sides of the road. They consisted of three jimmies, a set of bits varying from three inches down, pick-lock, a claw crowbar, a powder flask, with powder, and a dark lantern.

Jacob Slingerland, of Royalton, Vt., has been holden to bail at Montpelier in $3,000, for procuring pensions by false and forged certificates. It has been ascertained that he has procured more than $30,000 from the department at Washington by fraud. He is an old attorney, who had been in the pension business in New York before removing to Vermont.

John T. Dodge, of Wenham, Mass., who accompanied his father to Bunker Hill, and was within the American lines during the battle, died Feb. 25, at the age of eighty-seven years. Throughout the Revolution he was an attendant upon his father, Richard Dodge, who was an officer in the American army.

The Treasury statement, as published at Washington last Sabbath morning, shows a net amount of public moneys in the Treasury subject to a draft to be $14,222,261 25, of which $2,615,000 are in the Sub-Treasury, New York, and $6,700,000 in the Mint at Philadelphia.

The steamer C. Vanderbilt, Capt. Stone, has resumed her place on the Stonington line. During the time she has been withdrawn, she has been thoroughly repaired, and is, in all respects, in the best order for the summer travel.

Mr. Hildreth, one of the conductors of the Boston Commonwealth, has commenced an action against the *Courier*, claiming $5,000 damages for injury done his professional character in the report of Elizur Wright's examination before the United Staes Commissioner.

A dispatch dated Boston, Saturday, March 1, says Robt. Morris, Jr., a colored lawyer, and J. H. Coburn, clothes dealer, were arrested this morning on a charge of aiding in the late rescue, and were held for examination. The Hon. Josiah Quincy, Jr., became bail for Mr. Morris.

The Mechanics' Institute in New York has appointed Hon. Zadock Pratt, John H. Bowne, and Horace Greeley, delegates from the Institute to the Great Exhibition, to be held in London.

The telegraph announces the election of Gen. Charles James, of Providence, R. I., to the Senate of the United States for the term of six years.

A dividend of 15 per cent. will be paid to the creditors of the Canal Bank of Albany on the 10th of March.

Major M. M. Noah, it is said, has been suffering for the week past, from a stroke of paralysis.

MARRIED,

In Plainfield, Otsego Co., N. Y., on the 12th ult., by Eld. W. B. Maxson, Mr. HAMILTON J. WHITFORD to Miss SARAH ANN BEVINS, both of the above town.

In Alfred, N. Y., Feb. 25, by Eld. N. V. Hull, Mr. DAVID ROSE to Miss ROXANA COON, all of Alfred.

DIED,

In Petersburg, Rensselaer Co., N. Y., Oct. 24th, 1850, LOUISA, daughter of William and Lucy Hall, and a member of the Seventh-day Baptist Church in Petersburg, in the 23d year of her age. This sister, like her father, fell asleep in full Christian confidence. Hers was a death-bed earnestly to be desired by all the living. The monster Death, so dreadful to others, was to her a welcome messenger of relief from the sorrows and ills of this pilgrimage state. When it became certain that her end was approaching, she first made her arrangements for departure as though about to take a long and pleasant journey; then, observing her mother and sisters in tears, with a smile resting upon her face, she said, "O weep not for me; all is well." Jesus seemed to say to her, "I am he that liveth and was dead, and behold I am alive for ever more, and have the keys of hell and death; because I live, ye shall live also."

In Verona, N. Y., February 18th, of consumption, MELVINA, wife of Joseph L. Perry, aged 41 years. Sister Perry embraced religion in early life, and united with the first Seventh-day Baptist Church in Verona, of which she remained a worthy member until her death. In her sickness, which was protracted, and very distressing, she gave evidence of the power of grace in the soul; and when informed that she was dying, she blessed God that her departure was so near at hand. She manifested a deep anxiety for her unconverted friends, and warned them of their danger, and invited them to come to Christ, and finally yielded her spirit to God in the triumphs of faith. C. C.

In New York City, Feb. 21st, of hooping cough and lung fever, JANE E., daughter of John H. and Sarah E. Chester, aged 5 years, 9 months, and 18 days. Although young, she was supported by that religion which she had been taught. Her sickness, which was protracted and painful, she bore with patience and submission. She seemed impressed with a sense of the solemnity of death, and conversed freely on the subject; and when asked if she was willing to die, her reply was, Yes—

I am going to the happy land,
Far, far away,
Where saints in glory shine
Bright, bright as day.

She cheerfully resigned her spirit to her Saviour, who hath said, "Suffer little children to come unto me." J. H. C.

New York Markets—March 3, 1851.

Ashes—Pots $5 50 a 5 55; Pearls 5 62.

Flour and Meal—Flour, 4 50 a 4 62 for common State, 4 68 a 4 94 for Michigan and Indiana, 5 00 for Genesee. Rye Flour 3 87. Corn Meal 3 00 a 3 25.

Grain—Wheat, 90 a 1 07 for Southern, 1 00 a 1 04 for Ohio, 1 14 a 1 20 for Genesee. Rye 78c. Barley is scarce and wanted at 1 15 a 1 25. Oats 47 a 49c. for Jersey, 50 a 53c. for Northern. Corn, 64 a 65c. for Jersey white and yellow.

Provisions—Pork, prime 9 50 a 11 00, mess 13 00. Beef, 5 00 a 6 00 for prime, 8 75 a 10 75 for mess. Lard 8c. Butter, 10 a 11c. for Ohio, 12 a 16c. for State, 18 a 21c. for choice dairies Cheese 6 a 7c.

Seeds—Clover 8 a 9½c. Timothy 17 50 a 19 50 per tierce. Flaxseed 1 70 a 1 75.

Wool—Fleece 41 a 51c. Extra country Pulled 45c.

LETTERS.

H. W. Stillman, Geo. Maxson, N. V. Hull, D. C. Green, H. P. Burdick, H. Lanphear, D. Maxson, J. W. Langworthy, E. D. Spicer, J. Bright, D. F. Bandolph, W. B. Maxson, Joshua Maxson, Wm. Stillman.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

H. J. Williams, New London,	$4 50	to vol. 7	No. 52
D. P. Williams, "	4 50	" 7	" 52
David Vincent, Almond,	4 50	" 7	" 52
E S. Weaver, Unadilla Forks,	4 00	" 7	" 52
Paul Clarke, Scott,	2 00	" 7	" 52
Betsey Coon, Petersburg,	1 50	" 7	" 39
Elias Saunders, Westerly, R. I:	1 00	" 7	" 52
M. A. Stillman, "	1 00	" 7	" 52
John Crandall, "	1 00	" 7	" 47
G. R. Lanphear, Brand's Iron Works,	2 00	" 8	" 38
Elias T. Burdick, "	2 00	" 8	" 38
G. W. Maryatt, Ceres, Pa.	5 00	" 5	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

D. F. Randolph, Scott,	$5 00
James Summerbell, Petersburg,	2 50
Joshua Maxson, West Edmeston,	1 00

BENEDICT W. ROGERS, Treasurer.

Agents Wanted,

FOR THE "BEST JUVENILE MAGAZINE IN AMERICA."

WOODWORTH'S YOUTH'S CABINET, elegantly illustrated, and filled with the choicest gems for the young, has recently entered upon a new volume. It is more attractive and popular than ever. "It is a little world within itself," to use the language of a metropolitan newspaper; and the price is only $1 a year.

Now is the time for Agents. The publisher wishes to employ fifty or more gentlemen, in different parts of the Union—North, South, East, and West—to act as Agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as *Woodworth's Youth's Cabinet.* It is a universal favorite. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post-paid) with responsible testimonials as to character and ability. *No time should be lost,* as now is the best time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

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NATIONAL SERIES OF AMERICAN HISTORIES.—GOULD & LINCOLN have in course of preparation a series of Histories of the most interesting and important events which have occurred in the United States since the first settlement of the country. They will embrace the trials and adventures of the early colonists, both at the North and the South, their peculiarities of character and manners, their intercourse and conflicts with the natives, the gradual development of their institutions, sketches of their prominent men in both the Church and the State, incidents in the Revolution, with various other subjects of interest of more recent date. It is intended to be a NATIONAL SERIES OF AMERICAN HISTORY, adapted to the popular mind, and especially to the youth of our country, illustrated with numerous fine engravings; each volume to be complete in itself; yet, when all are published, to form a regular consecutive series, consisting of twelve or more volumes, 18mo, of about 300 pages each.

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The Second, containing a similar selection respecting the various Sciences and Mechanical Arts, of their most distinguished votaries. The two together, embracing the larger portion of the best Anecdotes in Ancient and Modern collections, as well as in various Histories, Biographies, and Files of Periodical Literature.

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author of "Cyclopedia of Moral and Religious Anecdotes;" the whole to be comprised in Sixteen Numbers, at 25 cents per Number, making two large 8vo volumes of about 700 pages each, illustrated with numerous fine engravings. The first number will be issued about the first of April, to be continued semi-monthly until completed.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

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Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Methodist Quarterly Review.

THIS Review contains 160 pages Octavo, printed on fine paper. At the subscription price of TWO DOLLARS a year, in advance, it is the *cheapest* Quarterly Journal now issued. The publishers issue it at this low price, in expectation of greatly enlarging its list of subscribers, which, though by no means what it ought to be, is yet, as it is believed, *twice as large* as that of any similar Journal.

While the theology of the Methodist Episcopal Church is the standard for the Review, its tone is large and liberal, and its range of topics, not only in Biblical but General Literature, is extensive, as its Table of Contents will show. Its contributors are among the ablest writers in this country, of various religious denominations.

From its wide circulation, the Quarterly affords a most desirable medium of *Literary Advertising.* All advertisements, and books for notice, should be sent to the Editor, Rev. J. M'Clintock, D. D., 200 Mulberry-st.

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200 Mulberry-st., New-York.

Miscellaneous.

Affecting Story of a Shipwreck.

Early on Saturday morning, Jan. 11, the brig New Commercial, of Whitby, 250 tuns burden, Sanderson, master, bound from Livespool to the Spanish main, in a thick fog and strong gale from SSW., struck upon a ledge of rocks between the Great and Little Brisson—two high rocks rising between sixty and seventy feet above high water mark, about one mile off the bluff headland of Cape Cornwall, and four miles northwards from the Land's End. The sea running very high, the vessel immediately went to pieces, and the crew, nine men, with one woman, the wife of the master, got on the ledge. They were discovered from the shore as soon as day broke, but no assistance could then be possibly rendered them.

In this perilous condition the poor creatures remained until about 9 o'clock, when they were all washed off together by one tremendous wave, and hurled into the boiling deep. Seven out of the ten sank at once into a watery grave.

Of the remaining three—one, a mulatto, contrived to get on a portion of the floating wreck, and after having been beaten about for some hours in imminent peril of being every instant swallowed up by the breakers, managed, with remarkable coolness, and presence of mind, by means of a plank which he used as a paddle, and a piece of canvas which served him for a sail, with the assistance of the strong tides, to keep clear of the broken waters.

While this poor fellow was thus struggling for life, amid the anxious expectations of the people who witnessed his attempt from the shore, whose lofty cliffs were now crowded by 2,000 spectators, five fishermen, belonging to Sennen, a small fishing cove close to the Land's End, determined, with that bold and resolute spirit for which these men are distinguished, to launch their boat through the breakers, in which they happily succeeded, and eventually, after encountering great risk, they rescued the poor mulatto from his perilous situation.

The other two, the master and his wife, when they were carried off the ledge, were washed upon the Little Brisson Rock, which rises in a peaked head, and is the resort of numerous sea-fowl. The master first gained a footing upon the rock, and upon looking around him, saw his wife struggling in the waves, but sufficiently near to enable him to stretch out his hand and pull her in. While the Sennen fishermen were occupied in rescuing the mulatto, Her Majesty's revenue cutter Sylvia, commanded by Mr. Forward, was seen gallantly working round the Land's End, having been ordered to the spot by Captain Davies, R. N., the late, and still acting inspecting commander of the coast guard of this district. Capt. Davies himself, and several of the officers, took up their stations upon the lofty promontory of Cape Cornwall, overlooking the Brissons. On reaching the point, Mr. Forward launched his boat, and attempted, with a crew of four men, to get near the rock, but the attempt was fruitless, and it was only with great difficulty that he regained the cutter, to the great relief of Capt. Davies, and the numerous spectators on the cliffs, who rejoiced to perceive that, though success did not attend his daring exploit, still he himself and his gallant crew, at least, were safe. It was now growing late, and nothing more could be attempted in the way of rescue for the day, so Mr. Forward hoisted his colors and hove to his craft, to encourage the poor sufferers, who were now to be left to spend the wretched night without food or shelter, exposed to the wind and rain, upon this desolate rock, amid the wide waste of waters, and to assure them that they had still a friend who would stand by and not forsake them.

On Sunday morning the wind happily drove a little to the south-east, which caused the sea to abate; all hands were immediately on the alert. At 1 o'clock four boats were seen approaching from the Sennen Cove—three manned by fishermen, and one by the coast guard; at the same time Capt. Davies arrived, having embarked in a preventive boat at a small cove named Pendeen, about three miles north-east of the spot, with four preventive men and one miner, taking rockets with him. The cutter's boat also was manned by Mr. Forward—so that six boats were quickly on the spot. By this time the scene had become one of the most exciting description, and the crowds of people on the cliffs could not have numbered less than 5,000 or 6,000; and as each boat arrived at the spot, the cheers of this vast multitude, awakening all the echoes of this cavernous coast, added not a little to the excitement.

The sea ran so high that no boat could venture within 100 yards of the rock. The rockets which Captain Davies had taken with him in the preventive boat had never been tried here before, even from the shore, and we believe never elsewhere from a boat.

After making his arrangements, he with his own hand discharged the rocket. He was enveloped for an instant in a sheet of flame, from the back fire. Happily, however, he sustained no injury, but unfortunately the line which reached the rock fell upon a sharp ledge, which cut the rope so that the end of it slipped off into the sea.

It is impossible to describe the disappointment experienced by the people upon the cliffs and in the boats, at this unfavorable result of such a daring experiment.

After a short delay, however, another rocket was prepared, which Captain Davis again himself discharged, and this time the cord fell on the rock close by the man, to the great joy and delight of the assembled multitude.

At this critical moment the sun shone forth with unusual brilliancy. The man on the rock was seen to fasten the line round the waist of his wife, and to encourage her to take the fearful leap, while she lingered to jump into the foaming waters. After some little time, however, his persuasions prevailed. They took an affecting leave of each other, and, amid the breathless expectation of all, she made the awful plunge for life or death, from a hight of about twelve feet. At this moment three immense waves broke in rapid succession, periling the safety of all. For a time, indeed, the boats were entirely hidden from the view of the spectators, and the loud cry broke forth from thousands of voices, "They are gone!" But soon the boats were seen above the swelling waves, and the lofty cliffs once more rang with approving cheers. The cord was drawn with great judgment, and after about three minutes the poor woman was taken into one of the boats; but the blows from the waves were more than her exhausted frame could bear. No attention that could be shown her was spared. The men took off their own clothes to cover her, and used every effort to restore her. She breathed, but by the time the boat reached the cove life had fled. After the master had persuaded his wife to leave him, he fastened the cord round his own waist, and was drawn, greatly exhausted, into one of the other boats. [European Times.

Visit to Pitcairn's Island.

William B. Drew, of the ship Lebanon, writes from San Francisco to the *Boston Journal* as follows:—

On my passage from New-York to this place (Nov.18, 1850) when two degrees west of the island of Massafuero, I was boarded by Captain Arthur, of ship Zenas Coffin, of Nantucket, whaler, who, a short time previous, had landed and spent considerable time with the interesting people of Pitcairn's Island, and who said that he could scarcely find words to express to me the pleasure which he derived from his visit, the islanders were so entirely different from all others which he had visited in this ocean. They were fine looking, with Saxon features, well dressed, all spoke good English, were religious, orderly, virtuous, contented and happy, and kind and hospitable in the highest degree—furnishing him with water, sweet potatoes, vegetables, fruits, and every thing which the island afforded, putting them on board the ship themselves, and hardly permitting Capt. Arthur or his ship's company to do any thing; in short, showing him every attention which was possible, so eager were they to prolong his visit, and to make it pleasant and agreeable. The number of persons on the island was *one hundred and sixty*, a large proportion of children among them. They were gratified and delighted with his visit, and he left them with regret, and represents the island as almost a Paradise; he stated that vegetables and fruits of almost every description were abundant, but that live stock was scarce, and ships calling there could not procure the latter.

When Capt. Beachy was there, in 1831, there were 65 persons on the island; the last account which I have seen from them gave the number 79; now it appears there are one hundred and sixty.

Capt. Arthur also stated that one of the principal men told him that for many years vermin of any description, as well weeds in the soil, were unknown, but that both had been introduced by ships calling at the island, the seeds of the latter probably being mixed with other seeds which have been given to them. Captain Arthur also states that the islanders had agreed to furnish an American ship which touched there with 1,000 bushels of sweet potatoes for California, in the Spring. So it appears that they must cultivate that article to a considerable extent.

A Genuine Bandit.

In a report lately prepared by the Chief of the Engineering Department in Corsica, some curious facts are detailed relative to the state of society in that part of the French Republic. About three leagues to the north-east of Calvi, and on the sea coast, is the fortified town called Ile-Rousse, with a population of about 1,000 inhabitants. The district for about 30 miles round is marshy, or covered in part with jungle, and difficult of access. For the last 18 months this district has been ruled despotically by a bandit, named Mazoni, and whose sway is submitted to by the natives. The vindictive character of the Corsicans, and their transmitting from father to son, for many generations, the memory of past wrongs and hatreds—the *vendette*—of families, are well known.

Driven to the career of an outlaw by some act of savage vengeance, Mazoni set up his flag in the center of the district; and even in the town of Ile-Rouse, no one dreams of disobeying or eluding his decrees. He is at the head of a band of 25 devoted followers, all outlaws like himself. He has organized a regular government, and levies a sort of black-mail on the surrounding districts, which no one refuses, and the regular payment of which enables him to live in much state, and gives him the means of protecting the lives and properties of his subjects from the encroachments of rival brigands. So actively has Mazoni exercised his authority that he is now in his 27th murder. None of the inhabitants will dare to accept employment from the Government agents without his written permission, and any one who does so is sure to suffer the penalty of his disobedience.

The last murder was committed with his own hand, though he was alone, and his victim was accompanied by five or six persons. In his communications with the agents of the Government, he affects a style of perfect equality; his dispatches are drawn up in due form, in regular diplomatic style, and he always signs, "Mazoni, Bandit." One of his latest communications to the principal engineer has been transmitted to the Government with his usual signature. This dispatch gives some information concerning a person in the employment of the engineers, who had entered on his engagement without his license. He informs the authorities that the person in question is a man of bad character, who had attempted to dishonor a family under his protection, and he advises his instant dismissal and removal from the district, "to spare him," he adds, "the *inconvenience* of punishing him with his own hand." As Mazoni appears to be extending the circuit of his domination, a detachment of troops has been ordered from the town to hunt him from his retreat, and so well are the measures taken to destroy the nuisance that we may, probably, soon hear of his capture. The details given in the dispatch just received by the Government, are very curious.

At St. Bartholomew's Hospital, London, nearly 2,000 pounds weight of castor oil, 200 gallons of spirits of wine at 17s. a gallon, 12 tuns of linseed meal, 1,000 pounds weight of senna, and 27 cwt. of salts, are used every year. The grand total spent upon physic in a twelvemonth is £2,600. 5,000 yards of calico are wanted for rollers for bandaging; to say nothing of the stouter and stiffer fabric used for plasters. More than a hundred weight of sarsaparilla is used every week. In a year 29,700 leeches were bought for the use of the establishment.

A Powerful Microscope.

B. Hasert, Optical and Astronomical [illegible] ment maker in Cincinnati, (Ohio,) [illegible] completed a compound microscope, which he designs exhibiting, in person, at the World's Fair. The manufacturer claims that the magnifying power surpasses that of any [illegible] instrument ever made in this or any [illegible] country; its highest capacity being to magnify any object to six thousand diameters, which makes a superficial surface of thirty-six millions. We examined some minute particles of dust, or secondary scales, from the wing of a butterfly. These have been seen with microscopes—the lines running parallel with the sides of the dust particles, both longitudinally, downwards, and transversely. This is all that has hitherto been observed. This microscope, however, shows that on these longitudinal lines of the dust of the butterfly, and between them, there are arranged a number of little scales, similar to the scales of a fish. Between each pair of lines are seen from five or six rows of these little scales. For instance, a dust particle from the back of the body of a sphinx, measuring the one fifth of an inch in length, and two hundredths in breadth, discovers one hundred and four longitudinal lines. The number of scales between each pair of lines in width, is six, making the number of scales six hundred and twenty-four over the whole width, and the number of scales longitudinally and downwards, twenty-two hundred; which makes the entire number of scales on the dust particle equal to fourteen thousand millions to one square inch.

On another very minute particle from the wing of a tenia, measuring only one five hundredths of an inch in length, and one thousandth of an inch in breadth, the number of scales is found to be eighty-four thousand, which will reach the number of forty-two thousand millions to the square inch.

A very interesting examination was also made of a minute particle of human blood, which exhibits the fact that the blood is composed of minute globules, which roll through the veins like shot or quicksilver. An examination of a drop of stagnant water disclosed numberless animalcules, which dart about with wonderful rapidity. An examination of the common flea shows a striking resemblance to the elephant in its conformation. Many other observations of an equally interesting character were made, which we have not the space to record. [Cincinnati Gazette.

Driesbach and his Tiger on a Steamboat.

On Wednesday last, Herr Driesbach, the celebrated tamer of wild beasts, received at Zanesville a telegraphic dispatch to come to Cincinnati and bring with him his pet, the great Brazilian tiger, one of the most ferocious animals ever tamed. Herr accordingly took a double berth on the steamer "Julia Dean," putting down the names on the clerk's book, "Herr Driesbach" first berth, "Col. Alexander" (the name given the tiger) second berth. Herr remarked that the Colonel was a queer old fellow, accustomed to sleeping out, and had withal a peculiar fancy—he would sleep on nothing but straw. The chambermaid took away the bed, and replaced it with a full supply of that article. Business and preparation went on. Just before the last bell, Herr and the tiger made their appearance in the cabin opposite the state room door. The clerk, hearing an unusual stir in the cabin, spied the glaring eyes and savage body of his Royal Majesty. He recognized Herr Driesbach, but did not relish the appearance of Col. Alexander. Still, he did not feel like ordering the party ashore. He felt a repugnance to that undertaking, and concluded to allow things to take their wonted course. Herr unlocked his state-room door, and His Majesty, at a bound, was on his straw bed.

After a little time spent in arranging the state-room, Herr satisfied the clerk and others that his pet was entirely under his command, and intimated to the bar keeper that a bottle of brandy would be relished by His Royal Highness, (or himself,) which was brought into the state-room by the trembling waiter, who had forgotten to bring with the liquor the requisite accompaniment—pure water. As a punishment, Herr told the tiger to take "the corner," which he did, and stepping quickly out, locked the astonished boatman in, while he went for the water. The man was so frightened that he spoke not, neither did he move, till Herr returned, and stated to him that he need have no fears, as the tiger would keep his place till *he* ordered him to rise. When night came, Driesbach locked his state-room, bid His Majesty good night, and went to bed in the upper berth, and the happy couple had a good and peaceful night's rest. On arriving at our wharf, Col. Alexander showed his approbation of the boat by giving two or three growls, interpreted as approbatory by Herr, and the party sought a hack, which, when found, happened to be driven by a son of the Emerald Isle.

At the first sight, the driver utterly refused to take the baste, but was perfectly willing that Driesbach should be accommodated. His fears were allayed, however, by the tiger jumping inside, and he drove to the Dennisson House; but Dennisson resolutely refused to allow His Royal Majesty to take rooms at his hotel, and Driesbach was obliged to take rooms for his friend at Wood's Museum, while he retured to Dennisson's, the nearest and best place he could find. We presume that such an instance of travel has never before been recorded. [Cin. Com.

An Alarm at Sea.—The captain of one of our down-east schooners found himself one day becalmed in a fog off Isle of Shoals, near Portsmouth, N. H. The vessel lay with a slight motion, when the captain, with a quick ear, discovered by the cracking sound of cordage, that there was another vessel near him, which would probably get afoul in short order. He had neither gun or trumpet, to give his neighbors warning of their close approach; the best thing he could think of was to set his men drumming on some empty casks; but it was to no purpose, as the sound increased, and the vessel was nearing him. As a last effort of ingenuity, he seized a handspike, and applying it to the ear of an old grunter that happened to be on board, gave it several turns, none of the easiest, which called forth a squeal almost as loud as the pig whistle of our locomotive engines. This signal was effectual, and just before coming in sight of his neighbor craft bow on, he heard the captain exclaim to the man at the helm, in a voice of thunder, "Starboard your helm, we are close upon a hog yard!"

[illegible] ed home. [illegible] guish was [illegible] language is inadequ[illegible] as he entered his [illegible] beheld the victims of his appetite, his wife and darling child. Morose and sullen he seated himself without a word; he could not look upon them. The mother said to the angel by her side, 'Come, my child, it is time to go to bed,' and the babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent like a piece of chiselled statuary, slowly repeated her nightly orison; and when she had finished, said to her mother:

'Dear ma, may I not offer up one prayer?'

'Yes, yes, my sweet pet, pray!'

And she lifted up her tiny hands, closed her eyes and prayed:

'Oh God, oh spare my dear papa!'

That prayer was wafted up with electric rapidity to the throne of God. It was heard—it was heard on earth. The responsive 'amen' burst from the father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said: 'My child, you have saved your father from a drunkard's grave. I will sign the pledge.''

Complaint under the Anti-Flogging Act.—The *Boston Traveller* contains an account of the examination of Charles Lincoln, master of brig Nautilus, on charge of flogging John Ternan, one of the crew, on the passage from Palmero for Boston. This is the first case that has arisen under the act of Sept. 28, 1850, abolishing flogging in vessels of commerce. The charge against the captain was, that he administered, by the mate, twelve lahses to the complainant, and kept him five days in irons, because he refused to obey an order to go aloft. It was contended that this punishment was excessive and unjustifiable, and came within the statute. For defense, it was argued that the punishment was of the usual kind and not excessive, and further that the captain was ignorant at the time of the passage of the law forbidding flogging. It appeared that the plea of ignorance could not avail the captain, as he sailed from this country in November, two months after the law was passed. The commissioner held that the flogging was clearly illegal, and he must send the case up for tral. Captain Lincoln gave bail in $50 to appear. For the keeping of the man in irons for five days, the Commissioner said the Captain, under the circumstances, was not amenable to the law.

Taken at his Word.—In Oct. 1849, Lord B—, belonging to one of the richest families of England, took a hackney coach at London for a place three miles distant on the Thames, which serves as a steamboat landing. Arrived there, he got out, telling the coachman to wait, and went on board a steamer for Cowes to see if his baggage had been brought on board according to orders. By accident he had mistaken the hour, and was no sooner on board than the boat put off, before he could return to pay the coachman. The latter, knowing his customer, determined to wait, hired the place where he had been left, put up a shelter for his horses and himself, and staid there several months. Lord B— came back last October, having forgotten the whole affair, but has just had to pay £700, at the end of a lawsuit, for the services of the coachman during the period.

Madagascar Birds' Eggs.—Some time since the discovery of gigantic eggs in Madagascar was spoken of. Three of these eggs have arrived at Paris, one broken on the route, the others whole, and M. Geoffrey Saint Hilaire has laid them before the Academy of Sciences. They are of very different shapes, one being elliptical, the other having its two ends unlike each other. They are about thirteen inches in diameter the long way, and nine the short; in circumference about thirty inches one way and twenty-five the other. The shell is one-eighth of an inch thick, and contains about 7½ gallons, or as much as 135 hen's eggs, 15½ conder's eggs, and 5⅛ ostrich's eggs. Mr. St. Hilaire has decided, from the examination of some bones found with one of the eggs, that they were produced by a bird. It now remains to discover this biggest of the feathered race.

Microscopic View of the Exterior of an Oyster Shell.—If examined by the microscope, the exterior of an oyster shell will be found a large continent, as it may be called, to millions of minute insects that wander in the largest liberty over its surface. Each of these insects is the owner of a house or cavern, which it forms by burrowing in the solid shell. Besides these minute members of the animal kingdom, the vegetable tribes are represented by a luxurious growth of plants springing up over the entire shell. These are of every variety of form and color, and consist of trees, shrubs, and flowers of the most beautiful description. In order to examine them properly, the shell should be placed in a glass of clear salt water.

A Turkish Triumph.—A foreign paper says that on the 17th of December, Omar Pasha made his triumphal entry into Bosna Serai. Mahmud, the rebellious Pasha of Tuzla, rode on a miserable saddle affixed to the back of a peasant's sorry jade. After him rode the other prisoners, the Musselims, Cadis, &c., each horse being attached to the saddle of its predecessor. Four Nizams (Christians) dressed as jesters, with caps and bells, and performing all kinds of antics, led on the procession. After the first act was over, Mastapha Pasha Babic was led on foot through the streets, and it is said that the sad spectacle drew tears from the eyes of many of the Turks who stood around.

Two hundred and eighty-eight fires, exclusive of two hundred and two false alarms, have occurred in New York city during the past year. Property has been destroyed to the value of $1,500,000.

M. Pratt, the passenger who had his legs broke in November last, by a collision on the Maine Railroad, at the Medford Branch, has been paid $5,000 damages by the corporation.

Variety.

[illegible] of the Propagan[illegible] held January 12, [illegible] tongues were de[illegible] following tongues: [illegible] Armenian, Ara[illegible] Turkish, Persian, [illegible] Tamulic, Hin[illegible] and new Greek, Span[illegible] French, English, Irish, Lap[illegible] Celtic, Scotch, Dutch, Swiss, Swedish, [illegible] Circassian, Albanian, Maygar, Wal[illegible] Russian, Danish, Coptic, Assyrian, Ethiopian, Amarian, Mongolian, Chinese.

A Miss Ellen Graham advertises at London to give startling delineations of character, both full and detailed, occupying the four pages of a sheet of paper, the style of description differing from any thing yet attempted. She does it by examining the peculiarities in the person's hand-writing. Price 1s. 3d.

The *Pekin Monitor* announces that a fleet of several junks, commanded by a Mandarin of the third class, sailed from Canton about two months since, on their way to visit the World's Fair at London. Each junk carries four families, mostly of tea and porcelain merchants. They are helped on by steam tug-boats.

A French criminal named Landais was lately sentenced to forty years hard labor imprisonment, by the Assizes of the Orne, for robberies and attempted assassination. This, with previous sentences, makes above a hundred years, in the galleys, to which he is condemned.

The Rabbi's College, at Padua, Italy, proposes a prize of $400 for the best work on the political and religious history of the Jews from the first siege of Jerusalem to the time of the last collaboraters of the Talmud.

No sort of intoxicating beverage, whether wine, spiris, beer or cider, will be admitted to a place in the World's Fair. The continental wine growers are in despair at the exclusion of their products.

The Fugitive Slave, recently arrested in Cincinnati, put a stop to legal proceedings, by announcing her desire to return home with her master, because *he was the father of her child!*

The dwelling of a Mrs. Swinden, near Macon, Ga was destroyed by fire lately, and she and her four children perished in the flames. It is supposed that in a fit of temporary insanity, she murdered her children and fired the house.

Two colored men got into an altercation at Oberlin, Ohio, on the 14th inst., when one drew a pistol and deliberately shot the other dead. The murderer was arrested and taken to the County Prison.

Rev. Dr. Kitto, known as an accomplished biblical scholar, and as an author, has had a pension of £100 a year granted him by the British Government.

A young lady named Adams dropped dead in the Sharpsburgh, Pa., Methodist church, while attending divine worship, on a recent Sunday.

Several of Secretary Webster's New York admirers are about to present him with a splendid carriage and horses, worth about $2,500.

The quantities of Grain in store at Chicago, are estimated as follows: Wheat, 200 000 bush.; Corn, 90,000 bush.; Oats, 70,000 bush.; Flour, 25,000 bbls.

There are only 23,536 free negroes in Ohio Philadelphia alone has nearly double that number.

The Iowa Legislature has passed bills organizing no less than *fifty* new counties, at its present session!

There are now in arms in Europe 500,000 men more than in the hottest part of the career of Napoleon.

Kimbrough, who lately robbed the Columbus (Ga.) Post Office of $6,000, has been tried and found guilty.

Cloth has been made at Manchester of three quarters flax and one quarter Cotton. The Manchester papers pronounce the experiment successful.

Sir Robert Peel has left an autobiography all ready for the press. Its publication will not take place for some years, owing to "motives of delicacy."

Space in the Crystal Palace has been granted to the Bible Society to exhibit specimens of their Bibles in no less than 150 languages.

More than 10,000 Russians of the first families have asked of the Emperor leave to go to London during the World's Fair.

At Munich are nine young Egyptians; they are sent there to be educated, especially in the science of Medicine.

Capital Punishment has been abolished in the Swiss Canton of Ticino, and perpetual imprisonment substituted.

Frazer's Magazine communicates the surprising information that 20,000 Americans have secured berths to go to the World's Fair.

The autograph signature of Oliver Cromwell sold in London, a few days ago, for £2 Queen Elizabeth's signature brought £2 10s.

Five hundred guineas have been offered for the privilege of advertising on the last page of the World's Fair Catalogue.

In 1850 Ohio raised thirty millions of bushels of wheat, being eighteen millions more than required to feed her own population.

A complete catalogue of the Great Exhibition in London will reach twenty-two volumes. A pleasant pocket library for visitors.

The key of the Bastile, presented by Lafayette to Washington, yet hangs in the Hall at Mount Vernon.

A new variety of French watches, that run fifteen days after being once wound up, are in the market.

75,000 bushels of potatoes have been sent to market from the Montpelier (Vt.) depot during the last three months.

The report that the shakers of New Hampshire are about removing to Ohio, is denied by Shaker authority.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:—

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authcrity for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SBBBATH.

MESSRS. EDITORS:—The four propositions examined, and believed to be established, in my last communication, are—

1. That the Bible knows but *one* weekly Sabbath; "the seventh day" of the fourth commandment.
2. That the Sabbath was strictly a ceremonial and *Jewish* institution.
3. That Jesus repeatedly and *studiously* violated the Sabbath.
4. That the New Testament never *encourages* Sabbath observance, nor *condemns* "Sabbath-breaking."

I shall now consider, in continuation, the two remaining—and the two most vital—assumptions of Anti-sabbatarianism; on both of which, I find your correspondent, J. N. B. and myself directly at issue.

5. The fifth proposition, that the Sabbath was formally abrogated by the first council at Jerusalem, receives from J. N. B., a criticism equally concise and emphatic. "This proposition," says he, "is a pure assumption, without a shadow of proof. I meet it with an unequivocal denial." It will be necessary for me, therefore, to refresh my friend's memory concerning some of the circumstances of this important judicial deliberation.

It will be remembered, that when the church threw open its doors to the Gentile world, a warm contention almost immediately arose between the Pharisaic Christians and these new converts, respecting the obligation of the Jewish law; the former, who claimed Jesus as the Jewish Messiah, insisting "that it was needful to circumcise them, and to require them *to keep the law of Moses;*" and the latter, as naturally rejecting whatever they found burdensome in that code, as forming no necessary part of the evidences, or of the doctrines which had attracted them to the Christian fold. It will also be remembered, that in consequence of this "no small dissension and disputation" in the church at Antioch, it became necessary to invoke the authority of the catholic church; and it was accordingly "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders, about this question." The great subject thus presented for the consideration and adjudication of this general council was evidently the *whole* "law of Moses," and the extent of its obligation, (Acts 15: 5;) and the decision arrived at, after "there had been much disputing," excepted from abrogation but three prohibition of the law as "necessary things" to be abstained from; namely, *idolatry, fornication,* and the eating of *things strangled, and blood.* As Paley very correctly states, "The observance of the Sabbath was not one of the articles enjoined by the apostles, in the fifteenth chapter of Acts, upon them 'which from among the Gentiles were turned unto God.'"

If my friend J. N. B. will still contend that this "does not affect the original law of the Sabbath," that "the key to the whole fallacy is in the wrong sense given by the writer to the term law," and that "in this case, *as the whole context shows,* it is to be restricted to the Jewish ceremonial law," I can only express a deep regret that he has read the Scriptures to so little purpose, as thus glaringly to misconstrue their teaching. "The whole context shows," *incontrovertibly,* that the ecclesiastical decree was *not* "restricted to the Jewish ceremonial law," by its actually specifying two provisions of the *moral law!* So "wrong a sense given to the term law," by my friend, is really *worse* than a fallacy!

The obvious reason why these two points of the moral law were at all referred to, was that they were the only ones likely to be transgressed by those just emancipated from the Roman Paganism. Otherwise they would no more have been noticed than *robbery* or *murder;* and J. N. B. would then have had some slight chance of exercising his ingenuity in maintaining his "fallacy." It is very certain that these Gentiles never were bound by the Jewish Sabbath law *previous* to their conversion; and it will not be doubted that they would have found a strict observance of the Jewish Sabbath not the least burdensome portion of "the law of Moses," which the Pharisees had commanded them to keep. When, therefore, the mother Church at Jerusalem, by official edict, resolved "to lay upon them *no greater burden* than these necessary things" above mentioned, it is impossible to include the fourth commandment as obligatory upon them, without grossly perverting the language and the purport of Scripture.

But even granting, for the sake of the argument, that the canonical decision *was* "restricted to the Jewish ceremonial law," the admission would not help my friend a particle. As the Sabbath law has already been fully shown to belong to that law, (*vide* proposition 2d,) it would still necessarily fall within the recognized province of the ecclesiastical judgment, and its *omission* would be quite as decisive. On either supposition, therefore, the silent rejection of the fourth commandment at once suspends its authority; unless J. N. B. is prepared to show that the Greeks and Romans themselves had a weekly Sabbath—*apart* from this repudiated law of Sinai. I hardly suppose that this will be attempted.

When the church at Antioch received the circular epistle announcing the decision, we learn that "they *rejoiced* for the consolation." Contemplating the relief thus accorded by this gospel sabbatism from Mosaic bondage, how appropriate becomes the prophet's announcement concerning the root of Jesse, "To it shall the Gentiles seek; and his *rest* shall be glorious!" Isa. 11: 10.

It is true that the church at Jerusalem continued to observe the Sabbath long after this repeal—as it did indeed the whole Mosaic code—the first fifteen bishops of that church being all circumcised Jews; but the repeal appears to have been addressed particularly "unto the brethren which are of the Gentiles," (Acts 15: 23,) and not to the Jews; and accordingly we learn from history that these Gentile Christians *kept no Sabbath.* They did meet together early on Sunday "to break bread," in commemoration of the "resurrection morn," (apparently occupying the remainder of the day with their usual employments;) but so far was this day from being regarded as a *Sabbath,* that the Jewish Christians, while adopting the same practice, still rigidly observed the seventh day, in literal obedience to the fourth commandment.

The firm conclusion, then, at which we arrive, is this—that the abrogation of the Sabbath is as certainly and as distinctly announced by this Jerusalem council, as is the abrogation of circumcision. There is no suggestion that can be offered to preserve *its* vitality, that will not equally apply to the latter. Was the one symbolical? so was the other; was the one ceremonial? so was the other; was the one unknown to the Greeks? so was the other; was the one excluded by silent neglect? so was the other; was the one distinctively referred to in the subsequent epistles? so was the other; is the one abolished? so is the other! "No one ever yet mistook circumcision for a natural duty," remarks Bishop Warburton, "while it has been esteemed a kind of impiety to deny the Sabbath to be of that number!"

"What can be more plain," says John Bunyan, "these things thus standing in the Testament of God, than that the seventh day Sabbaths, as such, were given to Israel only?" "The old seventh day Sabbath is abolished and done away, and has *nothing to do* with the Gentiles."

6. In regard to the sixth and last proposition, that the epistles uniformly regard the Sabbath as a provisional type, fulfilled and superseded by the gospel dispensation, my friend again laconically says, "This I deny, and challenge him to the proof. It certainly is *not* found in the epistle to the Hebrews." Let us see how far this interesting treatise confirms, or tends to illustrate, our proposition. The deductions of its author are oftentimes apparently remote, and (as Peter has observed, 2 Epist. 3: 16) even their scope occasionally obscure; still, accepting his doctrines, we must, to the best of our ability, endeavor to discover his design.

What is the rest of God, referred to by the Psalmist, (95: 11,) and by whom should it be enjoyed, appear to have been the questions suggested to the Apostle's mind by the quotation he had introduced to warn the Hebrews against "unbelief." (Chap. 3.) And in this connection, since the ancient Israelites who believed not "could not enter in because of unbelief," he contends that by application to the new dispensation, only those "*whieh have believed* do enter into rest," (4: 3,) that is, that the promised rest could only be referred to—and enjoyed by—the faithful Christian. And he endeavors to establish this, by the consideration, *first,* that while the Creator's rest, reaching back even to the "foundation of the world," gave sanction to a Sabbath which had been long and fully enjoyed by the Israelites, the text yet declared, "They shall not enter into my rest," proving that this could not mean the *Sabbath* rest; (4, 5, 6;) and, *secondly,* that while "Joshua had given them rest" in Canaan, long before the time of David, the expression, "'To-day,' after so long a time," equally proved, (and for the same reason,) that the Psalmist could not refer to the *Canaan* rest; "for if Joshua had then given this rest, he would not afterward have spoken of another day" of rest, into which some should "*not* enter." (7, 8.)

Having thus clearly excluded both the repose of Canaan and that of the Sabbath, from the contemplation of the passage quoted, he establishes his conclusion, "There remaineth therefore a rest *to the people of God,*" (9,) to those who "are made partakers of Christ," as the only hypothesis left, to give significance to the text. "We, which have believed, *do* enter into rest:" and with regard to its character, "he that is entered into his rest, he also hath ceased *from his own works,* as God did from his," (10.) This spiritual "sabbatism to the people of God," is thus as complete in its application, and as perfect in its fruition, as was the carnal sabbatism of the Israelites. "The believer," says Dr. Clarke, "no longer depends on the observance of Mosaic rites and ceremonies for his justification and final happiness. He rests from all these *works of the law,* as fully as God has rested from his works of *creation.*" Dr. Gill very unnecessarily and unsatisfactorily refers this verse (10) to Christ, instead of to his followers; though, on the preceding verse, he very forcibly remarks, "The rest which remains for them is not a *new Sabbath day,* but a sabbatism; and this does not so much design eternal rest in heaven, . . . but rather the spiritual rest believers have in Christ, under the gospel dispensation, which they now enter into, and of which the Apostle had been treating." The view which would refer this sabbatism to the rest beyond the grave, finds no support from the context. The whole subject of this dissertation is the Levitical symbolism of the gospel, without the slightest reference to a *future* life. "Unbelief"—the great stumbling block of the Hebrews—is characterized as the chief obstacle to their enjoyment of the promised repose; which, it would appear, is complete in proportion to faith. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should *seem* to come short of it." "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." (11.) "For we which have believed *do* enter into rest;" evidently not in a future sense. "Come unto me all ye that labor and are heavy laden, and I will give you *rest.*" Matt. 11: 28.

The two different rests referred to above, (in verses 4 and 8) appear to have prefigured each its peculiar antitype; and while the spiritualizing Jews regarded Canaan (to possess which they passed the Jordan, Josh. 1: 11,) as emblematic of the heavenly repose after death, (Job 3: 17; Rev. 14: 13,) they looked upon the more transient Sabbath-day as a shadow of the temporal repose of their nation, under their Messiah's empire. Hence the early and wide-spread sentiment of a milennial Sabbath, that should succeed and terminate *six* thousand years of wordly toil.

The intimations, then, that we receive from this somewhat abstract treatise, are—first, that there is a Sabbatism for Christians—and, secondly, that this Sabbatism is something very widely different from the keeping of a holy *day.* A strong presumption is thus afforded, that the Jewish Sabbath was itself, in fact, "a provisional type" of this new rest reserved for believers; that as, *literally,* it commemorated Israel's repose from the bondage of Egypt, (Deut. 5: 15,) so, *spiritually,* it foreshadowed Israel's repose from the bondage of Sinai, (Gal. 5: 1.) How far this presumption is weakened or illustrated by collaterial Scripture testimonies, will presently appear. "The new law," says Justin Martyr to the Jew Trypho, "will have you keep a *perpetual* Sabbath."

Calvin, in his celebrated "Institutes," commenting on the fourth commandment, holds the following language: "He (Christ) is the true *fulfillment* of the Sabbath. . . . . This is kept, *not by one day,* but by the whole course of our life, till, being wholly dead to ourselves, we be filled with the life of God far away from Christians, therefore, should be the superstitious observance of days. . . . . Let us sum up the whole in the following manner. As the truth was delivered to the Jews *under a figure,* so it is given to us without any shadow; first, in order that during our whole life we should meditate *on a perpetual rest,* from our own works," &c. (Instit. B. ii. chap. 8: sec. 31, 32.)

"Numerous early Christian Fathers," says Archbishop Whately, "in their commentaries on the Decalogue, describe the Jewish Sabbath as corresponding in the analgous scheme of Christianity, not so much to the Lord's day as to the whole life of the Christian, to his abstinence from all works that may draw off his affections from God, and to his complete dedication of himself to his service. See Athanasious, *Hom. de Sab.;* Hieronymus, *in Decalog.;* Origen, *Tract.* 19 *in Matt.;* Chrysostom, *Hom.* 39 *in Matt.* 12; Justin Martyr, *Dial. c. Tryph.;* Clemens Alexandrinus, *Strom.* lib. 4; and Augustine, *passim;* ALL of whom hold this language. I refer, however," continues Whately, "to these and other authorities, not as *guides* to regulate our faith and practice, for I am taught to 'call no man Master upon earth,' but merely to show that the *novelty* which has been attributed to my views lies, in fact, on the other side."

But we must return to Paul. "Let no man judge you," says he to the Colossians (2: 16,) "in respect of an holy day . . . . or of the Sabbath days; which are a *shadow* of things to come; but the body is of Christ." At first sight, this really looks as if the Apostle intended to teach us that the Sabbath was a provisional type, fulfilled and superseded by the gospel dispensation! But my friend J. N. B. *says* he did not "refer to the Sabbath of the Decalogue, but only to the ceremonial fasts and festivals of the Jews." How unfortunate for my hypothesis! It is some encouragement, however, to find that John Calvin expressly quotes this text in his exposition of the fourth commandment, and approves its literal application. "Therefore the Apostle says in another place, that the Sabbath was a shadow of something future, but the body was in Christ—that is, the real substance of the truth, as he has there well unfolded," (*Inst. lib.* 2: 8.) Archdeacon Paley, an able biblical critic, and certainly a close student of Paul's writings, infers from this passage, that "St. Paul evidently appears to have considered the Sabbath as part of the Jewish ritual, and not obligatory upon Christians."

I can hardly permit J. N. B., therefore, to dislodge me thus summarily; but before surrendering my castle at summons, I require him to show by a single hint "from the context"—by a single syllable from the New Testament—how he can exclude the seventh day Sabbath from "the Sabbath days which are a shadow." But again, as is generally the case with theories founded in error, my friend has wholly unlooked another point. After he has given me, therefore, some ground more substantial than assertion, for believing that this passage does not refer to the Sabbath of the Decalogue, I further require him to show how Christians can possibly retain this Sabbath, and yet not keep "an *holy* day!" I suppose the next step in the argument (if I may be pardoned the misnomer,) will be the assertion, not only that "Sabbath days" do not *mean* Sabbath days; but that "an holy day," obviously, "from the context," imports something entirely different from an holy day! and perhaps, ultimately, that "the context" itself falls within the same category. If, in addition to these philological revelations, your correspondent will also make the trifling discovery of a Scriptural text, half as explicit, half as unmistakable, on his side of *either* of our "six propositions," I promise to abandon to him the whole argument *without reserve!*

But, fortunately, we have corroborating testimonies to establish the position under review. It is not dependant on a *single* chain of evidence, however irrefragible that chain may be. "Him that is *weak in the faith,* receive ye," says Paul to the Romans, "but not to doubtful disputations. . . . . One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." (14: 1, 5, 6.) To this J. N. B. replies: "If Paul's language in that chapter be taken, without any limitation, as affirming that *every day is to be esteemed alike* by enlightened Christians, it goes beyond the Apostle's aim, and strikes equally against the Christian's 'Lord's day,' as against the Sabbath of the Decalogue!" This is certainly an original mode of argument; and deserves a copy-right! If our recognized authority "be taken without any limitation," it entirely overthrows me, and therefore I must limit it!—to what extent, we are not informed. Humbly supposing that the Apostle really meant pretty much what he said, I am disposed to accept his language as it *is.* Dr. Gill remarks concerning this passage, that it must be understood as including among the various Jewish festivals, "one day in a week, the seventh-day Sabbath; now there were some who thought that the laws respecting these days were still in force, particularly the latter, and therefore esteemed it above another."

Whatever *valid* grounds there may be for weekly worship and for Sunday commemoration, I sincerely hope they are perfectly satisfactory to my friend; if not, he deserves commiseration. But at present I am only concerned to show, first, that this observance is not required by the fourth commandment, (*vide* proposition 1,) and, secondly, that if it were, this commandment has been—in Paul's expressive language (unconsciously used by my friend,)—completely "blotted out." (Col. 2: 14, 16.) If J. N. B. *will* esteem Sunday as more "holy" than any other day, I leave him to escape Paul's implication of "weakness in the faith," as best he can. To console him, I will remind him of the opinion of Martin Luther, as quoted in Coleridge's Table Talk, (vol. ii. May 19, 1834.) "If anywhere the day is made holy for the mere *day's* sake, if anywhere any one sets up its observance upon a *Jewish* foundation, then I order you to work on it, to ride on it, to dance on it, to do any thing that shall reprove this encroachment on the Christian spirit and liberty."

"As for the Sabbath," says Tyndale the translator and martyr, in his answer to Sir Thomas More, "we be lords of the Sabbath, and may yet change it into Monday, or any other day as we see need; or we may make every tenth day holy, if we see cause why. Neither was there any cause to change it from Saturday, save only to put a difference between us and the Jews. Neither need we any holy day at all, if the people might be taught without it."

"O foolish Galatians," says the Apostle once more, (3: 1,) who hath bewitched you, that ye should not obey the truth?" "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe *days!*" (Gal. 4: 9, 10.) "These," says a note on this passage in Valpy's *Gr. Test.,* "are the Sabbaths." Dr. Clarke paraphrases it, "Ye superstitiously regard the Sabbaths;" and Dr. Gill says, "By '*days*' are meant their seventh day Sabbaths; for since they are distinguished from 'months' and 'years,' they must mean such days as returned weekly; and what else can they be but their weekly Sabbaths?"

If my friend J. N. B. thinks these "days" so warmly condemned by the Apostle, do *not* refer to the Sabbath of the fourth commandment, I shall be very happy to learn the grounds on which such an opinion is based. Meanwhile, I must avow, that I have seen nothing calculated to "abate the tone of confidence" with which I reiterate the unimpeached conclusion, that while the catholic council at Jerusalem clearly rejected the Sabbath from the "things necessary" for Gentile Christian observance, the epistles *uniformly* regard the institution "as a provisional type, fulfilled and superseded by the gospel dispensation, the '*rest* which remaineth to the people of God' being, not that of 'the seventh *day,*' but that into which they 'who have believed do enter,' when they 'have ceased from their own works.'" If in a solitary instance these epistles regard the Sabbath *otherwise* than as "a shadow," I have yet to read it, and I shall be under deep obligations to him who shall thus enlighten me.

Two points of my friend's review, that I particularly desired to notice, yet remain; the "obligation" of Mosiac law, and the "Antinomianism" of its rejection; but I have already so encroached upon your courtesy, and I fear, upon the patience of your readers, that I must for the present neglect them.

In conclusion, I would ask your correspondent J. N. B. one serious question: Does it not painfully oppress him as a most suspicious circumstance for the doctrine he advocates—as a circumstance well qualified, not to abate, but to destroy his confidence in its truth—that while the Anti-sabbatarian calmly reposes on the perspicuous and repeated declarations of Scripture, he himself is driven to the merest expedients in futile efforts to evade or to extenuate their significance, and finds no single text to counteract their force—no single intimation from the whole New Testament, to sustain his Sabbath obligation?

EXODUS.

JENNY LIND AND THE BLIND BOY.

A poor blind boy, who is highly gifted with musical talent, and who resides in the northern part of the State of Mississippi, had expressed such great anxiety to hear Jenny Lind sing, that his friends raised a subscription to send him to this city, says the *New Orleans Picayune,* to gratify his wish. On arriving here, he accidentally took lodgings in the same hotel with Mr. Kyle, the celebrated flutist. One evening Mr. Kyle, hearing some very wild and sweet flute tones, listened for some time in surprise, and as the sounds died away, he said to himself, "Well, that fellow thinks he can play; but now I'll just show him what I can do." Taking up his flute, he played the air of the "Last Rose of Summer," with variations. The blind boy listened with breathless delight, and following the sound, he came to the door of Mr. Kyle, and stood there until the last notes ceased. With a feeling of impulse he could not restrain, he knocked at the door. "Come in," said Kyle, and not recognizing the lad, he said, "What do you want, sir?" "I am blind," said the boy, "and have been drawn hither by your sweet music. Do tell me who you are." "I am but a poor musician," said Kyle, "and am traveling with Jenny Lind, as flutist." "You are!" exclaimed the lad; "Oh! sir, do take me to her Jenny Lind; I have come a long way to hear her sing, but the price of tickets is so hight that I am too poor to buy one. Can't you take me to hear her, sir?" he continued, with great feeling; "I have heard she is so good, so generous, so pretty, and sings so sweetly, that I shall never be happy until I hear her." Mr. Kyle felt deeply for the boy, and promised that he would take him to hear the lovely Swede. Accordingly, he took the blind boy that night and seated him in a chair behind the scenes. The sweet songs of the Nightingale affected the lad deeply, and produced upon him varied sensations. But when Jenny sang "Home, Sweet Home," he melted into tears. On her retiring, she was attracted by the sound of the boy's sobbings, and inquired who he was. Mr. Kyle then told her the history of the lad in a few words, which much interested her; and sending for him the next day, the poor boy left the generous songstress one hundred dollars richer than when he reached the city.

From the Nashville Gazette.

A TENNESSEE STATESMAN.

HON. ANDREW JOHNSON.

About thirty years ago, a son of one of the most wealthy men of North Carolina was bathing in a river in that State. He ventured too far into the deep water, and being unable to swim, he was about to be drowned. An elderly man was on the bank, and seeing the imminent peril of the little boy's situation, he leaped into the water, and by severe exertion, succeeded in reaching the spot where he saw him sink for the third time. By diving to the bottom, he found the body of the boy, and succeeded in swimming with it to the shore. The energies of the old man were exhausted, and so soon as he had placed the body on the bank, in a lifeless condition, he sunk under the over exertion, and soon after died, leaving a motherless son of about ten years of age. The timely exertions of a skillful physician rescued the little boy who was thus saved by the old man from the grave, but his skill could not save the life of the old man.

The old man was poor, and upon his death his son was bound out to the tailor's trade under the laws of North Carolina. He served his apprenticeship in the city of Raleigh, and at the age of twenty-one, he went forth into the world with a decent suit of clothes, but without having been taught even so much as to read or write. After tramping a short time through South Carolina, he determined to wend his way to the Western District of Tennessee, where he understood the wealthy gentleman then resided, whose son his father had rescued from a watery grave at the expense of his own life. He set out out on his tramp westward with the bundle on his back, intending to work his way by halting a short time and doing journey work in the several towns on his route. He reached Greenville, in East Tennessee, and determined to make a short halt. He soon discovered that there was a good opening for another shop, and he concluded to hang out on his own hook. He had succeded in winning custom, and he had also won the heart of an intelligent and highly accomplished young lady. They were married, and that was an end of his tramping.

The responsibilities of a family induced him to double his exertion, and his attention to business secured him abundance of patrons. He plied his needle diligently during the day and at night he went to school to his wife, who undertook to teach him to read and write. He was an apt scholar, and had an excellent teacher. He became enamored of books, and to them he devoted all the time he could spare from his shop board. He prospered in business and grew in knowledge. In a few years he was considered a man of fine intelligence and untiring perseverance, whilst his character for sterling integrity was fully established. In looking around for a suitable representative to the Legislature, the people fixed their eyes upon the energetic and intelligent tailor. He was elected to the house of representatives of the Tennessee Legislature, in 1837. He attracted no particular attention for some weeks after the commencement of the session, except for the regularity of his attendance. He had but little to say on the floor, although he was at his post and ready to vote. It become necessary on one occasion for him to say a few words in opposition to some measure, when to his surprise he was assailed with something like rudeness by one of the leading lawyers and speakers of the Assembly. By way of making the attack entirely overwhelming the lawyer alluded to the occupation of the tailor. This kindled the indignation of the young mechanic into a blaze. He took the floor in reply and poured forth a torrent of bold, biting, crushing phillippic and denunciation, mingled with eloquent vindication of the mechanics of the State, which completely overwhelmed his assailant, and developed the powers of his own capacious intellect. He took the house and gallery completely by surprise. He had their sympathies on account of the assault, and the odds in favor of his assailant. But no one looked for such a burst of indignant eloquence as followed. His character for high talents and for bold, unshrinking courage was re-established, and during the remainder of the session he ranked amongst the ablest members of the body.

At the close of the session, he returned to the shop, and there remained pursuing his trade and gathering fresh knowledge from books for several years, when the people again required his services in the upper branch of the Legislature. By this time he had made himself one of the best informed men in the Senate, and during the session he stood in the front rank of that body. This is a brief history of one of the most remarkable men in the State, and his example deserves to be held up as a beautiful commentary upon our free institutions, and as an encouragement to all other young men in destitute circumstances.

THE SIXPENCE.

Some time in the latter part of the last century, a missionary from one of the New England societies was laboring in the interior of the State of New York, where the settlements were very few and far between. The missionary was much devoted to his work, meek and affable, and possessed of a remarkable faculty for introducing the subject of religion to every individual with whom he came in contact. On a hot summer's day, while his horse was drinking from a small brook through which he rode, there came along a poorly-dressed, bare-headed, barefooted boy, about seven years old, and stood looking at the missionary from the bridge just above him.

"My son," said the missionary, "have you any parents?"

"Yes, sir; they live in that house," pointing to a cabin near by.

"Do your parents pray?"

"No, sir."

"Why do they not pray?"

"I don't know, sir."

"Do you pray?"

"No, sir."

"Why do you not pray?"

"I do not know how to pray."

"Can you read?"

"Yes, sir; my mother taught me to read the New Testament."

"If I will give you this sixpence, will you go home and read the third chapter of John, and read the third verse over three times?" The little boy said he would; and the missionary gave him the sixpence and rode on.

Some twenty years had elapsed, and the missionary, advanced in years, was laboring in a sparsely peopled region, in another part of the same State. While on his way to a little village one day, late in the afternoon, he called at a small house, and inquired the distance. "Six miles," was the reply. He then stated that himself and horse were very weary, and inquired if he could not stay all night. The woman of the house objected on account of their poverty, but the husband said, "Sir, you shall be welcome to such as we have."

The missionary dismounted and went in. The wife began to prepare his supper, while her husband proceeded to take care of the horse. As he came in, the missionary addressed him:

"Do you love the Lord Jesus Christ?"

"That," said the man, "is a great question."

"True," said the missionary, "but I cannot eat till you tell me."

"Sir," said the man, "about twenty years ago, I lived in the interior of this State, and was then about seven years old. While playing in the road one day, a gentleman in black rode into the brook near by me, to water his horse. As I stood on the bridge above looking at him, he began to converse with me about praying, and reading the Bible; and told me he would give me a sixpence if I would read the third chapter of John, and the third verse three times—'And Jesus answered and said unto him, Verily I say unto thee, except a man be born again, he cannot see the kingdom of God.' I gave him my promiso, took the money, and felt wealthy indeed. I went home, and read as I had promised. That verse produced an uneasiness in my mind, which followed me for days and years, and finally I was led by its influence, as I trust, to love Jesus as my Saviour!"

"Glory to God!" said the missionary, rising from his seat; "here is one of my spiritual children; the bread cast on the waters is found after many days."

They took their supper, and talked, and sang, and prayed, and rejoiced all night long, neither of them having any disposition to sleep. The missionary found him to be poor in this world's goods, but rich in faith, and an heir of the kingdom. Early in the morning they parted, and the missionary went his way inspired with fresh zeal for the prosecution of his pious labors.

THE SAILOR BOY AND HIS BIBLE.

In 1816, a vessel from Stockholm was driven upon the coast of Scotland in a tremendous gale. In a short time after the vessel struck, she went to pieces. The spectators on shore saw with grief the situation of those on board, but could render them no help. All on board perished except one person, who, driven by the waves upon a piece of the wreck, entangled among the ropes fastened to the mast, half naked and half drowned, reached the shore, and was disengaged from his heart-rending situation by those who were on the beach. As soon as they had rescued him, they observed a small parcel tied round his waist with a handkerchief. Some thought it was his money, others thought it was the ship's papers, and others thought it was his watch, &c. The handkerchief was unloosed, and, to their surprise and astonishment, it was his Bible! a Bible given to the lad's father by the "British and Foreign Bible Society." Upon the blank leaf was a prayer written, that the Lord might make the present gift the means of saving his son's soul. Upon the other blank leaf was an account how the Bible came into the old man's hands, and an expression of that gratitude to the "British and Foreign Bible Society," which inspires the heart of every Christian, was written by the old man. The request was, that his son should make it "the man of his counsel," and that he could not allow his son to depart from home without giving him the best pledge of his love, his Bible! although that gift deprived the other parts of the family. The Bible bore evident marks of having been often read with tears.

* * *

Teach your children the elements of Christian philosophy, the Bible, lessons of love, and temperance, and knowledge, and virtue, and faith, and hope, and charity, and you may turn them out into the world without a doubt of distrust or fear; they will never hurt each other, and never injure the State.

The Sabbath Recorder.

New York, March 13, 1851.

"OBLIGATION OF THE SABBATH."

We resume, this week, the publication of the Sabbath Discussion, which the press of other matter compelled us to suspend for the last two numbers. We offer no strictures upon the sophistry by which "Exodus" attempts to make it appear that "the Sabbath was formally abrogated by the first council at Jerusalem." His antagonist, as our readers will discover hereafter, ably meets him upon this point. But his attempt to show "that the epistles uniformly regard the Sabbath as a provisional type, fulfilled and superseded by the gospel *dispensation*," by appealing to the letter to the Hebrews, is not to be passed without notice.

"There remaineth, therefore, a rest (sabbatism) to the people of God." Heb. 4: 9. "The view which would refer this sabbatism to the rest beyond the grave," says 'Exodus,' "finds no support from the context. The whole subject of this dissertation is the Levitical symbolism of the Gospel, without the slightest reference to a *future* life." It is most astonishing how any man can carefully read this epistle, and make such an assertion. If there is no reference to a future life, then farewell to all attempts at sustaining from the Bible the doctrine that this life is probationary with reference to another. The fact is assumed by the writer of the epistle, that the Israelites in the wilderness were in a state of probation with reference to their rest in the land of Canaan. He shows that through unbelief some of them fell short of that rest. Their "carcases fell in the wilderness." He improves this solemn fact as a motive to perseverance, urging that we under the gospel should also "fear lest a promise being left us of entering into his rest, any of us should come short of it." He thus clearly teaches, that as the Israelites were probationers with reference to the rest promised them in the land of Canaan, so we are probationers with reference to some other rest of which that in Canaan was a type. But what is the other rest, with reference to which we stand on probation? "Exodus" will have it, that it is the repose which Christians enjoy under the gospel dispensation. But how, in the name of reason, can Christians be probationers with reference to what they have already received? The Hebrews, whom the Apostle was addressing, had actually received the gospel. They were in possession of the rest enjoyed by faith, and if the Apostle had not "the slightest reference to a future life," there was nothing else to be bestowed upon them as the reward of their steadfastness. But the Apostle evidently proceeds on the supposition that the reward—the promised rest—is yet future. "There REMAINETH a rest." The term is [illegible] in the present sense, it is true, but it implies that the rest is *reserved*—laid up in store, to be bestowed afterwards—such being the true signification of the Greek *apoleipetai*. It is not used in the sense of *abideth*, otherwise the Greek term *menei* would have been employed, as in 1 Cor. 13: 13. The argument of the Apostle is substantially this:—"There is a rest in reserve for the people of God. Therefore do you Hebrews, who have received the promise of it, hold fast your begun confidence steadfast unto the end. If, like the Israelites, you indulge in unbelief, and depart from the living God, you will most certainly be shut out from it."

But we need not resort to criticism upon Greek terms. The use which the Apostle makes of David's language in the 95th Psalm, shows that he was speaking of a rest yet future. "To-day, if ye will hear his voice, harden not your hearts." "I sware in my wrath, they shall not enter into my rest." From the fact that this language was addressed by the Holy Ghost to the Israelites as late as the time of King David, the Apostle argues that the reference could not have been to the sabbatic rest; for that they had already received. It had been enjoyed by the people of God "from the foundation of the world." Verses 3, 4. For the same reason, the reference could not have been to the earthly rest in the land of Canaan. For that they had also received long before David's time. The reference was certainly to some rest which they had not yet received; else there was no pertinency in the threat, that if they hardened their hearts, and refused to hear his voice, they should not enter into it. Now it is true, that with reference to the Israelites in David's time the gospel dispensation was yet future. They had not yet received it. But it is equally true, that they never did receive it. All that generation was dead long before the gospel dispensation was introduced to the world. To threaten them that they should not enjoy the repose of it, if they hardened their hearts, thus implying, that if they were steadfast they *should* enjoy it, was not, therefore, the design of the Holy Ghost. The design was to admonish them of rest in heaven. In the promise of a rest in the land of Canaan there had been wrapped up the promise of rest in the heavenly Canaan, as the fruit is wrapped up in the shell. It was with reference to this heavenly rest that the Israelites were probationers in David's time. Hence the pertinency of the language of the Psalm quoted.

Now it is clear that the Apostle considers the language of this Psalm as pertinent to the exhortation he was addressing to his Hebrew brethren, as it had before been to the exhortation which the Holy Ghost by David addressed to the Israelites. Had he not so considered it, he would not have employed it. If it is pertinent to threaten the unfaithful that "they shall not enter into his rest," although they have actually received it in the gospel dispensation, then where was the impertinency of using the same language to the Israelites in reference to any rest which *they* had received, whether the sabbatic, or the earthly rest in Canaan? Does Paul, after laboring to justify the Holy Spirit from all incongruity in the use of language, heedlessly pitch into the same blunder himself? How he is to be vindicated from doing so, according to the construction of "Exodus," we see not.

The Apostle's exhortation is substantially this: 'God has left us a promise of entering into his rest. Nevertheless, we are put upon probation in reference to it, and a life of unbelief and disobedience will surely exclude us from it. I warn you, therefore, to take heed; and in giving this warning, I would use the language which the Holy Ghost long ago spake by the mouth of David, "To-day, if ye will hear his voice, harden not your hearts, as your fathers did, to whom I sware in my wrath that they should not enter into my rest." By this I do not mean the Sabbath, for that is a rest which you have already received. The institution dates its existence from the foundation of the world. Nor do I mean the rest in the land of Canaan, for that is a rest which your fathers received long ago, under the guidance of Joshua. Nor do I mean the gospel dispensation, for that is a rest which you have also received. But I mean something which is yet future; something which you have not received. I mean that rest, of which the Sabbath was an emblem, of which Canaan was but a type, and of which the gospel dispensation, when received by faith, is a pledge and a foretaste. I mean heaven itself, into which Jesus has gone before us. Let us labor, therefore, to enter into that rest.' Viewed in this light, the Apostle's reasoning is clear and consistent throughout. Viewed as "Exodus" views it, it is disjointed, confused, and contradictory.

BRITISH CORRESPONDENCE—No. 29.

GLASGOW, February 21st, 1851.

In the House of Commons, Mr. W. Williams has this session introduced another Bill for the Prevention of Sunday Trading. Its provisions, as stated, seem much the same as those formerly thrown out by the House. The Scottish Free Church Magazine for this month avows a fear that the Sunday cause is apt, at this time, to be overlooked, or too little attended to, in the excitement occasioned by other questions. In former discussions of the subject, the churches have often been reminded, to little purpose, of the extent to which Sunday is desecrated by the unnecessary use of carriages to and from church; but this aspect of the question has been glanced at, in a passing way, in presbyteries lately held of the Established, the Free, and the United Presbyterian Churches. At the Annual Meeting of the Edinburgh Young Men's Sunday Observance Society, at the end of January last, it was stated that 60,000 tracts have been distributed by its agencies during the past year. The meeting pledged itself to continued exertion. The zeal without knowledge, if not in known disregard of the divine command, is indeed great. The Free Church newspaper of this city, spoke two weeks ago of the *French* organ of the priesthood, *the Univers*, having published "a long address sent by the Association of the working classes of Glasgow for the protection of repose upon the Sabbath, to Count de Montalembert, in Paris, congratulating him on his Report of the better observance of the Sabbath," without, so far as appears, these working classes of Glasgow having said one word in the way of correction or reproof on account of his having conjoined in that Report the sanctity of *saints' days* with that of Sunday. As the *Scottish Guardian* offers no remark on the statement by *the Univers*, we must suppose that some Association in Glasgow has sent the Count such an address; but though here upon the spot, and alive to such matters, we had never heard of it before. The Prussian Minister of Commerce has just issued an order designed to afford opportunity for the post office officials of that country attending divine service on Sunday. While he declares the total discontinuance of labor in the post office on that day to be impossible, he directs that the posting and delivery of letters be suspended during the hours of worship.

Lord John Russell's Bill for defeating the Papal Aggression, is now before the public. It fully corresponds with his own account in Parliament of its provisions, and there is reason to fear that it will prove inadequate to the occasion. Parties less cunning than Papal Cardinals, Archbishops and Bishops have usually been, would find little difficulty in evading its penalties. Lord John does, indeed, seem afraid of encroaching upon the principles of religious liberty if he adopted more stringent measures; and, in dealing with so complicated a system of civil and religious tyranny as the Papacy, it may not be easy fully to maintain right without danger of inflicting wrong. The slightest relaxation beyond what is indispensably necessary for the protection of others, has always been made available against liberty by the agents of this unscrupulous power. It is, therefore, to be feared that a prohibition of territorial titles, and the confiscation of money left to prelates bearing such titles of any place in the United Kingdom, (the features of his Lordship's Bill,) will be found ineffectual for the purpose designed. In the discussion elicited, Lord Minto has absolutely denied that there was any foundation for Wiseman's assertion that the scheme of the intended hierarchy had been submitted to him by the Pope at Rome. Can his self-styled "Holiness" have imposed upon his Cardinal? Or, can the Cardinal have fabricated for himself the story?

A controversy is being conducted in the *Morning Herald*, between Mr. Brown, Popish Bishop of Chepstow, and the Rev. Joseph Baylee, Principal of St. Aidan's College, Birkenhead, on the tenets of the Church of Rome; but as Mr. Baylee regards the traditions of the fathers, and the decisions of their councils, as authoritative, little value can attach to such a controversy. It is betraying the Protestant citadel into the hands of the adversary. Yet the Principal is not, I believe, of the acknowledged Tractarian party; but whether he himself is or is not disposed to attach the highest value to patristic principles, he doubtless knew that his Popish opponent would remind him of the place which these held in the formulas of the ill-reformed Episcopal Church. The movement in opposition to the Pope's nominees has aided the opposition to Tractarianism. Under the pressure of public opinion, the Bishop of London was compelled to insist on the Rev. Mr. Bennett of St. Barnabas' resignation, and the deed legally completing that step is promised to be subscribed on the 25th of next month. But, as if to be avenged of that public who compelled the measure, the Bishop has nominated the Honorable and Rev. Robert Liddell as successor to the charge, he being, it is said, nearly as much of a Romanist as Mr. Bennett himself. The latter has addressed a letter to his parishioners, giving a detailed statement of the circumstances connected with his ministry, and charging the Bishop with having led him on in those very practices for which he now casts him off. Three of the curates who were under Mr. Bennett, and who were suspected at the same time, are intending, it is stated, to set out on a journey to the East. There was a similar report as to the purpose of Mr. Dodsworth and Archdeacon Manning making a similar tour, landing at Jerusalem; but the former has stopped short, by casting himself into Rome's arms. A circular has been privately proposing questions to the Greek Church, as to the reception which clergymen seceding from the Episcopal Church would meet with at her hands; many Tractarians, it is said, aggrieved by the decision in the Gorham case, and yet not quite disposed to join Rome, having resolved to do so should favorable terms be obtained. Eighteen hundred of the clergy of the Church of England, from the same cause, have subscribed a declaration modifying their acknowledgment of the supremacy of the Crown in spiritual things—desiring that the power should be committed into their own hands. At a meeting of the County of Oxford, last month, Alderman Sadler stated that ninety members of the University of Oxford had gone over to the Church of Rome; while in the city of Oxford itself twelve prochial clergymen had done the same. But, notwithstanding of these secessions, there seems little disposition to put the church on any better footing. Mr. Bagshaw, a wealthy gentleman, son of a Member of Parliament, was erecting a chapel on his property in Paddington, to be connected with the Episcopal Church. The Bishop of London intimated that he would not consecrate the building unless it was *endowed*. Mr. B. replied, that he did not wish it consecrated; but that, on its completion, he would solicit his Lordship "to license to the ministry of the chapel a clergyman of long standing in the church." The Bishop replied, that he could not license it while unconsecrated, although this has been often done before. J. A. BEGG.

AN AFRICAN MISSION.

Rev. Mr. Thompson, who has recently returned from the Mendi Mission, presented the claims of that field at a meeting held in New York on Sunday evening, March 2d. The mission is located midway between Sierra Leone and Liberia, about fifty miles from the coast. Mr. Thompson has been laboring there for two and a half years past, in the midst of great privations and much suffering, but gives a cheerful account of the awakened state of the native mind, and the growing desire throughout that interesting region for the benefits and opportunities of civilization. The field for the spread of Christian influences is represented as already extensive and still widening. The mission embraces a number of the Amistad captives, who have been thoroughly civilized and are now engaged in teaching. Established in times of war, in the midst of the slave trade—its land rented from a chief engaged in that infamous traffic—the Mendi Mission has met with a degree of success beyond any thing that could have been anticipated. The trade in human flesh has been abolished, and a peaceful and profitable commerce established in its place; a strong slave-trading port at Gallinas has been broken up, and its conductors have departed to other quarters. The natives have always entertained a feeling of reverence for this Mission, and it has been the neutral ground where peace has more than once been made between conflicting tribes. Until recently, access to the interior was impossible, but Mr. Thompson succeeded in penetrating to a considerable distance, and was every where received with open arms. There is, however, a great demand for laborers, and it is hoped that many will be found who will avail themselves of the opportunities now offering to explore a country which has hitherto been hidden from the view of Christian nations, and seemed almost forbidden ground to scientific research.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 1.

The following extracts from a journal kept during a voyage from San Francisco through Central America, and a cruise of nearly a month in the Caribbean Sea, make no farther pretensions than truthfulness. Although I have omitted to mention what I thought would be disagreeable to the reader, except where justice demands it, at the same time I deem it not improper to say, lest some young person who may follow my narrative may also be induced to follow my example, that he who travels for the sake of adventure will pretty surely suffer more, and realize less enjoyment, than he anticipated, and will often find it easier to wish himself home than to get there.

J. D. B. S.

SAN FRANCISCO, Oct. 10, 1850.

During the last two weeks of my stay in California, I suffered from an attack of jaundice, consequent upon the change from the climate of the Valley of the Sacramento to the cold air of the coast. While convalescing, I rode out on horseback to the Presidio. It was a bright October morning, the high winds that prevail on the coast during the summer months were gone, but not a cloud had yet appeared on the face of the sky. I rode to the top of one of the high sterile hills north of the town, and overlooking the shipping, the entrance to the bay, and its wide expanse of water. The scenery on the bay is rather too heavy to be beautiful, and at this season of the year too devoid of the garniture of nature. Autumn, in California, is a very melancholy season; it is the season of death, and not of fruition; there are but few fruits, and no changing hues, which autumn brings at home. It is man here that passes into the sere and yellow leaf, as you will notice in the icteric hue of a large proportion of the inhabitants, and as is decidedly the case with myself. The sky is uniformly cold and dull. The gentle spirit of my steed was moved, too, by the sterile prospect before him, and with head low bent he seemed for a long time dreaming of the flowery savannas, where a few months before he rolled in luxury. Our reveries were simultaneously arrested by an intruder, and we continued our stroll down the opposite side of the hill. There was a fresh water pond, nearly as low as tide water; its banks were lined with linen bleaching in the sun, and Chinese and Mexicans were arranged in the water up to their knees, with a rude table before them, upon which they were alternately rubbing, beating, threshing, squeezing, and variously otherwise maltreating other people's clothes. A rivulet, small at this season of the year, comes down between the hills, irrigating in its course various beds of lettuce and other vegetables common with us in the spring; some were just sown. And here I heard a sound to which my ear had long been unaccustomed—the noise of a tiny waterfall—which roused so many sad thoughts of scenes once so familiar, now so far away, that I fancied my malady grew worse; and with the unqualified approbation of my traveling companion, I turned his head homeward.

Oct. 19th.—I was so far recovered as to visit the ship on which I engaged passage to Rialejo. While on board of her, I heard heavy guns down the bay, and a few minutes after the steamer *Oregon*, with her rigging crowded with her gala dress of flags and signals, rode by the town, bellowing forth to right and left the joyous intelligence that "California is admitted." The news was shouted from vessel to vessel of that vast fleet anchored in the bay, and the stars and stripes ran up till the sky was blazing with bunting, and every reluctant rusty gun was made to proclaim far over the waters, and away into the rocky fastnesses of the mountains, that another star had been added to our glorious constellation; and it is worthy of mention, that the first response to the intelligence was from a ship carrying the flag of St. George.

Oct. 24th.—The ship was ready for sea yesterday—had cleared from the custom-house and dropped down to an anchorage below the shipping—but was unable to proceed to sea for want of sufficient seamen to navigate her. Only six men had been shipped, and half of this number were ordinary seamen; but to-day the captain succeeded in getting two more able seamen, and at one o'clock we weighed anchor and beat out, with a strong wind and ebb tide. We passed the ill-fated schooner *Montague*, lying at quarantine. Of the original company who came out in that vessel, more than one half died in a few months. She had now started from Sacramento for Panama, and the captain, second mate, and six passengers, have died of cholera. Yesterday the health officer's boat passed to visit her, with a crew of four Kanakas; to-day it had but two, and the morning paper announced that two had died from cholera! Our ship passed rapidly through the "Golden Gate," and before night we had lost sight of the land that had proved the El Dorado and the grave to many who but a year before had landed there with me, full of hope and daring.

The ship *Plymouth*, Capt. Pousland, was bound for Panama, but had engaged to put into Rialejo, at which place I had determined to land, and take the route through the State of Nicaragua. There were in all one hundred and sixteen passengers; the most of them are broken and disappointed miners; many of them have just come in over the Plains, and are disgusted with the prospect of gold digging; many are sick with fever and diarrhea, with barely sufficient means to carry them home. I had secured a room in the lower or captain's cabin.

Oct. 28th.—Off Santa Barbara, Cape Conception in sight.—Thus far we have had no appearance of unusual sickness, and think ourselves very fortunate in the choice of the Plymouth. Capt. P. is about forty, has been contending with storms until his voice and hearing are both cracked, but his heart is big and his head clear; his ship is well provided, and our voyage promises to be a pleasant one. There are but four or five in the cabin with me—Capt. Titcomb of Boston, a venerable old shipmaster, whose head has been whitening in the frosts and suns of every clime for half a century; he came out as master of a vessel, and is returning an invalid—Capt. Tatim (since dead) of New York, an intelligent, exemplary man, who also commanded a vessel out, and is on his way to visit home and return in the spring—a "*Parle vous*" in search of health, who had been recommended by Cazenave of Paris to visit Antigua, W. I.; but getting no better, his physician advised him to return to France. He was next sent to Havana, but a physician there told him it was no place for him, and advised him to go to New Orleans. From there he was recommended to try the climate of St. Louis. He got as far as Lexington, Ky., where he spent some time at the Mammoth Cave, but was disappointed in the result, and his medical adviser thought the climate of Mexico preferable to any other; he accordingly went to Mexico, but was no better of his bronchitis, and finally came to California. Here he grew worse rapidly, and is now going to seek the elixir of life in some new region, he knows not where. Another white-haired sea-king, and his brother, comprise the whole of our company in the captain's cabin.

Oct. 31st.—Early this morning it was announced that land would be visible on our weather-bow in a short time, and about 9 A. M. we descried the island of Guadaloup, in latitude 29°, long. 118° 20′, and about 140 miles from the coast of Lower California. It is over 1,200 feet high, about 15 miles long, ten broad, and uninhabited. It was about three o'clock P. M. when we were off the north-east point; a fresh wind was blowing from the north, and the sky was overcast with clouds that had not permitted an observation since we left San Francisco. Against the north end of the island, which is widest and highest, the clouds had been rolled up into a a gloomy mass, making it so dark on that side that we could scarcely discern objects on shore, and were rolling away on either side heavily, like the sea before the bluff bows of our ship, leaving a broad wake of bright blue sky to leeward. As we passed the eastern promontory, a scene of great beauty burst upon our view. Over the high crest of hills bounding the north end, the vapor was rolling like a vast cataract, and descending in a soft diffused mist into the calm sunny valley and bay below. It hugged so close to the mountain as to reveal its form, and the sun shining upon it gave it the appearance of snow. It was a rare sight to see the two sides in such strong contrast—the first was dark and wrathful, while this was like a place of enchantment, so calm and bright. Here sea birds and turtles resort in great numbers, undisturbed by the intrusions of man, and here they have been sole tenants since the Spirit of God first moved upon the face of the waters. There is something which excites the most intense interest in passing one of these lonely, uninhabited islands—a curiosity that fairly racks imagination. The water continues blue close up to the island, but in the deep bay on the east side there is said to be good anchorage, and we had intended, in case the weather was calm, to go on shore and procure some turtles, but we passed it at the rate of nine knots, and stood across the strip of blue sky to the leeward, and the loom of the receding land was lost soon after in the gloom of night. We directed our course to the Abijos Rocks, a singular collection of sharp rocks rising from the sea, 290 miles S. E. from Guadaloup. They rise abruptly 112 feet from the water.

Nov. 1st.—A young man from Illinois, who had been complaining for some days with fever, died last night. When I first saw him, his case appeared badly, but the day before yesterday he felt himself quite "smart," and gave no indications of so sudden a departure. The following night I was called up to see him with a violent congestion of the brain; coma followed, and at 11 o'clock last evening he expired. To-day his body was committed to the deep. Sewed up in a blanket, with a bag of sand fastened to its feet, it was placed upon a board over the bulwarks amidships; all hands were called around, when my venerable friend Capt. T., after some appropriate remarks, made a short prayer; the inner end of the plank was then raised, and our late fellow voyager slid into his unfathomable grave. We heard the splash, we caught a glimpse of something white in the ship's wake, and we turned to look upon the living, and lay the lesson to heart. We were carried along with a fine breeze, and passed the Abijos Rocks in the night. In lat. 22° N. long. 111° 30′, is a small island laid down in the chart as doubtful, for which we directed our course next, but passed over the spot without finding it.

Nov. 13th.—To-day we are one hundred miles south of Acapulco. Since passing Cape Corientes, we have seen at intervals the clouds that hang over lofty mountains on the eastern horizon, and at night flashes of lightning; various land birds have visited us from time to time, such as hawks, owls and sparrows; a beautiful species of wren made himself very familiar by picking flies from our clothes, but would not allow any such familiarity on our part; at length a hawk made a meal of him, and the Captain, as a matter of justice, ordered him shot, which was accordingly carried into execution.

We are witnesses of a very remarkable exhibition of the social disposition of the whale. It is rarely that a whale is seen alone. A week ago to-day we passed several, and during the afternoon it was discovered that one of them continued to follow us, and was becoming more familiar, keeping under the ship, and only coming out to breathe. A great deal of uneasiness was felt, lest in his careless gambols he might unship our rudder, or do us some other damage. It was said that bilge water would drive him off, and the pumps were started, but to no purpose. At length more violent means were resorted to; volley after volley of rifle shots were fired into him; billets of wood, bottles, &c., were thrown upon his head with such force as to separate the integument; to all of which he paid not the slightest attention, and he still continues to swim under us, keeping our exact rate of speed, whether in calm or storm, and rising to blow almost into the cabin windows. He seems determined to stay with us until he can find better company. His length is about eighty feet; his tail measures about twelve feet across; and in the calm, as we look down into the transparent water, we see him in all his huge proportions.

ITEMS FROM A LONDON LETTER.

In connection with that sketch of "the only Sabbath-School in England," which most of our readers have probably seen in the *Sabbath-School Visitor* for March, we received an interesting friendly epistle, from which we copy a few sentences of general interest to Sabbath-keepers:—

"We remain much the same at Mill-Yard; occasionally strangers come to meeting, but after two or three times we see no more of them."

"The Eldon-street Congregation meet in Shoreditch; Dr. Murch preaches to them, and since they have removed two or three of the first-day congregation have regularly attended."

"They go on the same as usual at Natton; we hear from them occasionally, and Mr. Eaton generally comes to London every summer."

"At Mill-Yard we use those copies of Christian Psalmody instead of the Baptist Collection, and of course much prefer them for the large collection of Sabbath hymns which they contain."

"Mr. Black's *Calendar*, after many delays, has this week come from the binder, of which he will send you copies soon, with his new Tract No. 9, and also the numbers of '*The Church*' containing the discussion on the Sabbath, which will close next month with the remarks of the editors."

"The letters from the missionaries in China we are always glad to see; the last, particularly, was very interesting, and we have sent some extracts from it to 'The Church,' and shall try to get them often inserted with other missionary intelligence."

"Could you not take another trip, and see the celebrated Crystal Palace? It is a most magnificent building, of glass and iron, 1851 feet long—just the date of the year in feet. It looks like a vast conservatory, with a row of large trees up the middle—a wonder to every body how such a building could be erected in so short a time. The first wagon-load of goods passed on Wednesday from the Custom-House to the new building. Among the thousands coming to London we shall hope to see some Sabbath-keepers."

THE SABBATH-SCHOOL VISITOR.—From nearly every section of the denomination to which parcels of the *Sabbath-School Visitor* have been sent, we receive letters expressive of satisfaction with the paper, and indicative of a growing interest in the cause it is designed to promote. We are more than ever desirous that it should be circulated in all the churches, and in every neighborhood where Sabbath-keepers reside. Copies of the first three numbers were last week sent to many persons from whose vicinity no orders have been received. They will please consider themselves specially invited to make an effort to get it into circulation. Numbers from the beginning of the volume can be supplied.

WHICH ACTED THE CHRISTIAN?—It is said that at Rome, recently, a Mr. Tagliacozzo, an honorable Jew, was thrown into prison, for the crime of having employed under his roof a poor Christian woman, *from charity*, as a seamstress, there being an old law at Rome forbidding Jews to receive into their houses Christian servants. The son of Mr. Tagliacozzo, wishing to shield his aged father from prison, offered himself as prisoner, and the priestly court were not ashamed to condemn him in place of his father.

MISSIONARIES SAILED.—The barque Osmanli, Capt. Kendrick, sailed recently from Boston for Smyrna, with the following passengers: Rev. D. T. Stoddard; of the Nestorian mission, and Mrs. Stoddard, Rev. Mr. Rhea, of Blountville, Tenn., and Miss Whittlesey. Miss Whittlesey expects to join the Syria mission; the others are destined to the Nestorians.

REVIVAL IN BALTIMORE.—The *New York Recorder* learns, that as a result of revivals in the Baptist churches in Baltimore, 69 persons have been baptized by Dr. Fuller, 23 by Rev. Mr. Williams recently settled as pastor of the First Church, 9 by Rev. F. Wilson at the High-street Church, and 2 by Rev. Mr. Davis of the Colored Church. The work of grace still continues with unabated interest.

BAPTIST MISSIONS.—It is said that in order to meet the expenses of the Baptist Missionary Union for the financial year ending March 31st, $38,000 must be received during the present month—more than one-third of the annual expenses in one-twelfth of the year. Bad calculation some where—in the churches, probably.

ORDINATION OF DEACONS.—Jonathan V. Greenman and William A. Babcock were ordained to the office of deacon in the First Seventh-day Baptist Church in Brookfield, N. Y., on the 2d inst. The sermon was preached by Eld. E. S. Bailey, from 1 Tim. 3: 13—"*For they that have used the office of a deacon well,*" &c.

Among recent deaths in England, we notice that of Rev. Dr. Pye Smith, of Homerton College, in his 77th year. He was an influential minister of the Independent denomination, and was well known in this country by his Theological and Scientific Works.

THE NEW POSTAGE LAW.—The postage law passed by Congress on the eve of adjournment, will be found on our fourth page to-day. Though complicated in regulating the price by the distance, and unjust in carrying a part of the matter for nothing, still it is a great improvement on the old law, and a pledge that the principle of cheap postage will eventually triumph. The following table, prepared for the *Journal of Commerce*, shows how newspaper postage under this law compares with it under the law at present in force. If the *Journal's* statement be true, that papers weighing less than an ounce and a half go for half price, the law will operate very favorably for the *Recorder*, since we, by using a superior *quality* of paper, are able to have it so *light* as to come within an ounce and a half. Here is the table:—

NEWSPAPERS PER QUARTER.

Miles.	Weekly.	Semi-W'kly.	Daily.
Under 50 (new bill)	5	10	25
Present rate	13	24	48
Over 50—under 300	10	20	50
Present rate	19½	39	117
Over 300—under 1,000	15	30	75
Present rate	19½	39	117
Over 1,000—under 2,000	20	40	100
Present rate	19½	39	117
Over 2,000—under 4,000	25	50	125
Present rate	19½	39	117
Over 4,000	30	60	150
Present rate	19½	39	117

All weekly papers free within the county where they are published. Papers of less than an ounce and a half, half these rates; and papers not over 300 square inches, one-fourth these rates. The rates on monthly and semi-monthly newspapers the same, in proportion to the number of sheets issued, as on weekly papers.

REVIVALS IN OHIO.—Interesting revivals are in progress in various parts of Ohio. At Oxford, at Greenland, at Twinsburg, and at Monroe, the power and grace of God have been signally displayed. A letter from the latter place, after speaking of the inroads which infidelity has of late made in that region, says that "against all the Lord hath raised up a standard. Through the simple gospel truth and the accompanying influence of the Holy Spirit, the mists of error disappeared, and scores are now rejoicing in the 'liberty wherewith Christ hath made them free,' who but a few days since were the willing slaves of sin. Twelve or fifteen family altars have been erected, from which prayer and praise now daily ascend."

REVIVALS IN VERMONT.—A letter from Peacham, Vt., to the editor of the *Congregationalist*, says that most of the towns in that vicinity have shared in a work of grace which has been progressing for several weeks. "The subjects of this work are of all ages—the hoary head, parents surrounded by rising families of children, and youth in great numbers of both sexes. An aged minister, who has spent most of his days in this region, remarked that he had witnessed no such manifestations since 1831. In Waterford, (hitherto a barren field,) 49 have united with the Congregational church by profession of faith, 39 in Cabot, 34 in Peacham, besides numbers in St. Johnsbury, Lyndon, Hardwick, and many in other places."

GOING TO ROME.—The English correspondent of the *Independent* says that secessions to Rome, chiefly of the upper ranks, continue. "The English Catholic Directory, just published, gives a list of names of twenty-five ministers of the Established Church, three American Episcopalian ministers, one Scotch Presbyterian minister, one Genevese Protestant minister, and one French Protestant minister, who have joined the Church of Rome during the year 1850. They also rejoice in two lords, three countesses, one honorable, two country gentlemen of wealth and standing, two captains in the army, one member of Parliament, and one Doctor of Laws—in all forty-two."

RELIGIOUS LIBERTY IN GERMANY.—Mr. Oncken, the self-denying and very successful Baptist Missionary in Germany, writes under a recent date in the following strain;—

"Our work here, and in Germany generally, is still greatly progressing; but as I dare not write long at present, I will merely add, that the day of our glorious liberty is at an end, the spirit of persecution is even now revived, and one of our brethren has been already banished from Mecklenburg. No one at a distance can form any just idea how rapid has been the return to despotism. But the Lord reigneth in the midst of all these convulsions, and the purpose of his heart will ultimately be accomplished."

A REVIVAL IN JAIL.—The *Newark Daily Advertiser* says:—"A religious excitement, we learn, has commenced among the prisoners in our county jail, of whom there are about forty. A temperance society has also been formed among them, and last evening a meeting was held, at which an address was made by one of their number, and suitable odes sung by the whole. The latter movement is particularly appropriate at this time, as we understand that two persons have died from the effects of liquor, either within the prison, or within a few hours after leaving it."

ACCIDENT FROM GUNPOWDER.—On the 6th of March, a store at Baker's Bridge, in the town of Alfred, N. Y., was utterly demolished by an expolsion of gunpowder, and six persons were fearfully burned, one of whom, a lad, it is feared cannot survive. It seems that the lad, acting as clerk, was weighing some powder, when a person dropped fire from his pipe, which caused the explosion. The individuals hurt were Irishmen employed as day laborers on the New York and Erie Railroad. The building was owned by Dr. J. B. Collins, and occupied by a Mr. Hennessy. N. V. H.

The large auction house of Austens & Spicer, in New York, failed last week, in consequence of the failure of the Messrs. Hollister, of the Empire Mills, near Utica, N. Y.

Adjournment of Congress.

The Thirty-First Congress of the United States adjourned at 12 o'clock on Third-day, March 4th. Its last sitting continued twenty-five hours, having commenced at 11 A. M. on Second-day. The River and Harbor Bill, which was defeated on party grounds, occupied the attention of the Senate from 11 o'clock A. M. until four o'clock the next morning. Then came up the Appropriation Bills, and the Light-House and Post-Route Bills, which went through with a rush. Of the Post-Route Bill, the editor of the *Tribune*, by way of illustrating how things were done, says:—

"The Post-Route Bill probably provides for the creation of two or three hundred new Post-Routes in various parts of the country, and involves an annual expenditure henceforth of a good many thousands of dollars. *It was never read at all*—in the Senate certainly, and we presume not in the House. When it came up, a Senator observed that it ought to be read through, but there was a general expression of 'No time for that now—we must trust our Committees—it is only an aggregation of all the Post-Routes we have severally applied for throughout the session,' &c., &c. So the Bill went through like Eclipse or Boston. After Congress had adjourned, we met Mr. Josiah Snow on Pennsylvania Avenue, and he informed us that he had obtained in that Post-Route Bill *a grant of the Right of Way and an Appropriation of* $350,000 *from the Treasury to aid him in constructing a line of Telegraph from Missouri to California!*"

The Postage Reduction Bill was passed, and is now a law, although it does not go into operation until the first of July. The Joint Resolution authorizing the President to send a Government ship to the Mediterranean to bring Kossuth and his companions to the United States, was also passed. The Bill making Land Warrants assignable, was lost; and so was the French Spoliation Bill. The resolution giving $250 extra pay to the door-keepers, pages, &c., of the Senate, was passed, of course. The Bill to ascertain and settle private land claims in California was passed; also the Resolution extending to the widows of Revolutionary Soldiers the benefit of the Acts of 1841, '43, and '44.

One Week Later from Europe.

The U. S. Mail Steamer Pacific, with one week later news from Europe, arrived at New York on Fifth-day last.

From England, we have a rumor that Lord John Russell has tendered his resignation to Her Majesty, and only holds office until another Government can be formed. The extensive loss of Parliamentary confidence, or rather Parliamentary sympathy, which his Lordship and his colleagues have evidently suffered of late, has probably led to this result.

The Chancellor of the Exchequer has brought his "budget" before the House of Commons, from which it appeared that the surplus revenue for the year was £2,500,000, nearly a half of which he proposes to apply to the liquidation of the National Debt. With the remaining portion of the surplus he proposed to reduce the taxes in certain respects.

The returns of the Board of Trade show that the exports from England amounted in 1850 to more than £70,000,000; in 1849 to £63,000,000, and in 1848 to £53,000,000, a rate of increase without a parallel in the history of the country. In these returns, cotton goods stand foremost among the articles of export; the exported value amounted in 1849 to £26,775,000; in 1850 to £28,250,000.

The report from Canton is that Commissioner Lin, who seized the English opium in 1839, is dead. Murders and piracy are as rife as ever in the Indian seas, notwithstanding all the alledged severity of the authorities in that quarter.

An American, named Booth, was found murdered in his bed at the Calcutta Ice-house, on the 3d of January. The crime was committed by four American seamen, who have been since apprehended.

Dreadful Massacres in Damaraland.

A letter has been received from the Rev. Mr. Hahn, Missionary of the Rhenish Society, stationed at New Barmen in Damaraland, giving an account of the horrible atrocities which have been committed in that quarter by the notorious Namaque plunderer, Jonker Afrikander, and his people. The date is the 6th of September.

"The whole country is in a ferment, and the excitement has risen to a higher pitch than ever. Our mission among the Ovarherero is on the brink of destruction. The 23d of last month Jonker Africander fell upon the Kabitjane (Weerligt,) who lived on Mr. Koine's station, Schuslen's Ewartung. Numbers were killed, and cold-hearted cruelties committed, to which you will find scarcely any parallels in the history of the most barbarous nations. Feet of defenseless women were cut off, as well as the hands of helpless children; of other children they struck out the eyes; and some babies were ripped up. For many hours, Mr. and Mrs. Kolbe were kept in dreadful suspense, not knowing whether the next moment would not bring their turn to fall into the hands of these monsters. The Namaquas shot indiscriminately upon the rich and poor Ovarherero. Jan Jonker's son dragged a poor sick man out of Mr. Kolbe's premises, and flogged him with his sambuck. All the houses of the poor were destroyed, and the few things they possessed were either taken or spoiled. At last the horde left the station, taking up their quarters in the neighborhood. There remained no alternative for Mr. and Mrs. Kolbe but to flee, which they happily accomplished, with our assistance. Kahitjene made his escape. Jonker, after his return to Concordiaville, killed nearly every individual of Katjinenga's tribe, and took everything away. From thence he went to his residence in the mountains, and murdered all the Ovarherero, their wives and children, who lived with them. Only a few made their escape, and came to this station. Before Jonker committed these atrocities, he had already fallen upon Kamarherero, Katjamaka's (Koovervoet's) son, who on his flight from there murdered three Berg Damara women, belonging to this place. Previous to this deed, Jan Jonker robbed and murdered a captain, living with Katjinenga, whose name I do not remember. I do not suppose you will ask for the cause of all these dreadful acts. You know, sir, as well as I do, that Jonker and Cornelis do not want pretexts to shield their expeditions. The crime of the Ovarherero, in general, is that they are rich; and of Kahitjene in particular, that he once dared to oppose Jonker."

California News.

California News to Feb. 1 was received in New York on Sixth-day last. The winter had been, up to that period, unusually mild and clear, owing to which cause the mining communities in the dry diggings were without sufficient water to wash out the piles of earth they accumulated in anticipation of the rains. The Northern Gold Region, lying on the Trinity, Shaste, and Klamath rivers, promises a rich harvest for the coming season. There is nothing later from the semi-fabulus Gold Bluff.

The most exciting part of the news relates to recent Indian depredations. The Government seems to be awake to the importance of interposing an effectual check to them. The following letter to the editor of *Alta California*, was dated at San Juan, Jan. 18, 1851, and shows the urgency of the case:—

"An express rider from Mariposa county arrived in this city this evening. He has brought intelligence of a battle between four hundred Indians and a party of fifty or sixty Americans, under the command of Captain James Burney. The dispatches containing this intelligence are dated at 'Agua Frio,' and they state that the Indians were strongly entrenched in one of their villages. Their position was attacked at the dawn of day, on or about the morning of the 9th instant, by the Americans, led on by Captain Burney. The battle was a hard one, and lasted three hours. The result was that the Indians were driven from the village with a loss of sixty killed, and from ten to twenty wounded. Eight Americans were wounded, two of them mortally. One of the latter was Lieut. S. Keane, and the other a Mr. Little. The deceased are particularly noticed in the dispatches as having behaved with courage and intrepidity. After the battle, the Americans burned the village and retreated. They were pursued, and constantly fired upon by the Indians, during a retreat of ten miles. But the most horrible intelligence contained in the dispatches is that of the massacre of *seventy-two* men by the ruthless savages. The men were working in a gulch or chasm, and had stacked their arms, not apprehending any danger. The Indians came upon them by stealth, and having secured their arms, they massacred them one by one in detail! The Indians appear to have commenced a war of extermination."

Explosion and Burning of the Steamer Oregon.

CINCINNATI, Friday, March 7.

The steamer Oregon, bound down from Louisville, while passing through shute of Island No. 82, at 1 P. M. on the 2d inst., burst her boiler with a tremendous report, carrying away the forward cabin and upper deck, killing and wounding 60 persons. She was heavily laden, and had from 80 to 100 passengers, who had just finished dinner, and were generally collected in the hall and forward guards at the time. She took fire after the explosion and burnt to the water's edge, and being in the channel of the river under way at the time, would have consumed all on board but for the assistance of the Iroquois, which was wodding within a mile of the Oregon. Upon seeing the explosion, Capt. Lee, of the Iroquois, gave orders to go to her relief, and it was but a few minutes before she was alongside the Oregon. The flames had just burnt through the hurricane roof—men, women, and children, were collected together on the after part of the boat, without the means of getting away, but by jumping into the river. The shrieks of the women, the phrenzy of the men, ready to leap overboard to avoid the more horrible death by fire, and the groans of the scalded and dying, and the piteous lowing of the cattle, baffles description. Capt. Lee ran the bow of the Iroquois aft of the Oregon, and ladders being placed from the upper deck of the Oregon to the lower deck of the Iroquois; all on board the burning vessel able to walk got off, the Iroquois being all the time in great danger of taking fire. Capt. Montgomery was the last man to leave the wreck, which he did just as the Iroquois was backing away, and the parting of the boats caused the ladders to fail, precipitating Capt. M. into the river, but he was rescued with several bruises. The clerk's office was entirely blown away, together with the books and papers of the boat. George Brown, first clerk, was in the office at the time of the explosion, and was killed. The waiters in the cabin were at dinner, and all killed except the steward. Eight white firemen were killed. [Tribune.

FERRY-BOAT EXPLOSION AT ST. LOUIS.—The *St. Louis Republican* of Friday, Feb. 14th, brings an account of a sad catastrophe in that city. At 12 o'clock the ferry-boat St. Louis, while backing from the Spruce-street landing, burst her larboard boiler, completely shattering the fore part of her cabin and deck, and killing and drowning at least twenty persons. The full extent of the melancholy disaster was apparent just as the explosion occurred. Timbers, large masses of machinery, brickwork, and ashes, were hurried aloft in every direction, with many human beings. The concussion was distinctly felt at a distance of five or six squares, and the spray from the boilers was also dashed very far. The starboard boiler was thrown completely out of its place, and so that it protruded about one-fourth of its length over the boat's side. It was crushed and cut through in many places. The larboard boiler—that which exploded—was first blown up, tearing to atoms the greater portion of the cabin, and afterward falling upon the forward part of the deck, flattened to such a degree that it could scarcely be recognized as having formed a boiler. The engine machinery, a portion of the wheels, the masonry about the boilers, and a portion of the deck flooring, were shivered and scattered about on all sides.

TERRIBLE TORNADO.—Fayetteville, Tenn., was nearly destroyed by a tornado on the 24th of February. Two churches, the market house, and several private houses, were completely prostrated. Over forty houses were greatly damaged. But the saddest of all is, that four persons were killed outright, and nearly twenty others badly wounded. A letter from the scene of destruction says:

"Pen cannot describe the awful scene. The world seemed to be coming to an end. The wind roared and blew with fearful violence, a perfect hurricane, amid which could be heard the shrieks of women and the screams of children, falling houses, crumbling walls, timbers dashing against timbers, mingled with peals of thunder; and the air was alive with electricity, followed by rain in torrents, and an impenetrable darkness, while still from every quarter came agonizing cries for assistance. Truly, it was a terrible scene! The heart sickens at the recollection. The tornado came from the south-west. The streets are almost entirely blocked with a confused mass of timbers, and not unfrequently the whole wreck of large houses was thrown and strewn for hundreds of yards."

AMERICAN PRODUCTS AT THE WORLD'S FAIR.—The whole number of American exhibitors will be 487, and the entire space required for the United States will be 26,000 feet. Of these exhibitors, 189 are from New York, 70 from Massachusetts, 64 Pennsylvania, 39 Ohio, 16 Maryland, 14 Vermont, 14 Virginia, 9 Connecticut, 7 New Hampshire, 7 South Carolina, 6 New Jersey, 6 Tennessee, 5 Rhode Island, 5 Kentucky, 5 Alabama, 4 Louisiana, 3 Indiana, 3 Missouri, 2 Mississippi, 2 California, 2 Michigan, 2 Maine, 2 District of Columbia, 1 Illinois, and 1 North Carolina.

A QUESTION FOR THE LAWYERS.—The Governor of Pennsylvania has sent a requisition to the Governor of Maryland for James S. Mitchell of Cecil County, charged with kidnapping a free negro and carrying him to Maryland. Mitchell's slave woman ran away five years ago, and during her absence had a child. The agent of the owner had secured her and the child and brought them back. The Governor of Pennsylvania considers the child free born. Governor Lowe refuses to deliver Mitchell as a fugitive, and has written a long letter to the Governor of Pennsylvania. He is sustained in his opinion by the Attorney-General.

POOR, YET MAKING MANY RICH.—The *American Messenger* says that Dr. Judson received between four and five thousand dollars as a present for his services as interpreter during the English and Burman war, the whole of which he placed at the disposal of the Baptist Board for missionary purposes. He also received nearly fourteen hundred dollars for the memoir of his second wife, which, with self-sacrificing devotion, he also laid upon the altar, and died a poor man.

SUMMARY.

The *Providence Journal* says:—Several of the New York papers state in their financial articles, that five new banks have been chartered by the General Assembly of Rhode Island at its recent session. This is an error. No charters were granted. Five bank charters were applied for, and the applications were postponed to the next session of the General Assembly, with an order of notice, according to the provisions of the Constitution.

During last week, considerable suspicion was expressed in regard to the safety of several banks in New York—the Lewis County, Hamilton Exchange, Hollister's Bank, &c.—in consequence of the reported failure of Hollister at Utica. All of them except the Lewis County Bank are now considered safe, and even that, it is thought, will be sustained.

The ship Memnon, Capt. Joseph R. Gordon, has recently made the run from San Francisco to Hong Kong in thirty-six days, being the shortest passage yet made between the two ports. She carried advices from New York via San Francisco in seventy-eight days, and seventeen days later than had been received by the overland mail.

The Empire City brought to New York on Saturday last a small chest of tea, which was only *sixty-nine* days on the route from Shanghai, China. It reached San Francisco in 34 days, and this city in 35 more. It was brought from San Francisco by Gregory's Express, and is intended as a present for President Fillmore.

Prof. Salomon, of Harrisburgh, Ky., is said to have discovered another motive power. He has successfully applied the entire power of carbonic acid gas as a substitute for steam in propelling enginery for every purpose. Prof. S. claims to be able to control it with perfect safety, and that it will afford a power equal to steam, in one fiftieth of the space, and one hundredth of the expense, dispensing with both furnaces and boilers.

The first Commencement of the Homeopathic College at Cleveland, O., took place on the 19th ult. The degree of M. D. was conferred upon 17 young men, 3 of whom are New Yorkers. The friends of the school are highly gratified by the success of their first course of homeopathic medical instruction.

Counterfeit twos on the Putnam County Bank, New York, an exact imitation of the genuine—vig. small state arms and figure 2. On the right upper end is the word "Two" in an oval die, and below is a country maid churning. On the left upper end the word "Two," with a blacksmith, anvil, &c., below.

Nathaniel Childs, Jr., the defaulting cashier of the Bank of Missouri, has been suspended from his official relations with the Methodist Episcopal Church South in St. Louis, until after the final decision of the civil suits now pending.

James Roberts, of Webster, Me., has been on trial for causing the death of an idiot pauper woman whom he had contracted to support, by cruel treatment, exposure to the cold, and refusal of sufficient and suitable food.

At Washington, a week ago last Sabbath, Joseph Wilson, of Massachusetts, clerk in the sixth Auditor's office, was wounded, it is feared mortally, by the accidental discharge of a pistol.

The Ohio Convention have adopted an article in their constitution which debars future legislatures from licensing the sale of intoxicating drinks as a beverage, and renders it imperative on them to protect the people from the evils of such sale. A similar provision is contained in the constitution of Michigan.

At Madrid Bend, Ky., a negro who had been placed at a stand in hunting deer, was seized by a panther, which the dogs had started, and was literally torn to pieces. Two white men who went to the rescue were wounded, and the ferocious animal escaped.

There has been much excitement in Tennessee in consequence of the appearance of Cholera at Franklin and Nashville. Late accounts from Franklin represent the disease as rapidly disappearing, and at Nashville there had been no new cases for several days.

A man by the name of Curtis, a resident of Roxford, Mass., in company with 2 Indians, on a recent hunting expedition along the lakes, and about the forests of the State of Maine, in four weeks took 49 deer, 5 moose, 3 bears, and about 200 partridges. The entire weight was 5,200 pounds.

The number of deaths in the City of Mexico, for the year 1850, was 15,336, of which 9,619 were from cholera alone. The number of births during the year was 8,329, showing a diminution in the population of 7,007.

The steamers from New York for Albany are carrying passengers for *fifty cents*—berths extra. This is less than one-third of a cent per mile; cheap enough, we should think, to satisfy the most economical.

Mr. Boruck, Agent of Gregory & Co.'s Express, states, that the custom-house officers at Mazatlan seized, on the 9th ult., at that port, upwards of $600,000 worth of contraband goods.

The *Kingston* (Jam.) *Morning Journal* of the 28th ult. says that the cholera was still prevailing in many parts of the Island, and in some districts had broken out a second time with increased malignity.

The negro Harris charged with assisting Chaplin in the abduction of slaves belonging to Messrs. Toombs and Stevens, was found guilty by the Criminal Court. The penalty is $200 fine and costs.

In the Legislature of Wisconsin, the Usury Bill, fixing the rate at 7 per cent. when no rate is mentioned, but allowing 12 per cent. on contract, has passed.

Nearly two thousand men are now employed on the New Haven and New London Railroad, which number will soon be increased to five thousand.

A dispatch dated New Orleans, Saturday, March 1, says that the steamer Coriana exploded her boilers yesterday, killing and wounding some eight or ten persons.

A company has been organized to connect Oswego by railroad with the Watertown and Rome Road, and a survey of the route ordered.

The Land Warrant Assignment Bill did not pass Congress, and consequently the Mexican land warrants are held at an advance.

Dr. Kraitsir, the distinguished Hungarian scholar, is about to deliver, in Salem, Mass., a course of lectures on philological subjects.

In the town of Franklin, Tenn., cholera has prevailed of late, and fourteen deaths had occurred from it.

The man Carnel, who murdered Rouseau, in New York, last fall, has been convicted of the crime.

Congress failed to make any appropriation for the publication of the census returns.

Senator Benton is sick with small pox at Washington.

MARRIED,

In Leonardsville, N. Y., on the morning of the 1st inst., by Eld. W. B. Maxson, Mr. JOHN K. BABCOCK, of Clarkville, and Miss MARY ANN DOWNING, of Leonardsville, N. Y.

In Clarkville, N. Y., Jan. 31, 1851, by Elias I. Maxson, Esq., Mr. JOHN J. SMITH, of Genesee, to Miss BRITTANIA ROBINSON, of the former place.

In Westerly, R. I., on the 22d of February, by Eld. Jacob Ayres, Mr. WM. C. TANNER, of South Stonington, Ct., to Miss LYDIA A. SAUNDERS, of Westerly, R. I.

DIED,

"Died at sea, on board steamer North America, at half past 10 o'clock A. M., Feb. 27th, ARNOLD BLISS, of Dartmouth, Mass., aged 61 years. Buried him at sea, in lat. 16, lon. 77, with becoming ceremonies, the Rev. John P. Gulliver officiating."

Mr. Bliss was the only son of the late Eld. Arnold Bliss, of the Seventh-day Baptist Church in Newport, R. I., though a resident of Dartmouth, near New Bedford. He was a grandson of the celebrated Eld. William Bliss, of Newport, and cousin of Eld. Wm. B. Maxson, of Leonardsville, N. Y. He was a most estimable man and devoted Christian. Though he seldom had the privilege of mingling with his covenant brethren in social worship, yet he maintained the character of a faithful Sabbath-keeper, and a consistent disciple of Jesus Christ. His death will be deplored by a large circle of friends, and will be a severe affliction to his family and immediate relatives. He has left an amiable wife, two daughters, and six sisters, whose loss will be irreparable. T. B. S.

In Friendship, Allegany Co., N. Y., February 19th, 1851, LAFAYETTE J., son of Thomas and Diana M. Clarke, aged 16 years, 1 month, and 11 days. The funeral sermon was preached by Eld. N. V. Hull, from Jer. 19: 16. Thus has been early cut down by death a youth who promised much. As he grew in years, the goodness of his nature, manifested in numberless kindly offices, and the every-day development of his intellect, gave flattering promise of future usefulness. Being an only son, kind and loving parents looked upon Lafayette as their present joy and pride, and fondly imagined that he would in future be a staff on which they might lean for support, when gray hairs and the weakness of old age should come upon them. Though death has thus rudely broken the cords of affection, and veiled in gloom and anguish bright anticipations of the future, yet parents and friends mourn not as those without hope, believing that an adieu to the world, though their loss, is his gain. A. M. F. R.

In Darien, N. Y., Feb. 26, 1850, of consumption, LYDIA ANN SAUNDERS, aged 34 years. Sister S. was a member of the Clarence Church. In health she gained, by her generous, unassuming, and affectionate deportment, the highest esteem of her associates; and through two years of decline, her patience, resignation, and trust in the Lord, gave full proof that her home was in heaven. Before her spirit fled, a heavenly smile lighted her countenance, and she uttered words of consolation, which caused mourning friends to give glory to God. "Blessed are the dead who die in the Lord." L. M. C.

In Brookfield, N. Y., Feb. 24, Mr. PAUL CRANDALL, aged 83 years. Mr. C. gave satisfactory evidence to his family and friends that he was prepared for his change.

In Jacksonville, (Laurens,) N. Y., Feb. 24th, Mrs. CYNTHIA CLARKE, aged fifty-six years.

In Amity, N. Y., on the 13th ult., of a fever, LOUISA MILLARD, daughter of Clark Millard of Genesee, in the 24th year of her age. H. P. C.

New York Markets—March 10, 1851.

Ashes—Pots $5 44 a 5 50; Pearls 5 62.

Flour and Meal—Flour, 4 44 a 4 50 for State, 4 62 a 4 87 for Michigan, Indiana, and Genesee. Rye Flour 3 50 a 3 62. Corn Meal 3 06 a 3 25.

Grain—Scarcely anything doing in Wheat, buyers and sellers being too wide apart. Barley is in fair demand at 1 12 a 1 25. Rye 78c. Oats 48 a 49c. for Jersey, 50 a 53c. for Northern. Corn, 65 a 66c. for Southern and Jersey yellow.

Provisions—Pork, 10 00 a 11 25 for old and new prime; 12 87 a 13 50 for old and new mess. Beef, 5 00 a 6 00 for prime; 8 75 a 10 75 for mess. Lard 8¾c. Butter, 10 a 12c. for common Ohio and State, 12 a 16c. for Western dairies.

LETTERS.

Stillman Coon, J. T. G. Bailey, Andrew Babcock, Jacob Ayers, E. I. Maxson, H. P. Green, J. C. Burdick, W. B. Maxson, D. E. Maxson, C. M. Lewis, D. Coon, N. V. Hull, J. Nash, C. Spicer.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Benj. Potter, Hopkinton, R. I.	$2 00	to vol. 7	No. 52
Sands Palmer, "	2 00	" 7	" 52
John D. Burdick, "	2 00	" 7	" 52
Sanford Langworthy, "	2 00	" 8	" 18
N. Palmer, Rockville, R. I.	2 00	" 7	" 52
Aug. R. Kenyon, "	2 00	" 7	" 52
Franklin Burdick, Westerly, R. I.	1 00	" 7	" 46
Jonath. Nash, Poquetanock, Ct.	2 00	" 7	" 52
W. L. V. Crandall, Teotsa, Wis.	4 00	" 7	" 52
Ethan Burdick, Lima, Wis.	2 00	" 7	" 52
Abram Allen, Milton, Wis.	2 00	" 7	" 52
Nathan Maxson, "	2 00	" 8	" 52
Wm. M. Saunders, Alfred,	2 00	" 7	" 52
S. D. Clark, Brookfield,	2 00	" 7	" 13
Hezekiah Babcock, "	2 00	" 7	" 52
Thos. Harrison, New York,	2 00	" 7	" 52
Of Joshua Clarke, for Sabbath-School Visitor,	$1 00		

BENEDICT W. ROGERS, Treasurer.

Missionary Society—Executive Board.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be holden at No. 80 East 16th street, New York, on the second Fifth-day in April, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE BOARD OF MANAGERS of the Seventh-day Baptist Publishing Society will hold a Quarterly Meeting in New York on the evening of the second Fifth-day in April. T. B. STILLMAN, Rec. Sec.

Agents Wanted,

FOR THE "BEST JUVENILE MAGAZINE IN AMERICA."

WOODWORTH'S YOUTH'S CABINET, elegantly illustrated, and filled with the choicest gems for the young, has recently entered upon a new volume. It is more attractive and popular than ever. "It is a little world within itself," to use the language of a metropolitan newspaper; and the price is only $1 a year.

Now is the time for Agents. The publisher wishes to employ fifty or more gentlemen, in different parts of the Union—North, South, East, and West—to act as Agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as *Woodworth's Youth's Cabinet.* It is a universal favorite. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post-paid) with responsible testimonials as to character and ability. *No time should be lost,* as now is the best time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

D. A. WOODWORTH, 118 Nassau-st., N. Y.

In Preparation—Valuable New Works.

NATIONAL SERIES OF AMERICAN HISTORIES.—GOULD & LINCOLN have in course of preparation a series of Histories of the most interesting and important events which have occurred in the United States since the first settlement of the country. They will embrace the trials and adventures of the early colonists, both at the North and the South, their peculiarities of character and manners, their intercourse and conflicts with the natives, the gradual development of their institutions, sketches of their prominent men in both the Church and the State, incidents in the Revolution, with various other subjects of interest of more recent date. It is intended to be a NATIONAL SERIES OF AMERICAN HISTORY, adapted to the popular mind, and especially to the youth of our country, illustrated with numerous fine engravings; each volume to be complete in itself; yet, when all are published, to form a regular consecutive series, consisting of twelve or more volumes, 13mo, of about 300 pages each.

Cyclopedia of Anecdotes of Literature and the Fine Arts. ALSO, CYCLOPEDIA OF SCIENTIFIC ANECDOTES.

The First, containing a copious and choice selection of Anecdotes on the various forms of Literature, of the Arts, of Architecture, Engravings, Music, Poetry, Painting, and Sculpture, and of the most celebrated Literary Characters and Artists of different countries and ages.

The Second, containing a similar selection respecting the various Sciences and Mechanical Arts, of their most distinguished votaries. The two together, embracing the larger portion of the best Anecdotes in Ancient and Modern collections, as well as in various Histories, Biographies, and Files of Periodical Literature.

The whole classified under appropriate subjects, alphabetically arranged, and each supplied with a very full and particular index of topics and names, by KAZLITT ARVINE, A. M., author of "Cyclopedia of Moral and Religious Anecdotes;" the whole to be comprised in Sixteen Numbers, at 25 cents per Number, making two large 8vo volumes of about 700 pages each, illustrated with numerous fine engravings. The first number will be issued about the first of April, to be continued semi-monthly until completed.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Methodist Quarterly Review.

THIS Review contains 160 pages Octavo, printed on fine paper. At the subscription price of TWO DOLLARS a year, in advance, it is the *cheapest* Quarterly Journal now issued. The publishers issue it at this low price, in expectation of greatly enlarging its list of subscribers, which, though by no means what it ought to be, is yet, as it is believed, *twice as large* as that of any similar Journal.

While the theology of the Methodist Episcopal Church is the standard for the Review, its tone is large and liberal, and its range of topics, not only in Biblical but General Literature, is extensive, as its Table of Contents will show. Its contributors are among the ablest writers in this country, of various religious denominations.

From its wide circulation, the Quarterly affords a most desirable medium of *Literary Advertising.* All advertisements, and books for notice, should be sent to the Editor, Rev. J. M'Clintock, D. D., 200 Mulberry-st.

LANE & SCOTT,
200 Mulberry-st., New York.

Miscellaneous.

The Old Farmer's Elegy.

On a green grassy knoll, by the banks of the brook,
That so long and so often has watered his flock,
The old farmer rests in his long and last sleep,
While the waters a low, lisping lullaby keep;
He has ploughed his last furrow, has reaped his last grain;
No morn shall awake him to labor again.

The blue bird sings sweet on the gay maple bough,
Its warbling oft cheered him while holding the plough;
And the robins above him hop light on the mould,
For he fed them with crumbs when the season was cold;
He has ploughed his last furrow, has reaped his last grain;
No morn shall awake him to labor again.

Yon tree that with fragrance is filling the air,
So rich with its blossoms, so thrifty and fair,
By his own hand was planted, and well *did* he say,
It would live when its planter had mouldered away;
He has ploughed his last furrow, has reaped his last grain;
No morn shall awake him to labor again.

There's the well that he dug, with the water so cold,
With its wet dripping bucket, so mossy and old,
No more from its depths by the patriarch drawn,
"For the pitcher is broken"—the old man is gone!
He has ploughed his last furrow, has reaped his last grain;
No morn shall awake him to labor again.

'T was a gloom-giving day when the old farmer died;
And the stout-hearted mourned, the affectionate cried;
And the prayers of the just for his rest did ascend,
For they all lost a BROTHER, a MAN, and a FRIEND;
He has ploughed his last furrow, has reaped his last grain;
No morn shall awake him to labor again.

For upright and honest the old farmer was;
His God he revered, he respected His laws;
Though fameless he lived, he has gone where his worth
Will outshine, like pure gold, all the dross of this earth;
He has ploughed his last furrow, has reaped his last grain;
No morn shall awake him to labor again!

[Knickerbocker.

Cheap Postage Law.

An Act to reduce and modify the rates of Postage in the United States and for other purposes.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That, from the thirtieth day of June, eighteen hundred and fifty-one, in lieu of the rates of postage now established by law, there shall be charged the following rates, to wit: For every single letter in manuscript, or paper of any kind upon which information shall be asked for or communicated in writing, or by marks or signs, conveyed in the mail, for any distance between places within the United States not exceeding three thousand miles, when the postage upon such letter shall have been prepaid, three cents, and five cents when the postage thereon shall not have been prepaid; and for any distance exceeding three thousand miles, double these rates; for every such single letter or paper when conveyed wholly or in part by sea, and to or from a foreign country, for any distance over twenty-five hundred miles, twenty cents, and for any distance under twenty-five hundred miles, ten cents, (excepting, however, all cases where such postages have been or shall be adjusted at different rates by postal treaty or convention, already concluded or hereafter to be made;) and for a double letter there shall be charged double the rates above specified; and for a treble letter, treble those rates; and for a quadruple letter, quadruple those rates; and every letter or parcel not exceeding half an ounce in weight, shall be deemed a single letter; and every additional weight of half an ounce, or additional weight of less than half an ounce, shall be charged with an additional single postage. And all drop letters, or letters placed in any post office, not for transmission, but for delivery only, shall be charged with postage at the rate of one cent each; and all letters hereafter advertised as remaining over or uncalled for in any post office, shall be charged with one cent in addition to the regular postage, both to be accounted for as other postages now are.

SEC. 2 *And be it further enacted*, That all newspapers not exceeding three ounces in weight, sent from the office of publication to actual and bona fide subscribers, shall be charged with postage as follows, to wit: All newspapers published weekly only, shall circulate in the mail free of postage within the county where published, and the postage on the regular number of a newspaper published weekly, for any distance not exceeding fifty miles out of the county where published, shall be five cents per quarter; for any distance exceeding fifty miles, and not exceeding three hundred miles, ten cents per quarter; for any distance exceeding three hundred miles and not exceeding one thousand, fifteen cents per quarter, for any distance exceeding one thousand miles and not exceeding two thousand miles, twenty cents per quarter; for any distance exceeding two thousand miles and not exceeding four thousand miles, twenty-five cents per quarter; and for any distance exceeding four thousand miles, thirty cents per quarter; and all newspapers published monthly, and sent to actual and bona fide subscribers, shall be charged with one-fourth the foregoing rates; and papers published semi-weekly shall be charged double those rates; tri-weekly, treble those rates; and oftener than tri-weekly, five times those rates. And there shall be charged upon every other newspaper, and each circular not sealed, handbill, engraving, pamphlet, periodical, magazine, book, and every other description of printed matter, which shall be unconnected with any manuscript, or written matter, and which it may be lawful to transmit through the mail, of no greater weight than one ounce, for any distance not exceeding five hundred miles, one cent; and for each additional ounce, or fraction of an ounce, one cent; for any distance exceeding five hundred miles and not exceeding one thousand five hundred miles, double those rates; for any distance exceeding one thousand five hundred miles and not exceeding two thousand five hundred miles, treble those rates; for any distance exceeding two thousand five hundred miles and not exceeding three thousand five hundred miles, four times those rates; for any distance exceeding three thousand five hundred miles, five times those rates. Subscribers to all periodicals shall be required to pay one quarter's postage in advance; in all such cases the postage shall be one half the foregoing rates. Bound books, and parcels of printed matter not weighing over thirty-two ounces, shall be deemed mailable matter, under the provisions of this section. And the postage on all printed matter other than newspapers and periodicals published at intervals, not exceeding three months, and sent from the office of publication to actual and bona fide subscribers, to be prepaid; and in ascertaining the weight of newspapers for the purpose of determining the amount of postage chargeable thereon, they shall be weighed when in a dry state. And whenever any printed matter on which the postage is required by this section to be prepaid shall, through the inattention of postmasters, or otherwise, be sent without prepayment, the same shall be charged with double the amount of postage which would have been chargeable thereon if the postage had been prepaid; but nothing in this act contained shall subject to postage any matter which is exempted from the payment of postage by any existing law. And the Postmaster General, by and with the advice and consent of the President of the United States, shall be and is hereby authorized to reduce or enlarge, from time to time, the rates of postage upon all letters and other mailable matter conveyed between the United States and any foreign country, for the purpose of making better postal arrangements with other governments, or counteracting any adverse measures affecting our postal intercourse with foreign countries; and postmasters at the office of delivery are hereby authorized, and it shall be their duty, to remove wrappers and envelops from all printed matter and pamphlets not charged with letter postage, for the purposes of ascertaining whether there is upon or connected with any such printed matter, or in such package, any matter or thing which would authorize or require the charge of a higher rate of postage thereon. And all publishers of pamphlets, periodicals, magazines, and newspapers which shall not exceed sixteen ounces in weight, shall be allowed to interchange their publications reciprocally free of postage; *Provided*, That such interchange shall be confined to a single copy of each publication; *And provided, also*, That said publishers may enclose in their publications the bills for subscriptions thereto without any additional charge for postoge; *And provided, further*, That in all cases where newspapers shall not contain over three hundred square inches they may be transmitted through the mails by the publishers to bona fide subscribers at one-fourth the rates fixed by this act.

SEC. 3 requires the Postmaster General to provide suitable postage stamps, and makes it a felony, punishable with not over $500 fine or five years imprisonment, to counterfeit such stamps.

SEC. 4 requires postmasters to deface stamps so as to prevent their being used a second time.

SEC. 5 requires postmasters, in villages or cities where there are newspapers, to publish lists of letters not called for.

SEC. 6 authorizes the Postmaster General to increase the commissions of postmasters in certain cases.

SEC. 7 forbids a diminution of post office facilities in consequence of any diminution of revenue which this bill may occasion.

SEC. 8 gives the Department $500,000 for mail service performed for the two Houses of Congress.

SEC. 9 appropriates from the Treasury $500,000 to meet any deficiency of receipts for postage.

SEC. 10 requires the establishment of city postmen to convey letters to and from city offices.

SEC. 11 authorizes the coinage of three-cent pieces, of three-fourths silver and one-fourth copper.

Approved March 3, 1851.

The Great Indian Cave.

From the Franklin (Ia.) Examiner.

I last week visited a newly discovered cave in Crawford County, Indiana. It is on the right bank of Blue river. For magnificence and beauty of scenery, it promises, when fully explored, to rival even the Mammoth Cave of Kentucky. The Epsom Salts Cave, known for nearly half a century, and successfully worked for saltpetre and salts many years since, is about 2 miles long, and in some places 40 or 50 feet wide, and 75 feet high; but has nothing peculiarly interesting in it except a beautiful fluted column, some 25 feet in diameter, and 25 or 30 feet high, all of stalactic matter.

Entering this cave under a jutting rock near the brow of a lofty hill, and descending for about a quarter of a mile, at an angle of 30 or 40 degrees, we entered a small door, and after stooping rather uncomfortably for 60 yards, found ourselves in a large open cave, or bat-room, in which tens of thousands of these little animals hang suspended from the rocks in large clusters, like bees in swarming. Farther on, sticks, the hop-poles, hickory bark, charcoal, and bare footed human tracks were discovered, which must have remained there for a long time, as the door to this part of the cave was so blocked up with rocks when first discovered that a man could not possibly pass. We soon entered an avenue 40 feet wide, and varying in hight from 10 to 60 feet—the ceiling as smooth and beautiful as if finished by the trowel; then suddenly changing, presents the appearance of diversified hanging drapery, and of spotless white. Then again the naked rocks appear. At the end of this avenue we found ourselves at the foot of a rocky pyramid, up which we climbed some 60 feet, and on the top of which stand two beautiful stalagmites, some five feet high, eighteen inches in diameter, and as white as the purest Indian marble; and when viewed by the dim light of our candles, presented a strong contrast with the grey walls of limestone rock. An oblong canopy, some 40 or 50 feet high, is here hung with beautiful stalactites, suspended from the ceiling. We now found it necessary to crawl on our faces, "snake it," for a about 20 feet, when we came into an avenue wide and high. Turning suddenly to the left, we found ourselves in the midst of scenery of surpassing and exquisite beauty. The entire walls are covered with an incrustation of sulphite of lime, crystalized so as to glisten like ten thousand diamonds in the light. Some of these crystals, a foot in length, an inch wide, and as thick as a table-knife blade, grew upon this base in a thousand diversified forms. Upon a projecting rock at one side of the avenue, great numbers had broken by their weight, and were lying in great profusion at the bottom of the cave. These formations, like the base upon which they grew, are sulphate, and as white as the driven snow. Others, resembling glass, form upon the ceiling as well as the floor, from an inch in diameter to the length and size of a common knitting needle, and even smaller. The incrustation is frequently an inch thick, but more generally, from an eighth to a quarter of an inch thick. Much of it has fallen to the floor, and is crushed under the feet of the visitor, and the place it occupied on the ceiling is being replaced by new formations. But I am utterly unable to describe it. It must be seen to be appreciated, or any correct idea formed of its beauty.

We visited many rooms with spacious domes, and stalactics of every imaginable size and form. In one apartment the water finds its way over a large range of projecting rocks, and the stalactite matter is formed in folds and blades like extended honey combs, and hangs like drapery around the sides of the room. Upon the bottom is formed a great number of little pools of every form, elevated upon the floor like basins or troughs—the rim of each being perfectly level and inclined inward, the stone which forms the basin being not thicker than a paste-board.

I spent three days in this wonderful hole in the ground—say seven hours each day. The first two days were spent in examining and exploring, and I think we must have traveled at least one mile per hour, or fourteen miles in two days. The third day, I re-visited the most interesting parts to procure specimens for geological investigation. I had forgotten to say that saltpetre and epsom salts are found in various parts, in large quantities, and I procured a lump of salts of half a pound weight, quite pure. We ventured a mile at least further than any other had ever gone before, and left it for others still to prosecute. A quite transparent eyeless crawfish which we found, was not the least interesting thing we saw.

The entrance to the cave belongs to Henry P. Rathbrack, a wealthy and generous gentleman, who cheerfully rendered us every facility for examining the cave, and attended us as guide. I have no doubt, when it is fully explored and surveyed, it will prove to be one of the wonders of Hoosierdom.

Very respectfully, S. BUTLER.

Prison Statistics.

The following Prison Statistics are mostly gathered from the Annual Reports of the institutions named.

In New Jersey, the number of prisoners received in the State Prison during the year 1850 was 122. These are sentenced for terms varying from nine months to fifteen years. Of the whole number, 66 are entered as persons of "no trade." The Prison is full to overflowing, an unusual increase having occurred during the year; with "every probability (says the Report) that it will continue."

The Warden of the Ohio Penitentiary, Mr. Laurin Dewey, has made an able and interesting report to the Legislature of the State on the subject of Prisons and Prison Discipline. Mr. Dewey was commissioned by the Legislature to examine and report upon the modes of discipline adopted in the different States of the Union, and gives the results of his mission in a voluminous Report. It appears from these statements that the Western Penitentiary of Pennsylvania was erected in 1817, and that the whole number of prisoners received from that period to the present is 1,370. The Eastern Penitentiary of the same State was erected in 1829; total number of prisoners received not given; number now in confinement, 313. The Virginia Penitentiary was opened in 1800, and is now the oldest in the United States; contains 198 prisoners. The Maryland Penitentiary has been completed forty years; has 24 officers, and 228 prisoners. The Sing Sing Prison was erected in 1825; contains 734 inmates. In Connecticut, the Penitentiary was erected in Wethersfield in 1827; has 161 prisoners. In Massachusetts, there were in October last, 450 State Prison convicts. In Michigan there are 131 convicts; being an increase of 22 during the past year.

California Farming.

The following, from the Journal of Commerce, is a California account of California farming:—

Mr. James Horner hails from Monmouth County, N. J. His farm is now located at the mission of San Jose, (about 40 miles from San Francisco.) He came here four years since, over land, and has his wife with him. Mr. Horner planted about 130 acres of *Potatoes*, yielding him a crop of 35,000 bushels, averaging 50 lbs. to the bushel, and 270 bushels to the acre. The crop will average *ten cents per pound*, or the enormous sum of *one hundred and seventy five thousand dollars*; or, what is the same thing, the whole yield of 130 acres was 35,000 bushels, and sold at $5 per bushel. He also raised from four acres of land *forty thousand pounds of Onions*, which he sold at an average of 40 cents per pound, (some of them weighing 4 pounds each,) and which crop of *Onions* produced $16,000, (say four acres of *Onions*, 40,000 lbs., 40 cents per pound.) As for *Cabbages*, he planted 70,000, and raised *forty thousand head* for market, which he sold on the average at 40 cents each, or say $16,000, from 15 acres. He also raised 50,000 pounds of *Tomatoes*, which he sold at prices varying from 10 to 20 cents per pound—producing the handsome sum of $6,250. And now for the *Pumpkins*, about 40 *tuns*, which he sold at 6 cents per pound, some of them weighing 74 pounds each, but averaging 30 pounds each; these equaled the sum of $4,806.

To sum up all, we find the pronuct of this farm of less than 150 acres, was as follows:

Potatoes	$175,000	Tomatoes	$6,250
Onions	16,000	Pumkins	4,800
Cabbages	16,000		
Total product,			$217,250

Analysis of the Apple.

An interesting paper on the analysis of the fruit of the apple, by Dr. Salisbury, furnishes some facts worthy of notice. Six sorts were examined, viz; Swaar, Kilham Hill, Rhode Island Greening, English Russet, Roxbury Russet, and Talman Sweeting. From the numerous tables of results, the following facts are drawn:—

The English Russet contains less water and more dry matter than any of the other sorts. This is doubtless the reason why this variety is so hard to freeze. The Talman Sweeting contains more, the Greening still more, and the Kilham Hill most of all; ranging in all these from 79 to 86 per cent. A fresh potato contains about as much water as the Russet. These results show the reason that apples, when manufactured into cider, produce nearly their own bulk of juice, a fact which has often puzzled many who merely regarded the solid nature of the fruit.

A striking difference in the composition of the apple and potato, is the entire absence of starch in the former, while in the latter it constitutes about one half of the solid part. The apple, according to this analysis, is rather superior to the potato in the fat-producing qualities, and which accords with the experience of some accurate farmers. The apple contains about twice as much of the compounds of nitrogen as the potato.

The Russets were found to contain a larger portion of tannic and gallic acids than any other sorts. These acids impart astringency, and are indicated by the black color given to a knife of iron or steel used in cutting this fruit. The apple is rich in phosphoric and sulphuric acids, and potash and soda. Hence we may infer that bonedust, ashes, salt, and plaster would be likely to prove useful as portions of the manure applied to a bearing tree, in addition to what is already contained in yard manure.

Population of the United States.

The *National Intelligencer* publishes the following table of the population of the United States, as near as can be ascertained at present from the certificates of the Marshals:—

STATES.	FREE POP.	SLAVES.
Maine	582,026	
New Hampshire	318,003	
Massachusetts	994,724	
Vermont	314,322	
Rhode Island	147,549	
Connecticut	370,913	
New York	3,098,818	
New Jersey	489,868	52
Pennsylvania	2,341,204	
Ohio	1,981,940	
Indiana	990,258	
Wisconsin	305,596	
Michigan	397,576	
Illinois	850,000	
Iowa	192,000	
California	200,000	
Maryland	492,661	90,355
Virginia	940,000	460,000
North Carolina	480,000	280,000
South Carolina	280,000	350,000
Georgia	555,000	365,000
Florida	45,000	22,000
Alabama	440,000	330,000
Mississippi	300,000	320,000
Louisiana	250,000	200,000
Texas	100,000	50,000
Arkansas	150,000	45,000
Missouri	590,000	91,547
Tennessee	800,000	250,000
Kentucky	782,000	211,000
Delaware	90,277	2,332

RECAPITULATION.	FREE.
Free States	13,574,797
Slave States	6,294,938
District and Territories	197,985
Whole number free pop.	20,067,720
Whole number slave pop.	3,067,234

TOLERATION.—When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travail, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man eat and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of heaven. The old man told him that he worshiped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham, and asked him where the stranger was? He replied, I thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me; and could'st not thou endure him one night? [Bishop Taylor.

THE MANNER OF RETREAT OF ARAB TRIBES.—When an Arab tribe is pursued by an enemy, they sleep, and take their food without halting. That they may not fall from their camels while sleeping, they stretch themselves out at length, placing their feet in a bag on each side of the animal's neck. Their food is prepared by the women. One, mounted on a camel loaded with wheat, continues grinding with a hand-mill, and passes the meal to another, who is provided with leathern water bottles suspended on each side of her camel; she having prepared the paste, passes it to a third, who completes the operation by baking the bread in thin slices on a chafing dish, or portable oven, which is heated with wood or straw. This bread, with a portion of cheese and dates, is then distributed by her to whom it is her province to feed, and the frugal meal is finished with a draught of camel's milk. The camels also are milked as they walk, the men using for this purpose large wooden bowls, which are passed from one to another.

AMERICAN RIVERS AND ROADS.—The *Scientific American* says that in less than two years travelers can step into a railroad car at New York, and proceed by an uninterrupted railroad to Galena, on the Mississippi, in Illinois, a distance of twelve hundred miles. The links to complete this chain are now being constructed; and in ten years from the present time an interior line of railroad will be opened between New York and San Francisco. In number, length, and greatness of rivers, this country excels all others; and in a few years our artificial lines of communication will far exceed any other country.

SALARIES OF CLERGYMEN.—The following is the average rate of salaries per annum of the clergy in different countries, as collected from an article in the *Independent*, and from other sources:—Hungary, $250; Sweden, $300; United States, $375; English Dissenting Churches, $325; English Established Church, $700; Holland, $500; Norway, $1,200; Austria, $1,200.

The Duke of Wellington once left his umbrella by accident on the stall of a lady of rank, at a fair. On returning to look for it, he was told that the umbrella had just been sold for twenty-five guineas by the lady, who could not resist the temptation of disposing of so valuable a relic, for charitable purposes.

UNITED STATES ARMS.—A few days since, the President of the Senate laid before that body a communication from the Secretary of War, made in compliance with a resolution of the Senate of the 19th ult., transmitting a report from the chief of the Ordnance Bureau, exhibiting the number of muskets, rifles, and pistols belonging to the United States armories, arsenals, and ordnance depots, together with an estimate of the number which the materials now on hand would complete. The statement shows the whole number as follows:—

Whole number of muskets fit for service, of every description	511,259
Number unserviceable	8,818
Whole number of rifles, of every kind	61,891
Number unserviceable	8,166
Whole number of pistols, of every description	25,374
Number unserviceable	1,915

The estimate is, that the materials on hand will serve to complete 26,300 muskets and 4,200 rifles.

A NEWSPAPER.—It was Bishop Horner's opinion, that there is no better moralist than a newspaper. He says, "The follies, vices, and consequent miseries, of multitudes displayed in a newspaper, are so many beacons continually burning to turn others from the rock on which they have been shipwrecked. What more powerful dissuasive from suspicion, jealousy and anger than the story of one friend murdered by another in a duel? What caution likely to be more effectual against gambling and profligacy, than the mournful relation of an execution or the fate of a despairing suicide? What finer lecture on the necessity of economy, than the auctions of estates, houses and furniture? Only take a newspaper, and consider it well—*pay for it—read it—and it will instruct thee.*"

AUSTRALIAN TREES.—In Australia there are the highest trees in the world. One, of an unknown kind, has been found there measuring 220 feet from the ground to the lowest branch. At the base this tree is 30 feet in diameter and at the height of the first branch 12 feet; at the ground its circumference is 130 feet; at three feet high, 102 feet. This tree is perfectly sound; it stands in a forest of sassafras. Another sort of great tree there is called *Eucalyptis gigantea.* It rises to the height of 300 feet, and often has 40 feet circumference. Its bark is excellent for tanning, being twice as strong as oak bark.

Variety.

A college student gave his fellow student the lie, and a challenge followed. The mathematical tutor heard of the difficulty, and sent for the young man who gave the challenge, who insisted that he must fight to shield his honor.

"Why?" asked the tutor.

"Because he gave me the lie."

"Very well; let him *prove* it. If he proves it, you did lie; but if he does not prove it, then *he* lies. Why should you shoot one another? Will that make a lie any more honorable?"

Gen. H. Tarver, of Twiggs Co., Georgia, is the largest slaveholder, if not the wealthiest man, in the State. He owns a thousand negroes and fifty thousand acres of land, divided into ten plantations, in Twiggs, Pulaski, Houston, and Baker counties, yielding about two thousand bales of cotton annually. At twelve cents a pound his crop will yield him $208,000.

The King of Dahomey has had some coffins made at Hamburg for the use of himself and the members of his illustrious family when they shall have departed this mortal life. They are in a great style of splendor, the King's own box costing $4,000. At each side of the head are fixed liquor cases, with decanters and glasses, so that the defunct may be able to wet his whistle. The coffin is lined with cushions of red satin, and adorned on the outside with ornaments of bronze and carving. It is supported with a lion of metal at each corner.

An old officer on the retired list, residing at Creteil, near Paris, lately committed suicide from grief at the death of his horse, which, since his retirement from the service, he had nursed with the most assiduous care, and when dead he had buried in his garden. Some neighbors, becoming alarmed at not seeing him appear as usual, entered the house, where they found him hanging in his bed-room. A letter was lying on the table, which contained these words, "My poor horse is dead, and I cannot survive it."

John Adams, in his Diary, states a curious fact, that out of eight prominent members of the Boston bar, in *1753*, with whom he happened to be one evening discussing the encroachments of England upon the colonies, only one, Adams himself, lived through the Revolution as an advocate of American independence. Five adhered to Great Britain: Gridley, Auchmuty, Fitch, Kent, and Hutchinson. Thatcher died in 1765, and Otis became incapacitated in 1771.

At one time there were two members of the English House of Commons named Montagu Mathew and Mathew Montagu; the former a tall, handsome man, and the other a little man. During a session of Parliament, the speaker having addressed the latter as the former, Montagu Mathew observed, that it was strange he should make such a mistake, as there was as great a difference between them as between a horse chesnut and a chesnut horse!

Byron had great respect for the opinions of Americans. Alluding to a report he had heard, that Washington Irving admired his poems, he wrote to a friend, "I consider this quite a feather in my cap." He remarked in the same letter, that he had rather have a nod from an American than a gold snuff-box from an Emperor.

One of the conductors on the New Haven Railroad, whose speech, smacking of the French or German accent, subjects him to an occasional quiz from the passengers, was wished "A Happy New Year" by one of them, during the trip on New Year's Day. "Oh! tank you, sar, *Merry* Christmas, April Fool, Fours July, and all ze rest," was his reply.

The Chinese have an axiom, and a beautiful truism it is, too, that when a person is idle a single day, without just cause or necessity, some one must suffer by it.

The civilized was the natural state, so long as man continued in communion with God. The savage state was the awful consequence of deserting God.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks; including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th, and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

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For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DERUYTER, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

- No. 1. Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
- No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
- No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
- No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
- No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
- No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
- No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
- No. 8 The Sabbath Controversy The True Issue. 4 pp.
- No. 9 The Fourth Commandment False Exposition. 4 pp.
- No. 10 The True Sabbath Embraced and Observed. 16 pp.
- No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
- No. 12 Misuse of the Term Sabbath. 8 pp.
- No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.
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WHOLE NO. 352.

The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "Exodus."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." MATT. 5: 20.

MESSRS. EDITORS:—I have read with interest, not unmixed with melancholy, the ingenious defense, by "Exodus," of the six Anti-sabbatarian propositions. It is written with vivacity and force, is courteous in tone, and its argument is lawyer-like in subtlety, brilliancy, and strength.

If (as he claims by the text he has prefixed as a motto) he regards himself as defending *Christian liberty*, I honor his motives; but at the same time must lament that he entertains such views of the Sabbath as to suppose it was ever to pious men a *burden* and a *bondage*. The good of old were taught of God to "call the Sabbath *a delight*." A very different class of men were they who said, "What a weariness is it!" "When will the Sabbath be gone?"

Should not this single Scriptural contrast suggest to his mind that, after all, his views *may* be wrong? And, if wrong, then dangerous? Is the liberty which Christ has come to give us, a liberty *from*, or a liberty *to*, holy delight? Is it not the uniform effect of a spiritual change in true conversion, (I put it to the *observation* and *Christian experience* of every one,) to *endear* to us the day of religious rest? Would my brother wish it otherwise?

A word as to my standpoint and aim in this discussion seems necessary. Let no man think me the advocate of Jewish prejudice or religious intolerance. All my principles forbid it. I honor no class of men more highly than the apostles and champions of religious liberty. In this respect I belong to the school of Roger Williams, or rather, let me say to the glory of our common Master, to the school of Christ. Of him I have learned to "call no man master on earth," and to forbid no man to do good because he follows not with me. I go all lengths with my brother in his abhorrence of bigotry. I say with Paul, that great apostle of Christian liberty, "Let us not, therefore, judge *one another* any more; but judge *this* rather, *that no man put a stumbling block, or an occasion to fall, in his brother's way*." Rom. 14: 13. I trust he will believe me when I say, that while I entirely acquit him of all such *intention*, I could not suppress the apprehension that such an *ill effect* as is here deprecated, might follow from the confident tone and natural tendency of the "six propositions" against the divine authority of the Sabbath, as they appeared in the "Public Ledger." In the ingenious and earnest *defender* of those propositions, I think I recognize their original *author*. I know they were published in vindication of the course of our City Mayor; it may be presumed, therefore, from humane and honorable motives. Pardon me if I deemed the *defense* more dangerous than even the *example*. I thought *that* might possibly (I neither know nor affirm anything in the case) be justified on the score of *necessity*; or, if not, might work merely a local and temporary mischief; but *this* (I mean *the mode of defense* assumed in the "propositions") might lead to wide and interminable evil, by "making void" a fundamental commandment of "the law of God." For this reason I wrote at first, and for this reason I now resume the pen. Had "Exodus," in his reply, convinced me of any radical error in my position, or fundamental truth in his own, I should have acknowledged it as cheerfully as I shall any incidental defect he has pointed out in my statements or reasoning. I hope, notwithstanding some strong expressions on his part, to find him at least equally open to conviction.

I must repeat my regret, that I have so little leisure to give to a discussion so seasonable, so practical, and, in its relations to the Law and the Gospel, so fundamental and all-pervading. I almost envy my friend, whose opening words on occupying "a small space" by a "few remarks," when compared with the space actually filled by his defense, suggests to me the idea of an unlimited affluence of time. Limited as my own time is, I have felt obliged to enter thus fully into the preliminary explanations required by the motto he has chosen, lest any should misjudge my standpoint. The question is not whether we shall "stand fast in the liberty" of the Gospel; this I mean to do as well as he. The question between us really is, Has Christ, who has made us free from the obligation of the Jewish ritual, made us free from any commandment of the Decalogue? In other words, Has Christ annulled the Sabbath? This "Exodus" affirms, and I deny.

I now come to the first proposition, "That there is but one Bible Sabbath, and that the Saturday Sabbath." "Exodus," in his defense, has ingeniously dropped the last clause of this complex proposition, though it is the only one I have ever denied.* I willingly concede, that the Sabbath, under all dispensations, is *substantially one*, with only *circumstantial differences* suiting each dispensation. But this is not the meaning of "Exodus." He contends that there is but one Bible Sabbath, and that one, the Jewish Sabbath, in all its circumstances and details; in a word, that the law of the Sabbath begins and ends with that nation only. This is the real meaning of the original proposition. Here it is that I take issue with it and with him.

"Exodus" says very truly, that no one can assail it by "venturing to affirm." I give him all credit for this logical discovery. But I beg leave to remind him, that neither can it be *sustained* by "venturing to affirm" the original proposition. I admit the justice of his demand on my part for "chapter and verse" touching what I propose to prove, and shall therefore hold him to the same.

When I said that the Decalogue knows nothing of Saturday, and that from the Decalogue alone no one could determine the day of the week, I did not mean to deny, (as my reference to Exodus 16 shows,) that it could be otherwise ascertained; and I fully concur with my friend, that "if once ascertained, it becomes the exclusive object of the law's consideration, and engrosses its entire authority." But I must at the same time remind him, that this very mode of fixing the particular day of the week by miracle, is a *circumstance* applicable alike to any change of dispensation. He has spent much labor in defending what I never denied, that *for the Jews* it was fixed to the *last* day of our week. Granted. But then it was not fixed by the Decalogue; therefore the whole authority of the Sabbath enjoined in the Decalogue may for sufficient reasons by the "Lord of the Sabbath" be transferred to the *first* day of our week. This is the very thing for which I have contended. And if by sufficient evidence "this is once ascertained," then the *first day* (to use his own word,) "becomes the exclusive object of the law's consideration, and engrosses its entire authority."

From this point I might proceed at once to the proof, from the Scriptures, that such a change has actually been made. But it will clear the ground under this first head to notice what "Exodus" has said of the Origin of the Sabbath. He denies its existence in Eden, and regrets that I, in affirming it, have made "so important an addition to the testimony of Scripture!" I had referred to Gen. 2 in proof; on which he remarks, that "to assume that declaration in Gen. 2: 3, 'God blessed the seventh day and sanctified it,' means that *man* 'sanctified it,' requires rather too great an exercise of 'fancy' for a sober logician." I answer, that the meaning of that verse is not the proper work of the *logician*, but of the *interpreter*; determining the true sense, by the usage of words, context, scope, and other circumstances. Truly this is no business for "fancy," but for sober judgment. Does then my friend soberly think these words mean, that God set apart the seventh day and blessed it, for *himself* to observe, and not *man!* Of all "fancies," this seems to me the most singular, I had almost said, the most ludicrous. If it were so, why was the fact, in which of course man has no interest, recorded in a revelation for man? But I must remind my friend that his notion is contrary to the established usage of the words "sanctified" and "blessed" in the Scriptures. The word "sanctify" is found for the next time after this text, in Exodus 13: 2; 19: 10, 22, 23. In all these, and in other places, it is used in the sense of *setting apart to the special service of God by divine authority*. If he can find any other meaning appropriate to Gen. 2: 3, I shall be glad to see it. I know of no interpreter of Scripture who agrees with him. When it is therefore said by the inspired historian, that God "sanctified the seventh day," I must understand him to say, that God set it apart (from the other six days of labor,) *to be religiously employed by man*. The use of the same words in the fourth commandment, (Exodus 20: 8—11,) confirms this meaning, beyond all the power of scepticism. The word "bless," when used of an act of God, signifies in the Scriptures *to confer blessings on men*, (Gen. 1: 22; 30: 27; 39: 5;) when spoken of *things*, it signifies *to make them means of happiness to men*, (Exodus 23: 25. Deut. 28: 12; 33: 11.) I am really ashamed of all this detail; but my friend has compelled me: and "in the mouth of two or three witnesses shall every word be established."

The only plausible evasion of the force of this passage, is that of Paley and others, who *conjecture* that it may be a *prolepsis*, or *anticipation*, by the sacred historian, of the institution of the Sabbath twenty-five hundred years after. But to this conjecture, I answer—1. It admits my interpretation of the words to be just. 2. It supposes, instead of a recorded fact, a figure of speech, without any necessity contrary to a fundamental law of interpretation; in other words, it is a pure "fancy," without any grammatical, logical, or historical support. 3. It is *a supposition employed to set aside a divine testimony*, just as if a man, to get rid of the Divine Law of Marriage, were to say that the words in verse 24 of the same chapter, (quoted as divine by Christ, in Mark 10: 5—9,) were a mere anticipation by Moses of a subsequent *Jewish* law, and therefore that the Law of Marriage was not binding "from the beginning" of the race, and upon the race at large. 4. It is *against common sense*; for common sense says that any commemorative institution should commence *at or near the time* of the event commemorated; whereas this supposition of a mere *prolepsis*, leaves "a great gulf," a vast oblivious chasm of more than two thousand years, between the Creation and the Sabbath by which it was commemorated. And even then, to crown the climax of absurdity, it *limits* that commemoration of an event, in which the whole created race are equally interested—to the smallest fraction of that race!

From this legitimate mode of interpretation I trust it will now appear that I proceeded upon no mere "fancy" in referring the origin of the Sabbath to the day after man's creation. So much is sure. That it "was made for man," and not for God, to keep, is also certain, if (in any case) language has a determinate meaning. The inference of a "sober logican" may now follow, that the first Sabbath was kept by Adam and Eve, in their state of unsullied innocence; and that it was kept "the first day after their own creation." This is all I affirmed; and this I have proved, I think, beyond the possibility of reasonable doubt.

My friend makes merry with the idea of that day as a day of holy rest for man. "In the name of wonder," he asks, rest "from what?" It had better become him had he risen upward in thought to the sublime repose of the Creator over his finished work, and remembered that man was then in perfect communion of spirit with his God.

It follows irresistibly, from the fact thus demonstrated, that the law of the Sabbath was given to our first parents, that it was given to all their posterity. Even Paley admits this.

But "in vain shall we search for even a hint," says my friend, "that during the twenty-five hundred years previous (to Moses) man ever *did keep*, or ever was *required to keep*, a Sabbath." This bold but unfortunate assertion is sufficiently answered already. I only quote it to remark, that the division of time into "weeks," or "seven days," is repeatedly mentioned, (in the history of Noah and Jacob,) and that we know of no other foundation for such a division of time but in the original institution of the Sabbath. It is difficult to account, on any other principle, for the sort of sanctity attached to the seventh day among the ancient heathen nations. The old Greek poets, Hesiod, Homer, and Calumachus, call the seventh day "holy." Philo says, "The seventh day is a festival to every nation." Josephus says most explicitly, "No city of Greeks or barbarians can be found, which does not acknowledge a seventh day's rest from labor." The learned Clement of Alexandria, a witness of the highest competency, says, "The Greeks, as well as the Hebrews, observe the seventh day as holy." And, finally, the learned Eusebius affirms that "almost all the philosophers and poets acknowledge the seventh day as holy."

Now, if we allow the fact, thus testified by so many witnesses, Pagan, Jewish, and Christian, to what cause can this general agreement be ascribed, but to the law of nature or to the remains of an original tradition from Adam and Noah? These Gentiles surely did not conform to an institute of the Jewish law, which they despised and hated.

But whether the Sabbath was kept, or not, during that long period of human apostacy, is nothing to the point. The authority of the institution remained the same, as our Lord says of marriage, "from the beginning." The law bound men, in each case, even though they broke it. And the reckoning of the Universal Judge is sure. See Jude 14, 15.

Having thus shown by, "chapter and verse," briefly, but conclusively, that the Sabbath did not *begin* with the Jewish people, I shall now show in the same manner that it did not *end* with them. I have before cited a prediction of the Messiah's resurrection and exaltation, (Ps. 118: 16—26,) in which the day of Christian worship is manifestly made to correspond to and celebrate that glorious event. If so, then *a Sabbath is predicted* under the gospel dispensation. And whatever belongs to that dispensation, all admit, is of universal and perpetual obligation.

That a *change of day would be demanded*, seems evident from the nature of the case. The original day was originally and appropriately chosen to commemorate the work of Creation. But the work of Christ in our Redemption, in its eternal results, must in the esteem of all Christians, be of far higher and sweeter import. The day that sealed the certainty of that glorious work, and of the "new heavens and earth" for the redeemed, must therefore of necessity be more sacred and joyful to believers than that which commemorated the creation of this visible globe. *This* must perish, but *that* must endure. Isa. 51: 6. And if, according to Isa. 65: 17, 18, the glory of the first creation is so to fade in comparison as to cease from the commemoration of men, then here is a divine prediction of a change of the Sabbath from the *seventh* in the order to the *first* day of the week, grounded upon the very *nature of things*, and the consequent necessity of the case.

That such a change *was made in fact*—in other words, that the day appropriated to Christian worship, and the commemoration of the work of Redemption, (especially in the Eucharist, or "breaking of bread,") was the *first day of the week*—that this was sanctioned by Christ himself, after his resurrection, as the "Lord of the Sabbath"—that it has the example of the inspired apostles in its favor—that it was familiarly known and acknowledged among all Christians as "the Lord's day," i. e, the day by His authority consecrated to Him—are four distinct facts, for which we can cite both chapter and verse. See John 20: 16; Matt. 28: 9—11; Luke 24: 30—40; John 20: 19, 20, 26—29; Acts 2: 1—4; Acts 20: 6—7; 21: 4, 5; 1 Cor. 16: 1, 2; Rev. 1: 10.

This scriptural view is confirmed in the clearest manner by Ecclesiastical History. This is good testimony as to the matter of fact. Ignatius of Antioch, Justin Martyr of Rome, Dionysius of Corinth, Tertullian of Carthage, (all writers of the first and second centuries,) agree in their views of the Lord's day, or the day of Christ's resurrection, as the day of Christian worship. It is true they often distinguish it from the "Sabbath," meaning the Jewish Sabbath; but at other times their language is as explicit as we could desire as to the name and authority of the Sabbath being transferred to the first day. Take, for example, these words of Irenæus, a writer of the highest character, A. D. 178—"*On the Lord's day we Christians keep the Sabbath*." Were the first Christians then Anti-Sabbatarians? So far from it a man who refused to keep the Sabbath on the Lord's day would not have been easily recognized by Irenæus as a Christian. Let "Exodus" think of this.

The conclusion of the whole argument is this: Either, there are now two Sabbaths, (which "Exodus" denies,) or the *one* Sabbath of the Creation and of the Decalogue is perpetuated—is exalted by a new association with the work of Redemption, and for that reason, by Divine Authority, attached to the *first day* of the week in preference to the *seventh*. Still it is a "seventh" day as before, and as such, of course, absorbs into itself all the authority of the original law, and all the blessings of the original promise. What want we more?

That the conscientious observance of the Sabbath is attended *with peculiar blessings to individuals*, we have testimony from men of the highest intelligence and closest observation, of all countries, ages, sects, and occupations. This is not to be set aside by a sneer at superstition. Superstition will hardly account for such a high testimony, for example, as that of Sir Matthew Hale.

And that *nations* prosper most where the Sabbath is most observed in a Christian spirit, is, I think, a matter of observation and history. Hear what Montalembert, (himself a French Romanist, and therefore a witness against the credit of his country and his church,) says on this subject, in his recent Report on the Sabbath to the French Assembly: "We still see" (I quote his words) "the two most powerful and flourishing nations in the world, England and North America, witnessing by their prosperity to the price God himself pays, even in temporal things, to those nations that remain faithful to the first of his laws." In other parts of his Report, (which occupies fourteen columns of the *Moniteur*,) this eminent statesman places the public profanation of the Sabbath in the first rank of popular dangers and faults; declaring that it is like *a public profession of Atheism*, violating liberty, violating equality before God, and nourishing ignorance, vice, and disorder.

I have dwelt long on this point—perhaps too long. But the settlement of this will greatly aid in determing other points involved in the remaining propositions. Necessity compels me to close this communication here. In a future one, I hope more briefly to dispatch what remains. May "the Lord of the Sabbath" bless my friend. J. N. B.

FORGIVE AND FORGET.

BY THE AUTHOR OF PROVERBIAL PHILOSOPHY.

When streams of unkindness, as bitter as gall,
Bubble up from the heart to the tongue,
And meekness is writhing in torment and thrall,
By the hands of Ingratitude wrung—
In the heat of injustice, unwept and unfair,
While the anguish is festering yet,
None, none but an angel of God can declare,
"I now can forgive and forget."

But if the bad spirit is chased from the heart,
And the lips are in penitence steeped,
With the wrong so repented the wrath will depart,
Though scorn or injustice were heaped!
For the best compensation is paid for all ill,
When the cheek with contrition is wet,
And every one feels it is possible still,
At once to forgive and forget.

To forget? It is hard for a man with a mind,
However his heart may forgive,
To blot out all perils and dangers behind,
And but for the future to live;
Then how shall it be! for at every turn,
Recollection the spirit will fret
And the ashes of injury smoulder and burn,
Though we strive to forgive and forget.

O, hearken! my tongue shall the riddle unseal,
And mind shall be partner with heart,
While thee to thyself I bid conscience reveal,
And show thee how evil thou art;
Remember thy follies, thy sins, and—thy crimes,
How vast is that infinite debt!
Yet mercy hath seven by seventy times,
Been swift to forgive and forget!

Brood not on the insults or injuries old,
For thou art injurious too—
Count not their sum till the total is told,
For thou art unkind and untrue;
And if all thy harms are forgotten, forgiven,
Now mercy with justice is met,
O, who would not gladly take lessons of heaven,
And learn to forgive and forget?

Yes, yes, let a man, when his enemy weeps,
Be quick to receive him a friend!
For thus on his head in kindness he heaps,
Hot coals—to refine and amend;
And hearts that are Christian, more eagerly yearn,
As a nurse on her innocent pet,
Over lips that, once bitter, to penitence turn,
And whisper, "Forgive and forget."

THE MISER OF PARIS.

In the year 1745, Vandille, the miser, was worth nearly eight hundred thousand pounds! He used to boast that this vast accumulation sprang from a single shilling. He had increased it step by step, farthing by farthing, shilling by shilling, pound by pound, from the age of sixteen to the age of seventy-two. For six and fifty years had that covetous old man lived, for no other purpose than to accumulate gold which he had not the courage to enjoy. Not once during those years had he indulged himself in any luxury, or participated in any pleasure; his life was one continuous sacrifice to mammon. The blessings which a kind and benevolent Providence had bestowed in his mercy upon mankind, were never accepted by Vandille; his whole soul was absorbed; his every joy was sought for in the yellow heap which his avarice had accumulated. His death was a singular one; the end of that man was a terrible lesson, and one from which a fearful moral may be drawn. The winter of the year 1794 had been very cold and bitter, and the miser felt inclined to purchase a little extra fuel in the summer time, to provide, to some extent, against the like severity in the ensuing winter. He heard a man pass in the street with wood to sell; he haggled for an unconscionable time about the price, and at length completed his bargain, at the lowest rate. Avarice had made the miser dishonest, and he stole from the poor woodman several logs. In his eagerness to carry them away, and hide his ill-gotten store, he over-heated his blood and produced a fever. For the first time in his life he sent for a surgeon. "I wish to be bled," said he; "what is your charge?" "Half a livre," was the reply. The demand was deemed extortionate, and the surgeon was dismissed. He then sent for an apothecary, but he was also considered too high, and he at last sent for a poor barber, who agreed to open the vein for threepence a time. "But, friend," said the cautious miser, "how often will it be requisite to bleed me?" "Three times, eight ounces each time," replied the barber. "Let me see," said the possessor of three-quarters of a million, "that will be ninepence; too much. I have determined to go a cheaper way to work; take the whole twenty-four ounces at once, and that will save me sixpence." The barber remonstrated, but the miser was firm; he was certain, he said, that the barber was desirous to extort an extra sixpence, and he would not submit to such scandalous imposition. His vein was opened, and four and twenty ounces of blood was taken from him. In a few days, Vandille, the miser, was no more. The savings of his life, the wages of his vice and avarice, he left to the King of France.

DEATH-BED OF DR. JOHNSON.

From Mrs. Knight's New Memoir of Hannah More.

"The approach of death is dreadful," he exclaims. "I am afraid to think on that which I know I cannot avoid. It is in vain to look round and round for that help which cannot be had, yet we hope and hope, and fancy that he who has lived to-day, may live to-morrow. No wise man will be contented to die, if he thinks he is going into a state of punishment. Nay, no wise man will be contented to die, if he thinks he is to fall into annihilation; for, however unhappy any man's existence may be, yet he would rather have it than not exist at all. No; there is no rational principle by which a man can die contented, but a trust in the mercy of God, through the merits of Jesus Christ."

And yet, when one said to him in an hour of gloomy despondency, "You forget the merits of your Redeemer," he replied with deep solemnity, "I do not forget the merits of my Redeemer, but my Redeemer has said, *He will set some on his right hand and some on his left*."

"What man," he asks, with mournful distrust, "can say that his obedience has been such as he could approve of in another, or that his repentance has not been such as to require being repented of?"

"Remember what you have done by your writings in defense of virtue and truth," urged his friends.

"Admitting all you say to be true," answered the dying hero, "how can I tell when *I have done enough?*"

An awful question, who can answer it?

At last he described the kind of clergyman he wished to see. Mr. Winstanley was named, and a note was dispatched requesting his attendance to the sick man's chamber. Through ill-health and nervous apprehension, the clergyman could reply only in writing. "Permit me, therefore," ran the note, "to write what I should wish to say, were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you considered mere peccadilloes, have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichsoever side you look, you see only positive transgression, or defective obedience; and hence, in self-despair, are eagerly asking, 'What shall I do to be saved?' I say to you in the language of the Baptist, 'Behold the Lamb of God.'"

"Does he say so?" exclaimed the anxious listener. "Read it again, Sir John." Upon the second reading, Dr. Johnson declared, "I must see that man; write again to him."

A second letter was the reply, enlarging and enforcing upon the subject of the first. "These, together with the conversation of a pious friend, Mr. Eatrobe, appear to have been blessed of God," continues one in a letter to Hannah More, "in bringing this great man to a renunciation of self, and a simple reliance on Jesus as his Saviour; thus also communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void, and dissipate the gloom even of the shadow of death. The man whose intellectual powers had awed all around him, was in turn made to tremble, when the period arrived, when all knowledge is useless and vanishes away, except the knowledge of the true God and of Jesus Christ whom he has sent. To attain this knowledge, this giant in knowledge must become a little child. The man looked up to as a prodigy of wisdom, must become a fool, that he might be wise."

"For some time before his death, all his fears were calmed and absorbed by the prevalence of his faith and his trust in the merit and propitiation of Jesus Christ," testifies Dr. Brocklesby.

"My dear doctor, believe a dying man," exclaimed Johnson, "there is no salvation but in the Lamb of God."

I CAN.

Of course you can. You show it in your looks, in your motion, in your speech, and everything else. Every attitude shows that your body has a soul, and is inhabited by resolution and moral sense.

I can. A brave, hearty, soulful, manly expression. There is character, force, vigor, determination, and will in it. The words have a spirit, sparkle, and pungency about them, not to be resisted nor forgotten. There is a world of meaning expressed, nailed down, epigrammized, and rammed, so to speak, into those few letters. Whole lectures are there, and sermons of mighty grandeur and eloquence, on the stern and solid virtues. We more than admire to hear the young man speak it out bravely, boldly, determinedly; as though it was an outstretching of his entire nature—a reflection of his inner soul. It tells of something that will race and battle with the world, when the way is open for it.

I can! What a spirit, purpose, intensity, reality in the phrase. It is a strong arm, a stout heart, a bold eye, a firm spirit, an indomitable will. We never knew of a man possessed of its energy, vitality, unsubdued and energetic fire, that did not attain a place of some distinction among his fellows. How should, we may say, how could it have been otherwise? Take Franklin, Washington, Wilberforce, Ferguson, La Place, and all the master spirits that have found a name and a place on the page of history, and where is the nation, where is the people, among whom they would not be distinguished? It could not be otherwise. It is the nature, constitution, order, necessity, the very inevitability of things and events that it should be so. *I can*, rightly and truly said, and then clenched and riveted by the manly and heroic deed, is the real secret, the true philosophy of all great men's lives. They took *I can* for a motto, and then went forth and made of themselves and the world exactly what they pleased.

Then, young man, hear us, if it be only this once. If you would be something more than a common, prosy wayfarer in life, just put these magic words on your lips, and their musing, hopeful, expanding philosophy into your heart and arms. Say, *I can*, and do it, and you are a man whose fortune will soon be made; and you blessed with the recollection of making it yourself. [Ch. Intel.

A FEARFUL VOW.

In a town in Massachusetts, in the month of November, one of the wealthiest men in the place died suddenly in the sanctuary. For years he had lived in the neglect of the means of grace, as it was said, to watch his money, at the hazard of his immortal interests. Some two or three years since, the parish with which he was connected resolved to build a more commodious and elegant place of worship. This measure was opposed by him as a piece of extravagance. But in spite of his opposition, a new house was built, and he solemnly declared that "*he would never hear a sermon preached in the new house*." God seems to have taken him at his word. The congregation had preaching several months, in their new house, but this man, true to his vow, gathered not with them in the place of prayer. He continued to count his silver and gold and watch his treasures.

At length the providences of God brought him to the sanctuary—not to hear a sermon, but to *die!* and go to his last account. A few weeks before his death, one of his two children died; and soon after, his wife followed to the eternal world. In his afflictions he seems to have forgotten his vow. The Sabbath after the death of his wife, in accordance with the custom of the place, he sent a note to the pastor, requesting the prayers of God's people that his afflictions might be sanctified to him, for his spiritual good. He, of course, must be present when his request was read. He entered the house, and had scarcely taken his seat, when he was observed to fall partially over, and was carried out dead! His vow was kept. He never heard a sermon in that house.

[Religious Recorder.

A CLERICAL ANECDOTE.

A young preacher, in the time of James I., being appointed to hold forth before the Vice Chancellor and heads of colleges of Oxford, chose for his text—"What, can ye not watch for one hour?"—which carried with it a personal allusion, as the Vice Chancellor happened to be one of those heavy-headed persons who cannot attend church without falling to sleep. The preacher repeated his text in an emphatic manner at the end of every division of his discourse—the unfortunate Vice Chancellor was often awoke—and this happened so often, that at last all present could very well see the joke. The Vice Chancellor was so nettled at the disturbance he had met with, that he complained to the Archbishop of Canterbury, who immediately sent for the young clergyman to reprove him for what he had done. In the course of the conference that ensued between the Archbishop and the preacher, the latter gave so many proofs of his wit and good sense, that his grace procured for him the honor of preaching before the King. Here, also, he had a joke. He gave out his text in these words—"James, the First and Sixth, 'Waver not;'" which, of course, every body saw to be a stroke at the indecisive character of that monarch. James, equally quick-sighted, exclaimed, "He is at me already." But he was, upon the whole, so well pleased with this clerical wag, as to make him one of his chaplains in ordinary. He afterwards went to Oxford, and preached a sermon on the text, "Sleep on, now, and take your rest."

"NOT MY WILL BUT THINE."

A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief, but he refused to be comforted. At length, the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the Divine disposal, since there was no hope of his recovery. He replied, "I cannot give him up, and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire; the child recovered, and grew up, if possible, more and more his darling; but he lived to be a thorn in his side, and to pierce his heart with many sorrows; and, just as he came to maturity, he robbed his excellent master, whom he before had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mournful father was made to remember his former rash petition with grief and tears; and, humbled in the dust, confessed his folly and his sin.

KNOWLEDGE OF JESUS.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him. Another friend came who had been equally well known, and accosted him in a similar manner—"Do you know *me*, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His *wife* then came to the bed-side, and asked him if he knew *her*. "Who are you?" said he. Being told that it was his wife, he said that he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving, as if the name had upon him the influence of a charm. "Oh! yes, I have known him these forty years. Precious *Saviour*; *he is my only hope!*"

The Sabbath Recorder.

New York, March 20, 1851.

"OBLIGATION OF THE SABBATH."

We have already remarked upon the unwarrantable use made by the opponents of the Sabbath of Col. 2: 16. In the Sabbath discussion which we are now giving to our readers, it appears to be the main reliance of "Exodus." He is well aware, that *if this* text be taken out of his hands, his *efforts* to show that the Sabbath of the *fourth* commandment was a part of the ceremonial law, will have proved abortive. He clings to it, therefore, with the *most determined* tenacity, and insists that the language of the Apostle is not qualified by a *single* expression which goes to exclude *the* weekly rest from his category. "The sabbath days" is an expression which, in his opinion, includes *all* those seasons of rest which were observed by the people of God under the Old Testament; whether annual, monthly, or weekly. Hence the sweeping inference, that Christianity acknowledges no such institution as the Sabbath. Certain it is, however, that language as unqualified as that of the Apostle sometimes requires a limitation of application. We have already quoted a text of this kind, and as it forms a striking commentary upon the passage under discussion, we beg leave to call attention to it again. "I will also cause all her mirth to cease, her feast days, her new moons, and her SABBATHS, and all her solemn feasts." Hos. 2: 11. This is a prophecy which received its accomplishment when the expulsion of the Jews from Palestine by the Romans, and their dispersion into all the earth, rendered it impossible for them to go up to Jerusalem any more to celebrate the festivals appointed by their law. It is particularly to be noted, that the prophet does not limit, or in any way qualify, the language which foretells the cessation of the sabbaths; and we have as much reason to say that it includes *all* sabbaths, the weekly as well as the monthly and annual, as anti-sabbatarians have to say so of Col. 2: 16. But did the Almighty, when speaking by the prophet, announce the cessation of *all* sabbaths? Did He announce the cessation of the *weekly* rest? If so, the prophecy has never yet been accomplished. For, to this day the Jews continue to observe the seventh day, as of old. From the time of their dispersion, they have clung to it with a zeal proportionate to the afflictions which have indicated how completely the prophecy was receiving its fulfillment. The language must, therefore, have some limitation. If it be replied, that the Jews continue also to observe their annual festivals—the Passover, the Feast of Tabernacles, Pentecost, the Day of Atonement—as well as other ceremonies of the law, we answer, that these observances are not now celebrated by them in the manner required by their ritual. For it was expressly enjoined, that the celebration of them should always take place, "not in every place that thou [illegible] place which the Lord shall choose, to cause his name to dwell there; thither shall ye bring all that I command you." They were of no significance when celebrated any where else. Hence those observances which the Jews now designate as the Passover, the Pentecost, &c., are not those festivals in reality. As they are restrained from celebrating them at Jerusalem, they might as well not celebrate them at all. With respect to them, therefore, the prophecy has been fulfilled to the very letter. Her feast days, her new moons, and her festival sabbaths, have all ceased.

But of the weekly Sabbath it never was required that it should be celebrated at Jerusalem. *Place* for its observance was not specified. In any place, he who ceased from labor on the seventh day, and counted it "a delight," answered the requirement of the law. The Jew of the dispersion as truly keeps the Sabbath, therefore, as did the Jew who dwelt in the holy land. His weekly Sabbath has *not* ceased.

It appears that the language in Hosea is as universal and unlimited as the language in Collossians. Nevertheless, we are under the necessity of limiting its application. We infer that we shall do no violence to the Scripture, if we also take the Apostle's language in some restricted sense. We are certainly justified in doing so, if it can be clearly proved that the weekly rest dates its commencement from the foundation of the world. Of this, Heb. 4: 3 is proof positive. For the Apostle there argues, that the rest held in reserve for the people of God (verse 9) was neither the weekly Sabbath, nor the Canaan rest, because those rests had been received already; and in proof that they had been received, he not only asserts the fact, but specifies the *date* or *era* from which they began—the one "from the foundation of the world," when the works of creation were finished, (verse 3;) the other, when Joshua (rendered Jesus in our translation) gave them possession of the land, (verse 8.) If the Apostle does not here make the Sabbath to have commenced in Paradise, we are at a loss to affix any meaning to his language.

But let us examine this famous text in Collossians in the light of the context. "Let no man therefore judge you," &c. The illative "*therefore*" clearly shows, that the festivals spoken of as a "shadow of things to come," were those which were commanded in that "hand-writing of ordinances," spoken of in the 16th verse as having been "blotted out," and "nailed to the cross." It becomes an important matter, therefore, to determine what that "hand-writing" was. According to "Exodus," and those of like views, it was the Decalogue. It is true, "Exodus" has not expressly asserted this; nevertheless it is a necessary inference from his premises. But the Apostle says, that this hand-writing was nailed to the cross. And though this is but a figurative expression, *to* denote the entire abrogation of that *of which* he is speaking, yet the figure is founded upon the supposition that the fact might have been literally true. The idea of driving a nail through the hand-writing, to fasten it to the wood of the cross, must at least be admitted as something neither impossible nor absolutely ridiculous. But the idea of driving nails through two tablets of stone, to fasten them to the cross, is, to say the least, ludicrous. We therefore conclude, that such an idea was not the foundation of the Apostle's figure. On the other hand, the idea of driving nails through parchment paper, or any such material, is so perfectly natural, that the probability is little less than certainty, that the Apostle speaks of that part of the divine law which is known to have been written upon parchment.

The Apostle denominates it "the hand-writing of ORDINANCES." In the 20th verse of the same chapter he asks the Collossians, "Why, as though living in the world, are ye subject to ordinances?" It is fair to presume, that the word has the same meaning in both cases. In the latter case, he explains his meaning. The ordinances, of which he speaks, are such as "Touch not; taste not; handle not." Are such ordinances found in the Decalogue? They are found in the ceremonial law, however, in abundance. See Lev. 5: 2, 3; Num. 19: 11—22; and Lev. 11th chapter throughout. In Eph. 2: 15, we have the expression, "The law of commandments contained in ordinances." The allusion is undoubtedly to the ceremonial law. The word rendered "ordinance" is *dogma;* and as this comes from a word which signifies *to seem good*, or to be agreeable to one's own inclination, it properly denotes an injunction founded in the mere pleasure of the person who enjoins it. Accordingly, it is used to denote Augustus' decree concerning taxing. Luke 2: 1. (Macknight.) The institutions of the ceremonial law, being founded in the pleasure of God, are therefore fitly called *ordinances*. On this account the Sabbath might be called an *ordinance*, being a positive institution. But, by placing it in the Decalogue, God has shown that he meant to distinguish it from all other positive institutions, and separate it in the most marked manner from the "hand-writing of ordinances," as belonging to a different system.

By the *chirograph*, or hand-writing, was denoted, either the ceremonial law alone, or the Decalogue alone, or the ceremonial law and the Decalogue together, taken as one complete system. That it was the ceremonial law alone, anti-sabbatarians deny. That it was the Decalogue alone, they will not pretend. Th[illegible], therefore, suppose that the chirograph denoted both the Decalogue and the ceremonial law as one complete whole. Certain it is, however, that the most striking distinction was drawn between them. The one was spoken by God himself in the ears of all the people; the other by Moses. The one was written on stone; the other on parchment. The one was placed in the ark; the other not so distinguished. There were also other striking marks of distinction. We shall not here inquire why this distinction was made. Suffice it to say, that it *was* made. Propriety would require, therefore, that in speaking of their abrogation, even as one complex whole, some term in the plural number be employed. We find, however, that the singular is used; and this is no little evidence, to our mind, that the Apostle had in view only one of those writings, either the ceremonial law, or the Decalogue alone.

But, whatever was denoted, the unequivocal declaration of the Apostle is, that it was *blotted out*—entirely abrogated. And let it be distinctly observed, that this is affirmed, not of the Fourth Commandment in particular, to the exception of all the rest, but of the whole chirograph; so that, if the chirograph denotes the Decalogue, the doctrine of the Apostle is, that that code was utterly blotted out by the death of Christ. No exception is made in favor of the first, third, fifth, sixth, or any of the other commandments. The code, *as a whole*, is nailed (!) to the cross, and the abrogation of the Sabbath is argued merely on the principle, that the whole includes all its parts. But how is it that we find most of the other commandments directly enjoined in the New Testament? How is it that they are spoken of as "*the* commandments," par excellence? Matt. 19: 27, Rom. 13: 9. How is it that the fifth is called "the first commandment with promise?" Eph. 6: 2. How is it that, in his sermon on the mount, our Savior enforces them, letter and spirit? All this looks very strange, if they were blotted out by his death.

It follows from all this, that if the chirograph which was blotted out was the Decalogue, then the Decalogue as a whole was "a shadow of things to come." But however easy it may be to fancy that the Sabbath was a "shadow," or typical representation of Christ, it is not quite so easy to imagine the same of the other duties of the chirograph. As far as the context is any guide, this chirograph, *as a whole*, was blotted out, simply because it had served its purpose as a typical representation of the Redeemer. It was not one tenth part merely, but the entire chirograph, which had served this purpose; and consequently it became so dead by the cross of Christ, that the false teacher, who "judged" them in respect of the Sabbath festivals, was charged with "spoiling" the Collossian believers "after the rudiments of the world."

But is there no principle upon which it may be maintained, that the Decalogue held a peculiar aspect towards the Jewish nation, and served, in some sense, as a shadow of things to come? The Jews did indeed enter into a covenant obligation to keep its precepts. They bound themselves under a curse to do so. But if it be maintained, that that covenant was set aside when the "new and better covenant" was brought in, it must be remembered that moral obligation lies back of covenant obligation. And in whatever sense the covenant was a shadow, the Decalogue itself, upon which the covenant was founded, was not a shadow.

But we must here bring our remarks to a close. We trust that our readers will not be beguiled by the specious reasoning of "Exodus," but will be more than ever impressed with the duty of keeping the Sabbath holy to the Lord.

BRITISH CORRESPONDENCE—No. 30.

GLASGOW, February 28th, 1851.

In the beginning of the month, Lord John Russell intimated in the House of Commons his intention to introduce a Bill relative to the Oath of Abjuration, with a view to remove the difficulties preventing Baron Rothschild, the Jewish capitalist, from acting as Member of Parliament, as that oath binds the member "on the faith of a Christian." But the Premier having found difficulties, not yet fully explained, besetting his path, has been compelled himself to resign, and several days have elapsed, during which Lord Stanley has been endeavoring to organize a Ministry of a more conservative character—with what success, the varying rumors do not enable us to judge.

Six months ago, I gave account of a Popish miracle which had excited great attention in the south of France—the Virgin appearing to a peasant boy and girl to warn mankind of the wrath incurred by *the desecration of the Sunday!* This is now discovered to have been false. The boy declares that he invented the whole story; and the clergy now say that they never thoroughly believed it, although it was vouched for at the time by the Archbishop and all the priesthood. It is stated that a "station" was erected at the fountain of the "miraculous water," where the pious believers therein might pray and give of their charity to the clergy; a chapel was built, and rich and rare the gifts that were bestowed; medals bearing the image of the Virgin were struck in commemoration, for which a very good price was obtained, as these, it was promised, would exempt the wearer from every disease. And all this has gone on for upwards of three years; for *The Church and State Gazette*, giving these particulars, refers to an account of the alledged miracle which appeared in their columns in 1847.

A correspondent of the *London Times* states that, in the afternoon of *Sunday*, the 16th instant, "on the lowest calculation, there were upwards of 300 venders of different articles" around the Crystal Palace in Hyde Park. There were rows of stalls for sale of the account of the building, of oranges, fusees for cigars, glass ornaments, &c., and the noise of the venders, he remarks, was similar to the cries in a market-place. Another form of desecration has arisen, causing great offense to those substituting Sunday for the Sabbath, at the very time that strenuous efforts are being made to prevent Sunday trading. The daily papers contain advertisements by Mons. Lacroix of "Sunday French Classes, six shillings per quarter." The Classes meet at 11 o'clock in the forenoon, the church hour. The New Post Office Regulation, retaining over Sunday in the offices the letters and newspapers of parties desiring this, seems to be wrought fairly, and to the satisfaction of those who avail themselves of it—who, however, I apprehend, form but a small number, comparatively.

The Popish prelates and priests have been trying to outbrave the Government in reference to the Aggression—and I fear they may be too successful in their efforts. The state of the Episcopal Church, as itself so Romish, contributes much to this. Dr. Pusey having been charged by Mr. Dodsworth, who has gone over into the arms of the Papacy, as greatly inconsistent in remaining in the Episcopal Church, while really Romish both in principle and practice, he was required by the Bishop of Oxford to explain his views. He did so in a Letter (forming a pamphlet) addressed to the Bishop, defending the Romish practices used by him, but contrives so to mystify the matter, that the Bishop will not be ready to find fault. "I believe," he says, "that 'the body of Christ is given, taken, and eaten' (given by the priest and eaten by the people) 'only after a spiritual and heavenly manner' (i. e. not in any carnal, or physical, or earthly manner, but spiritually, sacramentally, truly, and ineffably.") Tractarianism, he affirms, will survive in the Church of England while the Scriptures are reverenced, and the ecumenical councils received, and the creeds recited, and the apostolical succession continues, and union with Christ her Head is cherished, and she acts not, God forbid, in the denial of any article of the faith. And in this I believe he is correct. If, instead of taking exclusively the Scriptures, there is taken with them creeds and decrees of councils, wholly inconsistent with the letter and the spirit of the Word, Tractarianism and Popery will flourish freely. Mr. Pusey adds, that the real aim of the present cry is to do away with the Prayer Book, and this he seems to dread as one of the greatest evils that could befall the Church.

The history of this man's declension is very melancholy. He was elected a Fellow of Oriel College, Oxford, in 1823; and, three years afterwards, he went to Germany. He there continued his theological studies, and the study of the Hebrew and German languages. He gave much attention to the history of the German Church. Luther and his allies won his high regards, and he turned an inquiring eye upon the cause of the decay of piety, and was deeply interested in the rise of Spencer, the forerunner of the despised German Pietists. After his return to England in 1827, he published an "Historical Enquiry into the probable Causes of the Rationalistic Character lately predominant in the Theology of Germany"—described as a valuable work, in which Luther is characterized as a "Great Apostle of Evangelical Truth." He speaks of the Reformer as having had a "right understanding of the Scriptures," which raised him "above the assumed authority of the Church, and above the might of tradition." He notes the want of an earnest inward piety in Germany, and speaks of "the four dumb church idols, the font, the pulpit, the confessional, and communion table." The means and the manner of his own transition to the shrine of these "dumb church idols" he has not recorded, nor does it appear to be known at present. The fact itself, however, is sufficiently notorious. He is the recognized head of a large party of whom this is the chief characteristic. The Bishop of Bath and Wells, in answer to a remonstrance on this point, writes that candlesticks upon the communion table are "the legitimate ornaments in a church;" and Mr. Bennett, whose histrionics in the Church of St. Barnabas have excited so much attention, is, it is said, about to be promoted to the Scotch Bishopric of St. Andrews and Dumblane.

J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 2.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Nov. 22d.—A long and tedious interval of light airs, calms, and sweltering sunshine, in which we have not averaged fifty miles in twenty-four hours. A fresh breeze would now and then favor us, but it was generally ahead. It was thought that the voyage would not occupy more than twenty days, and for the want of books we employed ourselves in watching the signs of wind, hoping and predicting something better for the morrow. O, what is so trying to the patience, when the will is strong and the pulse is bounding with eagerness to rejoin the friends from whom you have been separated so long, as to be caged up in your wooden prison at sea, with no hope but in the wind, and that obstinately refusing to blow a breath, notwithstanding all your signs and predictions. "Unfailing indications" do fail every day; and though you fret up and down the quarter-deck, and threaten never to trust yourself on a sailing vessel again, still the breeze won't come. For the want of some better means of passing time, I would stretch myself on the transom, with my head out of the window, overlooking the water, and watch the innumerable forms of animal life that floated past or followed in our wake. At long intervals a shark, that vulture of the ocean, would come prowling along. Too rapacious to admit of a partnership, he roams the sea alone. Then close to the surface comes a school of "trigger fish," about the size of the spread hand, beautifully spotted; and, being propelled chiefly by the large dorsal fin, they have a peculiar trotting motion, as they wag along in our wake, and visit every floating fragment from the steward's quarter. Many they were who *rose* victims to the treacherous little hook. For several days past we have had a surfeit of fish, chiefly bonitas and dolphins. At one time our deck was like a fish market—bonitas, from five to fifty pounds weight, threshing the deck in the strong agonies of death, intermingled with gay dolphins. They are caught by trolling a white rag attached to a hook, which they mistake for a flying fish. There are many beautiful fish in the tropical seas, but there is none so celebrated for its beauty and agility as the dolphin. He has a very fierce man-of-war look. From the profile of his forehead, you would think him a very intellectual fish; so bold is it, that his greatest width is in this region of the head; but the gross stupidity of the white-rag affair is very difficult to reconcile to your phrenological notions; and then a bird's-eye view of it confirms your skepticism of his great sagacity, for it is as thin and sharp as a broad-axe. He seems to have only those organs located on the medium line, particularly reverence and firmness. On the former you may place great dependence, for, with all his bold airs, he runs from a superior with the same readiness that he pursues his inferiors. You give him firmness large; and, for an illustration, just coax him into the idea that the rag and hook are *bona fide* a flying fish, as you skip it across the water. Ah! he does not see it. His sides yellow, inclining to green on the back; his tail long, forked, and richly tipped with yellow; his fins of a brilliant blue; and with a gallant, dashing air, he darts to and fro, driving the timid little ones out of the water. Now see! Quick as light he pursues his prey in its aerial flight, splitting the waves, and at the moment the poor little thing touches its element it is gone. You can see him at a great distance—so pure is the medium—as he takes a wide circuit and returns. Now be ready! His eyes seem to sparkle with energy, and dark bars appear on his sides, like those of the perch. Quick as an arrow he has struck the hook, and is fast; and now, if your tackle is strong, you may avenge the flying fish. No sooner does he find himself fast than his helm is put hard down, and every nerve is strained to resist the traction that is made with a strong hand. The whole broadside of the captive is opposed to the water, and you cannot gain an inch. But the ship must proceed on her voyage, and though you have gained nothing, he is sensible of having lost ground, and makes a prodigious spring into the air; and before he again touches his element, he has neared the ship by several yards. Now he makes another effort in an opposite direction, and after several such unavailing struggles, he yields, exhausted, and is raised on board, where he again renews his vain struggles, clearing a space in the curious crowd with the unsparing strokes of his tail, until he has covered the deck with his blood. Ah! who has not heard of the "dying dolphin?" The rapidly changing hues of green and gold flash and fade at intervals; his blue fins stand out erect as in swimming; his surface is in a fine tremor; the colors seem more brilliant than ever; and all around exclaim, How beautiful! But it is the last, and he lies at your feet lifeless, and of a dull lead color, as homely as any other fish.

Off the Gulf of Tehuantepec, something was seen floating on the water, about five miles to windward, which resembled a boat. The captain examined it with a glass, and thought he could distinguish two or more men in it. The ship was put about, and a boat lowered and sent off in charge of the second mate to her assistance. It was just the thing to rouse the sympathy and interest of those who live in the consciousness themselves that there is but a plank between them and a watery grave; and various were the speculations as to what it could mean. We were about three hundred miles from land; the boat was evidently without oars or sails, and the men seemed to be beckoning to us. In about two hours our boat returned, and reported that it was a large canoe, which had apparently drifted from the coast, was old, half full of water, and the persons on board were sea birds, known as "boobies." At the mention of boobies, I thought the mate looked at the captain, the captain at the mate, and gave the orders to "hoist in the boat," and "ready about." The next day the wind freshened to a gale, and drove us off our course.

Nov. 29th.—We have been beating up with light winds for some days towards our port. For a day or two we have had views of the twin volcanic peaks of Guatemala. To-day the water shows indication of a near approach to land, and lofty mountain peaks are visible to the northward. The bark Kirkwood hove in sight, and bore down to speak us. When off a mile or two to leeward, our whale left us and went to her, but returned soon after. He showed great restlessness last night; and to-day, whenever we stood off on the outward tack, he kept close under us, and rose just under our quarter, and most commonly to windward, to blow; but whenever we stood toward the land he invariably hung back and showed discontent. This afternoon he left us. It is twenty-four days since he attached himself to us, and during that time he has followed us as faithfully as a dog an emigrant's wagon. At first we abused him in every way that our ingenuity could devise to drive him off, lest he might do us some mischief; but, save some scratches he received from our ship's coppering, and numerous sloughing sores caused by the balls that had been fired into him, no damage was received by either of us from his close companionship—though our white paint was badly stained by the impurity of his breath. We long ago ceased our efforts to annoy him, and had become attached to him as to a dog; and we had named him "Blow-hard," and fancied, as we called him, that he came closer under our quarter, when I felt to pat his great glabrous sides and say, "You good old fellow." As the water grew shoaler he left us, with regret unfeigned on our part, and apparently so on his. This story of the whale is so remarkable, that were there not so many witnesses I would not venture to tell it, lest I be accused of exaggeration.

Nov. 30th.—For several nights past we have had bright flashes of lightning from the heavy clouds that hang over the land, but last night we seemed to have got within the domain of tempests, for, with vivid flashes of lightning, the thunder rolled, and a low black arch rose from the distant shore, betokening a squall of unusual violence. The light sails were taken in, and the heavier sails reefed. As the wind freshened, and the well-defined edge of the arch reached the forward cross-trees, the ship was hove to. The rain fell in large drops, and at every instant we expected the full fury of a tropical tornado to burst upon us. The sails were clewed down, and shook in the wind as though every thing was going to ruin, while the ship paused in her course, waiting the final charge of the elements. But it all passed over, and we could not log it as anything more than a "stiff breeze." As the night was dark, we lay to till morning, when the bark seen the day before was nowhere in sight; but the volcano of Viejo was before us, the land-mark for the port of Rialejo. All sail was spread to take advantage of a favorable wind, but before noon we were becalmed in sight of the harbor. Towards night a light breeze from the seaward carried us in. We took a pilot, who came off in a small boat, with a confederate having fruit to sell at exorbitant prices. The individual who officiated as pilot was recognized as the notorious "Chris. Lilly," who killed McCoy at Hoboken, some years since, and fled for his country's sake. The entrance to the river is rather obscure, but is easy and safe if one has ever entered it. A small island lies across the mouth of the river, leaving a passage on either side; but the one on the right is shoal, and the sea breaks in heavily. A few miles to the west of the harbor is the volcano of Cosaguina, which, though not so imposing as Viejo, is famous for its recent eruption, one of the most terrific on record. Its sides are naked, and deeply furrowed by the overflow of lava, presenting a very desolate appe[illegible]ce, though its fires are slumbering, as f[illegible] we could judge. On entering this place from the south-west, no less than ten isolated volcanic peaks, named on the sea-chart, are visible. The highest of these is the one that lies back from the anchorage, and is the land-mark to those entering. Seen from the seaward, it is a perfectly formed cone. Like all the others, it is dormant, though a little cap of mist, which forms as fast as it is blown off, is mistaken by many f[illegible] We passed quite a number of [illegible] at anchor in the river, that had left San Francisco before us, but none with later dates, though we thought ours a very long passage. Before our anchor was down, we were surrounded by canoes with fruit, of almost every variety of which we had been deprived for two years. Prices fell fast as competition rose; dimes were in great demand; and a large amount of fruit changed hands. In two hours the ship's deck was covered with the refuse of bananas, oranges, pine-apples, mangoes, sapotas, sugar-cane, besides other little fancy fruits whose names I did not care to remember. The same reckless disregard for the preservation of health was shown that had marked the whole career of Californians and sent so many of them to their graves. Many of the natives looked amiable, but convinced us that they were apt scholars in the arts of the outlawed Californians that have settled among them. Though disposed to be extortionate in their prices, they did it very innocently, and were well satisfied if they got any thing for their commodities. The harbor of Rialejo is the outlet of a small stream, and though called a river, there is no current except such as is caused by the tides. The banks are low, and covered with mangroves, but the scene appeared to us beautiful; and that place must be barren indeed that does not gladden the eyes that have looked only upon the blue sea for many weary weeks. We remained on deck until the sun had set, and the canoes had all left us to the reäction consequent upon a day of excitement, and the discordant cries of parrots and the flapping of the solemn heron on the shore. That night was spent on board, and after breakfast the following morning we took leave of Capt. Pousland, whose careful attentions and kindness of heart will long be held in grateful remembrance. The most of the passengers had determined to leave here, instead of going to Panama. A large canoe, called "bungo," made from some of the immense trees that this country furnishes, received us and our baggage, and we proceeded up the river about six miles. The shores for the whole distance were lined with mangroves, a singular tree, growing in some respects like the banyan, and extending its pendulous branches to a considerable distance into the water. Its roots bifurcate several feet above the ground, interweaving themselves in the most intricate manner, so that it is difficult to reach or even to see the earth. The river continued to narrow, and at length our bungo could go no higher. Above us the river was but a noisy brook; so it was necessary to get out on some muddy rocks, and pick our way up into the town.

EQUAL RIGHTS IN NEW JERSEY.

In the Legislature of New Jersey, during its recent session, several petitions for the relief of Sabbath-keepers were presented, and the following Supplement was reported to an Act entitled "An Act for Suppressing Vice and Immorality," passed March sixteenth, seventeen hundred and ninety-eight:

1. *Be it enacted by the Senate and General Assembly of the State of New Jersey,* That no person or persons shall serve or execute, or cause to be served or executed, any writ, process, warrant, order, judgment, or decree (except in criminal cases or for breach of the peace) upon the seventh day of the week, upon any persons who do statedly observe the seventh day of the week as a day of religious devotion or rest; but that the service of every such writ, process, warrant, order, judgment, or decree, shall be null and void, to all intents and purposes whatsoever; and the person or persons so serving or executing the same shall be as liable to the suit of the party grieved, and to answer damages to him for doing thereof, as if he or they had done the same, without any writ, process, warrant, order, judgment, or decree.

2. *And be it enacted,* That the first, second, fourth, fifth, and sixth sections of the Act to which this is a Supplement, shall not extend to and be applied to such person or persons as statedly observe the seventh day of the week as a day of religious devotion or rest; and that so much of the Act to which this is a Supplement as is inconsistent with this Act, be and the same is hereby repealed.

This Supplementary Act was brought up for final consideration in the Assembly on the 4th inst., when Mr. DAVID DUNN, the member from Middlesex, took occasion to remark respecting the interest a portion of the citizens of the State had in its passage, the objects it was intended to accomplish, the importance of the measure, and the principal involved in the repeal of the obnoxious law. It was intended, he said, to repeal an Act which went to *establish* the first day of the week as the Sabbath, contrary to the spirit of the Constitution, which expressly forbids the establishing one religious sect in preference to another. The Act, a repeal of which was sought, was anti-scriptural, as it allowed labor to be performed on the seventh day of the week, which the law of God forbids. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." It was also intended to repeal an unequal and unjust law—a law which not only gave the preference to the majority, but that to the oppression and injury of the *minority*. It was unjust, inasmuch as it was a rod in the hand of any unprincipled person to perplex and annoy those who conscientiously regard the law of Jehovah. The repeal of this unjust law was, therefore, confidently expected. It was not asked as a *boon;* it was claimed as a *right*—demanded as a constitutional right, which had been wrested from the petitioners, and for the restoration of which they had asked again and again. Their call has thus far been disregarded, and they have suffered persecution, in one form or other, for more than half a century. What reasons can now be offered for a longer delay? The objectionable statute is not needed to secure society, since the several Acts under the head of *Internal Police* are abundant for the restraint of the vicious and immoral, as also for the protection of religious assemblies from disturbance. I urge the repeal of this unjust law, said Mr. Dunn, for another reason; it classes the people whom I here have the honor to represent among the vicious and immoral, because they observe the seventh day of the week as the Sabbath of the Lord—a stigma which is intended to be cast upon all those who do not recognize the first day of the week as the Sabbath. This law is a relic of the old English system, from which our forefathers fled when they sought the shores of America; and yet, no sooner were they in power in the New World, than they adopted the same unrighteous principle toward those who differed from them in matters of conscience. A curse from the hand of Him by whom the actions of all men are weighed, must follow the spirit of persecution which led to the enactment of the law in question.

Mr. HAYWOOD, (a Methodist preacher,) from the county of Ocean, replied, that it was expected he would say something on the bill now before the Assembly. He was willing to give the seventh-day people all that would be right, but he did not think it would be right to pass the bill in its present form, for it repeals a very important part of the present law. (He reads the sections which this bill repeals.) To repeal so much of this Act, said he, is giving great liberty, and I think we should do great injury to the morals of community. Why, how many would take advantage of this state of things, and that too under the cloak that they kept the seventh day! It would almost destroy the sanctity of the Christian Sabbath. I cannot go for the bill, Mr. Speaker, under this state of things. These people would drive their wagons and their stages through our streets, and there would be much confusion. I am willing to decide this question as we must all the great questions of the day, that is, let the majority rule.

Mr. DUNN said that the principle he contended for, and the principle held by the people he represented, was, that this body had no right to legislate on matters of conscience; they had no right to establish any religious creed; this was a matter beyond their control—a right which the people had reserved to themselves, and had never delegated to any man or set of men. It was never intended by the Constitution to proscribe any man for his religious opinions. [Here Mr. Dunn read an extract from the celebrated letter of Gen. Washington, in which he says: "If I had the least idea of any difficulty resulting from the Constitution adopted by the Convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you to be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution. You can, without any doubt, remember that I have often expressed as my opinion, that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be *protected* in worshiping God according to the dictates of his conscience."] If the Legislature has the right to fix and establish the Sabbath day, continued Mr. Dunn, then it has the right to establish and fix any other point of a religious creed—the mode of baptism, or the different points of church discipline. And were the question now before us upon any other prominent principle in the Word of God, on which there may chance to be a difference of opinion, it would draw a very different line. Here let me remind the Representatives on this floor, that the principle I am contending for is the only principle of correct legislation, namely, to secure to every man his inalienable rights, which is, in short, *equal rights*. This is the principle which should govern all our acts of legislation. Are gentlemen here aware of the fact, that the law sought to be repealed forms a union of Church and State? So far as it goes to establish the first day of the week as the Sabbath, it is, to all intents and purposes, a union of Church and State. Are you willing to submit to such a state of things? Or do gentlemen think that we can legislate men pious and holy? These statutes may influence the outward conduct of men, but the law of God alone can reach the conscience. It is evident, then, that we have no right to prescribe religion for our neighbors; each must answer for himself, for to his own Master he stands or falls.

Mr. HAYWOOD rejoined—I trust, Mr. Speaker, that this honorable body believes the law of God, and that they are very desirous to grant to the seventh-day people all that would be right; and I think they have the privilege now of worshiping on the seventh day of the week. But it does appear to me to be granting them too much, to pass the bill now before us. It would seem to destroy all order in our community, and I therefore move to postpone the further consideration of it for the present.

The motion to postpone did not prevail. The bill was then put on its final passage, and lost. Ayes 22; noes 25.

On the following day, March 5th, Mr. PRICE, who voted with the majority, was induced to move a reconsideration of the vote by which the bill was lost; it was carried, and the bill was again before the Assembly.

Mr. DUNN remarked, that he was much gratified with the opportunity of testing the position of the House on the very important principle involved in the decision about to be had upon the bill. From the features of representatives on the floor, and their general deportment, he concluded that all were attached to some religious body, whose rule of action requires them to deal with others as they would have others deal with them. The vote now to be taken on the bill will show whether they possess the principle, or only the name, and whether they are prepared to meet the responsibility, to their constituents and to God. Yes, to meet the responsibility before that Judge whose holy law the existing statute disregards, and whose decision will be to every man according as his works have been.

Mr. HAYWOOD, replied. The subject before us, Mr. Speaker, is a very grave one, and I feel very sorry that I cannot vote for the bill, because, if we repeal this law, this people will open their workshops and their stores on Sunday, the Christian Sabbath, and they will ride through our streets on the Lord's day, and I fear that there would be but little or no attention paid to religion. It would indeed produce a fearful state of things. Now, Mr. Speaker, suppose one half of the citizens of Trenton were to keep the seventh day, and the other half the Christian Sabbath, don't you see what a state of confusion it would throw us into. No day would be kept. It would be an awful state of things indeed. No body could worship. I do not know what we should do in such a case. I think we had better not repeal all the old law now. I wish that this bill was amended, so that I might vote for it, on the account of that people.

Mr. DUNN followed. And after alluding to the "awful confusion" which the gentleman from Ocean seemed to apprehend, when one half of the people should keep the first day, and the other half the seventh day, *and nobody could worship*, he asked, Do those who keep Sunday ever meet for worship on any other day of the week? If so, how do they then avoid confusion and disturbance? Do not people pass and repass the streets with their wagons and stages, open their shops and their stores, and attend to all the business of life as usual? And do they complain of interruption from travelers and shopkeepers then? I do not recollect of ever hearing of a complaint being made for interruption on those occasions. And why should it so materially change the case, when worshiping on Sunday? I think, sir, that when an assembly or an individual is engaged in spiritual worship, holding communion with the Maker, there is no great danger of being disturbed by those who are peaceably and quietly pursuing their usual occupations. The people I here represent, and with whom I worship, are placed in a situation very like that portrayed by the gentleman from Ocean. They meet statedly on the seventh day of the week, where there is as much traveling and business done on that day, and probably more, than on any other day in the week. One of their houses for worship is on the line of the railroad, and within two rods of it, and I have known as many as three different trains of cars to pass and repass during the hours of public worship. The interruption is but momentary; it seldom interferes with spiritual devotion. I have never considered it a sufficient ground of complaint, nor entertained for a moment the thought of applying to the Legislature for a law to prevent people from attending to their usual occupations on that day of the week; much preferring to point them to the law of God. Had the gentleman who professes to see such "awful" results from the passage of this law, kept in view the principle of *equal rights*, which I have contended for, he would have discovered that it meets the case precisely. Let each enjoy like privileges; secure to every man his right, as the constitution directs; allow all men to worship God according to the dictates of their own consciences. By this rule no man's rights would be invaded; all would harmonize in the enjoyment of equal rights; and then the gentleman would have an opportunity to exercise those holy principles of charity which he so often recommends to others; and he would find his "awful" situation not so very awful after all.

Mr. HAYWOOD replied in nearly the same strain as before.

The vote was then called on the passage of the bill, when the following gentlemen voted for it, viz: Beardsley, Bilderback, Boice, Brown, Chamberlin, Crowell, Doughty, Dunn, Frits, Hoxsey, Huyler, Johnson, Marlow, Meeker, Opdyke, Phillips, Ribble, Richman, Risley, Simonson, Tatem, Valentine, Vanderpool, Van Vorst, Wetherby, Whitehead, and Williams—27 ayes. Against it—Bartley, Benner, Braddock, Connolly, Conover, Danser, Decker, Dermott, Doremus, Dye, Emley, Geroe, Haywood, Hopper, Loller, Mayhew, Moore, Pierson, Price, Rogers, Smock, Stockton, Tinsman, Wade, and Young—25 noes. So the bill was lost, three more votes being required to pass it.

BEQUEST.—The late Mrs. Charlotte B. Arden, of Morristown, N. J., who was the daughter of the Rev. Benjamin Woodruff, of Westfield, N. J., and well known for her acts of benevolence during her life, bequeathed the following sums in her last will:—

Theological Seminary, Auburn	$2,000
American Board of Missions	2,000
American Bible Society	1,000
American Home Missions	1,000
American Tract Society	1,000
American and Foreign Christian Union	1,000
N. Y. Colonization Society	1,000
	$9,000

The residue of her estate, if any, to the American Board of Foreign Missions.

Who will remember the Seventh-day Baptist institutions, when disposing of the trusts committed to them, at their deaths?

FUGITIVE SLAVE CASE.—There was a fugitive slave case in Philadelphia last week, which excited considerable interest. It seems that a colored woman about forty years of age, and her son ten years of age, were arrested as fugitive slaves at Columbia, Pa., on a warrant from Commissioner Ingraham of Philadelphia. They were claimed as the property of John Perdue, of Baltimore Co., Md., from which place, he asserts, they escaped in 1849, together with the husband of the alledged fugitive, and three or four other children. The other members of the family got wind of the pursuit, and managed to escape; but these were tried and sent back to slavery.

DAY OF HUMILIATION AND PRAYER.

The Board of the American Bible Union, deeply sensible of the weighty responsibilities resting upon them, and of the necessity of divine support and guidance, unanimously adopted the annexed report from the Committee on Versions, and requested its publication in the *Sabbath Recorder*:—

Resolved, That in view of the momentous interests involved in securing correct versions of the sacred Scriptures for all lands, the Board feel it to be their duty and privilege to rely for counsel and direction upon the wisdom that cometh from above, and therefore appoint the first Thursday in April as a day of humiliation and prayer for the aid and guidance of the Holy Spirit in their important enterprise.

The Board, and such other friends of the American Bible Union as may be present, will hold a meeting for conference and prayer, in the afternoon, at 3 o'clock, and a public prayer meeting in the evening at half past 7 o'clock, in some central position, to be hereafter designated.

We cordially invite "all who love our Lord Jesus Christ in sincerity" to unite with us on that day, in such manner as may be most convenient, in seeking the divine bessing upon our noble enterprise.

The Mississippi Baptist State Convention, at its late annual meeting, adopted the following:—

Resolved, That, in view of the momentous interests which are involved in a corrected translation of the Scriptures, this Convention most earnestly recommends to the bodies composing it, to set apart the first Friday in April next, for humiliation, fasting, and prayer to Almighty God, for the special influence of the Holy Spirit, that he may direct the minds of his people in all their conclusions in regard to the revision of the Holy Scriptures; and that all Christians be affectionately invited to concur with us in this solemn appeal for divine guidance.

WM. H. WYCKOFF, Cor. Sec.

LITERARY INSTITUTIONS OF NEW YORK.—At a recent meeting of the Regents of the University of the State of New York, the number of students in the various colleges of the State was thus reported:—

Columbia College	113	University, City N. Y.	115
Union College	240	Madison University	75
Hamilton College	151	St. John's College	68
Geneva College	42	Genesee College	48
Total			852
The total number reported in 1850 was			948

The reports of the Medical Colleges stand thus:—

College of Physicians and Surgeons, New York	230
Geneva Medical Institution	101
University of the City of New York	411
Albany Medical College	92
Medical Department University of Buffalo	115
Total	949
The total number reported in 1850 was	848

The whole number of academies at the date of the report, subject to the visitation of the Regents, was 204. Of these 7 had been incorporated since March 1, 1850, by the Regents, and 2 incorporated by the Legislature had been received under their visitation.

CHURCHES IN PHILADELPHIA.—The *Philadelphia Enquirer* publishes a tabular statement of the number of churches in that city, with the amount of their property. The aggregate number is 247, seating 125,539 persons, and valued at $4,860,950. The Presbyterian churches are most numerous, numbering 23, and containing seats for 19,888 persons. Next come the Episcopalian—numbering 14, and seating 14,470. This denomination is the most wealthy. The Friends have 5 meeting-houses, seating 6,450 persons, and possessing property valued at $404,500. These figures include only the city proper.

TEACHERS FOR OREGON.—The steamer Empire City, which left New York for Chagres, last Fifth-day, took five female teachers for Oregon, who go out under the patronage of the Board of National Popular Education. Three of them were from the Empire State, one from Vermont, and one from Maine, viz: Miss Miller of Argyle, Miss Wands of Albany, Miss Smith of Lima, N. Y.; Miss Gray of Townshend, Vt.; Miss Lincoln of Portland, Me. They are of different religious denominations—Presbyterian, Congregational, Baptist, and Methodist.

EVANGELIZATION IN FRANCE.—A correspondent of the *N. Y. Observer* says that the city of Lyons is one of the most important centers of French evangelization. There are now five chapels established in different quarters. Three pastors and several evangelists or colporteurs are constantly at work. Between 2,000 and 2,500 persons attend more or less regularly the religious services. Most of these individuals were Roman Catholics a few years ago.

A GOOD EXAMPLE.—Some three weeks ago we received from one of our local agents a list of fifteen new subscribers for the *Sabbath Recorder*, with a letter stating that a series of meetings had just been held in the neighborhood, and he "took advantage of the occasion to do something for the paper." Last week the same agent sent us another letter, with the names of more new subscribers—a part, he says, of the number he had determined to make up before the commencement of the eighth volume. As we read his letter we thought, How easy it would be to sustain a denominational paper, if there was in each church an agent or friend of this stamp—"instant in season, out of season." We commend this example to all who desire the prosperity and extensive usefulness of the *Recorder*. A new volume commences in June—three months from this date. How many new subscribers can you, Mr. Reader, obtain in that time?

MURDER OF A SWEDISH MISSIONARY IN CHINA.—Mr. Collins, Superintendent of the American mission at Fuh-Chau, China, under date of December 9th, 1850, gives the following account of the murder of Rev. C. J. Faust, a pioneer missionary of the Swedish Lutheran Church:—

On the 3d of November last, accompanied by his colleague, Rev. Mr. Elquist, he went on in a small Chinese boat to the mouth of the river, for the purpose of cashing their bills of exchange at the ships lying there. They effected their object, and set out on their return with the money. They had not proceeded more than a mile when they were attacked by a large boat filled with armed men, first with stones, and then with spears. Hoping to intimidate their assailants, each fired a pistol he had with him, but with no effect. Mr. Faust, mortally wounded by repeated spear thrusts, fell overboard, and has not been seen since. Mr. Elquist, after several severe blows, leaped into the river, reached the shore, and having attracted the notice of persons on board the English ships, whence they started, was rescued. The boat and money fell into the hands of the robbers. Immediately on receiving intelligence of the robbery, the officers took measures for arresting and punishing the offenders. It was ascertained to what village the murderers belonged. Police officers, with an escort of 500 soldiers, proceeded there. About fifty houses, belonging to parties implicated, were burned down; five persons were arrested, and will probably be executed.

One Week Later from Europe.

The steamer Asia arrived at New York on sixth-day last, bringing Liverpool and London dates to March 1st.

Among the passengers by the Asia was Martin F. Tupper, Esq., the author of "Proverbial Philosophy," who intends making a short tour through the United States.

The principal topic of the English papers is the difficulty of forming a Ministry to replace that of Lord John Russell. All negotiations had failed up to the sailing of the steamer.

In France, the Anniversary of the Revolution (Feb. 24th,) was celebrated with considerable pomp. A union of the Legitimists and Orleanists, for the restoration of Henry V., is said to have been agreed upon.

There is more talk of revolutionary movements in Germany, but the matter will probably end in talk.

From Rome reports of Archbishop Hughes' sayings and doings continue to come. He preaches up the supremacy of the Pope with a boldness which excites surprise even where the doctrine is nominally believed.

The Sardinian brig Arpizo, Capt. Bartholetti, sailed from Constantinople on the 17th January, having on board 240 individuals, chiefly Poles, who had fought in Hungary, and accompanied General Bem to Turkey, but who have now quitted Shumla, where they have been in the service of the government, desirous of securing a home and a resting place far from the land of their fathers, but where, at any rate, they may be independent and free, on the shores of America. It is their intention to visit England on their route. About three hundred Hungarians still remain with Kossuth at Kutaya; and though they have the greatest desire to emigrate, they are determined not to leave the country without their leader.

The decease of Joanna Ballie took place at Hempstead on Feb. 23, a poet whose fame is indelibly inscribed on the annals of English literature, and whose genius, remarkable in character, has received the homage of the most exalted of her cotemporaries. Born in the year 1762, in the manse of Bothwell, near Glasgow, of which her father was minister, her great age connected her with a period signalized by the most remarkable events, and equally so by the great intellectual impulse which then leavened the social mass.

The Liquor Trade in New York.

The following is the substance of the bills to regulate and prevent liquor selling in the State of New York, reported in the Assembly at Albany, last week:—

Mr. Fordyce, from the majority of the Select Committee, reported that "to pass a strictly prohibitory law would be equivalent to repealing all restraining laws; and believing as they do, that the present law fully recognizes the doctrine that the traffic in intoxicating liquors as a beverage is dangerous, that the present law was intended for a shield to be thrown around the community to guard them against the evils liable to grow out of this traffic." Believing, however, that the present law may be modified, the majority report a bill which provides,

1. That hereafter no intoxicating liquors shall be sold in the same room where groceries are sold, nor at any place until the person applying for license shall give bonds in $1,000 to pay all damages which the community or individuals may suffer by reason of the traffic; also to support all widows, orphans and paupers occasioned thereby.

2. The bond to be filed, and be evidence in Court.

3. Authorizes married women to prosecute in their own names. When the wife neglects to prosecute, any person of kin may do so. In the latter case, the plaintiff must give bonds for the costs incurred by the defendant if plaintiff fails to make out a case.

4. Where a suit is commenced for damages done by a person under the influence of liquor, it will be sufficient to show that the person licensed had sold the party intoxicating drinks during that day.

5. When a judgment is obtained, the party mulcted may compel persons in the same town who had sold liquor to the same party to contribute equally to meet the judgment.

Mr. Chamberlain, from the minority of the committee, made an elaborate report, which closed with a bill providing—

1. That it shall not be lawful for any person to sell, or, by any artifice, to dispose of intoxicating drinks.

2. This provision to apply to all cities, villages, or towns, regardless of any provision in their charters; and to all canal boats, steamboats, &c., navigating the waters of the State.

3. Any person violating this statute shall forfeit $25 and costs; second conviction $50; third, $50 and thirty days imprisonment.

4. Any number of violations may be embraced in one act; but no prosecution shall be maintained unless the complaint is made within one year of the time of the alledged offense.

5. Makes it the duty of the Overseers of the Poor in the county, and Supervisors in the city, to prosecute. But if they neglect to do so, for ten days after notice, then the person giving the notice may prosecute. The fines to go to the poor fund.

6. Persons trafficing to be liable for damages to the extent suggested by the majority bill.

7. Judges to charge Grand Juries to take cognizance of offenses.

EXTENSIVE ROBBERY.—One day last week the Chief of Police in New York, received a telegraphic dispatch signed by the Presidents of Thames Bank, Norwich Bank, Merchant's Bank, and Quincy Bank, setting forth that Mr. Witter, the Messenger of the Norwich Bank, while in the ladies' room at the Norwich and Worcester Railroad Depot, at 1¼ o'clock in the morning, waiting for the steamboat train for Boston, was assaulted by a stranger, who struck him on the head with a small iron bar or billy, knocking him senseless, and made off with his carpet bag, containing about $40,000. Among the stolen money were ten $100 notes on the Quinebaug Bank, each payable to Lewis Hyde, dated January, 1851; also, $1,000 in $20's, 10's, and small notes on the Mystic Bank. A reward of $5,000 is offered—$3,000 for the recovery of the money, and $2,000 for the arrest of the robber, whom, it is to be hoped, will be speedily brought to justice. Mr. Witter states that the scoundrel accosted him in a friendly manner, and entered into conversation with him, and in a moment when there were no others in the room, embraced the opportunity, and assaulted and robbed him as above stated.

The steamer George W. Kendall, Saturday afternoon, March 15, when above Brandenburgh, Kentucky, and while under full headway in the middle of the river, burst the cylinder head of the larboard engine, the wind valve and stand pipe. The carpenter of the boat was instantly killed, and some deck hands were severely scalded. Seven horses were killed, and a number of persons were scalded and jumped overboard.

The Minnesota Chronicle of the 10th ult. states that sad accounts have been received there from the upper Indian country. The Indians above Crow Wing were suffering extremely, and many had literally starved to death. It is estimated, adds the *Chronicle*, that within a short time past, from five to seven hundred of them have died in consequence of privations.

By the latest advices from St. Jago de Cuba, we learn that the Commander of the U. S. sloop-of-war Albany had succeeded in liberating Capt. Mayo, who had been confined in prison in Hayti; and that the Haytien Government had agreed to pay damages to the amount of $5,000 to him.

Eighty-six gamblers (captured by Marshal Tukey in a descent on ten gambling houses) were brought before the Police Court in Boston and fined four dollars [illegible] were young and old among the number.

On a subsequent night, Marshal Tukey, of Boston, made another descent upon William Mead's gambling house, in Sudbury street, and captured twenty-six persons, among them a State street broker. They were fined eight dollars and costs. Two appealed.

Robert Treat Paine, of the Senior Class of Harvard College, committed suicide on the 8th inst., at his room, Holworth Hall, Cambridge, by taking 32 grains of morphene. He is said to have been insane.

The *Cleveland True Democrat*, (a Western Reserve Free Soil paper,) proposes a national convention, to be composed of all who are opposed to the Fugitive Slave Law, to be held on the 4th of July next, either at Buffalo, Cleveland or Pittsburgh.

A letter received in this city from Sierra Leone, Africa, under date of Jan. 20th, acknowledges the receipt of letters in 33 days from New York via England.

Colorado, the wild woman of Navidad, has been caught, and turns out to be an African negress, who has been roaming in the woods for 15 years.

The way fare on the Schenectady, Syracuse and Utica Railway is to be reduced forthwith.

Cassius M. Clay is announced as a candidate for Governor of Kentucky.

In Massachusetts the 10th of April next is Fast-day.

LETTERS.

J. R. Irish, A. D. Titsworth, D. Dunn, L. S. Sisson, W. M. Fahnestock, J. Parmalee, G. H. Babcock, S. Davison, D. C. Green, I. D. Titsworth, Charles Potter, A. White, H. W. Stillman, C. A. Osgood (next week,) L. M. Cottrell (the address of the parcel?) J. Summerbell (cannot say positively at present.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sab bath Recorder:—

Pardon Coon, DeRuyter,	$4 00	to vol. 7	No. 52
L. H. Babcock, "	2 00	" 7	" 52
Elias Rogers, "	2 00	" 7	" 52
David Cardner, "	2 00	" 6	" 52
Thomas Maxson, "	2 00	" 5	" 52
N. Vars, Berlin Center,	2 00	" 7	" 52
W. C. Satterlee, State Bridge,	2 00	" 7	" 52
Asa Sisson, Alfred Center,	2 00	" 7	" 52
Elihu Cleveland, Adams,	2 00	" 8	" 26
Ransom Coon, Smithville,	2 00	" 7	" 52
David Bishop, Shiloh, N. J.	3 00	" 6	" 52
Charles Renshaw, Bridgeton, N. J.	2 00	" 7	" 52
M. M. Ellis, Trivolia, Ill.	2 00	" 5	" 52
Daniel Pierce, Lewiston, Ill.	2 00	" 6	" 52
C. Sisson, Portersville, Ct.	1 00	" 8	" 12

The Treasurer also acknowledges the receipt of the following sums for the Sab bath-School Visitor:—

B. F. Burdick, Westerly, R. I.	$3 00
John Parmalee, State Bridge, N. Y.	2 00
David Maxson, Adams,	1 00
M. M. Ellis, Trivolia, Ill.	1 00
J. R. Irish, DeRuyter, N. Y.	25

BENEDICT W. ROGERS, Treasurer.

☞ The present number begins the last quarter of the seventh volume of the Recorder. A good many subscribers have not yet paid for the current volume, although it is now three-quarters finished. We trust it is only necessary to call attention to the subject to secure the prompt remittance of what is due. A little effort on the part of each subscriber would save us much trouble and expense.

New York Markets—March 17, 1851.

Ashes—Pots $5 37; Pearls 5 68.

Flour and Meal—Flour, 4 50 a 4 56 for common State, 4 62 a 4 75 for Michigan and Indiana, 4 81 a 4 87 for pure Genesee. Rye Flour 3 37. Corn Meal 3 06 a 3 25.

Grain—Wheat, 97 a 1 00 for Canadian, 1 12 for hand some white Michigan. Barley is scarce and wanted at 1 15 a 1 25. Rye 78c. Corn is dull; 65c. for white Long Island, 66 a 67c. for Jersey yellow. Oats, 47 a 49c. for Jersey, 50 a 52c. for River and Canal.

Provisions—Pork, new, 11 25 for prime, 13 37 for mess; old, 10 00 for prime, 12 75 for mess. Beef, 5 00 a 6 00 for prime, 8 75 a 10 00 for mess. Butter is rather dull; 9 a 12c. for Ohio and ordinary State, 12 a 16c. for dairies. Cheese 5½ a 7½c.

MARRIED.

In Petersburgh, Rensselaer Co., N. Y., March 8th, by Rev. A. White, Mr. Z. W. SCRIVEN to Miss SARAH E. WELLS, both of Petersburgh.

In the Free Baptist Church at Unadilla Forks, N. Y., on the evening of the 9th ult., by Rev. L. B. Starr, Mr. L. SPENCER SISSON to Miss MARY ELIZA LOOMIS, daughter of Dea. H. Loomis, all of Plainfield, N. Y.

In Lincklean, N. Y., March 6th, by Eld. Thomas Fisher, Mr. HENRY LANGWORTHY, of Plainfield, Otsego Co., N. Y., to Widow ALMEDA STILLMAN, of Lincklaen, Chenango Co., N. Y.

March 13th, by Rev. S. U. Ferguson, Mr. ALBERT M. CLARKE to Miss PHEBE M. GORTON, all of Brookfield.

Missionary Society—Executive Board.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be holden at No. 80 East 16th street, New York, on the second Fifth-day in April, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE BOARD OF MANAGERS of the Seventh-day Baptist Publishing Society will hold a Quarterly Meeting in New York on the evening of the second Fifth-day in April. T. B. STILLMAN, Rec. Sec.

Littell's Living Age—No. 357—12 1-2 Cents.

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1. London in 1851.—Fraser's Magazine.
2. New Nation on the Pacific.—Dub. University Mag.
3. Letter from Humboldt.—Daily Advertiser.
4. Dueling in England.—Times.
5. Southey and the Quarterly Review.—Examiner.
6. Historic Certainties.—Examiner.
7. Elizabeth Barrett Browning's Poems—Examiner.
8. Remains of Arthur Henry Hallam.—N. British Rev.
9. Samuel Lover.—Dublin University Magazine.

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Now is the time for Agents. The publisher wishes to employ fifty or more gentlemen, in different parts of the Union—North, South, East, and West—to act as Agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as *Woodworth's Youth's Cabinet*. It is a universal favorite. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post-paid) with responsible testimonials as to character and ability. *No time should be lost*, as now is the best time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

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The Second, containing a similar selection respecting the various Sciences and Mechanical Arts, of their most distinguished votaries. The two together, embracing the larger portion of the best Anecdotes in Ancient and Modern collections, as well as in various Histories, Biographies, and Files of Periodical Literature.

The whole classified under appropriate subjects, alphabetically arranged, and each supplied with a very full and particular index of topics and names, by
KAZLITT ARVINE, A. M.,
author of "Cyclopedia of Moral and Religious Anecdotes;" the whole to be comprised in Sixteen Numbers, at 25 cents per Number, making two large 8vo volumes of about 700 pages each, illustrated with numerous fine engravings. The first number will be issued about the first of April, to be continued semi-monthly until completed.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen, at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Methodist Quarterly Review.

THIS Review contains 160 pages Octavo, printed on fine paper. At the subscription price of TWO DOLLARS a year, in advance, it is the *cheapest* Quarterly Journal now issued. The publishers issue it at this low price, in expectation of greatly enlarging its list of subscribers, which, though by no means what it ought to be, is yet, as it is believed, *twice as large* as that of any similar Journal.

While the theology of the Methodist Episcopal Church is the standard for the Review, its tone is large and liberal, and its range of topics, not only in Biblical but General Literature, is extensive, as its Table of Contents will show. Its contributors are among the ablest writers in this country, of various religious denominations.

From its wide circulation, the Quarterly affords a most desirable medium of *Literary Advertising*. All advertisements, and books for notice, should be sent to the Editor, Rev. J. M'Clintock, D. D., 200 Mulberry-st.

LANE & SCOTT,
200 Mulberry-st., New York.

Miscellaneous.

De Quincey, the Opium Eater.

Thomas De Quincey, the English "Opium Eater," is thus described by a correspondent of a Worcester paper:—

I have met De Quincey in the course of my peregrinations over this "terraqueous ball," and I can assure you that the physique of that celebrated writer is certainly as expressive as his lucubrations. Men of Genius have generally been mere parodies of that fine physicalism which ladies commonly designate manhood; and De Quincey's case strengthens the rule. He is one of the smallest legged, smallest bodied, and most attenuated effigies of the human form divine that one could meet in a crowded city during a day's walk. And if one adds to this figure, clothes that are neither fashionably cut nor fastidiously adjusted, he will have a tolerably rough idea of De Quincey's outer man. But then his brow, that pushes his obtrusive hat to the back of his head, and his little grey eyes, that do not seem to look out, but to be ever turned inward, sounding the depths of his imagination, and searching out the mysteries of the most obtruse logic, are something that you would search a week to find the mates to, and then you would be disappointed.

De Quincey now resides at Lasswade, a romantic rural village, once the residence of Sir Walter Scott, about seven miles from Edinburgh, Scotland, where an affectionate daughter watches over him, and where he is the wonder of the country people for miles around. They cannot understand why, on fair days, and at all hours, that little man with a brown coat and the woolly hat, is always climbing hills, and wandering among the shady woods, as if he sought for something he could never find. And then why, on cold, bleak, and wet days, he walks along the highway between two piles of stones, transferring them singly from one point to the other. The fact is, that the opium which De Quincey consumed in his younger days is now consuming him, and unless he walks ten miles per day, fair or foul, he cannot secure his maximum of two hours' sleep during the night. This exercise he easily secures in pleasant weather; when the weather is not so, he transfers his heaps of stones, and travels the ten miles in this way. This profound logician and eminent scholar is impressed with the belief that he bears a hippopotamus or some such animal in his stomach; and it is said that he manifests considerable sensitiveness if any of his friends doubt the fact.

Steel Pen Making at Birmingham.

Mr. Gillott, of Birmingham, who has done so much to improve it, considers the manufacture to be yet in its infancy. The first operations are performed by steam power. The sheets of steel, after they are received from Sheffield, are reduced to the requisite tenuity by successive transits through the rolling-mill—operations which are tended by men and boys. When reduced in this manner to the thinness of a steel pen, and to the length of about two feet, and the breadth of two inches and a half or three inches, the sheets of steel are ready for the next processes, which are entirely performed by women and girls. Describing the rooms according to the order of the processes, and building, the first to be entered is that where the "blanks" are punched out. Ranged in double rows along a large and roomy workshop, with windows at both sides, and scrupulously white and clean in floor, roof, and walls, are seated from fifty to a hundred girls and women, from the age of fourteen to that of forty and upwards. The only sounds to be heard are the working of the hand press, and the clinking of the small pieces of metal as they fall from the block into the receptacle prepared for them. This process is performed with great rapidity, one girl, of average industry and dexterity, being able to punch or cut out about a hundred gross per day. Each division of the workshop is superintended by a tool maker, whose business it is to keep the punches and presses in good working condition, to superintend the work generally, and to keep order among the work-people.

The next operation is to place the blank in a concave die, on which a slight touch from a convex punch produces the requisite shape—that of the semi-tube. The slits and apertures, which increase the elasticity of the pen, and the maker's or vender's name or mark, are produced by a similar tool. The last operation is that of slitting, which is also performed by girls and women. Previously to this, however, the pen undergoes a variety of processes in a different part of the factory, and under the hands of a different class of work-people. When complete all but the slit, the pen is soft and pliable, and may be bent or twisted in the hand like a piece of thin lead. Being collected in "grosses" or "great grosses"—the former containing 144 and the great gross twelve times that number—the pens are thrown into little iron square boxes by men, who perform all the work in this department, and they are placed in a furnace, where they remain till box and pens are of a white heat. They are then taken out, and thrown hissing hot into pails or tanks of oil—a process which cures them of their softness by making them brittle. When taken out of the oil, they may be broken by the fingers with as much ease as if they were so many wafers. As a great deal of oil adheres to them, they are put into a sieve to drain. There they remain until no more oil will run from them; but, notwithstanding all the draining which they have received, the oil is not effectually removed. To cleanse them thoroughly, they were formerly thrown into pits or heaps of sawdust, and stirred about; but as, by this process, the sawdust became clotted into oil cakes, and was rendered unserviceable, the ingenuity of Mr. Gillott was taxed to discover some means by which a saving both of oil and sawdust could be effected. It was not long before the thought struck him, that, if the pens were made to revolve rapidly in a perforated cylinder, the last drop of oil might be forced out of them—in fact, that the oil might be twirled from the pens like moisture from a mop.

The experiment was tried and succeeded admirably. The pens, after being allowed to drain in the seive until no more oil would run off them, were placed, apparently dry, but greasy looking, in the cylinder, but twirled around with great rapidity, until the oil ran off in a copious stream. The mingled oil and sawdust formerly constituted a nuisance, and it was necessary to change the sawdust, and burn it, three or four times a day. It now lasts for a week. By this means—a remarkable instance of the economy of manufacturers—Mr. Gillott has diminished his oil account about £200 to £300 per annum. This operation once completed, the pens are once more placed in revolving cylinders, where their friction against each other produces the necessary polish. Each pen is thus made to clean and polish its neighbor. The next process is to roast or anneal these brittle articles, and give them the flexibility of the quill, and produce upon them, at the same time, the color which may be desired, whether bronze or blue. The flexibility and color are both produced by heat, and it becomes a delicate matter so to arrange and regulate it as to attain the exact results desired. From this department they are once more consigned to the female part of the establishment, where, by the operation of the cutting tool, each pen receives the required slit. One girl, with a quick and practiced finger, can slit by this means as many as 200 gross, or 28,800, in a day. They are now ready for counting and packing, in boxes or grosses, for the wholesale market. This last stage of the business is wholly performed by young girls.

[Cor. of the Morning Chron.

Four Years in Mowing.

This we believe to be the best way to manage tillage land, from our experience of twelve years. We manure and plant the first year with corn or potatoes; second, sow down with wheat, barley, or oats, and grass seed; keep in grass four years, and then break up again. We think this is a far more profitable course than the old system of farming practiced by many of our farmers, that of keeping land in grass from ten to twenty years, as in that time the land becomes as hard as a highway, and the sod as tough as leather; so that it takes three years at least to rot it and lay it again to grass. I managed a farm in this way for eight years, and it increased the crop of hay from 6 tons to 20, while two years of the time the hay was about all sold off, and I purchased no manure. It is contended by some, that the rotting of a good sod is equal to 20 loads of manure to the acre, and I do not doubt it. This system makes a quick rotation of crops, keeps the soil light and mellow, and thus the crops do not suffer by drought. And I have a great advantage over the old system, for I rot two or three sods where others rot but one, as also a good crop of grass. The system practised by many of our farmers, after the first six years, will hardly pay for the cutting the grass at laborers' prices, $1 25 per day. We turn up the sod even if it bears good grass, when its turn comes, and do not wait for it to get worn out. It does not then require so much ox labor to plough, and is more easily cultivated afterwards. We have, therefore, this advantage, we work a field three times while the old system does it but once. I am now trying the plan on another old worn out farm, and if I should live, I may report my experience hereafter. In the mean time, we would advise our brother farmers to try it themselves; it will require sacrifice the first rotation, but no man will be dissatisfied with it after trying it two rotations. Now we would not advise anything wild or visionary; every farmer has already the means without extra expense, all that is required is his team and his plough to begin with.

[Cultivator.

New Patent for a Planing Machine.

Mr. George W. Beardslee, of this city, (says the *Buffalo Commercial Advertiser*,) has filed his caveat for a patent for a planing machine, which he claims to be a decided improvement upon those now in use. He terms his machine the "elastic cutter," and claims that its superiority over all other machines consists in its simplicity, both in construction and in operation, it having neither belts nor gearing in or about it, but all located beneath the floor. When once adjusted and in order, it cannot be deranged by the removal of the cutters, or from any other ordinary cause. It operates vertically, and thereby the grit, dirt, and shavings, pass off without aid.

The greatest curiosity about it is the movement of the endless sectional platform, and its manner of "turning corners"—the movement being on a concentric, and differing from any we ever saw. The whole machine is very simple in its construction, and consequently operates with little friction. It is of great strength, and the cost is much less than those now in use, growing out of its simplicity. It is claimed for it that its operation will produce work superior to that of the hand plane, and its ordinary speed will be 150 feet per minute, or 9,000 feet per hour, and that it can be increased to 200 or 300 feet per minute, without any danger to the machine. The planers are so arranged that they will yield, and permit splinters, if any occur, to pass away, without damaging or disordering the machine, which is a great fault of some of the other patents.

Mr. Beardslee, in connection with Mr. Samuel Albro, has also got a patent for a matching apparatus, which is to be connected with his planing machine. It is claimed that it is constructed on a plan that exceeds any now made to form a tongue and groove.

A New Trick.—The Legislature of Illinois has passed a law to prohibit the retailing of intoxicating drinks within that State. At Springfield some *genius* has hit upon a novel way of supplying his customers with the "*critter*," in defiance of the law, thus:—

The premises consist of a room, divided by a partition into two apartments. Upon entering the first apartment, a square opening, and it is the only one, is discovered, several feet from the ground, in the partition wall. Immediately before this opening, in the *second* apartment, a number of glasses, labeled 'rum,' 'gin,' 'whisky,' &c., stand upon a table. Upon a picayune being dropped into one of these glasses, the table begins to turn upon its axis, and by the time it has made a horizontal revolution, the glass is filled with the liquor indicated, and stands in its original position.

The Mayor and Marshal of the city have examined said "premises" closely, without being able to find any "man, woman or child," acting as salesman, or to discover the means by which the "table" is turned. And up to the last accounts the thing was still in operation.

The Cottager's Welcome.

Hard by I've a cottage that stands near the wood—
A stream glides in peace at the door—
Where all who will tarry, 'tis well understood,
Receive hospitality's store.
To cheer that the brook and the thicket afford,
The stranger we ever invite;
You're welcome to freely partake at the board,
And afterwards rest for the night.

The birds in the morning will sing from the trees,
And herald the young god of day,
Then, with him uprising, depart if you please,
We'll set you refreshed on the way;
Your coin for our service we sternly reject,
No traffic for gain we pursue,
And all the reward that we wish or expect,
We find in the good that we do.

Mankind are pilgrims on life's weary road,
And many would wander astray,
In seeking Eternity's silent abode,
Did Mercy not point out the way!
If all would their duty discharge as they should,
To those who are friendless and poor,
The world would resemble my cot near the wood,
And life the sweet stream at my door.

Show Furniture.

Furniture too good to be used is a nuisance. What can be more unpleasant than the aspect of a room, or suit of rooms, where every thing is *bagged up?* Chairs and sofas in pinafores, mirrors in muslin, a *druggeted* carpet, a hearth-rug wrong side out, and a chandelier in a sack, seen by rays of light that straggle in edgeways through the slits in the shutters, and exhaling that peculiar brown-holland fragrance which belongs to drawing-rooms in masquerade dress, form one of the most cheerless, dispiriting, *unhumanlike* spectacles in the diorama of domestic life. We would as lief be ushered into a vault as into such an apartment. Nothing can be more chilling to the feelings, except, perhaps, a perspective view of the family wash taking an airing on the clothes-lines.

Why do people buy magnificent furniture to clothe it in hideous disguises? Does the glory of exhibiting the articles undressed half a dozen evenings in the year pay for all the cost and trouble? The miser enjoys the flashing lustre of his gold every time he lifts the lid of his strong box; but what pleasure can there be in possessing a species of property that is invisible to the owner three hundred and fifty days out of every three hundred and sixty-five?

Give us furniture that is made for *wear*—tables upon which you can bring down your fist with an emphasis, without throwing the lady of the house into hysterics—chairs that you can lean back in—carpets that you can promenade upon; in a word, give us comfort, and let us *wear things out.* It is provoking to see chairs and sofas preserved for years without spot or blemish, while the wrinkles are multiplying in the face and the grey hairs on the head of the proprietor. For these and sundry other reasons, we have an especial spite against show furniture.

[Maj. Noah.

Hillotype.

It is stated that Mr. L. L. Hill, of Westhill, N. Y., has invented a process for procuring *colored* daguerreotype pictures, and that he has been offered $20,000 for a half interest in the same. The announcement is made in the *Daguerreian Journal.* Mr. Hill says:—

"Some two years ago I took to experimenting, with a view to this great desideratum," (i. e. photographing in colors,) "but with little faith. In one of my experiments a phenomenon presented itself which greatly surprised me, and in the nature of the case compelled me to believe the thing practicable. One color, the red, in a figured dress, was developed as bright as a ruby. I then repeated the experiment, and failed; but from that hour until a few months ago I continued to repeat it in every form I could think of, always failing, but never despairing, for I had reasons for believing in the correctness of my theory, that under certain circumstances, there is in the impressioned plate a *latent* colored image. I at length commenced experimenting on the developing power of the vapors of different metals, and found that a large number of them, such as arsenic, cadmium, zinc, selenium, bismuth, potassium, and sodium, would, when properly vaporized, bring out the latent image in light and shade. The same result followed the use of several gases. The impressions differed so little from daguerreotypes, that I was on the point of abandoning the pursuit, when I one day unexpectedly formed a singular compound, and, without much hope of success, applied it to my purpose. My surprise and joy were unbounded, when I found on my plate a true Hillotype."

Married Without Knowing It.—A gentleman of Indiana is claimed by a lady in this city, says the *Cincinnati Commercial*, as her husband! Hearing of the claim of late, the gentleman made his way to the city in considerable haste to see the person who claimed him. He searched the records and it was ascertained that the regular papers had been made out, that the marriage had taken place, and that a clergyman of good standing had officiated, and the whole matter was, to all appearances, a legal transaction. The lady herself states that the gentleman is the identical person she was married to. But our Hoosier neighbor denies all knowledge of the lady, and, in a card which we find in the *Gazette*, intimates that some person bearing a strong resemblance to him, and of course, knowing his residence, officiated as his representative, got married, and in a short time after left for parts unknown. This is the latest imposition, if imposition it be, and we doubt not it is, that has come to light. The object of the false man is plain, viz., to impose upon the lady and escape the law.

Important and Valuable Discovery.—Among the many valuable discoveries of late years, none is entitled to more notice, and should be more generally adopted, than that made by the late Dr. J. H. Johnson, of New Orleans. By chemical combinations, the inventor has found a method whereby cordage, sheeting, and, in short, all vegetable fibre, can be rendered completely fire-proof. The magnitude of this discovery is so startling, that we almost at once pronounce it impossible, and nothing short of actual experience could convince us of its reality; but we understand from very respectable authority, that the test has been made; and, if true, its general adoption as one of the great means of saving life and property to an incalculable amount must follow. So general is the operation of this agent, combined, it is said, of well-known chemical properties, that it is hardly possible to calculate the uses to which it may be applied.

[Wash. Union.

A Knowing Horse.—The *Chsistian Register* closes an article on the Spiritual Rappings with the following anecdote:—

"We are tempted to draw from our college reminiscences a case, which we deem a very parallel to these audacious fooleries. Our coevals at Cambridge cannot have forgotten a man of livery-stable notoriety. His customers were often so oblivious as to the extent of their rides, that he contracted with the innholders of the surrounding country to score their names on such of his vehicles as visited their respective taverns. He had also a horse, which had been trained to lift his fore foot as often as a slight signal from his master's finger was repeated. A stupid freshman once returned, as he said, from a ride to Watertown, but bearing with him the sign manual of an inn-keeper in Concord. The youth persisted unblushingly in his lie. Says the man, 'My horse knows, and will tell me, how many miles he has been driven.' The signal was given and repeated. The horse lifted his foot fourteen times in succession. The astonished freshman paid his full stable fare, and retired firmly convinced of the preternatural endowments of the horse."

Large Sales of a Large Work.—Dr. Webster's Unabridged Dictionary of the English Language, published by Messrs. Merriam, of Springfield, is selling at a rate unprecedented, we believe, for so large a work. Almost 3000 copies have been distributed among the School Districts in Massachusetts, during the past year, in conformity with an act of the Legislature of the State. The demand from other sources has also increased to the amount of several thousand copies beyond that of the preceding year. Many copies are now sent to distant parts of the world, where the peeple speak or are learning the English language, for missionary, commercial, and other purposes. The Dictionary would be an inestimable treasure, not only in every School District, but in the family. Young children may be taught to resort to Webster, as the arbiter of disputes, as a safe and satisfactory guide, and as a storehouse of invaluable information. In this respect, as well as others, Dr. Webster and his Editor, Prof. Goodrich, are benefactors to the country.

[Bib. Sacra.

New Form of Bridge.—The *Montreal Herald* thus describes an invention for crossing at Rouse's Point for lack of a bridge:—

"The engineers have shown the independance of their resources, by a contrivance which, though not a bridge, very nearly approaches one. On the Vermont side a very extensive pier has been made by driving piles for some thousands of feet from the shore, to such a distance from the bank as to reduce the channel to the width of 400 feet. A large vessel has been built of such dimensions as exactly to correspond with this 400 feet of channel, and upon the deck of this vessel iron rails are laid. Thus, when she is swung into the gap, there will be the continuous track required for the carriages, as there would be if there were really a bridge; and when the trains have passed over, there will be again the 400 feet of clear water way for the passage of craft."

The Astor Library.—The fruits of the wise and generous bequest of John Jacob Astor, for a Public Library will soon be ripe for use; the edifice is rapidly approaching completion, and the more difficult and important work of selecting the books has made good progress. By the labors of Dr. Cogswell, the librarian, 28,364 volumes have already been gathered, which number is to be increased by further purchases the coming season, and the library will probably be thrown open to the public in the summer of 1852, with not less than fifty thousand volumes judiciously selected. To an increase of this number, the total income of the large bequest is to be added after the completion of the building, which, before many years shall pass, will form a library surpassing any one in the country, and free to all. A noble monument is this to the one wise deed of Mr. Astor.

[N. Y. Evangelist.

Destruction of Ships by Spontaneous Combustion.—Capt. Bates, of ship Nonantum, from Baltimore for California, which was destroyed by fire from spontaneous combustion of her cargo of coal, took passage at the Falkland Islands in the Scotch ship Hermagoon, Capt. M'Kenzie, for Valparaiso, with coal, but when 12 days out, west of Cape Horn, this ship also took fire from spontaneous combustion, and every exertion to smother it proved unavailing. They took to their boats, and were picked up soon after by the British ship Symmetry, Capt. John Thompson, of Liverpool, for Acapulco, with coal. Dec. 15, in latitude 47 S., longitude 79 W., they fell in with ship Fanchion, of Newburyport, from Baltimore for San Francisco, with coal, which also took fire and was destroyed, as before reported, making the third ship burnt by that means within a few months, while Capt. B. and wife were on board.

Ferociousness in the Dog.—In one of the Cincinnati papers, we find an account of an attack by a ferocious dog upon a little child. "The dog seized the child by the throat," we are told, and the more he was pounded to make him let go, the harder he held on. The people broke the dog's back, and after inserting a lever in his mouth, pried his jaws open and released the sufferer, but not till her throat was mangled. There is a sure remedy in such cases, which should be known by every one. If, instead of pulling upon the dog to disengage him when his jaws are set upon any thing, a sponge or cloth, wet with strong spirits of hartshorn, be applied to his nostrils, he will instantly relax his hold.

Age of Animals.—A bear rarely exceeds twenty years; a dog lives twenty years; a wolf twenty; a fox fourteen or sixteen. The average age of cats is fifteen years; of a squirrel and hare, seven or eight years, and a rabbit seven. Elephants have been known to live to the great age of one hundred years. Pigs have been known to live to the age of thirty years; the rhinoceros to fifty. A horse has been known to live to the age of seventy-two, but averaging twenty-five to thirty. Camels sometimes live to the age of one hundred. Stags are long lived. Sheep seldom exceed the age of ten. Cows live about fifteen years. An eagle died in Vienna of the age of one hundred and four years; ravens frequently reach the age of a hundred years. Swans have been known to live three hundred; pelicans are long lived. A tortoise has been known to live a hundred and ninety years.

Exactly.—Rev. Dr. Dewey said, in his recent lecture at Boston, that "he believed that the grandest reform society that could be got up, would be a society of people to speak their minds. The moderation of this country was asleep and dumb, when its voice is most needed to be heard. He was bound to neither party. He was not speaking to please anybody."

Many undoubtedly agree with Dr. Dewey in their sentiments, and if they would come out as boldly, a good purpose might be attained. Mr. John Neal of Portland says in his plain way, that there is not after all so much difference in people's notions as would at first sight appear. Most folks talk not what they really think, but only what they suppose will please others, or forward their own interest.

[Providence Mirror.

Public Speaking.—"I never," says Pope, "could speak in public. And I don't believe, if it was a set thing, I could give an account of any story to twelve friends together, though I could tell it to any three of them with great pleasure. When I appeared for the Bishop of Rochester, on his trial, though I had but ten words to say, and that on a plain point, (how that Bishop spent his time when I was at Bromley,) I made two or three blunders in it, notwithstanding the row of lords, which was all I could see, were mostly of my acquaintance."

Variety.

The contribution of New York to the Washington Monument is a block of Glen's Falls marble, four feet six inches in length by three feet six inches in breadth, and fourteen inches thick, weighing something more than a ton. It is of a deep black color, and susceptible of a high polish. The sculpture work rests upon a projection eight inches in width. Upon this base stands a pyramidal column in low relief, supporting a medallion, thirty-three inches in diameter, in which is sculptured in bas-relief the arms of the State, above which is a wreath of laurel. Upon the lower part of the column is chiseled, deeply beneath the surface, the word "New-York."

It is said that a balloon has been constructed at Paris which obeys the helm, and can be driven even against the wind by its conductor. This machine has made several voyages round the Hippodrome, and has been made to turn in every direction; but its progress in the air has not yet been tested, and the utmost secrecy is observed as to the means employed.

The *Prarie Farmer*, of Chicago, publishes the following as a verbatim copy of a certificate granted to a female teacher in Cook Co., not long since:—"The undersigners Bein Chosen to Inspect ———, The Schooll teacher ——— found hir Capabell of teatching Reedin, Ritin and E Rithmetick and has visated the Schooll and sas she kepts Regular Howers."

An inquiry into the cause of the recent death of a young lady in England, established that she had been distroyed by the portions of the lead contained in the coloring matter of burnt almonds. Medical authority was also adduced to show that within the last three years upwards of seventy cases of death had been traced in England to the use of poisonous figments used in fancy sweetmeats.

Gen. Tom Thumb was arrested in Savannah for driving his state carriage upon the sidewalk, and fined $10. The gentleman who reported the infraction of the ordinance, did so for the sake of the joke, expecting that nothing more than a little fun would come of it. But it seems that the matter was viewed in a different light by the authorities.

The Louisiana Supreme Court has decided that a will made by a person insane, during a lucid interval, is valid; but the interval must continue during a length of time sufficient to give certainty to the temporary restoration of reason. It is not sufficient to prove that reasonable things had been done by the testator, after the will was made.

A British provincial paper says that a rapid and emphatic recital of the following pathetic narrative is an infallable cure for lisping:—"Hobbs meets Snobbs and Nobbs; Hobbs bobs to Snobbs and Nobbs; Hobbs nobs with Snobbs and robs Nobbs' fobs. This is, says Nobbs, the worse for Hobbs' jobs, and Snobbs' sobs."

Mr. Cobden, the distinguished English reformer, has been recently challenged to fight a duel with Admiral Sir Thomas Hastings. As a man of peace, he of course peremptorially declined the challenge, rebuking its author in a reply of much wit and pungency, while exculpating himself from blame.

One of the reasons given why the Londoners omitted the use of wood in constructing the building for the World's Fair, is, that there would be so many Yankees there they were afraid they would *whittle it down.*

A bill to amend the charter of the Buffalo and Mississippi Railroad Company passed the House of Representatives of the Indiana Legislature, and went to the Senate, where it was *stolen* to prevent its final passage.

A London journal states that during the year 1850 four thousand four hundred new publications were issued in London alone. Of these, about five hundred were works of fiction—at the rate of almost one and a half daily!

A man was lately caught by machinery in Sheffield, Eng., which, instead of breaking his bones, as is usually the case, instantly stripped off all his clothes, except his stockings, and threw him naked on the floor.

The duration of human life in England is, on an average, fifteen or sixteen years longer in the country than in the town, as shown by the registration of deaths in that country.

Professor Agassiz, in a recent lecture at Key West, stated his conviction that the Peninsula of Florida, up to the surface of the water, has been entirely the work of the coral insect.

There are two classes of people that can afford to be modest—those who possess a vast amount of knowledge, and those who have but little.

Building materials of all kinds decay much sooner at the South than at the North.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

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(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term; Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thoroughly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day. A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
No. 6 Twenty Reasons for keeping holy, in each week, the Seventh Day instead of the First Day. 4 pp.
No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy. The True Issue. 4 pp.
No. 9 The Fourth Commandment. False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No. 9 Spruce-st., New York.

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BY E. PORTER BELDEN, M. A.
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"EQUALITY OF THE RACES."

Reply to Tamar Davis.

In proof of my position, that the different races of mankind are "psychologically identical," I have shown, by reference to the Ethiopian and Egyptian nations, that the Negro race has produced examples of mental development equal to other races; from which it follows, that this race possesses equal "mental endowment" with other races. To avoid this conclusion, my esteemed friend denies that these nations were Negroes, and makes me to base my *whole* argument on the single fact that they were black. She remarks, "But not the least shadow of historical testimony does he bring, to prove that the nations in question have ever been, either in ancient or modern times, identified by naturalists as exhibiting any Negro characteristics of physical structure, not shared in common with some varieties of the Caucasian type." The writer, in her zeal to demolish *something*, has reared a man straw, and she is welcome to the task of demolishing it. I have rested my argument upon no such contracted basis. Such a misrepresentation is hardly necessary in advocating a good cause. The partial reading which the writer seems to have given to my historical references demands a re-reading.

I have shown, by indisputable historical testimony, that the Egyptians were descendants of the Ethiopians. Whatever description, then, applies to one, applies also to the other, in the *early* history of these nations. I have quoted ancient Greek and Hebrew writers, who declare that they were *black*. Heroditus says, "They have the most *woolly hair* of all nations." Lucien says, "Besides being black, he had projecting lips, and his hair brushed up in curls." Denan says, "The cheeks of the Egyptians are round and thick, the lips full, the mouth large, *displaying, in short, the African character, of which the* NEGRO *is the original type*." Now, if all these characteristics "are shared in common with some varieties of the Caucasian type," then verily "some varieties of the Caucasian type" are Negroes.

I consider these quotations from the most learned and renowned historians and antiquaries to abundantly substantiate my position. But lest my friend should still see nothing but "*black*" about them, I will add the best testimony of the scientific world, which I have purposely held in reserve. My opponent has described the Negro through the pen of Hugh Murray. She denies that the Ethiopian has these characteristics. Hear Mary Sommervill, (Phys. Geo. p. 438,) —"The Ethiopians occupy all Africa south of the great desert. . . . Their distinguishing characteristics are, a black complexion, black woolly hair, thick lips, projecting jaws, high cheek bones, and large prominent eyes." Verily, these men look very much like Hugh Murray's Negroes! Reese (in his Elements of Zoology,) describes the African tribes, of which the Ethiopian is the most prominent—"Their eyes and skin are dark—the hair black and woolly—the skull looks as if it had been compressed laterally, so as to cause the face and back head to project—the forehead is low, narrow, and slanting—the jaws projecting—the nose broad and flat—the lips thick." This author, as do most of the others, includes the Ethiopians under the general term "Negroes."

Let us now consider "in what latitude the word Ethiopian is employed by Blumenbach." In his excellent work, (De Generi Humani Verictate Nativa,) as quoted by that most eminent naturalist, Dr. Good, he divides the human family into five races—the Caucasian, Mongolian, American, Ethiopian, and Malay. He says, "The color of the Ethiopian varies from a deep tawny to a pitch or perfect jet. The head is narrow; the face narrow, projecting towards the lower part; the forehead arched; the eyes projecting; the nose thick, almost intermixed with the cheeks; the hair black, frizzled, and woolly." Such were the characteristics which Blumenbach said predominated in the Egyptian mummies. My friend, however, thinks "even this would make the *Caucasian* predominate in his constitution." It would make rather a queer-looking Caucasian after all. Probably such an one would hardly find admittance to the parlors of certain "white inhabitants," who "are too well acquainted with the character and habits of Negroes to feel much of the spirit of abolitionism."

I hope my friend will now be able to find in the Ethiopians *some* "Negro characteristics not shared in common with some varieties of the Caucasian type."

If it should be doubted that the Egyptians were descended from the Ethiopians, it may be further substantiated by reference to Rotteck's History of the World—page 64—"Egypt received its most ancient inhabitants, and the greater part of its population, from Ethiopia." Again, page 74, vol. 1, "The mass of the population of Egypt was derived from Ethiopia, *as Herodotus' description of their corporeal structure proves, which corresponds with that of the* NEGRO *race*." This quotation is full of instruction. It teaches—1st. That Egypt was an Ethiopian colony; 2d. That by the description of Herodotus the Egyptians were Negroes; and, 3d. That the inhabitants of Ethiopia, whence they came, were Negroes. Herodotus was truly styled the father of historians. None were ever more noted for accuracy. He spent several years in Egypt, studying her manners and characteristics. His testimony *alone* on this point may justly challenge all criticism. The same historian, in classifying the human family, gives as his third class "the Ethiopian or Negro race." Reese, as we have said, uses these terms thus interchangeably. Dr. Good uses them thus; and so do most naturalists and historians. These terms, then, are not only synonymous in *literal signification*, but also in *common acceptation*. An Ethiopian is a Negro, and a Negro is an Ethiopian the world over.

It might be interesting just here to inquire, (admitting my friend's distinction between Ethiopians and Negroes,) whether the slaves of our country are Negroes or Ethiopians? To my friend's first article on the Fugitive Slave Bill, be the decision referred. She there calls them "Ethiopians." This is an involuntary witness against her own position, that "Ethiopians are not Negroes;" for every one knows, that the slaves of this country, (whose original type is not lost by *amalgamation* with the *Caucasian*,) bears the description given by Hugh Murray to Negroes. If, as the writer says, they are Ethiopians, then the Ethiopians are Negroes.

That Negroes are descendents of Canaan, is true. It is equally true, that Negroes are likewise descendants of Cush, the brother of Canaan. Such, as we have shown, were the Ethiopians. The descendants of Ham, through Cush, according to ancient Greek and Hebrew writers, settled in Arabia, on the east side of the Red Sea, and thence, by successive tides of emigration, peopled Africa. To this testimony we may add that of Dr. Adam Clarke, Scott, Henry, and a host of learned biblical commentators. Hence the various Negro tribes of Africa, the parent stock of which inhabited Ethiopia. We read, also, that the Canaanites settled on the western coast of Africa. Hence, also, many of the Negro tribes of that country. Thus, as we defined the Negroes in a previous article, they are the descendents of Ham, through his sons Cush, Canaan, and Mizraim.

But, to gratify my friend's partiality for Canaan as the *exclusive* father of the Negroes, I will grant it for a time. Now, have there been no *illustrious* nations of *Canaanites?* "To history be the decision referred." If we mistake not, all those great and powerful nations which inhabited the land of Canaan before it was possessed by the Israelites, were Negroes, (sons of Canaan.) The great extent of their territories, at a very early date, may be learned from the 10th chapter of Genesis. At a later date, we find the Phœnicians, one of the most renowned nations of antiquity. See Tytler's History, p. 22. "The Phœnicians (the Canaanites of Scripture) were a commercial people in the days of Abraham. Their first settlements were Cyrus and Rhodes; thence they passed into Greece, Sicily, Sardinia, and Spain, and formed settlements on the western coast of Africa. They were among the most *civilized* nations of the east. *We are indebted to them for the invention of writing, and for the first attempts at commercial navigation.*" Rotteck's History of the World—"The Phœnicians, as a race kindred to the Canaanites, are said to have descended from Ham, and to have come to the coast of Syria from the shores of the Red Sea before Abraham. They soon obtained a great advantage over the other Syrians (descendents of Shem—*Caucasians*) in commercial fame, and in all the arts of life, and made their little barren country on the sea one of the most remarkable upon the earth." "By the genius and industry of its inhabitants, it made tributary to itself the greater part of the coasts of the Mediterranean, many of the ocean, and large inland kingdoms. We gladly turn our views to a nation which built its greatness, not by the sword, but by the instruments of pacific art. This nation formed not one but several States, as Sidon, Tyre, Aradus, Byblus, Berytus, Sareptha, and Tripolis. Carthage, the empress of the sea, and many other colonies, were founded by Phœnicians. Thus many colonies give proof of the commercial greatness of the Phœnicians, and their political importance. They built also Utica, and Adrumetum in North Africa." The magnificence of this Negro nation has been sung by poets and lauded by historians, time almost out of mind.

The foregoing extracts from the most reliable histories are all that time will allow me to make. Thus history, from every page, demonstrates the equality of the races in mental endowment, and heaps withering rebukes upon the defamers of God's image, as stamped in living lineaments on every human being. Let the learned and most renowned naturalist, Dr. Good, speak on this subject. After commenting upon the present depressed condition of the Negro races, he says, "But let the man who would argue from this single fact, that the race of Negroes must necessarily be an inferior species, distinct from the rest of the world, compare the taste, the talents, the genius, the erudition, that have at different periods blazed forth in different individuals of this despised people, when placed under the fostering providence of kindness and cultivation, with his own, or those of the generality of his own countrymen, and let him blush for the mistake he has made, and the injury he has committed." He then gives individual examples of Negro greatness. "Freidig of Vienna was an excellent architect, and a capital performer on the violin. Hannibal was not only a colonel in the Russian service, but deeply skilled in the mathematical and physical sciences; so too was Lislet, of the Isle of France, who was in consequence made a member of the French Academy; and Arno, who was honored with a diploma of Doctor of Philosophy by the University of Wurtemburg, in 1734. Let us add to these the names of Vasa and Ignatius Lauco, whose tastes and genius have enriched the polite literature of our own country; and with such examples as these of Negro power before us, is it possible to do otherwise than to adopt the very just observation of a quaint orator, who has told us, that "the Negro, like the white man, is still God's image, although carved in ebony?" The same author continues, "Nor is it to a few casual individuals among the black tribes, appearing in distant countries, and at distant eras, that we have to look for the clearest proofs of human intelligence. At this moment, scattered like their own vases over the eastern and western deserts of Africa, multitudes of little principalities of Negroes are still existing—multitudes whose national virtues would do honor to the most polished states of Europe; while at Timbucto, the most eastern of those principalities, we meet with one of the wealthiest, perhaps one of the most populous and best governed cities in the world—its sovereign a Negro, its army Negroes, its people Negroes—a city which is the general mart for the commerce of Western Africa, and where trade and manufactures seem to be equally esteemed and protected." "We know not the antiquity of this kingdom, but there can be no doubt of its having claim to a very high origin; and it is possible that, at the very period when our own ancestors, [Caucasians,] as described by Julius Cæsar, were naked, and smeared over with paint, or merely clothed with the skins of wild beasts, living in huts, and worshiping the misletoe, the black kingdom of Bamharra, of which Timbucto is the capital, was as completely established and as flourishing as at the present time."

The voice of the present chimes with that of the past, in redeeming from calumny a long-despised race. Verily, it needs no champion to vindicate its honor, but only to unravel the misty cobwebs of prejudice woven around its history. I trust my friend has now learned "what nations, both in ancient and modern times, have been Negroes."

There seems yet to be one difficulty. My friend confesses herself ignorant of any law changing the color of the races. There are very many who are *not* ignorant of it. Hamilton was not ignorant of it. In his "Description de l'Egypte," speaking of the pictures, in the temples, of black and red men together, he says, "These pictures can mean nothing else than that the red Egyptians were in fact descended from the black Ethiopians." This elegant author recognized a law adequate to change the human face from black to red. From these *red* men the Copts, Gypsies, &c., descended. They were consequently red, like their ancestors. Reese was *not* ignorant of this law, who says, "A series of nations may be traced in Africa, whose common origin can scarcely be questioned, which lose one Negro characteristic after another, until a very close approximation is manifest to the character of the white races!" Rotteck understood this law. "Climate and other external circumstances," says he, "produces the changes and diversities of the human family." Godman's Natural History says, "The action of external causes is capable of producing considerable variation in the appearance of individuals and tribes." Harris well understood this law. "History, in connection with Physical Geography, evinces that the diversities of mankind are resolvable into the prolonged action of external causes, producing and perpetuating them. The color of the eyes and skin is so dependent on external conditions as to be useless as a characteristic mark of races. The Jews of Germany, Portugal, and Cochin, are so far assimilated to the native population of these countries, as to be light-complexioned in the first, dark colored in the second, and black in the third." Dr. Good was far from being ignorant of this law. "All the deepest colors of men, beasts, birds, fishes, reptiles, and vegetables, are in hot climates, and all the lightest those of the cold. We perceive daily, that an exposure to the sun's rays turns the skin from its natural whiteness to a deep brown or tan, and a seclusion from the sun keeps it fair and unfrekled." This point is most ably elucidated in Good's Book of Nature, where the author proves conclusively, that the varieties of appearance are due to circumstances, and change with them. In the brute creation, for example, the swine is changed from black to white by a change of place; his size is doubled, and even his divided hoof becomes solid. Good says, "The whole difference between the cranium of a Negro and a European, is not greater than that of the wild and domestic swine." Change of condition merely has produced the difference. Blumenbach, in a most lively and effective manner, has elucidated this *well*-known law of change incident to men and animals. This law was known to the inspired writer, who said, "Look not on me, for I am black, for the sun hath looked on me." For the philosophy of this law, the reader is referred to Good's Book of Nature, where it is most ably illustrated. But *very few* indeed are ignorant of a law so universal, and so manifest in every-day life. My friend says, "Gibbon was ignorant of this law, for two thousand years are insufficient to change the color of the human face." What does such a statement amount to, when every sane man knows that *two weeks* of exposure to the sun is sufficient to change the "color of the human face" so as to be scarcely recognizable. Hugh Murray says, "The Abyssinian, in the same latitude with the Negro, has retained from time immemorial the Caucasian form and physiognomy." What has this to do with the question? The Abyssinian has retained his *locality* as long as he has his characteristics. If he were to move to Guinea, and remain as long as he has in his present location, his characteristics would change. He differs from the Negro in characteristics, because he differs in locality. Dr. Good says, "The Abyssinians differ from adjacent Negro tribes, because, though their latitude is nearly the same, their physical climate differs essentially, their country being much higher, and its temperature much lower." The wandering Gypsies can prove nothing against this law, for they have no locality, and stay in no one place long enough to receive any permanent impress. My friend asks, "If the Egyptians were Negroes, and are turning white, why is not the same phenomenon exhibited by other Negro tribes?" I answer, *It is.* "There are," says Dr. Good, "multitudes of tribes among the black tribes of Africa, exhibiting nothing more than the red or copper color, with lamp-black hair." Their peculiarities of climate, habit, food, &c., are abundantly sufficient to account for their degeneracy from the parent stock. We have already quoted Reese, who says there are many Negro tribes who are gradually assuming Caucasian characteristics, and losing their Negro traits.

An interesting chapter of inquiries might here be instituted. If there is no law at work producing these changes of the human countenance and structure, whence come they? Every one knows that there is an endless variety. In the tribes of Shem, some are black, some red, some white; so of the sons of Ham; and so of Japhet. Now certainly Shem was not white, red, and black, at the same time. These varieties in his descendants, then, came not by hereditary descent. How then came they? To this question there can be but one answer. That answer the scientific world has given, and that law of change all scientific writers have well appreciated. D. E. MAXSON.

"SABBATH DESECRATION."

To the Editors of the Sabbath Recorder:—

An article in the *Recorder* of Jan. 23, professing to be an explanation of a former article on "*Sabbath Desecration*," contained arguments that may be, and doubtless *are*, used to justify *any* disregard of the Sabbath, and indeed of the law of God in general, which the individual concerned may choose to sanctify with the convenient position, that as he saw things different from others, he must be left free to act for himself. Who shall dictate to me my rule of conduct? You may answer, The law of God. But I must interpret that law for myself; and if I, by choice or unavoidably, come to a different conclusion from my covenant brethren, who may interfere with my freedom?

"The Report," it is said, "was not rejected because it condemned journeying, harvesting, &c., but that it unjustly placed 'cheesemaking' in the same category, and hence the odium *justly* attached to the former, *unjustly* attaches to the latter." Let us look a moment at the other side. Suppose a brother, quite a distance from home, on his return, comes aboard of a steamboat just pushing off, and pays his passage through. In a few days the Sabbath greets him. What shall he do? A family of small children are depending on his daily exertions for support, and will probably need every cent he can save. Now, shall he leave the boat, lose what he has paid, run the risk of finding another conveyance, and incur additional expense as well as waste of time? Would such a course be consistent with the declaration of the Apostle, who considered it worse than "denying the faith," to neglect one's family? "Journeying," in this case, was not "a doctrine of *gain*, but of *saving*," what his family *needed*.

The business of a majority of the farmers throughout the more Western States, is raising wheat, which, by many, is their sole dependence for meeting their engagements, and supporting their families. It sometimes happens, that we have so much rain during harvest as to endanger the crop, if not to ruin it entirely; and perhaps on the Sabbath the wheat is in the best order it has been since reaping, though much injured, and there is a prospect of a storm at hand. Now, what shall we do? The Bible enjoins the payment of our debts, and if our wheat is destroyed, we cannot pay them, and our families must suffer. "Here let it be distinctly understood, that the doctrine is not one of *gain*, but of *saving*"—of saving, too, what "nature, unsought, placed in our possession," as truly as she placed milk in the possession of our brethren of the dairy. Our wheat was not "cut on the Sabbath," yet it may be as "naturally incapable of lying over" (through another storm,) "without damage, or absolute loss," as the dairyman's milk. I am unable, as yet, to see the "odium" attached to *saving* wheat, hay, or the sap for sugar, that would not as "justly attach" to "cheesmaking." How does it happen, that the dairy is a business of *gain* on each of the working days, but on the Sabbath is only one of "saving?" Is not the cheese made on that day just as large and saleable? If it is merely a business of "saving" on every day, would it not be better to sell the cows, and engage in a more profitable business for a livelihood, thus averting the responsibility of employing a portion of each rest-day in labor, the lawfulness of which is at least doubtful?

Observation and experience would dictate to any person acquainted with the business, that to strain the milk into vessels, made ready the day before, to stand undisturbed till evening, would be much more consistent with the REST and SACREDNESS of the Sabbath, than to go through the whole process of making cheese, thus employing the time perhaps till 9 or 10 o'clock in the morning. The objection is frequently offered, "We have not dishes enough to set the milk?" Allow me to suggest, that they have, at least, a cheese-tub, which would hold *one* milking, and it would not cost a *large* fortune to buy pans sufficient to hold the other. I once heard a worthy minister, (since gone to his rest,) who was engaged in the dairy business, remark, that while he was able to own a sufficient number of cows to make the business profitable, he should consider himself able to own pans to set the milk during the Sabbath; and if he could command no other means, he would sell one of his cows for that object. If it is objected to setting the milk for butter, still it need not be thrown away. Our swine need feeding each day, and some new milk, as a *treat*, on the Sabbath, would be quite acceptable to them; and as they require some kind of food, the milk might thus *be saved*, better than to displease God by "doing *our* pleasure on HIS HOLY DAY." Isa. 58: 13, 14.

The principle laid down in the article in question is this—"that we are to pursue that course which best excludes waste, coupled with the least labor; and that 'cheesemaking' was as unobjectionable as any other form." This apology looks much like seeking to dispose of the milk in a manner to produce the greatest profit. We read of a man who anciently acted upon this saving principle, and who, when met by a prophet, blessed him, and said, "I have performed the commandment of the Lord." But what said the prophet? "Behold, to OBEY is *better* than sacrifice." 1 Sam. 15: 13, 22.

The apology farther says, "that the Report was an unjust interference with the lawful business of a large class of citizens, whose business is of vital importance to the community at large." An occupation may be not only lawful but laudable and necessary on the six days of labor, which would be quite unlawful on the Sabbath. A business may be lawful in the sight of men, which would be an *abomination* before God. *Certainly*, to have made the greatest quantity of cheese possible in the "community," cannot be of more "vital *importance*" than to possess a treasure in heaven, and become "rich towards God." The idea that the righteousness of a certain course must not be questioned because a LARGE MAJORITY are in favor of it, savors so strongly of Romanism, that I am surprised to see it countenanced by a Seventh-day Baptist. The theology of Rome teaches or countenances the notion, that any practice, however wrong or criminal, by being introduced or favored by a majority of the community, becomes a custom, and is therefore right; also, that any act, entirely wrong or criminal in itself, however it is opposed to the law of God, when it has been the custom of a community for ten years, becomes lawful and right; that there is no sin in working on the Sabbath, if we do not become fatigued, and if we do, there is no sin if it is customary, especially if we should suffer a temporal loss by refraining from labor. (See Synopsis of Ligorio's Theology of the Church of Rome, pp. 182—4, 209—18.) Our brethren seem very cautious of imitating Rome in permitting others to interpret the Bible for them. This is as it should be. But while they shun that error, may they not fall into one as egregious on the opposite extreme? My brethren claim the privilege to be their own judges of what is right, "as for himself each must give account to his God." They deem it their privilege to employ quite a share of *holy time* in ordinary business or labor. Suppose this labor, together with necessary chores, should occupy one-fourth of the rest-day; this, in a year, would amount to thirteen Sabbaths. Who can tell how many souls might have been won to Christ, had those lost Sabbaths been spent in humble but importunate prayer? Who can tell how many humble penitents, almost persuaded to be Christians, have concluded, from such examples, that they were *already* as good as the majority of professors, and thereby lost their anxiety for a new heart, and sunk to ruin? Who can say that there have not been many inexperienced youth, following on to know the Lord, who, encouraged by such examples, have become loose in principle, forsaken the house of prayer, and mingled with companions whose ways lead to DEATH? What a meagre compensation for the loss of a soul would the gain of a few dollars appear in the DAY OF RECKONING! The arguments referred to become a strong support to those who love gain more than the commandments of God, and are glad to find encouragement in the practice and arguments of a church. I have already heard of one who rejoices in such a sanction. Suppose I choose to work three-fourths, or even the *whole* of every Sabbath; who may interfere with my freedom? If admonished that the law is plain, my reply would be, *that* law is under an obsolete dispensation; the *gospel* reads, "Let no man judge you . . . . of Sabbath days." If discipline were enforced by the church of which I am a member, "dissatisfaction and division would ensue, which would threaten the existence of the church." Permit me to inquire, What is the advantage of a church combination, and in what case could there be church discipline on the above principle?

L. M. AYRES.

LEWISTON, Ill., Feb. 14, 1851.

"I CAN'T PRAY, BUT I'LL SING."

Bro. R. was the best singer in town. And he had the best choir of all the churches. All the young people came to the Baptist church, because their singing was better than in any other. And Bro. R. prided himself in the great good he was doing for the cause of religion, especially among the Baptists.

But Bro. R.'s religion consisted only in singing. He could not pray, nor exhort. For eighteen years he had belonged to the church, but had not prayed. The other brethren did the praying, and he the *praising*. The truth was, he could not pray.

For a number of years, for some reason, Bro. R. had not attended the communion. He loved the church, rejoiced in its prosperity, sung with all his soul every Sunday, defended the Baptist as the true gospel church, but he felt too unworthy to attend the communion.

Brother R. had a very interesting family of sons and daughters, and one of his daughters, it was believed, had been converted; but she would not acknowledge it. She was known to go alone and pray, and once said, "Oh, I wish father would pray at our house."

The Baptist church of which bro. R. was a member had a new minister, whose labors were blessed, and some signs of revival appeared. The prayer meetings were better attended, and one evening the chorister was there. He came the next, and the next; and our new minister thought he saw bro. R. weeping. Just before the close of the meeting, Bro. R. was called upon to *pray*. There was a long pause. Many had kneeled down. The minister said nothing. Bro. R. was in a dreadful state. At last the spell was broken by our chorister saying, "I can't pray, but I'll sing." And true enough he roared out—

I'll try to prove faithful,
Faithful, faithful, faithful,
I'll try to prove faithful,
Till we all shall meet above.

The singing was so unexpected, that no one could join in it, and Bro. R., as he sang only the *bass*, made it go rather roughly; and beside this, his body shook so much that his voice trembled most unaccountably.

The next Sunday evening, our minister preached to backsliders, and after sermon requested all in the house, backsliders and impenitent, who were now willing to seek God's face and favor, to rise up. The very first to rise was Bro. R., who came forward immediately to the front seat, turned around, and begged the church to forgive him, the world to forgive him, and his dear family, his wife, his children, to forgive him. He made a most penitent confession. "Brethren," he exclaimed, "*I can pray*," and he kneeled down amid a crowd of sinners crying for mercy, among whom were his own children, and sent up a most feeling and earnest prayer.

From this evening the work moved on with great power. His own children, with the exception of a young son, were all converted, and one of his daughters, before an accomplished and gay young lady, is now contemplating a missionary life among the heathen. Since that night the voice of prayer and praise has been heard uninterruptedly, morning and evening, at the house of our chorister; and no one is more punctual at the Lord's Table, or active in the prayer-meeting, than Bro. R. [N. Y. Chronicle.

A HUNDRED YEARS AGO.

Cook had not then navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the valley of the Mississippi had not been explored; no European traveler had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmapootra was unknown, even by name, among the rivers of India. The language and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir Wm. Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from Western philologists; the Holy Scriptures had been translated into few vernacular dialects, except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago, there were neither Protestant Missionary Societies nor Protestant Missions, save only those which had been formed by the propagation of the gospel in the American Colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success, in almost every part of the world, arising from the ascendancy and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable. [London Patriot.

THE GOSPEL ITS OWN WITNESS.

When the celebrated Tennent was traveling in Virginia, he lodged one night at the house of a planter, who informed him that one of his slaves, a man upwards of seventy, who could neither read nor write, was yet eminently distinguished for his piety, and for his knowledge of the Scriptures. Having some curiosity to learn what evidence such a man could have of their divine origin, he went out in the morning, alone, and without making himself known as a clergyman, entered into conversation with him on the subject. After starting some of the common objections of infidels against the authenticity of the Scriptures, in a way calculated to confound an ignorant man, he said to him, "When you cannot even *read* the Bible, nor examine the evidence for or against its truth, how can you *know* that it is the word of God?" After reflecting a moment, the negro replied, "You ask me, sir, how I *know* that the Bible is the word of God:—I know it *by its effect upon my own heart*."

The Sabbath Recorder.

New York, March 27, 1851.

"OBLIGATION OF THE SABBATH."

As we are under the necessity of intermitting the Sabbath Discussion for a week or two, in order to make room for our correspondents, we would offer a few strictures upon the article from the *Chronicle* published in our last.

The acknowledgment of "J. N. B.," that the discussion is "seasonable, practical, and, in its relations to the Law and the Gospel, fundamental and all-pervading," we hail with satisfaction. Would that every one could feel so! We should then hope that discussion would not cease, till the Church of God were thoroughly convinced of the sandy foundation on which the popular observance rests. How many times have our attempts to excite the spirit of inquiry been rebuffed with the insinuation, that it was a question of no importance! Indeed, we suspect that "J. N. B." himself would not be slow to avail himself of such a retreat, were the discussion between him and a genuine Bible Sabbath keeper.

It is our conviction, that THE seventh day is vital to the institution; so that one who does not keep it, but substitutes another day in lieu of it, does in reality destroy the Sabbath. He destroys it, because, when another day is substituted, the Sabbath no longer witnesses to the world what the Creator intended that it should. The Creator's intention was, that it should serve as a standing witness against Atheism and Idolatry. It is a monument, upon which God's own finger wrote the inscription, as follows: "*In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day.*" It was intended, that every passer-by should read the inscription, and be convinced that the worlds sprang not into existence by chance, as the Atheist teaches, but were framed by the word of God. The acknowledgment and worship of the one true God, as the Creator of all things, lies at the very foundation of all religion. The whole law of God grows out of this fact, and consequently there would be no obligation to obey it, if the fact should be disproved. The next consequence would be freedom from all obligation to the gospel; for the gospel becomes a farce the moment that the law ceases to be obligatory. It is of the utmost importance to religion, therefore, that the commemoration of God's work in creation should be perpetuated. We should judge that "J. N. B." was fully sensible of this, from the earnestness with which he battles his anti-sabbatarian opponent. But he never seems to suspect himself of being quite as much an enemy of the Sabbath as the one he so valiantly opposes. Having, in defiance of all just rules of interpretation, assumed that *the* seventh day of the Decalogue means *any* seventh day, he fancies himself to be quite a champion for the Sabbath of the Bible. But in what respect is *his* Sabbath a witness against Atheism? In what respect is it a commemoration of the fact, that the worlds were framed by the word of God? It commemorates no such thing. It does not even pretend to do so, "J. N. B." himself being witness.

> "The work of Christ in our Redemption, in its eternal results, must, in the esteem of all Christians, be of far higher and sweeter import. The day that sealed the certainty of that glorious work, and of the 'new heavens and earth' for the redeemed, must, therefore, of necessity, be more sacred and joyful to believers than that which commemorated the creation of this visible globe."

To commemorate creation, then, in the opinion of this writer, is no longer of any importance! To continue to hold up, in our weekly celebrations, a fact which testifies emphatically against every atheistic notion concerning the origin and formation of the world, is not called for, since Christ has died! We see not but what it follows from his own principles, therefore, that his Sabbath on the first day of the week is not *that* Sabbath which bears testimony against Atheism. But the Sabbath of the Decalogue *is* that Sabbath which bears testimony against Atheism. Therefore the Sabbath of "J. N. B." is not the Sabbath of the Decalogue. He is as much an enemy of the Decalogue Sabbath as "Exodus" is.

Alluding to the first Sabbath kept by Adam and Eve in their state of unsullied innocence, the first day after their own creation, he says:—

> "My friend makes merry with the idea of that day as a day of holy rest for man. 'In the name of wonder,' he asks, 'rest from what?' It had better become him, had he risen upward in thought to the sublime repose of the Creator over his finished work, and rembered that man was then in perfect communion of spirit with his God."

We think so too; though we do not clearly see how this answers his "friend's" question. But *we* would remark upon it, that here gleams out the erroneous idea, that man is not properly prepared to keep the Sabbath till after he has first labored. Close upon this follows another idea, that the great design of the sabbatic institution was to secure to man and beast respit from toil. Then follow all those calculations and reasonings, which occupy such a large space in "Sabbath Manuals," and other publications of like complexion, going to show that man cannot endure labor seven days in succession; that it is unprofitable not to observe a day of rest; that he would make more money in the long run, and that life and health and soundness of intellect depend on a due regard to the day of *repose*. Seeing, then, that Adam and Eve had not yet given themselves to labor, (as the first Sabbath was but the beginning of their existence,) we are not surprised that "Exodus" asks, in view of the prevalent notion, 'In the name of wonder, *from* what?' Nor are we at all surprised, that the anti-sabbatarian meets all these physiological arguments for a Sabbath, drawn from the natural inability of the creature to endure uninterrupted toil, with the simple common-sense remark, that man needs rest when he is tired, whether after a longer or shorter interval. Common sense shows that a man may, in *two* or *three* days, so exhaust himself by excessive labor, as to require a day of repose for his recovery. And common sense shows, that he might, on the other hand, labor so moderately, that a day of rest once in *ten* days would answer all the purposes of his physical nature. It is, moreover, a dictate of common sense, that the man who works ten hours a day for six days, and rests the seventh, gains no more in the way of rest than the man who works eight hours a day for seven days; in fact, not so much by four hours. In view of which, the anti-sabbatarian judges it a sufficient reply to all these physiological arguments to say, that man sins by working so immoderately; and that what is necessary to correct the evil is, not a Sabbath, but due moderation in labor every day. And as Adam and Eve were not tired, so they needed no rest. But the true doctrine of the Sabbath gives no room for such objections. The true doctrine is, that it is a *commemorative* institution, reminding us of the fact that in six days God created the world, and rested the seventh. It is not necessary, therefore, that man should have previously labored, and become weary, before he can consistently keep the Sabbath. He can commemorate God's work, whether he has previously labored himself, or not; whether he is weary or not. Adam kept the Sabbath on the first day of his existence, therefore, just as properly as he did after six days of toil. He rested not from toil; he simply celebrated what his Maker had done.

It is this strictly commemorative character of the Sabbath, which renders its observance on the *seventh* day of the week necessary. Observed on the *first* day of the week, it does not commemorate a finished creation. Some have endeavored to make it appear, that the first day of the week was validly the day of creation, because on that day matter was brought into existence, and no new matter was afterwards created. They suppose, therefore, that in keeping the first day of the week they are virtually commemorating the work of creation, while at the same time they are celebrating the completion of a work far more glorious. "J. N. B." appears to entertain some such notion, as we judge from the following language:—"Either there are now two Sabbaths, (which 'Exodus' denies,) or the *one* Sabbath of the Creation and of the Decalogue is perpetuated—is exalted by a new association with the work of Redemption, and for that reason, by Divine Authority, attached to the *first day* of the week in preference to the *seventh*." But the notion is utterly untenable. He who observes the first day of the week may indeed celebrate so much of the work of creation as was performed on the first day; but that is far from answering the design of the sabbatic institution. The real design of it was to celebrate creation as a finished work. Otherwise it is no testimony against Atheism. Atheism is effectually refuted by showing, that all the works of God are wisely contrived, adapted to useful ends, and fitted for the comfort and happiness of the creature. It was, therefore, very wisely ordered, that the Sabbath should be on the weekly recurrence of that day from which the Creator looked back and "saw every thing which he had made, and behold it was all VERY GOOD." And this is the reason why we maintain, that he who does not keep the *seventh* day of the week, but substitutes another in lieu of it, does in reality destroy the Sabbath. He blots out the very thing which God designed to be a witness against Infidelity, and all under pretense of exalting the work of Redemption. And when we find "J. N. B." quoting with approbation the language of Montalembert to the French Assembly, that "the public profanation of the Sabbath is like *a public profession of Atheism*," we feel a good deal like saying, "Physician, heal thyself."

REVIVALS IN OHIO.—Our exchanges bring interesting accounts of revivals in various parts of Ohio. At Canaan, the Old School Presbyterian Church has been revived, and some thirty persons added to it. At Kingston, near Chillicothe, a revival of about two weeks' continuanbe has been enjoyed, in which 27 have already been received to the church, and 16 to 20 more are expected. The academy of the Columbus Presbytery shared the blessing, and at least eight young men are expecting to prepare for the ministry. At Oxford, where there is a college with 100 students, and a female seminary with a like number, it is stated that "God has answered the prayers of his people, and cast the salt of his grace into these institutions. A large number of young men have professedly given themselves to the Lord. At one time, forty-one persons made a profession, chiefly students." "The town of Circleville is unusually favored with the presence of the Lord. Revivals are in progress in the Presbyterian and the Methodist churches. Refreshing times from the presence of the Lord are still enjoyed in the Brethren church."

BRITISH CORRESPONDENCE—No. 31.

GLASGOW, March 7th, 1851.

The British Government has been in a disorganized condition for a fortnight. The Ministry resigned, being, or supposing themselves to be, incapable of carrying the measures which they had resolved to propose. After Lord Stanley had failed in organizing a Conservative Government, and Lord John Russell had also failed in obtaining such alterations in his Cabinet as would have been to himself satisfactory, the latter noble Lord has been urged by the Queen to resume the helm of State with the colleagues he formerly had, and to do as best he can in the case. The first result of these circumstances, there is reason to fear, will be a weakening down of the already too weak proposed Bill for the Repression of Papal Aggression—which is to be again introduced, in the House of Commons, this afternoon.

The Marriage Affinity Bill, which proposed to legalize marriage with the sister of a deceased wife, was again brought before the House of Lords, at this early period of a Parliamentary Session, and negatived by a majority of 50 against 16, although even the prelates were not unanimous as to such marriages being condemned by the Word of God.

If the Ministry be enabled to act with vigor, one of the great questions with which the present Parliament must be engaged will be that of Education. Lord Melgund has brought in his Bill into the Commons, (but slightly altered since it was thrown out last Session,) "to Reform and Extend the School Establishments of Scotland." It does not, however, even with its amendments, find much favor from any party here. In the agitation of the subject last year, the Rev. Dr. Bacon, of New Haven, Connecticut, highly extolled the School System of the United States; and at the Manchester Educational Association meeting, in October last, Mr. Cobden spoke decidedly for the New England plan, and avowed a determination to "agitate" for its adoption. But I fear that Mr. Cobden could be content to dispense with *religion* in the education of the Family as well as in that of the School. Some of the leading men in the Free Church have addressed to the Privy Council a scheme of their own, in a form to save Parliament almost all trouble in adopting it as a law. They make provision for the Scriptures being read in the schools; but they equally require that the Westminster Assembly's Shorter Catechism shall be taught also—the Catechism, that is, which asserts that since the Resurrection of Christ the first day of the week is the Christian Sabbath; and has appended to the false proposition, what purports to be proofs that it is so. The Free Church have taken a very active part, since leaving the Establishment, in the promotion of Education, and have even been allowed considerable influence in regard to it. They even succeeded in prevailing upon Government to cancel a recent appointment of Dr. Gunn of Edinburgh—one of the members of their own church—as an Inspector of Scottish Schools; but another of their members, obnoxious to the same party, on the same grounds—Dr. Cummings of Glasgow—then received the appointment.

The Universities of Oxford, Cambridge, and Dublin, are included in the plans of government revision. Last year Commissioners were appointed to inquire into the state of education within them, with the avowed design of considering whether they could be better adapted to the existing state of the country. The proposal excited much displeasure on the part of those who considered their wealth or influence likely to be affected by changes which might be determined upon; and some such parties are stated to have refused to furnish the evidence required by the Commissioners. Resistance they will probably find to be vain; and great abuses are almost sure to be discovered and exposed. The Universities are composed of a large number of colleges, separately endowed by their munificent founders for "*poor* scholars;" but are now, and have long been, almost exclusively filled with the sons of the *rich*. They were intended as nurseries of religion, as well as seminaries of good literature; but their value for both purposes has been sadly marred. Sixteen years ago the London University was instituted to supply one of the defects of the older establishments, by receiving and giving equal advantages to students refusing to recognize as correct the doctrines taught by the Church of England. It had been well if even then the lesson had been learned of the need of thorough reform—for previously the observant could perceive, that veneration for antiquity would not screen long palpable perversion, where there seemed neither purpose nor promise to amend.

Confessedly, Oxford, as a University, is of great antiquity, whatever becomes of the tradition that it owes its foundation to Alfred the Great. Nearly six centuries ago, according to the annalist, 30,000 scholars attended in 300 halls—while now its students number only about 1,500. The Reformation greatly diminished the number of such scholars, as it affected the abbeys and monasteries from which very many of them came. In 1651, the number of students was 3,247, but there was soon after a great decrease. Besides the colleges, which are all endowed, there are halls, which are not endowed, the students in which hire their chambers and pay for their diet to the Principal. The property belonging to these halls is held in trust by the University. The University of Oxford has always enjoyed self-government; and in the reign of Charles I. an adjusted code of its statutes, known as the "Caroline Statutes," was compiled. Belonging to the colleges there are 400 fellowships, 500 scholarships, and 450 advowsons. The University is said to depend chiefly for revenue on fees, the profits of its printing press, and other fluctuating sources of income. Some of the fellowships are worth as much as £700 a year; and perhaps on an average £300 each—the aggregate income, it is said, being about £120,000 annually. The highest University Office is the Chancellorship, which till the middle of the 15th century was always filled by a churchman. J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 3.

From a Journal of Dr. J. D. B. STILLMAN of New York.

At the landing stood a group of copper-colored men, with dirty white cotton clothing, and old flint-lock muskets, representing custom-house officers. Near by was a large one-storied adobe building, with a tile roof, like all that I had seen in South America. A few boxes were scattered about, and idlers in great plenty. Our baggage was soon on the heads of some natives, who led the way up to the town, and we followed on by a row of thatch cottages, half concealed by the trees and cactus, for the distance of half of a mile, when we found ourselves in a town of considerable size, but irregular, filthy, and ruinous.

Rialejo was destroyed by a party of Buccaneers in the seventeenth century. Dampier, the celebrated voyager, was one of this number. Their chief object was the capture of the city of Leon, fifty leagues distant. The traces of former greatness and wealth meet you at every step. Here a regular, substantial pavement, now disused; and every where the foundations of large strong walls of masonry, whose superstructure has given place to thatched cottages; a few of the better class have adobe walls. The ruins of a large convent, whose solid masonry has withstood the storms of nearly two centuries, still lift their broken arches and dome, fissured by fire and earthquakes. Time is rendering them more imperishable, by binding them up with climbing trees and vines, that cover them like the meshes of a net.

The hotel where our baggage was carried was of modern and improved construction, having a second story, open on all sides, which was used for a sleeping room. This was called the "American," and I recognized as the host Mr. Mulhado, formerly of San Francisco, and late of Sacramento. Tickets were furnished at the bar for dinner, which in due time was served up, with a parsimony better suited to a "prospecting" party at the mines, than to a country overflowing with its abundance. The charges were extortionate. It is unfortunate when one rises from his dinner in bad humor, for then every thing else goes ill. I went out regretting that I could not talk the language of the country, as it made me in a measure dependent on these scamps; when chance led me to an old church, whose walls were crumbling with age, and covered with lichens and grass. The niches in the front, where formerly statues had been placed, were almost obliterated. In a little thatched shed near by were three bells, which had evidently suffered the ordeal of fire, and were badly broken, but were still made to ring out their matins and vespers, as when they hung in the tower of the convent two hundred years ago. This church was accidentally left undestroyed by the pirates. The roof was of tile, supported on rude rafters, and the floor of square bricks. Notwithstanding the rude display of sculptured wood and gilded ornaments, upon the altars and walls, it had a gloomy, saddening appearance. On one side was a variety of gay flowers, decking the image and shrine of the Virgin; some were in wreaths or festoons; others were made into small bouquets, and introduced into the mouths of broken glass bottles or earthen ware. Opposite to this, where hung the wooden image of the Saviour crucified, was an old dusty skull, and other human bones. Within the chancel was another altar, upon which were various toys, fruits, and flowers, little offerings of piety, such as school children bring to a favorite instructress. While I stood with uncovered head in this rude but solemn temple, a half-clad female entered, and knelt in the middle of the floor. Fearing that my presence might be regarded as an intrusion, I removed my unsanctified feet from the floor, and picking a large cluster of purple flowers that grew in the threshold, I put it in a button-hole of my coat, and walked out into somebody's garden. Having helped myself plentifully to fruit, I returned to the hotel, and engaged a hammock for the night. At the time of the discovery of America, hammocks were in general use by the people of the country, and at this day they are the most conspicuous article of furniture in every house. They are beautifully woven from a species of native grass, and are both large and elastic. For comfort and cleanliness, I preferred them to any sleeping accommodations which I saw here. Between the annoyance of musketoes and the disturbance occasioned by disorderly travelers, my first night on shore was passed very uncomfortably.

Several companies of men, who have served an apprenticeship in California, have been formed here to forward passengers through to San Juan; and every assurance that may be necessary, and promises without stint, are made to convince the traveler that he will be forwarded through with greater economy and dispatch by committing himself to their care; yet a more graceless set of swindlers never infested a country. There are two modes of conveyance. One is by a clumsy two-wheeled vehicle, called a *carita*, covered with skins, and drawn by four oxen. The wheels are transverse sections of large trees, and about six inches thick. To the end of the tongue is fastened a cross-piece, which is lashed to the horns of the wheel oxen, so that the cerita cannot capsize without lifting one of the oxen from his feet. When the floor is covered with baggage, there is just room for two or three men to crawl in between it and the raw-hide top. Six men are furnished with one of these, and a driver, who sits on the carita, armed with a long sharp goad, which he thrusts into the animals till they bleed; while another boy, ten or twelve years old, precedes them as guide, carrying a machita, or long knife, which is worn by nearly all the natives while on the road, and which serves the three-fold purpose of sword, axe, and eating knife, and without which it would be difficult to penetrate the thickets. In this manner transportation is performed to Grenada, and the price asked is six dollars for each person. The other mode is by horses, which are provided for those who would ride at twelve dollars, which is the value of a good horse in this country. In this case, a guide is furnished, who is to provide for the animals, and return with them. I chose the latter method, and sent my little baggage on in a carita, in the care of some friends. I obtained a good horse, and prepared to set out on the morning of Dec. 2d, with one companion. When about to start, my attention was arrested by the humiliating spectacle of an American, who had died on the previous night from a debauch, carried along on a cart, like a dead dog, by the natives, unattended by a white man, and uncovered to the sun and dust. To any one at all sensible of the responsibilities of the people of the United States to their less civilized neighbors, a journey in the path of California adventure will furnish many a humiliating lesson, if it does not cover him with shame. It is with pain that I think of the brutal conduct of many of my countrymen, as it was exhibited during the whole route through Central America. The character which the nation enjoys, they arrogate to themselves, and abuse the confidence which it inspires. With less claims as individuals to a character for refinement, they perpetrate the most indecent outrages upon a people whom they call unenlightened, but who are greatly their superiors in every virtue that gives value to civilization. It is to be hoped, that an enlightened public sentiment will hold such to a strict accountability for their conduct.

Leaving the town behind us, we urged our horses at a quick pace through the narrow and thickly-wooded road, in hope of finding a more open, or at least a dryer one. We passed companies of girls, dressed with calico skirts, secured just above the hips, leaving them otherwise naked, carrying various kinds of produce upon their heads, or fowls in their hands—an extraordinary demand having been created for these last by the fastidious tastes of Californians, and no table could be considered as set for them unless it was supplied with eggs and chickens. We fell in soon after with two natives, one of whom, by the peculiarity and elegance of his dress, we knew to be a priest; and as we had heard much of the dangers of the road, though we had formidable looking pistols in our belts, we still thought it might not be amiss to have one of his order in our company; but from some cause he did not see fit to cherish a reciprocal regard for our society, and quickened his speed. At this time we should probably have parted company, when, by one of those fortuitous circumstances which so often pervert the ways of men, the animals were otherwise disposed. They had been trained to travel in companies, and when one went faster, the other was sure to follow; and, to the infinite mortification of both parties, they would not separate, until an unfortunate slip of the priest's horse nearly threw him from his saddle, and left his sacerdotal headgear lying in the mud. The road here was wide, and much broken by the recent rains and cart-wheels, but there was much to interest us, especially the strange birds, flowers, and heavy forest trees. The morning-glory coved the weeds and bushes along the road, and often climbed the tallest trees, and a beautiful species of parrot screamed discordantly.

We arrived about 10 A. M. at Chinandega, after a ride of three leagues, over a much-frequented road, but through a country that is a wilderness of forests. The land lies well, and is very rich, but it is held by a people without ambition. We had been furnished with a way-bill to the agent for the men who owned the horses, and now presented it at the Fulton House, and riding through the great door-way in the front, we dismounted in the court, after the fashion in all Spanish houses. At this place we were obliged to wait until the next day for a guide and a larger company. After dinner, I strolled about the town, which contains a population of about 10,000, and is regularly laid out on the Rialejo river, which is a mere brook at this point. The houses are mostly built of thatch from the cocoa-nut tree, though many on the principal streets are of adobe, with tile roofs and brick floors. The fences, as in Rialejo, are of a very tall and cylindrical species of cactus; they sometimes grow thirty feet high, and are of the very uniform diameter of six or eight inches. They are set in compact rows, and when one of these perishes, its place is supplied by cutting off a part of one unnecessarily long, and planting the cutting as a post, where it takes root and flourishes. It seemed impossible for art to have contrived a fence of greater durability, beauty, and strength. Within these enclosures are cultivated bananas, oranges, and nearly all that the people require for their support. The whole town has a cleanly and quiet appearance, much in harmony with the character of the people. They are mostly Indians, but kind, especially to Americans; indeed, it is difficult to find a bad countenance among them. Their conduct towards each other is uniformly courteous and gentle; but in those respects by which we judge a people rich, they are very poor. They cultivate no more than to meet their own consumption, and the plantain is to them what bread is to us. The dishes used by the masses grow also in their gardens, being made from the calabash; but knives and forks are as yet a rarity, even in the hotels. Smoking tobacco is a practice universal among men, women, and children. They have few foreign luxuries, and but little gold and silver. The most of the coin in circulation is American dimes, eight of which are taken for a dollar more readily than the same number of Spanish eighths of a dollar. The dress of the females is much as before mentioned, with a sort of shirt in embryo, reaching about four inches on the arms, and to within the same distance of the skirt. As in all the Spanish colonies, bonnets are never worn. Children go naked till the age of puberty; and it is no uncommon sight to see a boy in a state of nature, with the exception of a palm-leaf hat on his head, walking the street with a cigar in his mouth. The day was nearly spent in rambling and trying to sketch some views that appeared to me peculiar. While passing to the cathedral, just before sundown, I crossed the public square, and met a party of a dozen soldiers conducting a chain-gang of two convicts to the guard-house. One of them was a fat, jovial-looking fellow, smoking a cigar, and looking the very personification of contentment, wearing his chains with the dignity of commander. As I passed him, he asked me for another cigar. The officer in command grinned, and said, "Good morning," although it was evening. On my return, I passed the guard-house, where they were drawn up in line, with arms at "support," when the same officer again shouted out, to the extent of his voice, "Good morning." The whole State of Nicaragua is overrun with lean yellow dogs, and every household in Chinandega has more dogs than children—so numerous that they cannot find food for the necessities of life; and I found that to be literally true here, which I had always regarded as a hyperbole, that the dogs were compelled to lean against the houses to bark.

LYNCHING A MISSIONARY IN KENTUCKY.—Rev. Edward Mathews has been for some time preaching and lecturing in the South-Western States, under the patronage of the American Baptist Free Mission Society. On the 18th of February, in the vicinity of Richmond, Kentucky, he was mobbed and subjected to most brutal and barbarous treatment, at the hands of persons who probably supposed that the Union, or something else, was endangered by the manner in which he exposed the evils of slavery. To save his life, he was compelled to give a pledge that he would leave Kentucky, and not return.

METHODIST MISSIONARY FUNDS.—It is said that in raising money for missionary purposes, some of the Southern Methodist Conferences have manifested a spirit of great liberality. From the returns it appears that during the past year the Alabama Conference contributed $11,700, Georgia Conference $12,000, and South Carolina Conference $17,700. *Query*—How much of this money was received from men who buy and sell their brethren, and live upon the avails of their unpaid labor?

MISSIONARIES FOR OREGON AND CALIFORNIA.—The Methodist Missionary Board, at a late meeting in New York, recommended that five more missionaries be sent to Oregon and California, as early as the Bishop having charge of the Foreign Missions finds it practicable. Those five will be in addition to the five already appointed and announced, and who will sail on the 13th of March, viz. Rev. Messrs. Woodward and Kingsley for Oregon, and Messrs. Bateman, Dryden, and Maclay, for California.

REVIVAL AT SHILOH, N. J.—From Shiloh, N. J., we learn that an interesting state of things is in progress with the church in that place. The dedication of their new house of worship was followed by a series of meetings, and, at the last accounts, some thirty or forty professed to be under concern of mind, six had been baptized, and more were expected the next Sabbath. Thus writes Bro. Jones, under date of March 4th, and promises to communicate with us again.

HEALTH OF MRS. JUDSON.—The *Baptist Register* says that a letter just received from Mrs. Judson, ("Fanny Forrester,") of the 13th of October last, gives the melancholy intelligence that her health has become so impaired "by continued disease for the last five months," that "there is but little hope of a permanent relief except in a return to America." "The mission," she also says, "is enfeebled by sickness and death."

METHODISM GROWING "WORLDLY."—A statement is going the rounds, to the effect that a Methodist Church has just been completed in Louisville, Ky., which is one of the most costly and elegant Methodist churches in the world. It is ninety feet long, sixty wide, and forty high. The pews are circular, and finished in sofa style. The fresco painting is said to be in fine taste.

EPISCOPAL MISSION IN CHINA.—The *Independent* says that the Episcopal Board of Missions have obtained a very seasonable and valuable reinforcement to their China Mission, in Rev. Robert Nelson, of Lexington, Va., who has resigned his parish to accept the appointment of missionary to Shanghai.

LIBERAL DONATIONS.—The Boston correspondent of the *Newburyport Herald* says:—"The sum of twenty thousand dollars has been subscribed and paid, within the past few weeks, by the Unitarians in this city, in aid of the Theological School in Meadville, near Lake Erie, in Pennsylvania. One of the western friends of this institution, H. J. Huidekoper, Esq., offered to make a donation of ten thousand dollars, on condition that the farther sum of forty thousand was obtained. Twenty-six thousand dollars of this amount has been obtained in New England."

Love of the Jews for Palestine.—Mr. J. B. Goldberg, of the London Jews' Society, at Salonica, gives a description of the annual emigration from that port of Jews to Palestine, which forcibly illustrates the fervent love of the Israelites for their country. Some 80 families were then about leaving for Jerusalem, some of whom were from as far back as Widdin. A vessel leaves that port every year with passengers for the Holy Land. He says:—

"As most of these settlers exercise no trade, they live a listless, inactive life. Still they are not so dependent on the pittance of the community as their Ashkenazim brethren. They generally leave at their respective homes a house, shop, or some capital, entrusted to the management of some of their friends, from the income of which they expect to maintain themselves; while many of the Polish Jews are penniless before they have reached the Holy Land, and consequently from the first hour look for the alms of their richer brethren from different parts of the world."

The Jews at Salonica.—One of the missionary periodicals for March gives the following account, furnished by Mr. Dodd, of the religious interest among the Jews of Salonica. Under date of Jan. 4, he says:—

"About seventy persons were crowded into our little parlor. Mrs. Dodd had thirty or forty women in another room; and some forty were outside, who could not be admitted. We know not whereunto this may grow. Anathemas may reduce our congregation to two or three next week, or we may continue to have increasing crowds."

The expected anathema was pronounced a few days after by the Rabbis; it had no effect, however, and they resorted to the expedient of stationing men in the street before the missionary's house, who turned away large crowds from coming to the meeting.

Deaths of Editors.—Three able and eminent editors have died within a few days—John S. Skinner at Baltimore, Isaac Hill in Washington, and Mordecai M. Noah in New York. Mr. Hill had been for some years in bad health, but Col. Skinner was cut off by a deplorable casualty, while Maj. Noah's death was also sudden, caused by palsy. Mr. Noah was a Jew by birth, and edited the Sunday Times up to his last illness. For many years, in connection with a number of papers, he was one of the most popular editors in the State of New York. He was once Sheriff of this City and County, and had previously been a U. S. Consul in Barbary. Mr. Hill was a farmer's son, who early learned the trade of a printer, and while yet quite young established the first Democratic paper at Concord, N. H. He had talent, tact, and rare industry, and gradually acquired an unrivaled influence in his State. Col. Skinner started and long conducted 'The American Farmer,' the first agricultural paper published in America, and perhaps in the world. He was for years Postmaster at Baltimore, and afterwards, for some years, an Assistant Postmaster General. Subsequently he came to New York, and for some years edited the 'Farmer's Magazine.' Finally he removed that paper to Philadelphia, changed its name to 'The Plow, Loom and Anvil,' and was its editor at the time of his death.

The "Higher Law" in Wisconsin.—At the Fifth Anniversary of the Wisconsin Sunday School Union, held at Waukesha on the 18th of February, the following resolutions, introduced by Hon. E. D. Holton, and advocated by several clergymen, were adopted:

1. *Resolved*, That the highest law is God's law.
2. *Resolved*, That all human law that contravenes or comes in conflict with that law is wrong.
3. *Resolved*, That the late Fugitive Slave Law is in contravention of God's law, and that the youth of this State ought so to be taught.

Revival at Princeton, Ky.—The Louisville *Watchman & Evangelist* has a communication from Rev. G. D. McLean, describing a protracted service of thirty-one days, in which he was assisted by Rev. J. C. Province, of Clarksville, Tenn.; as the result of which, 75 persons, 47 males, professed religion, generally from 16 to 55 years of age, 33 of whom joined the Cumberland Presbyterian church. The pastors of the Baptist, Methodist and Presbyterian churches cooperated, and all who love revivals were enlisted. The Cumberland College, located at Princeton shared freely in the work, the entire senior class being now professors of religion. [Independent.

Affray at a University.—At the Missouri University, in Columbia, Mo., a serious affray lately took place. Geo. P. Clarkson, a student, took offense at Robert A. P. Grant, a tutor, for informing the faculty of some offense of his. He accordingly chastised him in the street, and the faculty then expelled him. On the afternoon of the 4th inst. Clarkson attacked Grant, with a stick in one hand and a pistol in the other, and Grant, drawing a pistol, fired first, the ball entering Clarkson's left side. Clarkson fired without inflicting any injury. Grant surrendered himself to the authorities.

The Legislature of New York have just made a visit to this city. They were invited by the authorities to come and see the practical working of those benevolent institutions to which they have been petitioned from time to time to appropriate large sums of money; the proprietors of the People's Line of Steamers between New York and Albany, voted them a free passage; and so they adjourned over from Friday last to Tuesday, for the purpose of visiting Gotham, to see and be seen. The representation was very respectable in number, and was received and entertained with a hospitality honorable to the city, and gratifying to the Legislators.

Fifteen Days Later from California.

The steamship Crescent City, from Chagres, arrived at New York on the evening of March 21st, with 129 passengers, $500,000 in gold dust, and fifteen days later news from California.

The passengers by the Crescent City brought a rumor of a murder having been committed on the Chagres River, on a company of 12 Americans, two of whom were ladies, by their boatmen and some outlaws from Carthagena.

The great discovery of gold on a beach north of San Francisco, turns out to be a thing very different from what it was at first represented—the "fortunes for all" are just no fortunes at all.

There has been another fight between the whites and Indians in Mariposa County, in which some forty Indians are reported as having been killed, and fifty horses and mules captured.

The *Pacific News* says that on Pitch (or Pitt) River, the principal affluent of the Sacramento, which flows through a charming valley, and about five days journey from Goose Lake, there is a hill of pure Carbonate of Magnesia, 100 feet high. Much of it is perfectly white, while some is more or less discolored with iron, as if a painter had been striving to give effect by a coloring of light and shade. Large masses are easily detached, which, rolling down into the river that washed its base, floated off as light and buoyant as cork, until it became saturated with water.

The following are the principal gold stories brought by this arrival—rather too rich to be generally believed.

Recent discoveries on Bear River, near Steep Hollow, have been made, which are said to pay the men engaged $40 or $50 per day. The gold is taken from what appears to be decomposed granite. Shafts have already been sunk in the hill to considerable depth, and the vein still pays. About fifty men are employed at this place.

The *Transcript* says that a rich crevice was recently struck on the north branch of the North Fork of the Yuba, by a Dr. Chase and partner, which yielded them *one hundred and twenty ounces* of gold dust in one day.

The Steamboat Bar Company, located on a bar at the forks of the Yuba, half a mile below Downieville, took out on Tuesday 72 ounces of gold dust; on the next day at noon they only had two and a half ounces, but on that afternoon they took 120 ounces.

We have been informed, says the *Transcript*, that a miner arrived at San Francisco in the Gold Hunter on Saturday, who had been engaged 11 days in digging on a bar in Trinity River, and each day he made $1,000. It may be true—it comes to us at second hand, and we don't vouch for it.

—Since the above was in type, farther news from Chagres has been received, which renders it certain that the report of murder on the Isthmus is true. The victims were eleven persons, passengers on board the steamship Empire City, from New York—eight men, two females, and one child, whose bodies have been found. The following are their names so far as known:—Thomas McDermot, 274 Greenwich-st., New York; Joseph Brooks, fruiterer, corner of Dey-st. and Broadway, New York; a man by the name of Moody; Fidele Pepin, a native of France; Leonore Landry, gold-beater, of Paris; John W. Steele, Waterloo, Ind.; Catharine Cameron; a man by the name of Patrick.

One Week Later from Europe.

Two steamers from Europe, the Franklin and the Arctic, have arrived since our last, bringing Liverpool and London dates to March 8.

The Ministerial Crisis in England has ended by the recall of the Russell Ministry, entire and unchanged. This was decided on by the advice of the Duke of Wellington to the Queen.

An important modification has been made in the Anti-Papal Bill. What was most essential is taken out of it, namely, the prohibition forbidding the Catholic Bishops to receive bequests in trust for Church purposes, and to perform the offices of the ordination and collation of priests. All that is left is a hundred pound fine for the unauthorized assumption of prelatic titles.

In France there has been a great flurry, caused by a speech in the Assembly, furnishing matter for innumerable newspaper articles.

From Turkey we hear that the exiles who have been kept at Kutahia are to be released at once, with a few exceptions. Among those still kept are Kossuth and Batthyany.

A new and serious war has broken out in the British possessions in Southern Africa between the colony and the native races of the Kaffirs. It is presumed that this war will not endanger the American Missions, although the London, Wesleyan, and Scotch Missions, will probably suffer severely. Rev. Mr. Bryant, the American Missionary, died Dec. 23.

The Swiss journals state that a sanguinary conflict had just taken place at Matten, in the district of Interlacken, between the troops and a band of insurgents, in the course of which two of the former and eight of the latter were seriously wounded. Several of the insurgents have been arrested.

Great sensation has been lately caused at Florence by an intended duel with pistols between two countesses, in consequence of a political dispute. The combatants were on the ground, and the pistols charged, when fortunately their husbands arrived, and put a stop to the affair.

A letter from Bologne, of the 26th ult., states that since the creation of Military Courts in the Papal States, upward of 130 banditti have been shot, and that nevertheless robberies are increasing to a frightful extent. The bands are mostly composed of youths of from 17 to 24 years of age, who submit to death with a most astonishing indifference.

In Washington, recently, a negro named Noah C. Hanson, charged with harboring two runaway slaves last Summer, the property of Hon. Walter Colcock, was tried in the Criminal Court and found guilty. He was fined $1,800, and to stand committed until the same is paid.

The Liquor Traffic in Ohio.

The Legislature of Ohio has passed the following "Act to restrain the Liquor Traffic," which was on the 12th of March duly signed by the Speakers of the Senate and House of Representatives:—

An Act to restrain the sale of Spirituous Liquors.

Section 1. *Be it enacted by the General Assembly of the State of Ohio*, That if any person shall sell or vend, or give away with intent to evade the provisions of this law, any spirituous liquors, of any kind whatever, to be drank in the place where sold; or if any person shall sell, or vend, or give away with intent to evade the provisions of this act, any spirituous liquors, of any kind whatever, by less quantity than one quart; or if any person shall sell, or vend, or give away with intent to evade the provisions of this act, any spirituous liquors, of any kind whatever, to any person under sixteen years of age; each and every person so offending, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall, for the first offense above specified, be fined in any sum not exceeding $25, nor less than $5; and for the second offense above specified, shall, upon conviction thereof, be fined in any sum not exceeding $20, nor less than $5; and for the third offense above specified, upon conviction thereof, shall be fined in any sum not exceeding $15, nor less than $5; *Provided*, That nothing contained in this section shall be so construed as to make it unlawful to sell any spiritous liquors for medicinal or pharmaceutical purposes.

Sec. 2. All prosecutions under the provisions of this act, shall be by indictment in the Court of Common Pleas, in the county where such offense is committed, or before some Justice of the Peace, according to the second section of the act entitled, "An Act granting Licenses and regulating Taverns," passed February 17, 1835. *Provided*, That prosecutions under this act may be brought before the Mayor or other officer having judicial powers in any incorporated city or town in this State.

Sec. 3. In all prosecutions under the provisions of this act, it shall not be necessary to alledge or prove the kind of spirituous liquor sold; but it shall be sufficient to prove that the article sold was spirituous liquor.

Sec. 4. All laws or parts of laws licensing the sale of spirituous liquors, which are inconsistent with the provisions of this act, shall be and the same are hereby repealed.

Sec. 5. This act shall take effect and be in force after the first day of May, 1851.

Chaplin to be Demanded.—The *Baltimore Patriot* of Thursday last has the following:—

The bail which was given for the appearance of Chaplin before the County Court, now sitting at Ellicott's Mills, to answer several indictments charging him with attempting to kill, &c., has been forfeited. When the case was called before the Court, Chaplin was not there to answer. We understand that the money will be paid by the security, on proper demand.

The question now comes up, is this man, or can any man, charged with a criminal offense in this State, be released from punishment, by paying the forfeit of a bond which he gave for his appearance to answer the charge? Of course he cannot. The bail was for his appearance—not to free him from trial. This Chaplin is, therefore, now a fugitive from justice, and will, we understand, be demanded by the Governor.

Plank Roads.—A pamphlet on Plank Roads, by Mr. Kingsford, states that there are in the State of New York nineteen plank roads, of the aggregate length of 2,106 miles, which cost $3,860,298, or an average cost per mile of $1,833. The stock in these roads has all been subscribed for by individuals, and all pays handsome dividends. The Troy and Lansinburg road pays 10 per cent. semi-annual; the Utica and Burlington 20 per cent.. and it is believed that none in operation pay less than 10 per cent. annually. The value of lands on the line of these improvements has also materially advanced—in some instances from $5 to $10 per acre. In Canada there are 442 miles of road open, at a cost of $773,500, or an average of $1,750 per mile.

Terrible Explosion.—A recent arrival from Rio Janeiro gives an account of a terrible accident which occurred in the harbor on the 8th of January. The French schooner Eliza, which had arrived a few days previous, on her way to San Francisco, was at anchor near the fort of Villegaignow. She had 80 kilogrammes of powder on board, which by some neglect became ignited, when she blew up with a tremendous explosion, and soon afterwards sank. She had 240 passengers, only a few of whom were on board at the time; 10 were killed, and about 20 wounded. After the sinking of the schooner, the crews of the neighboring vessels rescued the survivors.

A Candidate for Congress Arrested for Murder.—Gen. William Cullum was on the 10th inst., nominated for Congress by the Whigs of the Nashville District, in Tennessee. A few days previous he shot Thomas Davidson at Gainsboro' Court, and the latter died of his wounds. It appears that Davidson had just been released from the Penitentiary for shooting Gen. Cullum some years since. He was pardoned upon a strong petition, in which Cullum joined. The latter is said to have acted on the defensive, and to have shot his antagonist a hundred paces distant with a rifle. He has been arrested and held to bail in the sum of $20,000, with two securities, each of $10,000.

Fighting at the Cape of Good Hope.—The *Boston Traveler* has received the *Cape Town Mail*, Extra, of Feb. 3. It contains the most deplorable accounts of the state of things throughout the frontier districts. English farmers had been murdered, and their farms plundered and dwellings burnt. From the last of December to the 4th of February a desultory warfare had been carried on. The English and their native allies were generally victorious in pitched battles, and numbers of the rebel chiefs had been killed. In one battle, near Fort Hare, where the Kaffirs were 3,000 strong, a much smaller number routed them, the Kaffirs leaving 100 dead upon the field. Most of the Hottentots who were in the service of the farmers had either joined the rebels or formed separate encampments, remaining neutral, but subsisting, it was supposed, on the plunder of the deserted farms. All the mission stations in Kaffir Land had been burnt down except the Seminary at Alice and the Chumie Station. Sir Harry Smith, the English Governor, at the last accounts, was near the frontier, assembling an army, which would soon amount to 10,000 men. The Dutch boors were assembling rather reluctantly. Those of the Colonists who were slack in turning out to fight, were, without ceremony, handed over to a Court Martial. It was feared that the Hottentots would generally join the rebels.

Oregon Indians.—The schr. Richmond, which arrived recently from Richmond, Va., had on board, as passengers, three Oregon Indians of the Callapooah tribe, on the borders of California. These, with six others, have been traveling through the United States, and sojourning at Westfield, Mass., where they have been receiving a finished English education. They are now on their return to the Pacific coast, under the guidance of Mr. James B. Crosmon. Their names are Oskinawah, Nicolasis, and Mocischee.

SUMMARY.

They had a spirited and interesting time in Tennessee on the 22d ultimo, in a celebration of the success of the Nashville and Chattanooga Railroad Company in tunneling the Cumberland Mountain. About seven hundred ladies and gentlemen participated, passed through the tunnel, heard speeches, ate a sumptuous dinner, drank spirited toasts, and danced the night. The tunnel is 3,000 feet long, and 185 feet from the top of the mountain.

The corporation of Sandwich, Massachusetts, among other commendable acts, voted that each family have one barrel of herrings, and that the Selectmen employ some suitable person to take charge of the river and take the herrings. The *Sandwich Observer* highly approves of this "Peace Measure," "inasmuch as many families last year failed to obtain their share of this delectable fish, much to their disappointment."

A statement of the condition of the Hamilton Exchange Bank has been published by the officers. They state the circulation to be $48,896, and the securities, New York and United States Stocks, at $51,000. The officers say that they feel confident that the Bank has not a bad debt, or a note that is not entirely good.

It is computed that the regular subscribers to the New York *Sun*, standing side by side, and each occupying eighteen inches space, would form a line seventeen miles, fourteen rods and three yards long. Standing with arms extended, and occupying six feet each, they would reach sixty-eight miles, fifty-eight rods and one yard.

Amin Bey, accompanied by J. P. Brown, Esq., U. S. dragoman, and lady, together with a private interpreter and servant, left Washington March 19 for Baltimore, where he will remain for a few days, and then proceed to New York, on his way homeward.

The stock jobbers of Lyons employ swallows instead of carrier pigeons to bring the prices of stocks from Paris. The swallows are taken from their young, and maternal instinct urges them back, wearing a ribbon marked with the prices in question.

The ship Robena, from Liverpool for Baltimore, went ashore during the snow storm on Monday last week off Cape Henry. Five of her cabin passengers, two ladies and three gentlemen, were drowned in the surf in attempting to land.

The "Equinoctial Storm," which occured on Sunday, Monday and Tuesday of last week, did great damage on the seaboard. The damage in the vicinity of Boston is estimated at $100,000. All over New England, the snow fell and drifted so as greatly to impede railroad travel.

Yesterday morning, says the *Boston Bee* of March 19th, a vessel was discovered off Lynn Beach, with signals of distress flying. Two men immediately set off in a boat to her assistance. The boat was upset in the surf, and both men drowned.

A dispatch from Buffalo, March 19, says: "The steamer Arrow, from Detroit, arrived yesterday afternoon. The Saratoga, from Detroit, has gone down to Black Rock; she has 180 passengers. Our navigation is now open, and hereafter there will be a daily boat."

A dispatch dated New Bedford, Friday, March 21, says, The Mary Euphrates, Uncas, and Dampworth, arrived here yesterday from whaling expeditions, bringing 11,700 bbls. of whale oil, 310 sperm, and 206,000 lbs. of whalebone; also a quantity of gold dust.

On Tuesday night, March 18th, after a long and hard struggle, the Legislature of New York elected Hamilton Fish, late Governor of the State, as Senator of the United States for six years from the 4th of March inst.

A Convention, composed entirely of colored citizens, was held in New York last week, to consider the present condition of the Negro Race, and to devise means for its improvement.

The *Buffalo Commercial* has a card from the cashier of the Hollister Bank, which says that this Bank is not affected by, and will not lose a single dollar by F. Hollister.

Nothing decisive is known about the Lewis Co. Bank, but it is generally believed that it will go on. Mr. Hollister, it is stated, has provided funds to pay all the circulation.

The Philadelphia kidnappers, Alberti and Price, have been sentenced, the former to 10 years imprisonment and $1,000 fine, the latter to 8 years and $700.

The bark Waldron, of Boston, from Baltimore, laden with Cumberland coal, was destroyed by fire, caused by spontaneous combustion, off the Falkland Islands.

The wooden paper mill building of Daniel Buck, Jr., of Hartford, at Poquonock, Conn., was burnt on Saturday morning, and with it was consumed the town bridge over the Farmington River adjoining.

The Legislature of Missouri has passed a bill fixing the legal rate of interest at seven per cent., but permitting as high as twelve per cent. to be taken when specified by contract.

Fast Day in Connecticut, Friday, April 18.

Gen. George McDuffie, of S. C., is dead, after a protracted and painful illness. He entered Congress in 1821, and served fourteen years successively in the House; was then eight years out of Congress, until 1843, when he was elected to the Senate, in which he served nearly or quite six years, when increasing and painful infirmities compelled his retirement from public life.

The *Worcester* (Mass.) *Tribune* learns that the house of Mr. Phillips, in N. Woonsocket, was recently destroyed by fire, and three of his children burnt to death by the devouring element, and another severely injured. Mr. P., while endeavoring with true parental love to save one of the children, had his ten toes completed burnt off.

We were recently shown *thirty-five* heads, with *two thousand three hundred and thirty-six* grains, or kernels, of wheat, the product of *one* at a single growth. One head alone contained one hundred and eight kernels. It was grown on the premises of Harvey Ely, Esq., of Hector, Tompkins Co., and of the kind denominated Hutchinson wheat.

A gentleman from Portland, Me., says that 31 Fugitive Slaves left that City, March 4, for St. Johns, N. B. They were urged to remain by the citizens, who promised them protection, but they were living in constant fear, and preferred to go into safety while all was yet quiet. A number of fugitives still remain at Portland, declaring that they will never be taken alive.

On Friday afternoon, March 21, John S. Skinner, editor of *The Plow, the Loom, and the Anvil*, fell through a door in the Baltimore City Post Office into a deep cellar, striking his head against a large stone, and fracturing his skull. He died the same evening, without recovering his senses.

The in-coming Wheat crop, says the Syracuse Journal, has passed the ordeal of Winter without injury, and, in all this section wears a very promising appearance. The plant was unusually well grown and rooted last fall, and the Winter has been favorable.

By the *Shipping and Commercial List* of March 15, we see that there was on that day, in the port of New York, 18 steamships, 82 ships, 75 barks, 105 brigs, and 140 schooners—making 420 sea-going vessels, beside an innumerable number of river steamers, sloops, and small craft.

During the week ending February 22d, three different shocks of an earthquake were experienced on the Island of Porto Rico. On the 29th, at 3½ o'clock in the morning, a severe shock was felt, which lasted for a minute and a half, and which cracked the walls of the City Hall.

The *Wilmington* (Del.) *Journal* says that kidnapping is of more frequent occurrence in that city and county than is generally imagined. On Wednesday night last a negro was kidnapped in Wilmington in the most flagrant manner, and the person committing the outrage formerly belonged to the city watch.

The Legislature of Massachusetts have passed the following order: "That a reward of $2,000 be offered to any person within this Commonwealth, who shall satisfy the Governor and Council, that, by a test of at least five successive years, he has discovered a sure and practical remedy for the potato rot."

A meeting was held at Knoxville, Feb. 18, to take initiatory steps for uniting with the people of East Tennessee in an earnest application to the Legislature for a more efficient system of common schools. A general convention for East Tennessee is to be held the 7th of May.

The number of children in Massachusetts who are supported at the public charge, is 3664, of whom 2158, or 58 per cent., are males. In Boston there are 1040, of whom 662 are males—63 per cent.

A post-office clerk at Augusta, Ga., named Brown, has been arrested on a charge of robbing letters. The amount he abstracted is over one thousand dollars. He confessed the crime.

New York Markets—March 24, 1851.

Ashes—Pots $5 25; Pearls 5 75.

Flour and Meal—Flour, 4 44 a 4 50 for common to strait State, 4 62 a 4 75 for mixed to strait Western; 4 87 for pure Genesee. Rye Flour 3 37 a 3 44. Jersey Meal 3 06.

Grain—Wheat, 97c. a 1 00 for Canadian in bond; 1 13 for Genesee. Rye 75c. Barley 1 12 a 1 25. Corn, 65c. for round and flat yellow.

Provisions—Pork, 12 75 a 13 25 for mess; 10 00 for prime. Beef, 5 00 a 6 00 for prime; 9 00 a 11 00 for mess. Butter, 9 a 11c. for Ohio, 12 a 16c. for State dairy. Cheese, 5¼ a 7½c.

MARRIED.

In Leonardsville, N. Y., on the 16th inst., by Eld. W. B. Maxson, Capt. Ethan Clarke to Mrs. Amanda Clarke, all of Brookfield, Madison Co., N. Y.

In Genesee, N. Y., on the 3d inst., by Eld. James Bailey, Dea. Edmund Darrow, of Waterford, Conn., to Miss Elizabeth Potter, daughter of Dea. George Potter, of Genesee.

DIED.

Near Shiloh, N. J., on the 15th of February, Jedediah Hall, in the 81st year of his age. Bro. Hall was a member of the Shiloh Church about fifty-three years, and although for the last thirty years of his life he was deprived of sight, he was far more conversant with the Holy Scriptures than most of his covenant brethren. He was a man of good understanding and deep piety, and we trust has gone home to glory.

LETTERS.

John Parmalee, James Bailey, Wm. B. Maxson, I. D. Titsworth, T. R. Green, C. C. Chester, Oliver Babcock, Enos Wise, Cyprian Stevens, Ichabod Babcock (have written,) S. S. Griswold (right,) Eli Forsythe (square,) R. W. Utter (no trace of it.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Geo. I. Lewis, Mystic Bridge, Ct.	$4 00	to vol. 9	No. 52
John E. Edmonson, "	2 00	" 8	" 26
Nathan W. Lewis, "	2 00	" 8	" 26
Lafayette Coon, "	2 00	" 7	" 52
Edwin Johnson, Phœnixville, R. I.	2 00	" 8	" 26
Samuel Clarke, Newport, R. I.	2 00	" 8	" 52
Cyprian Stevens, Paris, Me.	1 00	" 8	" 13
Oliver Babcock, Hopkinton, R. I.	2 00	" 7	" 52
E. B. Rogers, Oxford,	1 50	" 7	" 52
Josiah D. Ayres, Wirt,	2 00	" 8	" 35
Alanson Kenyon, "	2 00	" 7	" 52
C. T. Champlin, "	2 00	" 7	" 52
J. L. Thurston, Nile,	1 00	" 7	" 52
Moses Maxson, Richburg,	1 00	" 7	" 36
Royal Burdick, Higginsville,	1 00	" 8	" 12
Benj. West, Leonardsville,	2 00	" 7	" 52
Enos Wise, New Russia,	2 00	" 6	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

M. L. Babcock, Hopkinton, R. I.	$1 00
Ichabod Babcock, Townsend, O.	1 00
T. R. Green, Phœnix, R. I.	25
Mary Kingman, Trenton, N. J.	25

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

FOR CHAPEL.

Ladies of Adams Church, N. Y.	29 00
Truman Saunders, Berlin,	50 00
3d Church in Brookfield, by H. A. Hull,	35 00
John T. Davis, Shiloh, N. J.	50 00
Jonathan Maxson, Westerly, R. I.	50 00
Benj. W. Bentley, "	50 00
Silas Greenman, "	50 00
Charles Maxson, "	50 00
H. S. Berry, "	25 00
A. B. Burdick, "	25 00
Josiah W. Langworthy, Hopkinton, R. I.	50 00
Joseph Langworthy, "	50 00
Geo. P. Maxson, Columbia, Ark.	25 00
Geo. C. Stillman, New London, Ct.	50 00
Thos. B. Brown, New York,	25 00
Geo. B. Utter, New York,	25 00

FOR GENERAL PURPOSES.

Augustus M. Dunham, Plainfield, N. J.	$1 25
I. C. Burdick,	1 50
C. West,	1 00
1st Church in Alfred, N. Y.	25 00
Church in Persia, N. Y.	6 00
3d Church in Brookfield,	4 00
D. W. F. Randolph, New Market, N. J.	2 00
Stelle F. Randolph, "	1 00
Lucretia Petty, "	1 00
Church at New Market, N. J.	10 00
Church at Rockville, R. I.	20 00
A friend of foreign missions, Alfred Center,	4 00
Coll. at Monthly Concert for prayer at Shiloh, N. J.	40 30
Penny Contribution of Sabbath-School children, Shiloh, N. J.	2 08
Susan E. Crandall, Shiloh, N. J.	1 00
Amanda M. Crandall, "	1 00
Ethan P. Larkin, "	5 00
Eunice Hall, "	2 00
Lewis Davis, "	1 00
Mary H Davis, "	1 00
Henry W. Glaspey, "	2 00
Charles Bright, "	1 00
Clayton Randolph, "	5 00
Dr. Geo. Tomlinson, "	3 00
Mary T. Davis, "	1 00
Elizabeth Bright, "	1 00
Mariah West, "	25
John Davis, "	25
Jane Davis, "	25
Anna S. Titsworth, Rebecca Jane Titsworth, 25 cents each; Kezia D. Titsworth, Abel S. Titsworth, Thomas B. Titsworth, A. Judson Titsworth, B. F. Titsworth, 12½ cents each; Wardner Carpenter Titsworth, 6¼ cents.	1 19
Estate of Eld. Lester T. Rogers, deceased, Waterford, Ct.	50 00
Peter Burdick, Nile, N. Y.	2 00
Fernando Davis, Leonardsville, N. Y.	50

A. D. TITSWORTH, Treasurer.

Missionary Society—Executive Board.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be holden at No. 80 East 16th street, New York, on the second Fifth-day in April, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE BOARD OF MANAGERS of the Seventh-day Baptist Publishing Society will hold a Quarterly Meeting in New York on the evening of the second Fifth-day in April. T. B. STILLMAN, Rec. Sec.

Dedication.

BY THE LEAVE OF PROVIDENCE, the Seventh-day Baptist Meeting-House at Greenmanville, Ct., will be opened for religious worship, April 3d, at 11 o'clock A. M., that being the fifth day of the week before the first Sabbath in April. Introductory Discourse by Bro. Lucius Crandall, of Plainfield, N. J. In behalf of the Church, I would take this opportunity of respectfully inviting all who can conveniently to attend on the occasion. S. S. GRISWOLD.

Mystic Bridge, Ct., March 18, 1851.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first whar above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Agents Wanted,

FOR THE "BEST JUVENILE MAGAZINE IN AMERICA."

WOODWORTH'S YOUTH'S CABINET, elegantly illustrated, and filled with the choicest gems for the young, has recently entered upon a new volume. It is more attractive and popular than ever. "It is a little world within itself," to use the language of a metropolitan newspaper; and the price is only $1 a year.

Now is the time for Agents. The publisher wishes to employ fifty or more gentlemen, in different parts of the Union—North, South, East, and West—to act as Agents for the work. Their business will be to travel and to obtain subscribers. There is no periodical, of whatever character, which commands so ready and so general favor as *Woodworth's Youth's Cabinet.* It is a universal favorite. Those who devote their time wholly or mainly to the interests of this publication, will receive a compensation which cannot fail to be satisfactory.

Persons desiring an agency will please address the publisher (post-paid) with responsible testimonials as to character and ability. *No time should be lost*, as now is the best time to subscribe. Every particular respecting the agency will be immediately forwarded on application. Specimens of the work sent gratis.

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In Preparation—Valuable New Works.

NATIONAL SERIES OF AMERICAN HISTORIES.—GOULD & LINCOLN have in course of preparation a series of Histories of the most interesting and important events which have occurred in the United States since the first settlement of the country. They will embrace the trials and adventures of the early colonists, both at the North and the South, their peculiarities of character and manners, their intercourse and conflicts with the natives, the gradual development of their institutions, sketches of their prominent men in both the Church and the State, incidents in the Revolution, with various other subjects of interest of more recent date. It is intended to be a NATIONAL SERIES OF AMERICAN HISTORY, adapted to the popular mind, and especially to the youth of our country, illustrated with numerous fine engravings; each volume to be complete in itself; yet, when all are published, to form a regular consecutive series, consisting of twelve or more volumes, 13mo, of about 300 pages each.

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The First, containing a copious and choice selection of Anecdotes on the various forms of Literature, of the Arts, of Architecture, Engravings, Music, Poetry, Painting, and Sculpture, and of the most celebrated Literary Characters and Artists of different countries and ages.

The Second, containing a similar selection respecting the various Sciences and Mechanical Arts, of their most distinguished votaries. The two together, embracing the larger portion of the best Anecdotes in Ancient and Modern collections, as well as in various Histories, Biographies, and Files of Periodical Literature.

The whole classified under appropriate subjects, alphabetically arranged, and each supplied with a very full and particular index of topics and names, by

KAZLITT ARVINE, A. M.,

author of "Cyclopedia of Moral and Religious Anecdotes;" the whole to be comprised in Sixteen Numbers, at 25 cents per Number, making two large 8vo volumes of about 700 pages each, illustrated with numerous fine engravings. The first number will be issued about the first of April, to be continued semi-monthly until completed.

Miscellaneous.

Try Again.

There's always something in the breast,
Which whispers, clear and plain,
"There's work to do; why idly rest?
Up, up, and try again."

There's magic in these little words,
Which have a greater power
Than level'd guns, or flashing swords,
In danger's darkest hour;
And when they're used to prompt the right,
To soothe distress and pain,
They bear a tone of glorious might—
"Up, up, and try again!"

The little flower, which lifts its head
Up to the sunlit sky,
Bow'd down beneath the heavy tread,
Does not lie there and die;
There is a voice, borne by the winds,
Which vibrates o'er the plain,
And says, unheard by passing hinds,
"Up, up, and try again!"

The student, poring o'er his books,
By the dim midnight oil,
With wearied eyes and haggard looks,
Fails, but renews his toil;
The man of science, searching out
Great truth, with throbbing brain,
Says, mid confusion dark, and doubt,
"Up, up, and try again!"

And that should be the watchword cry
Of all the good and wise,
Together banded, sworn to dry
The mourner's weeping eyes;
To set up Love and earnest Work
Where Vice and Sloth now reign;
Though long they toil, still let them cry—
"We'll conquer—Try again!"

Three Ships Burnt at Sea.

We have been furnished, says the Boston Journal, with the following highly interesting letter, giving the particulars of the destruction by fire at sea of three coal-laden ships, a brief account of which we have already published. The writer is Mrs. Bates, the wife of the Captain of the Nonantum, the first vessel mentioned. The letter is dated Bay of Sechura, Coast of Peru, Jan. 17, 1851, and after a few lines of a private nature says:—

I will now commence my narrative. After we left Baltimore, we proceeded on our voyage pleasantly, and I assure you I never enjoyed myself more. Nothing occured to mar our enjoyment until we were about in the latitude of the River Platte, when William discovered smoke issuing from the after hatch, and then the startling truth flashed upon our minds that the ship was on fire. She was loaded very deep with coal, which was taken out of the mines, brought directly down to the ship in the cars, turned (sometimes soaking wet, from the rain that fell on the way) directly into the ship's hold—and there it had remained heating through all the hot weather, until the gas that originated from it had generated fire. This result was feared by some before we sailed.

Imagine our situation—eight hundred miles from land, on board a burning ship, with very inclement weather, so rough that boats like ours could not possibly live for any length of time. There was no other way but to smother the fire as much as possible, and bear up for the nearest land—the Falkland Islands. The crew immediately commenced getting up provisions and water sufficient to last until we could arrive at the Islands, and during the short time they were employed between decks, so powerful was the gas that some of the men fell down senseless from its effects. They then caulked every seam and the hatches as tight as possible, and yet gas and smoke would escape through seams which were apparently water-tight. The gas finally filled the cabin so that we were obliged to vacate it. We were in momentary expectation of an explosion, as such things had been known to occur in similar situations. We had our boats ready to launch in case the fire broke out, although we did not suppose for a moment they could live. We were eight days in this situation before we discovered land. There were two men stationed aloft to keep a look out, and William was on the house. It was very thick, and soon William sung out "Land ho!" I shall never forget that joyful sound. Presently the high rocks, called the Volunteer Rocks, which make off two miles, began to heave in sight, and I can assure you those barren rocks presented to us a most welcome appearance. We ran into a little cove, under the lee of the land, and anchored that night, for it was blowing a close-reefed top-sail breeze, right down the harbor. The next day we beat up to the settlement, called Port Stanly, an English colony, consisting of 400 people. We had a survey upon the ship—opened her hatches, and found her all on fire. We commenced throwing water into the hold with an engine, but the fire still increasing there was no alternative left but to run the ship on shore and scuttle her. This was done, and after the fire was extinguished we went to work and stripped the wreck. Everything between decks was saved in a damaged state, and was sold at auction. She was dreadfully burnt inside. Her beams and stancheons were burnt off, and her lower deck had fallen in. She was so burnt at the bottom that she bilged immediately, although she was run on shore where it was very soft bottom.

After the business was all settled we should have come directly home, but the island being very little frequented by vessels, we might have remained there a year perhaps before an opportunity would have enabled us to return. There was in port a Scotch ship from Dundee, bound for Valparaiso, whence we should be more likely to have an opportunity of returning home. We left the Falklands about the 25th of November, in this ship, which was loaded with coal, but which had been in so long that we thought there was no danger from it. We had been at sea twelve days, and were just round Cape Horn, when we discovered the ship to be on fire, and it increased so rapidly that in three or four hours she was in flames.

We were at this time seventy miles from land, and immediately made preparations to take to the boats, preferring to take our chance of gaining the land, although it was an inhospitable coast, inhabited only by savages. Just at this moment a sail hove in sight. We hoisted a signal of distress, and she bore down for us. She proved to be an English ship called the Symetry, loaded with coal, bound to Acapulco. Capt. Thompson, her commander, took us all on board, and in a short time we saw the fine ship Humayoon burn to the water's edge.

We remained on board the Symetry 12 days, when a large ship hove in sight, and in answer to our signals hove to. She proved to be the American ship Fanchon, of Newburyport, Captain Lunt, bound to San Francisco. She loaded at Baltimore with coal at the same time we did. The Captain invited us to come on board his fine ship, and we at once accepted the invitation. The ship was 1,000 tons burthen, and had in 1,200 tons of coal. On the 25th of December, when we were in the Pacific, 1,200 miles from land, we discovered the Fanchon to be on fire! Efforts were immediately made to make her as tight as possible, and Captain Lunt shaped his course for the main land. We were on board this burning ship three weeks, and imagination cannot conceive the anxiety of our minds during this time. We never saw a sail of any kind from the time the fire was first discovered until we saw the land, and then nothing but those little "Catamarans."

Capt. Lunt ran the ship into a small bay, called the Bay of Sechura, anchored about two miles from the shore, at 4 o'clock P. M. He immediately commenced landing the dunnage in the surf on a good sandy beach. A tent was built, and, after taking everything off the ship's deck, they opened the hatches, and no sooner were they raised than she was one sheet of flame below. The hatches were put on again, and she was run on shore and scuttled, but the flames were too far advanced to prevent her from burning. And there lay that noble ship in this lonely bay, and burned to the water's edge.

[A postscript to the letter says, that the writer remained on the beach for one week, when the whole party were taken off by a brig and carried to Payta, where they were entertained at the American Consul's house. From Payta, the writer, with her husband, intended taking passage for San Francisco in an American vessel then loading for that port.]

The Deaf and Dumb.

From the Annual Reports of the Institutions for the Deaf and Dumb in Pennsylvania, Indiana, and Illinois, a writer for the *N. Y. Tribune* makes up the following account of their present condition and prospects:—

In the Pennsylvania Institution there were 134 pupils at the close of 1850, of whom 44 were admitted during that year; 14 had left, and 3 had died. Ninety-two were supported by Pennsylvania, 8 by New Jersey, 18 by Maryland, 3 by Delaware, and 13 by their friends. The pupils are divided into seven classes, of nineteen each. Trades are taught them, and their understandings are assiduously cultivated. Of the number admitted during the year, 29 were born deaf; a number lost their hearing by scarlet fever at an early age; others by whooping-cough, measles, etc. None are admitted into this Institution under ten years of age.

In the Indiana Institution, under the care of Mr. J. S. Brown, the mutes of that State have been afforded a comfortable and spacious home, which is unsurpassed by any kindred institution in the Union. The new buildings were completed in the summer of 1850, and were occupied on the 2d of October last. The number of pupils in attendance in January, 1851, was 125; total number enrolled, 141. The Agricultural Department in this Institution has been placed on a very satisfactory footing, by the employment of an experienced scientific farmer. The land belonging to the State, for the use of the Asylum, amounts to one hundred and twenty acres. By a legislative enactment, all the mutes of the State are alike entitled to the privileges of the Asylum, free of charge. Indiana has the proud distinction of being the first State in the Union to adopt this principle. Illinois was the first to follow the example, and it is believed that Ohio will adopt the same course, at least, in part of her benevolent Institutions.

In the Illinois Asylum, the number of pupils has increased from 77 in 1849, to 95 at the close of 1850. The estimated value of labor performed in this Institution during the year—under the plan of securing physical as well as mental and moral training to its pupils—was above $2,330. A large amount of manual labor has also been performed on the grounds of the Institution. The yearly expenses of the Asylum exceed $12,000; the ratio of expense per pupil is $120 to $125 annually. The Superintendent is Mr. Thomas Officer. Pupils are not admitted under the age of 10; natives of the State are admitted free of charge, while those from other States pay $100 in advance. Missouri, Iowa, and Wisconsin, having no provision for the instruction of this class of persons, send their pupils to the Illinois Asylum. There are now in that Institution 11 from Illinois, 2 from Iowa, and 1 from Wisconsin.

It is gratifying to learn that the pupils of these excellent Institutions manifest a commendable spirit of industry, both in their courses of study, and in the various branches of useful labor which are taught them. The importance of trades is urged by the Superintendents with great earnestness, as a preparation for the pupil's future life. The necessity of a careful selection of the kind of reading provided for the Deaf and Dumb is also commended to the consideration of parents, guardians, and friends. "A mute," says one Report, "reads no work which he fully understands, without drinking in much of its spirit, and living over in imagination the scenes which it depicts. Hundreds of books that might be named, which would produce but a slight effect on others, will prove positively injurious to them."

The World's Fair.

The great London Exhibition is to be opened in May. The conditions of admission are described in the following paragraph from the *London Times* of Feb. 11th:—"Tickets of the first class are to be saleable at three guineas for a gentleman's and two for a lady's ticket, and these vouchers will procure admission at all times when the Exhibition is open to the public. On the first day of all, the right of entrance will belong to the holders of these 'season tickets' exclusively, no offer or money being receivable at the doors on this occasion. On the second and third days, the price of admission, for the day only, will be £1; and on the fourth day 5s., at which sum the entrance-fee will continue stationary for the space of three weeks. On the 22d day the price will fall to 1s., so to remain during the period of exhibition, with the exception of the Fridays and Saturdays in each week, on the former of which days the cost of admission will be always 2s 6d., and on the latter 5s.

Clover and Gypsum.

Clover was cultivated first, we believe, among the Dutch and Flemish farmers, and formed one of the leading causes of the great superiority of the husbandry of the Netherlands over that of the countries around it. From thence it was introduced into Great Britain in the 16th century, where it has been instrumental in converting some of the most barren and worthless soils into the most fertile and profitable. Clover and gypsum were brought into the United States about 1770, from Germany, where the benefits resulting from the application of the latter in the growth of the former had been discovered by accident. And often thus are facts of vast importance brought to light—facts whose application in practice exerts an immeasurable influence upon the prosperity of a country.

From the analysis of clover may be seen at a glance the reason why gypsum, or plaster of Paris, is so useful in promoting its growth. In 100 parts of the ash of clover hay there are of the salts of magnesia and lime 56.00; and of silica 4.90. The constituents of gypsum furnish nearly one-half of these elements.

But this is not the only or the most important of its modes of action. "Gypsum," says Liebig, "has the power of fixing in the soil the ammonia of the atmosphere, which would otherwise be volatilized with the water which evaporates." But we will not enter upon the disputed question of the way in which plaster acts upon plants, but rather speak of the manner in which we may avail ourselves of its unquestioned power to further our interests.

In restoring worn-out soils to fertility, clover and plaster fill an important part in the management and economy of the thorough farmer. Profitable as a crop, and cheap and easy in application, clover is perhaps the best manure, for soils suited to its growth, with which we are acquainted. Mr. Croom, a Georgia farmer, estimates a good clover ley as equal in its effects to a broadcast manuring of stable compost; while other judicious agriculturists, from their own experience, think the benefit resulting equal to two such manurings.

Clover makes but slight demand upon the constituents of fertility in the surface soil—drawing freely upon the atmosphere, while its large and numerous roots, as well as extensive stalks and abundant leaves, supply much vegetable matter. A luxuriant growth of clover is an excellent preparation for any and every crop. The soil is loosened deeply and finely by its roots, which bring to their support, and to the surface, the valuable salts in the subsoil, not usually pressed into service. This, too, is the reason why clover so delights in a deep and vigorous soil—and why, where the subsoil plow has been used, such abundant crops are sure to follow.

The usual method of seeding with clover is to sow it early in the spring upon winter grain, to be followed in May by a top dressing of one or two bushels of gypsum to the acre. It is sometimes sown with barley or oats—but whenever or wherever, it should have its dressing of plaster. Lime, ashes, and salt, are also valuable adjuncts in its production. But so universal is its culture, and so well understood its importance, that we hardly need add farther, and perhaps unnecessary remarks upon the subject.

[Rural New Yorker.

Printing by Water Power.

The proprietors of the *Boston Traveler* have just introduced, in connection with their fast press, a new motive power as applied to a printing press. Mr. Samuel Huse, an ingenious mechanic of Boston, has recently invented a wheel, which, driven by a two-inch stream of water, fed by a lead pipe, produces a force of three horse power. This machine was originally invented as a water measurer; and this is the first application of it as a motive power, it being found to possess this power in a most unexpected and extraordinary degree. It is simple, yet wonderfully efficient. It consists of a hollow cylinder, 10 inches wide and 16 inches in diameter; inside of which is a flange cylinder, about 6 inches in diameter. This inner cylinder has flanges, on which are four valves, extending from the one end to the other of the cylinder, and attached to it by hinges. These valves, when folded, or shut into the cylinder, form a little more than half its surface. Upon one side of the metre, the space between the inside of the hollow and the surface of the flange cylinder is so filled as to occupy something more than the width of one of the valves. This filling is made to fit so exactly as to prevent the water from passing. Upon one side of this filling the water enters the metre, and upon the other side is discharged. The metre is so placed that the valves will, by the force of gravity, open as they reverse from under the solid filling, and shut upon the opposite side previous to coming in contact with it. When thus arranged, the water is let into the cylinder, and comes in contact with the open valves; the inner cylinder revolves until the water escapes from the opposite side; and, of course, for every revolution of the interior cylinder, a given quantity of water must pass through the meter. This is carefully marked by means of a clock, which is attached to the cylinder, and which will indicate the precise quantity of water which has passed through the machine in any given time. The revolving flange cylinder is connected, externally, with cog wheels, a shaft and pulley; and from the pulley a belt extends to the driving wheel of the printing machine. This metre, or water-wheel, is driven by the Cochituate water, introduced from a six-inch distributing pipe, through a two-inch lead pipe; and the flow of the water is regulated by means of a screw gate near the metre. This wheel, though so small as to occupy only about 24 inches of room, affords about three horse motive power.

A Moral Wreck.—A correspondent of the *Cincinnati Christian Advocate* gives the following account of a distinguished man he encountered on a steamer as he was passing down the Ohio:—

"Among our passengers is Ex-Governor ——, formerly territorial governor, and once in the senate of the United States. He studied law in the same office with Henry Clay, and is about the same age with that distinguished statesman. His time on board, when not eating or sleeping, is spent in gambling and drinking. During such time, he is generally profaning God's name. Occasionally you can withdraw his attention from these things, and, when accomplished, you will find him a 'walking bookcase,' so retentive is his memory. He can give you correct dates of our political history during all the administrations; and he was connected personally with all except Washington and the elder Adams. His literary taste and knowledge is of the first class. How lamentable that such a man, now so near the grave, should prostitute his talents, time, and service to sin!"

Private History of the Pope.

The following remarks on the private history of the Pope were made at a Catholic soiree at Carlisle, by the Rev. C. Clifton:—

"Pope Pius the Ninth, who at present sits in the chair of St. Peter, was born of a noble family, and in his early youth he entered the army. Having been attacked by a serious illness, on his restoration to health, he, in gratitude for his recovery, embraced the ecclesiastical state. For some time he was employed on a mission in South America. After his recall he was appointed Apostolic Nuncio at Naples. By his indefatigable and praiseworthy labors there, particularly during the prevalence of the cholera, he gained the golden opinions of all men. He sold his horses, his carriage, and his furniture, and ministered to the necessities of the sick and dying; and when questioned on this point, he replied, 'It is not fitting that the ministers of Christ should ride in carriages when the poor of Christ's people are dying in the streets.' He was afterwards appointed Bishop of Imola, and on the death of Gregory the Sixteenth he was finally elected Pope. On hearing the news of his election he fainted away, and it was only after the repeated solicitations of the cardinals that he accepted the office. He accepted it, exclaiming, 'Lord, notwithstanding the unworthiness of thy servant, thy will be done.' His tiara has truly proved to him a crown of thorns."

Disciplining Fowls.

The Chinese, living in canal boats, send their ducks ashore, during the day time, to earn their living, and whistle them home at night. The *last* duck gets a switching; there is, consequently, a *duck race*—each one trying *not* to be the last.

Some years back, I kept a few fowls, and among them was a very fine, large, Dominique cock, that *would* get into my flower garden, and then call all his family about him. There was, of course, great scratching among them until I interrupted the sport by driving them off. The hens would fly in great alarm; not so chanticleer; but, perching himself on the fence, he would send me a crow of defiance, and as soon as my back was turned, cluck a recall to his hens.

This scene was repeated so often that at last I got out of patience with his impudence, and ran him down. When caught, I thought the Chinese method of drilling birds of another feather might have some effect upon my prisoner; so, holding by his legs, I laid him down at his favorite scratching ground, and, with a light switch, whipped him across the wings. After he had been well chastized, I let go of him and arose; but he lay still. I stepped back a foot or two, when he raised his head. At a threatening motion of my switch, however, he laid his head down again. I then retreated some twenty feet, keeping my eye upon him, and holding the switch "in terrorem." He lay almost perfectly quiet during the time. Occasionally he would raise his head, but the slightest motion of my right arm, at this distance, was sufficient to make him resume his very unnatural position.

Being much amused at the success of my experiment, I held him in this position by the power of whip and eye, for some fifteen minutes, and, in the end, had a little difficulty in starting him off.

The consequence was a complete reformation in his moral character, and he never afterwards trespassed on grounds that were forbidden him.

Probably some of the farmer boys that read the *Evening Post*, may like to repeat the experiment; if so, let me advise them not to act cruelly towards what ought to be the pet of the farm-yard. The lightest possible switch should be used—a blade of grass will almost answer. It is not the pain he suffers, but the degradation, that has effect.

[Evening Post.

The Miracle Machine.

An English paper gives the following recipe for the manufacture of bleeding saints:—

"Take an oil painting of a wounded man, cover the back of the canvas with pitch, cut out a portion of the latter immediately behind the part depicted as a wound, pierce the canvas at that part with several stabs of a cobbler's awl from back to front, place in the opening made by the removed pitch a piece of sponge saturated with blood thinned with water, cover the opening with a plug of pitch, the application of a hot iron removing the appearance of a seam round the plug. The 'miracle' may now be worked by gentle pressure, either from behind or in front of the pictured wound, which, squeezing the sponge, causes the bloody liquid to exude through the holes made by the cobbler's awl, and trickle out in the most natural and surprising manner, to the edification of all beholders. The 'miracle' is capable of being produced by other means, but upon the same principle. The application of a white handkerchief to the wound, and with some pressure, will assist in establishing the 'miracle.'"

Bedding for Strawberries.—It is an excellent thing to cover the ground around your strawberry plants. It keeps the soil light, warm, and moist, keeps down the weeds, and keeps the fruit from being covered with sand. The *Prairie Farmer* says:

"The English use straw—hence the name *strawberry*. Of late, spent tan-bark is much recommended; and where plenty, is no doubt a first-rate article; we have seen it stated somewhere, that it is apt to flavor the fruit. This would be fatal to it if true to any great extent. Saw-dust—which, by the way, is a first-rate manure—would be unexceptionable, and would be far better employed in mulching lands than in floating down creeks, or going off in smoke to the clouds. Let those who live near saw-mills look out for the saw-dust—it will pay for hauling."

From the International Magazine.

To a Bereaved Mother.

BY HERMANN.

Its smile and happy laugh are lost to thee,
Earth must his mother and his pillow be.
W. G Clark.

Mother, now thy task is done.
Now thy vigil ended;
With the coming of the sun,
Grief and joy are blended.

Grief that thus thy flower of love
From its stem is riven;
Joy that it will bloom above,
'Midst the bowers of Heaven.

Gone, as oft expires the light
Of thy nightly taper;
Gone, as 'fore the sunshine bright,
Early morning's vapor.

Kiss its lips so mute and cold,
Cold as chiseled marble;
They will now to harp of gold
Glad hosannas warble.

At the last they sweetly smiled,
Told it not for gladness;
Would'st thou now recall thy child
To a world of sadness?

It is hard to gather up
Ties so rudely riven;
But thou'lt find this bitter cup
For thy weal was given.

Kiss again its hands so white,
Kiss its marble forehead;
Soon the grave will hide from sight,
That thou only borrowed.

Thou wilt meet thy child again,
Where no death or sorrow
Bring their sad to-day of pain,
And their dread to-morrow.

Modern Church Life.

It is said that in Sweden a physician has discovered a process of applying gradually increasing degrees of cold to all kinds of animals, from lizards up to man; and thus reducing them to a pefectly torpid state, without destroying life. Some culprits of the government have been taken through these different stages, and so long as kept at the proper temperature, proserved insensible for weeks, months, and even years; after which, by restoring warmth, they have been brought back to consciousness.

The fellowship of church members thus exists, all petrified and frozen up for long periods. It is not dead. It is there. It is alive; but only now and then, after months and years of torpor, is it thawed out in consciousness and activity. There is in our churches a mysterious energy, that only needs waking up. There is a real life, a something between which and the spiritual death of false and formal systems of religion, there is placed an immeasurable and impassable gulf. Still it is only a spark of life. It wants waking up, drawing out, and fanning to a flame.

[Curtis.

Important Geographical Discovery.—At a late meeting of the Royal Geographical Society at London, it was announced that Rev. D. Livingstone, of the London Missionary Society, had discovered another large lake in South Africa, about 200 miles north of Lake Ngami, which he recently made known to the world. The new lake contains several large islands, and is connected with the Ngami by a rapid stream called the Teage. At the date of the last advices, Mr. Livingstone was proceeding northward. If he carries out his plan of exploration some important questions in African geography will be solved. [Bos. Trav.

Variety.

In the "Statistics of Lowell Manufactures," it is stated that there are twelve corporations of different kinds, which have fifty mills; their united capital is $13,362,400; they have 325,500 spindles, 9,906 looms, and employ 8,274 females and 3,702 males, and consume 575,400 lbs. of cotton and 69,000 lbs. of wool per week. The average wages of females, clear of board, per week, is $2, and of males $4 80; the average per spindle, yards per day, 1⅛. There are other manufactures in the same place than those specified above, of a value of $1,500,000, employing a capital of $400,000, and about 1,500 hands.

People, says Gœthe, are always talking about originality, but what do they mean? As soon as we are born the world begins to work upon us, and this goes on to the end. And, after all, what can we call our own, except energy, strength, and will? If I could give an account of all that I owe to great predecessors and cotemporaries, there would be but a small balance in my favor.

A loin of mutton was on the table, and the gentleman opposite took the carver in his hand. "Shall I cut it saddlewise?" he asked. "You had better cut it bridlewise," said his neighbor, "for then we shall all have a better chance to get a *bit* in our *mouths!*"

One of the best means to arrest dueling, suggests the Albany Dutchman, would be to pass a law forbidding the parties to have seconds. Men are so fond of applause, that they will not even make fools of themselves, unless there be somebody present to admire the manner.

A man with eleven daughters, was complaining that he found it difficult to live. "You must husband your time," said another, "and then you will do well enough." "I could do much better," was the reply, "if I could husband my daughters."

An Eastern caliph being sorely afflicted with ennui, was advised that an exchange of shirts with a man who was perfectly happy, would cure him. After a long search he discovered such a man, but was informed that the happy fellow had no shirt.

Those islands which so beautifully adorn the Pacific, were reared up from the bed of the ocean by the little coral insect, which deposits a grain of sand at a time. So with human exertions. The greatest results of the mind are produced by small and continued exertions.

A negro in Paulding, Miss., having committed an outrage upon the person of a white lady, and afterwards murdered her and her son, the citizens turned out *en masse*, and, arresting the negro, burned him alive.

Soon after the battle of Logan, a wit observed that Bonaparte must now be in funds, for he had lately received a *check* on the *bank* of the Danube.

Out of any one hundred men you run against, you will find ninety-five worrying themselves into low spirits and indigestion, about troubles which will never come to pass.

DeRuyter Institute.

THE Academic Year of this Seminary, for 1850 and '51, will commence the third Wednesday in August, and continue forty-four weeks, including a short recess between the terms, and one of ten days for the winter holidays.

The year is divided into three terms:—

The first, of 14 weeks, begins Wednesday, August 21st, and ends Wednesday, November 27th.

The second, of 15 weeks, begins Monday, December 2d, and ends Friday, March 14th.

The third, of 14 weeks, begins Tuesday, March 18th and ends Tuesday, June 24th.

Board of Instruction.

GURDON EVANS, A. M., President,
And Professor of Mathematics and Natural Science.
Rev. JOSEPH W. MORTON,
Professor of Hebrew, Greek, Latin, French, Spanish, and Moral and Intellectual Science.
Mrs. SUSANNA M. SPICER, Preceptress.
ADOLPH ROSENHAYN,
(Late of Friedrick Wilhelm College, Berlin,)
Teacher of German, Piano Forte, and Assistant in Greek and Latin.

Other competent Teachers will be employed as occasion may demand.

TEACHERS' CLASSES will be formed, as usual, at the beginning of the Fall and middle of the Winter Terms, and continue seven weeks.

In the Common Branches, classes will be formed at the commencement of each term; but in the higher, the interest of the student, as well as the welfare of the Institution, demand that a more systematic course of study be pursued.

In the Natural Sciences, Elementary Chemistry and Philosophy will be pursued during the Fall Term Agricultural Chemistry, Astronomy, and Physiology during the Winter Term; Botany and Geology during the Summer Term.

Classes will be formed in Latin, French, and German, at the commencement of the Fall Term; in Hebrew, Greek, and Spanish, at the commencement of the Winter Term, and continue through the course of study.

In Mathematics, Geometry is studied in the Fall, Trigonometry and Conic Sections in the Winter, and Astronomy, Surveying, Navigation, &c., in the Summer Term.

The course of instruction in Agriculture is thorougly scientific, embracing study and recitation in the best authors. Instruction is given in a well-furnished laboratory, in the analysis of soils, ashes of plants, manures, &c. and the modes of testing for their constituent elements. The attention of farmers who wish to give their sons a *practical* education is especially called to this department.

Board in private families, from $1 25 to $1 50. Many students board in clubs for 60 to 75 cents.

Tuition—to be settled upon entering school—from $3 00 to $5 00. Extras—For Drawing, $1 00; Oil Painting, $5 00; Chemical Experiments, $1 00; Writing, including stationery, 50 cents; Piano Forte, $8 00; Use of Instrument, $2 00; Agricultural Chemistry, including chemicals, apparatus, and fuel, (breakage extra,) $12 00.

It is very desirable that students should enter at the beginning of the term; yet they are received into classes already formed at any time.

For farther information, address Gurdon Evans, J. W. Morton, or Rev. J. R. Irish, President of the Corporation.

DeRuyter, July 8th, 1850.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
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The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

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The Sabbath Recorder.

"EQUALITY OF THE RACES."

Reply to Tamar Davis.

At this stage of a discussion already sufficiently protracted, it may not be inappropriate to call the mind of the reader to the *true* question at issue. The proposition which I have endeavored to establish is this: "The various *races* of men—viz., the Caucasian, Mongolian, American, Ethiopian or Negro, and Malay races—are equal in original mental capability or endowment." Now, if individuals and nations can be found in any one of these races, equally far advanced in the *development* of these original faculties as those of other races, the conclusion is inevitable, that the capabilities of the one are equal to those of the other; for, without equal *capability*, equal *development* of course is impossible. With this view, I have introduced two of the most renowned nations of antiquity; and, by the best historical and scientific testimony which ancient and modern times have ever produced, I have shown them to possess all the physical characteristics which distinguish the Negro *race;* whence I have deduced the equal *capability* of that race. My opponent has quoted various authors, and among them, in her last article, an Arab and a Moor, living in the twelfth century, to show—what? Why, just what every student of history knew before—that certain *tribes* of the Ethiopian *race* in Africa are low in the scale of mental development. What does this weigh against our proposition, when we have shown that these same "*Canaanites,*" a little farther back in the world's history, have reared the *proudest* monuments of man's mental divinity? What does this weigh, when we have shown that even to-day, in the language of Dr. Goode, "multitudes of principalities of *Negroes* exist; whose national virtues would do honor to the most polished states of Europe?" What does this weigh, when we compare it with the fact, that multitudes of Caucasian *tribes* exist as low as these Negro tribes. In the very heart of Europe, under the shades of Switzer's snowy peaks, there lives a tribe of Caucasian idiots. By numberless examples of this kind, I might prove the inferiority of *any* race of men. But it is an evasion of the question. I echo my friend's injunction, "This question must be tried by generalities."

"My friend enters into a laborious metaphysical discussion on the nature of the soul, the annihilation of its faculties, and similar subjects; and attempts to prove that we must either admit the equality of the races, or deny their unity. I will inform him, that we are reduced to no such extremity. He says, 'The aboriginal Australian is not incapable of European civilization.' True."

Verily, "Parturiunt montes, nascetar ridiculus mus." I have quoted an eminent naturalist, who says, that the Australian, the lowest in the scale of mental development, is *capable* of the civilization of the European, the highest in that scale, as is claimed by my friend. This is the identical proposition which I have tried to establish; I have tried to establish *no other,* and to this my friend says, "*True.*" So say I; so says reason; so says history; so says the Bible.

Again, she quotes me: "I have the best testimony of the literary world, that not only the Negroes, but tribes of other races immensely below him, are capable of Caucasian civilization;" to which she replies, "*Granted.*" Truly, my proposition has a witness where I least expected it!

"I will inform him, that we are reduced to no such extremity." But how does my opponent avoid the extremity? Just as every one must, by admitting the equal capability of the races. There is no other way of avoiding it.

"But," says the writer, "the question is, Would he ever civilize himself, as the Caucasian nations have civilized themselves? . . . Could he bring himself up?" This is entirely a *new* question, *not at all* involved in the controversy. The question *is,* whether the races are *capable* of equal civilization by *any* means, and not whether those means are internal or external to the race. This is another evasion. But I am as willing to join issue with my friend on this, as on the original question. Her broad *assertions* must come to the test of historical criticism.

She affirms, without effort at proof, that "the Caucasian nations have *civilized themselves.*" What a repudiation of the great law of national dependencies! The human race is a chain of dependencies, reaching from the beginning to the end of its existence. The several races are all links in this great chain, and

> "Whatever link you strike,
> Tenth or ten thousandth, snaps the chain alike."

We may safely "summon the record of ages past," to attest that *no nation on earth* ever did "civilize itself;" and the *reason* of the universe, to attest, that no nation ever will "civilize itself." There is not, and never has been, a civilized nation on earth, whose civilization is not attributable, in the main, to the influence of other nations, and these to others still, and so continuing back to a direct revelation from Heaven, without which even the mighty Caucasian would have lain forever under the dreary shades of moonless midnight.

Let us look a little, and see whether Japheth owes any thing to Ham, and even to *Canaan,* the son of Ham. My friend has placed the Pelasgi, the ancient Grecians, among Caucasian nations. This is correct; they were undoubtedly sons of Japheth. Let us look at them through the eye of history in early times.

Tytler's History, p. 23—"The extreme barbarism of the Pelasgi, who are said to have been *cannibals,* and ignorant of the use of fire, has its parallel in modern barbarous nations."

Robbins' History, p. 30—"The ancient inhabitants of Greece were extremely rude and savage, scarcely one degree above the brutes. They lived on herbs and roots, and lay either in the open fields, or sheltered themselves in dens and hollow trees."

Rotteck's History, p. 95—"The ancient Pelasgian hordes appear a *long* time as proper savages. Unsettled, without laws or manners, they wandered about in the woods of Greece, subsisted on acorns and raw flesh, knew not the laws of marriage, and reciprocally destroyed one another."

Did these *cannibal* Caucasians civilize themselves? My friend says they did; I say they did not. "To history then be the decision referred." Tytler's History, p. 22, says that "Greece was indebted for the first rudiments of civilization to the Egyptians and Phœnicians." We have already shown, by the testimony of Herodotus, Blumenbach, Denan, Hamilton, and other authority equally unquestionable, that the Egyptians were of the Negro race, and thatthe Phœnicians were Canaanites, the illustrious progenitors of the Negro race, according to Lawrence, Bishop Sumner, and others, as quoted by Mrs. Davis. The historian last quoted says farther, "The first dawn of civilization arose in Greece, under the Titians, a colony from Egypt or Phœnicia; this colony gave the Greeks the first ideas of religion." Robbins' History says, "The date of the commencement of the Greeks, as a *community,* is from the founding of Argos by Inachus from *Phœnicia,* 1856 B. C., and they were unacquainted with letters till the time of Cadmus the Phœnician, who first introduced the use of letters into Greece." Tytler says, "Cadmus introduced alphabetic writing into Greece from *Phœnicia, from which period the Greeks made rapid advances in civilization.*" Rotteck's History says, "The Greeks *did not rise* from the state of animal rudeness until new colonies, who brought civilization and wealth with them, immigrated, some from Asia Minor, and some from Egypt and *Phœnicia,* whose arrival marks an epoch in Greece worthy of the attention of the general historian." Again—"The Phœnician Cadmus came to Bœtia, built Cadmeis, and became a benefactor, by the culture of the soil, by improving the inhabitants of all Greece, and by the communication of the art of writing. Now, for the *first time,* a firm foundation of civilization was laid." We are informed by the same historian, that Cecrops, an Egyptian Negro, came a few years before Cadmus, and began to civilize the people; still their proper civilization dates from the introduction of letters by Cadmus, one of the accursed Canaanites. We repeat the question, Did these root-digging Greeks civilize themselves? Nay, verily; Japheth ran wild in the woods of Greece, ate ground-nuts, and raw woodchucks, and human flesh, and slept in hollow trees, till Canaan came over and tamed him, learned him to dress himself, to build a fire, to plant and cook, and gave him an alphabet, and learned him to read it. For ages the Greeks ran wild, and made no advancement, till the vibrations from another link in the chain reached them. They in turn vibrated and sent the echo on. That echo shall yet again return to Ethiopia's jungled plains, and yet again shall Greece feel its power. It shall circumnavigate the globe again and again, till every link shall vibrate in unison, and Caucasian and Ethiopian, American and Mongolian, shall shake hands in the millennial morn.

My friend asks, "Who taught the Caucasians to build ships, and to chain the elements?" and says, "They taught themselves." Let history speak. Tytler's History, p. 22, says, "We are indebted to the Phœnicians (Canaanites of Scripture) for the first attempts at commercial navigation." The Canaanites, then, the grandfathers of the Negroes, taught the Caucasians to build ships and navigate them. Robbins' History, p. 39, says, "The Phœnicians are regarded as the earliest navigators, merchants, and workmen of the world." The sails of these Canaanites whitened the Mediterranean, while many Caucasian nations were digging roots and climbing trees. Their artificers polished the gilded walls of Solomon's temple, while many Caucasian nations slept in hollow logs, too rude to construct a better dwelling.

My friend *very truly* remarks, "It was the invention of letters that particularly showed the divinity of the human mind. It is the perpetuation of his ideas that, above all things else, distinguishes man from the brute. The use of letters is the principle circumstance that distinguishes a civilized people from a herd of savages, incapable of knowledge or reflection." Who invented letters? Who bestowed on the world that great perpetuator of ideas, "without which no people has ever made any considerable progress in the abstract sciences, or possessed in a high state of perfection the useful and agreeable arts of life?" Who "showed the divinity of the human mind" by the invention of letters? "To history be the decision referred." Tytler's History says, "We are indebted to the Canaanites for the *invention of writing.*" Dr. Goode says, "We are indebted to the Phœnicians or Canaanites for the invention of letters, and this opinion is supported by the testimony of Porpbyry, Eusebius, Pliny, Aniutus, Curtius, Lucan, and indeed all the Latin writers." The same author remarks, after an able review of the question, "Such is a brief history of the noblest art ever invented by the unassisted effort of the human understanding—an art that gives stability to thought, and presents in imperishable colors a portraiture of the soul. Without it, hard indeed would be the separation of friends; and the traveler would be an exile from his native home. Without this, what to us would be the wisdom of past ages, and the history of former states? The chain of nature would be broken through all its links. Before its mighty touch, time and space become annihilated; it joins epoch to epoch, and pole to pole. It is the great sun of the moral world, that warms and vivifies, irradiates and develops, the best virtues of the heart, and the best faculties of the intellect. We have here a very significant reply to the inquiry, "Who taught the Caucasian to subject the world to his sway, and gave him an insight into all the wonderful inventions of mighty art?" The despised sons of Canaan taught him. Does the Caucasian owe him no better return than a merciless robbery of his God-given intellect? Can he make him no better return for his early teachings, than to crush out the last struggling energies of that divinity, with which he invented letters, that mighty lever of human improvement?

Passing from this subject back to the subject of slavery, my friend says, "Most sincerely do we respond to the sentiment, 'Let him up.' Nay, more—help him up. He is a man, a brother. Let us be ready at all times to help this outcast by all legitimate means." Good; I am glad my friend has progressed so *rapidly in abolition* sentiments since this discussion commenced. In the Recorder of Dec. 5th, I find her earnestly urging the duty of obedience to a law which not only forbids us to let the "Ethiopian" up, but commands us, under the severest penalties, to carry him down to the dreadful pit of slavery, after he has helped himself up by his own unaided energies. When my friend then said, "We ought to obey that law," she said we ought *not* to let him up; for the professed object of that law is to prevent him from getting up. Now she says, "We ought to let him up—yea, help him up." I call this rapid progress in reform, and I trust our correspondence has not been in vain. I hope those "white inhabitants," for whom my friend has vouched, have partaken of the same reform, and feel enough of the "spirit of abolitionism" to "let him up—yea, help him up, by all legitimate means."

My friend says, "We are the citizens of a country where slavery is *tolerated,* not because it is approved, but because it cannot be avoided." But why, pray, can we not avoid it? Has not England avoided it? Has not France and Portugal; yea, and has not piratical Algiers, avoided it? Have not New York, New Jersey, Rhode Island, Pennsylvania, Connecticut, Massachusetts, and all the Northern States, avoided it. And cannot the remaining States avoid it? Then shame on their weakness! Poor Caucasians they! *We* are citizens of a very *different country* from that of our friend. In *our* country, slavery is not only *tolerated,* but *is,* and has been for more than fifty years, the object of its *most special regard*—a country whose public archives are filled with speeches and sermons, lauding it to the heavens, and claiming the God of heaven as its special protector, and affirming that "it is the corner-stone of our Republic"—a nation whose statute-books are bursting with the accumulation of enactments to perpetuate slavery, and make it the *predominant* institution. Slavery, in *our* country, has no inherent vitality. It is self-corroding, self-consuming, and could not stand a day without the fostering care of some mighty arm. That arm is our national government. It has stood like a watchful physician over a *dying* patient, and has administered to every demand. The haggard ghost of slavery has been borne to *our* national halls at every session; our Congress has been turned into a council of physicians; our treasury has been their pill-bags, from which they have extracted pills by the million, to cram down its greedy throat; and still it calls for more, and still more it gets. When dollars cease to satisfy, human life is poured out upon its polluted shrine, as the bones of ten thousand Americans, now bleached and bleaching on the pampas of Florida, and the plains of Mexico, do testify. The country in which *we* live is so far from *enduring* slavery as an "*unavoidable* thing," that it has just passed an act, called the Fugitive Slave Act, commanding good citizens to aid in stopping and carrying back all poor slaves who have peaceably liberated themselves, and are running away to another country. In *our* country the Chief Ruler has *just* bared the mighty military arm of the nation, and in a solemn proclamation has commanded all officers, civil and military, in and around Boston, to aid in preventing a poor Negro from getting away, and inflicting punishment on all who might "let him up," or "help him up." There sleep the ashes of Warren, and a host of others, who would be free or die, (if they can sleep.) There stands the monumental pile to tell of other days and *other principles.* But the chain-crushed spirit flies to it in vain. The bristling bayonets of a mighty nation are pointed at him; he must go to slavery or die. Thus, under the very shadow of that granite altar of freedom, is reared the bloody altar of slavery, smoking with its fresh victims.

Such is the country *we* live in—not a country in which slavery "cannot be avoided," but in which it can *scarcely* be *sustained,* by the utmost stretch of all its civil and military power—a country which has taken slavery, when a *dying* infant, and *forced* blood into its veins, and breath into its nostrils, till it has become a *dying* monster. The moment this forcing pump shall stop, it will become a *dead* monster. *Ours* is a country which is accountable for all the woes of slavery; which has nursed it and given it life; and which declares that if slavery *must* die, it *will* die with it. Such is the voice which has rung out its hollow tones from our Congress for the last two sessions. *Ours* is a nation which, when Mexico has "avoided slavery," has forced it back upon the fairest portion of it, and striven with all its energies, to reinstate it in the remaining portion—when California has "avoided it," has striven, as with mortal agonies, to plant it there. *Our* nation, then, looks very little like that of our friend, in which "slavery is tolerated because it cannot be avoided." We hope to live to see our country a country in which slavery does not exist, because it can find no supporters—no apologists. When these are wanting, we are sure there can be no slavery.

Once more, my friend says, "We have yet to learn that it is our privilege to sit in judgment upon the laws, and make our private opinions the test whether we will obey them or not." . . . "To us it appears necessary that private judgment should be suspended before the decisions of the majority." . . . "From our hearts we respect and venerate the Congress. We must concede our private opinions to the judgment of a body of men like this." We recollect to have read this sentiment frequently before. It has been the watch-word of tyrants in all ages. It has been the central idea of Popes' Bulls, and Emperors' Edicts, time immemorial. This sentiment underlies the iron throne of Russia. It is the text from which Nicholas preaches submission to his twenty million serfs. It has been the rallying cry of the Catholic Church, and to its doleful echo ten thousand martyrs have marched to the burning stake, and ten thousand more to the scaffold and guillotine. To these torturing engines, the damp dungeon has been added, all fit instruments in the hands of tyrants to crush free thought and "private judgment," and drive man's conscience from its empire. Nicholas of Russia must *think* for his people, and they can only form private opinions, and act according to them, at the expense of their heads. Pope Pius IX. claims the prerogative to manufacture opinions for the millions of his deluded, brutish subjects, and through his legions of Cardinals, Bishops, and Priests, to force them upon them; and this lazy, thoughtless multitude, know no higher law of action than the one my friend has enunciated. They deem it exceedingly unbecoming not to yield their "private opinion to the judgment of a body of men like this." Hence they have never advanced one single step in mental development, and they never will, so long as their "private opinions" are elaborated in the bacchanalian conclaves of a polluted priesthood. 'Tis tyrants *only* that fear independent thought. Before it Louis Phillippe fled from a throne on which he had grown gray in tyranny. Before its stately march the hoary-headed dynasties of Europe now reel like a drunken man, and even the great opinion-maker of Russia himself looks askance and shakes his mane. When the dauntless student of Erfurth, in the presence of his grinning enemies, consigned the Bull of the Pope to the flames at Worms, that godless despot trembled like an aspen before the majesty of Luther—that man who knew no higher law of action than his own private opinion," of right and wrong, sanctioned by his *own* conscience. George the Third grew pale with fear when he knew that the colonies had formed their *own opinion* of his unrighteous laws. It is an adage as old as Republicanism itself, that a Republican Government is based on the virtue and intelligence of the people, and that all laws not resting in the conscience of the people are nullities. If private judgment and conscience are to be surrendered, what becomes of republicanism? It is gone, and despotism takes the reins. Where must every law in our country appeal for its final sanction? I answer, It must come before the tribunal of "private judgment," and obtain its approval, ere it can claim the potency of law. It is the *highest* prerogative of the *people* to sit "in judgment upon the laws." But if private judgment is to be laid down at the feet of Congress, and every law is to be pronounced good because "such a body of men" have enacted it, then have we a changeless despotism. How can any progress whatever in national reform be expected, if the people are not to sit in judgment upon their laws? Suppose our present Congress should enact that hereafter every male child in the nation should be put to death. Now, if the private opinion of the people cannot sit in judgment upon it, it is a Medo-Persian statute, changeless forever. God never imposed a higher duty upon a people, than to sit in judgment upon such a law. That citizen who refuses to scan the laws of his country, and subject them to the test of private opinion and conscience, is reckless to his country and his God, and deserves only that slavery which such recklessness must produce.

Slavery, in our country to-day, rests upon this very principle which my friend has set forth. The slave is shut up in the deepest ignorance—every aveune to knowledge is closed. And why? That he may not be capable of effective thought; for well do tyrants know, that strong thoughts beget strong actions. We are informed that we should "entreat them as fathers, or keep silence before their superior dignity and wisdom;" but upon what, I ask, can we predicate our petition, if we are not to subject their acts to the test of private opinion first? What man could consistently petition for a repeal of the late Fugitive Act, if he had not set in judgment upon it, and pronounced it *wrong,* first? The very act of petition implies prejudgment upon the thing mentioned in the petition. And must we lay our conscience down, too, at the feet of "superior dignity and wisdom?" It *may* be true, that "conscience cannot be considered a *certain* arbiter of right and wrong;" but it is the best we have, and I am sure of this, that *my conscience* is a better guide for *me,* than the conscience of any *other* man, be he even one of the *Congress.* I am sure of another thing, and that is, that every act of mine must be predicated upon my own "private judgment" of its conformity to right or wrong.

If a human law, in my own "private judgment," conflicts with divine law, I can have no plainer duty than to disobey it, and suffer peaceably its penalty. I know I have not the same company that my friend boasts of. "Congress" is against me; the President is aginst me; Daniel Webster is against me. But yet I am not *quite* alone. All the holy martyrs died because, in their own "private judgment," they believed they ought not to obey certain human laws. If I mistake not, there was a Daniel long ago, and he too was the king's chief counsellor. But the king made a wicked law, without his knowledge. Daniel forthwith set in judgment upon that law, and by carefully consulting his "private judgment," his *own* conscience, and his God, he concluded he would not obey it. The three worthies did not think best to lay down their "private judgment" at the feet of "superior dignity and wisdom." Even the midwives of Egypt disobeyed "superior wisdom," and were blessed for it. Christ and the Apostles were of the class who thought, "We ought to obey God rather than man." I have no reluctance, then, in leaving my friend to enjoy the society of "Congress and the President."

Finally, "If there is a prejudice of which our nature is susceptible, it is in favor of our government and its officials." I propose to modify this sentiment a little, and adopt it. If there is a prejudice of which our nature is susceptible, it is in favor of impartial justice, and human freedom; and if we have any earnest prayer, it is, that our government and its officials may speedily become the exponents of these principles. Then will we honor them, and then obey them.

D. E. MAXSON.

RAIN ON THE ROOF.

BY COATES KINNEY.

When the humid shadows hover
Over all the starry spheres,
And the melancholy darkness
Gently weeps in rainy tears,
'T is a joy to press the pillow
Of a cottage chamber bed,
And to listen to the patter
Of the soft rain overhead.

Every tinkle on the shingles
Has an echo in the heart,
And a thousand dreamy fancies
Into busy being start,
And a thousand recollections
Weave their bright hues into woof,
As I listen to the patter
Of the soft rain on the roof.
There in fancy comes my mother,
As she used to, years agone,
To survey her darling sleepers
Ere she left them till the dawn,
I can see her bending o'er me,
As I list to the refrain
Which is played upon the shingles
By the patter of the rain.

Then my little seraph sister,
With her wings and waving hair,
And her bright eyed cherub brother,
A serene, angelic pair,
Glide around my wakeful pillow,
With their praise or mild reproof,
As I listen to the murmur
Of the soft rain on the roof.

And another comes to thrill me
With her eyes' delicious blue,
And forget I, gazing on her,
That her heart was all untrue;
I remember but to love her
With a rapture kin to pain,
And my heart's quick pulses vibrate
To the patter of the rain.

There is nought in Art's bravuras
That can work with such a spell
In the spirit's pure, deep fountains,
Whence the holy passions well,
As that melody of Nature,
That subdued, subduing strain
Which is played upon the shingles
By the patter of the rain.

FAITH AND SORROW.

The examples of resignation, faith and love, which converts from paganism have from time to time given, stand forth as so many striking proofs of the power of the Gospel. The following sketch of "sorrow, resignation and faith," is from the journal of Mr. Benjamin, in the February number of the Missionary Magazine:—

"Arrived at Themboung, landing about 3 o'clock P. M. While dinner was preparing, I went with my teacher a half hour's walk along a path almost hidden by the jungle, brushing upon my clothes as I passed, the drops of recent rain from the grass and leaves. The little village of four or five houses clustered around the zayat, does not present an unpleasant appearance. I found the assistant seated on the verandah of his house; and his wife, who had been some time ill, soon came out. I then broke to them the tidings of the death of their daughter—the wife of a Karen disciple, who has been in my employ for two or three months past. It was received with submission by both parents. The mother, after expressing her entire willingness that God should do as he chooses with her and her children, sat down on the floor, buried her face in her hands, and wept. 'I am sorrowful, teacher,' said she. 'I had expected my daughter to come home and stay with me. But God has called her and I consent. There is left at home with me only a poor idiot child, who has never known enough to recognize any one, or move out of its place, and I am sick and unable to work. These afflictions seem heavy, but I know they will not last long; and are nothing compared with the joy I shall have in heaven.' I then referred to a son, a bright and promising lad of about fourteen years of age, who has been studying with me for a few weeks past, and recites to Mrs. B. in my absence. She immediately said she wished him to stay with me the year round, and work for me and study with me, and become a well trained preacher if God should so order it. This permission was what I desired, but what, under the circumstances, I hardly expected. This poor woman's unquestioning faith, combined with a full share of maternal tenderness, deeply affected me. Blessed Saviour! who hast sought out and polished such a gem in such a wilderness!"

EVIL INCLINATIONS.

A gentleman was once praising the virtue of honesty; what a dignity it imparted to our nature; how it recommended us to the Supreme Being. He confirmed all by a celebrated line from Pope,

> "An honest man's the noblest work of God."

"Sir," replied one, "however excellent the virtue of honesty may be, I fear there are very few men in the world that really possess it."

"You surprise me," said the stranger.

"Ignorant as I am of your character, sir, I fancy it would be no difficult matter to prove even you a dishonest man."

"I defy you."

"Will you give me leave then to ask you a question or two, and promise not to be offended?"

"Ask your question and welcome."

"Have you never met with an opportunity of getting gain by unfair means?" The gentleman paused. "I don't ask whether you made use of, but whether you have met with such opportunity? I for my part I have, and I believe every body else has."

"Very probable I may."

"How did you feel your mind affected on such an occasion?" Had you no secret desire, not the *least* inclination to seize the advantage which offered? Tell me without any evasion, and consistently with the character you admire."

"I must acknowledge, I have not always been absolutely free from every irregular *inclination;* but—"

"Hold, sir, none of your salvos, you have confessed enough. If you had the desire, though you never proceeded, this shows you were dishonest in *heart.* That is what the Scriptures call concupiscence. It defiles the soul. It is a breach of that law which requireth truth in the *inward parts;* and unless you are pardoned by the blood of Christ, it will be a just ground of your condemnation when God shall judge the secrets of men."

THE TWO TRAVELERS.

Two travelers once rested on their journey at an inn, when suddenly a cry arose that there was a fire in the village. One of the travelers immediately sprang up and ran to offer his assistance. But the other strove to detain him, saying, "Why should you waste your time? Are there not hands enough to assist? Why concern ourselves about strangers?" His friend, however, listened not to his remonstrances, but hastened to the fire, the other following and looking on at a distance. A woman rushed out of the burning house, crying, "My children! my children!" When the stranger heard this, he darted into the house among the burning timbers, whilst the flames raged fiercely around him. "He will surely perish!" cried the spectators. But after a short time, behold, he came forth with scorched hair, carrying two young children in his arms, and delivered them to their mother. She embraced the infants, and fell at the stranger's feet, but he lifted her up and comforted her. The house soon fell with a terrible crash.

As the stranger and his companion returned to the inn, the latter said, "Who bade thee risk thy life in such a dangerous attempt?"

"He," answered the first, "who bids me put the seed into ground, that it may decay and bring forth the new fruit."

"But if thou hadst been buried among the ruins?"

His companion smiled and said, "Then should I myself have been the seed!"

[Krummacher.

STOP AND MEND THE BUCKLE.

You have read in our own history of that hero, who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. Whilst busied with the broken buckle, the distant cloud swept down in nearer thunders, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field, a dismounted and inglorious prisoner. The timely delay sent him in safety back to his huzzaing comrades.

There is in daily life the same luckless precipitancy and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents or great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not marvel if, in his hottest haste, or most hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay before-hand, his neighbor is wise who sets all in order before the march begins.

[Sailor's Magazine.

FALLING FLAT ON THE PROMISES.—A negro in Virginia, who was remarkable for his good sense and his knowledge of the essential truths of Christianity and especially for his freedom from all gloomy fears in regard to his eternal state, was once addressed on this wise: "You seem to be always comfortable in the hope of the Gospel. I wish you would tell me how you manage it, to keep so steadily in this blessed frame of mind." "Why, massa," he replied, "*I just fall flat on the promises and I pray right up,*" an answer that would do honor to the head and heart of a philosopher, and that contains in it the true secret of happiness.

The Sabbath Recorder.

New York, April 3, 1851.

JENNY LIND AND THE SUNDAY.

The fact that Jenny Lind declined to leave New Orleans on Sunday, notwithstanding it was the only arrangement by which she could meet a previous engagement to sing at Natchez on Monday evening, is heralded by some of the presses of the country as one of the many excellent traits which adorn her character, "if not, indeed, under the circumstances of the case, the crowning act of her religious life." The New Orleans *Crescent* views it as "a practical fact—equal to fifty sermons," and is particularly careful to state, that she "declined to hold any conversation in regard to the pecuniary loss." It seems that arrangements had been made for her concerts at Natchez and Memphis, based on her departure from New Orleans on Saturday; but, from some cause or other, the boat was delayed. There was yet time to keep the appointment, and leave on Sunday morning, which she promptly refused to do. The boat, therefore, remained till Monday, and the concert at Natchez was deferred.

On the whole, we are rather gratified that Jenny acted as she did in the case; not that we have the least sympathy with that theology which teaches the sanctity of the first day of the week, but because she evinced some regard to religious principle in keeping holy the only day which she knows anything about as the Sabbath of the Lord. We say this on the supposition, that she is in the same condition with thousands of others, whose minds are in deep darkness with regard to the true import of the fourth commandment. Were she better instructed, she would probably manifest quite as much decision in keeping the only true Sabbath. But whether the papers which now herald her praise would, in that case, be as forward to do so, is at least questionable.

As to any pecuniary sacrifice incurred by her refusal to sail on Sunday, the idea is simply ridiculous. Jenny is far from being *non compos mentis*, if a tithe of the reports concerning her can be credited. She was too sagacious not to see, that her deference to the common prejudice in regard to Sunday would increase her popularity with the religious portion of community; and she knew well enough, that such a world-wide reputation as she possesses would secure her a full audience, at any time, and in any place, though there might have been half a dozen disappointments before. Not one picayune did she lose by the transaction, and we question very much whether it was not a profitable speculation.

The great good which the *Crescent* hopes will result from this example of Miss Lind, will, in all probability, never be realized. We would say the same, even though her example had been given in favor of our own peculiar views. We have very little faith in the influence of great names to carry forward the cause of God. Were the Swedish Nightingale to become, from this time forward, a true Bible Sabbath keeper, we doubt very much whether there would be, in consequence of it, half a dozen converts to our faith. If the influence of God's own example of resting on the seventh day, joined with his positive command to keep it holy, is so little, can we expect that the influence of a frail, sinful mortal, however distinguished, will be any thing? As men are not willing to be influenced by His example, it is not likely that he will allow them to be influenced by persons of distinction, lest the glory should redound to the creature rather than to himself. In accordance with this principle, "not many wise men, not many mighty, not many noble, are called" to the work of preaching the gospel. From the beginning, the public advocates of Christianity have been chosen from the humbler walks of life; for it must be made manifest, that the excellency of the power is of God, and not of men. Their distinguished position in life, their family influence, their worldly reputation, have very little to do in rendering the cause of God prosperous. It is "not by might, nor by power, but by my Spirit, saith the Lord." And we wish that Christians would manifest less anxiety about securing the influence of great names than they do. Yet there is not a denomination in the land that does not cherish a sort of pride, if it can number among its adherents some of the eminent of the earth. What wonder is it, therefore, that the advocates of Sunday observance are proud to reckon the Northern Nightingale as belonging to their school?

We should not be surprised, however, if the example of Miss Lind should do something towards rendering the more strict observance of Sunday fashionable. She has done considerable in setting the fashions of the country. We have Jenny Lind head-dresses, and Jenny Lind shawls, and Jenny Lind gloves, and the ladies, we believe, have a mode of doing up their hair *a la* Jenny Lind. Indeed, there has been quite a mania for this sort of procedure. It will have its day, and then change, as other fashions have done. So of Jenny Lind Sunday observance. It may prove quite fashionable in certain quarters for a time, but, being founded on no religious principle, it is but a Jenny Lind observance after all. Certain modes and forms of religion were very fashionable in our Savior's day, simply because the rulers, Pharisees, and other great men of the nation, led the way in them. But the people were a set of hypocrites in the sight of God notwthstanding. We would take the liberty of suggesting to our friends of the popular faith, that if they would produce one solitary passage from the word of God which teaches, either expressly or by implication, that the first day of the week is the Sabbath, they would do more towards promoting its strict observance, than they can by securing the example of ten thousand Jenny Linds in its favor.

BRITISH CORRESPONDENCE—No. 32.

GLASGOW, March 14th, 1851.

It is expected that some resistance will be made at Oxford University to the Government Commission of Inquiry, as there can be little doubt that there is need of improvement, and as little doubt that those who may be profiting by abuses will be unwilling that such abuses should be exposed. A *Fellowship*, in any one of the Colleges, not only gives to the holder a share in its government, but entitles him also to a share of its revenue—whether that Fellowship belonged to the original foundation, or was afterward engrafted, by a future benefactor, upon a College already established. The Senior Fellowships are the most lucrative; but they all confer a right to apartments in the College. Some few of them may be held by laymen. All Fellowships cease when the holders marry. The advantages of *Scholars* vary in different Colleges. Their connection with the foundation is not so intimate as that of the Fellowships; but, in some Colleges, the Scholars succeed to Fellowships in rotation. The emolument varies from £100 or £80, to £20 or less per annum, with some advantages as to board. That these endowments, as giving opportunity for persevering, continued study, have contributed much to the promotion of learning, it were vain to deny; and, under proper regulations, similar advantages, given to those disposed and qualified to examine fully questions bearing on the welfare of the church, it may be believed, could be made subservient to true religion. But, unless under the guidance of sound principle, this learned leisure may, of course, as in Oxford seems to have been the case, be used to the disadvantage of truth. The same remark applies to the *Advowsons* held by the University. An advowson is the right of presenting a qualified person, in the Church's sense of qualification, to a Bishop, to be instituted into a vacant benefice. There are 11,342 benefices in England and Wales, of which the Crown has the patronage or advowsons of 1,048; the Bishops of 1,301; there are in the hands of private persons, (including laymen, and even Roman Catholics,) 6,619; and, as already noticed, 450 belong to the Colleges of Oxford.

In the year 1110, four ecclesiastics were sent to Cambridge to teach the sciences. They commenced in a barn—which was, however, soon found to be too small for the number of the students seeking to profit thereby. The history of this University can be traced downward from that period till the present time, when it has numerous Colleges—there being here no distinction between the Colleges and Halls, as at Oxford. The revenue of the University is under £5,000 a year; the fees add about £2,000 more. But some of its Colleges have large revenues—that of King's College about £20,000 a year. The aggregate value of the Fellowships is reckoned at about £90,000 a year. The revenue derived from ordinary students, for tuition, rent, and other payments, is computed to be at least £47,000 a year. The church patronage of all the Colleges of Cambridge, exceeds 300 advowsons.

The University of Dublin has but a single College, and is of later date—having been incorporated in 1591, by Queen Elizabeth. The income from landed estates is nearly £14,000, and from other estates, £2,400 a year. From Class Fees, the income is stated at £30,000, besides considerable receipts from rents of chambers, and other fees. The constitution of the Dublin University is less complicated than those of Oxford and Cambridge.

The English Universities are of a less popular character than they were before the Reformation. The Universities themselves are public lay corporations; the Colleges incorporated with them are charitable foundations, the creation of pious and benevolent persons. These Colleges owe only a nominal allegiance to the University; but admission to University rights and privileges is confined to such as have been previously members of one of the Colleges or Halls. It is this which has prevented the subscription to the Articles and Doctrines of the Church of England from being repealed. As dissent has extended in England, this has occasioned great dissatisfaction, which will probably increase until such restrictions are wholly withdrawn. This is one of the points to which the Commission is expected to extend its inquiry—as it is also a reason for the Oxford jealousy of the Commission.

Lord Melgund has postponed his motion on the Scottish Education Bill, in the House of Commons, till the 9th of next month; and Lord John Russell's Jewish Disabilities' Bill, which he was to have introduced last night, has been postponed indefinitely, by the House having been counted out—there not having been 40 members present at 4 o'clock.

There has been cast 41,000 lbs. new type for printing the London Exhibition Catalogue—being a weight sufficient to set up 48 *Times* newspapers. The painting of the building is nearly finished, and the goods nearly all forward designed for exhibition.

J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 4.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Leaving Chinandega—A Native Saddle—The Guide—Chichigalpa—Leon—Civil War—The Inn—Imposition by Americans—Lake Managua—Beautiful Scenery—Arrival at Metearis.

The sun was just rising over the Viejo Volcano, when our party, now amounting to sixteen, were in the saddle, ready to start. But, instead of the good dragoon saddle that I had used the day before, I was mounted on one of native construction, of raw hide, stretched on a frame, made long for the purpose of carrying double, and admirably fitted to gall the poor animals between which it was interposed. There was about as much resemblance between this and the old one as there is between the "saw-horse" used by carpenters and a boy's hobby-horse. The saddle taken from me was no doubt sent back to decoy some one else into the snare. However, I was determined not to suffer my zest for a pleasant journey to be destroyed by impositions, to which I had become so accustomed. A copious shower had fallen the night before, filling all the hollows in the road with water, but it brightened the green leaves, and revived the odors from innumerable flowers. The road was similar to that we had traveled the day before; though the trees grew larger, and one variety was conspicuous from its dark glossy leaf, interspersed with small white flowers, and its branches often united over our heads. The inhabitants of the country are collected in towns. I saw no dwellings by the way, or break in the forest; and we pushed on in a disorderly squad, along the cart road, which had never known an age of internal improvement. No one ever stops to fill a rut or remove a tree fallen across the road, but a new track is made around it. Our guide was a Creole, dressed in white roundabout and pants, with a dragoon's sword and pistols. He was an ill-natured fellow, and would ride on at a slow pace, with his hands resting on his hips, in dogged silence, except when some one of the party attempted to pass him; then he would call out "*poco tiempo*," which, in the language of the country, conveys the general idea of procrastination, and is in more general use than any phrase. One hears it at all hours in the day, whatever the occasion, or however urgent the need. I have thought it would be an appropriate motto on the armorials of the State. Our own party was dressed in every variety of costume seen in California, and armed with various weapons, among which the heavy Missourian rifle was conspicuous; and as we rode irregularly along the narrow winding way, overarched with gigantic trees, enlivened by flocks of parrots and scarlet macaws, we might have been taken for a party of outlaws of the seventeenth century. To heighten the romance of the scene, companies of women were stationed at long intervals, with fruit and *chicha*, a poor kind of lemonade, where we dismounted to refresh ourselves, and recover from the fatigue of riding.

We had traveled six leagues when we arrived at Chichigalpa, resembling the last town in size and general appearance, but more neat, and the Cactus fences more general and regular. We did not stop here, but rode on to Josoltega, two leagues farther, where we took dinner; and about three P. M. the spires and turrets of numerous churches appeared over the crest of an opposite hill. The guide pointed to it, and said "Leon." The road here led down a considerable ravine, with a noisy stream flowing through it. It was about four o'clock when our dusty cavalcade filed through the silent streets of the great emporium of Nicaragua, and stopped at the house of a native.

Leon looks like a very old town, and was built of substantial masonry. The houses are mostly one story, but neat after the Spanish style, and some of the public buildings are superior to any we saw in the country. Under the Spanish rule, this city was populous and wealthy, but now it is ruinous and desolate. The ravages of civil war meet your eye at every step, as fresh as though they were the work of yesterday, and there seems to be no disposition to repair the waste. The Cathedral is still a magnificent structure on the great Plaza, but even this is speckled with gun shots, and the plastered walls in the interior of the tower, opposite the windows, are badly defaced from the same cause. The buildings in the immediate neighborhood were destroyed, and the ruins are still undisturbed. Those exposed to the fire from the Cathedral reminded me of a board fence which had been long used as a target for fowling pieces, and even the window sashes are broken by musket balls. The houses on streets enfiladed by the artillery stationed in the plaza, show deep furrows in their walls, plowed by the heavy shot, and even the iron balustrade to the windows of our hotel, through which a shot had passed, has the broken ends of the iron rods still projecting outwards as the ball left them. I could hardly believe that these were the effects of the revolutionary struggle, which made all the Spanish colonies free nearly forty years ago. The scene produced with me a feeling of melancholy. There did not appear to be a want of inhabitants, but it seemed that Civilization had been blasted in the bud—that she had expired in the convulsion that gave birth to Freedom. The evidences of the sanguinary war of the revolution, and their success afterward in maintaining their independence, when the Mexican States, aided by the Guatemalian forces, sought to compel the other States of Central America to join their confederation, and the successful resistance made to the Buccaneers, who were seldom foiled, by the city of *Leon*, prove the people to be not wanting in courage; but their geographical position has made them more and more obscure, as other States were more accessible to commerce; and though they possessed a country unsurpassed for climate, beauty, and fertility, there was no market for their productions, while it required but little to supply their wants. The energies of the people were thus paralyzed.

The inn at which we had stopped contained a long range of rooms used for sleeping apartments, with massive wall and brick floors, with only one window in each, revealing the smoky walls and rafters, hung with tapestry woven by spiders, and breaking away under the accumulation of dust. The only furniture in these rooms consisted of narrow bedsteads, covered with raw hide, and on these, without even the luxury of a pillow, you were expected to make peace with Morpheus. A portico extended around the court, where the table was spread. In the evening a train of *caritas* arrived, which filled our inn to overflowing, and attracted a curious crowd of natives to the door. While seated on the steps, a group of boys gathered about me, asking questions, in a very friendly way, about our schools and boys, and attempted to show off their acquirements by repeating a variety of English phrases, and the conjugation of Latin verbs. They spoke highly of their schools, and gave me the impression that they were very good boys. I asked one of them if he would go with me to North America. After some hesitation, he said he thought his father would not allow him to do so, but ran off, and returned soon after with a little naked fellow, about five years old, who, he said, would go, having no father or mother, or other encumbrance. One of the boys was blind in one eye, and wished me to restore it, and his father would give me much *plata*. As I declined this offer also, he then led up a poor and infirm old woman as a subject for charity, when they gave me their "adios," and I went out to find a hammock unoccupied. The blind boy volunteered to guide me to another hotel. The streets are narrow, and lighted only by a candle like a pipe-stem burning in a tin lantern over each door, and but for my little guide I would certainly have been bewildered. Passing the plaza, I heard a shouting behind me, repeated several times, when the boy told me I must answer, or he would shoot me. Not knowing the source of my danger, I called out, in "*Americano*," "What is wanted?" This was satisfactory, perfectly, and I heard the ring of his musket, as he told me to pass on, which I had not ceased to do as fast as possible. After wandering about nearly an hour, we came to an inn, with the American flag over the door, where I engaged a hammock, and hung myself up for the night. There was to have been a fandango at this house, but the ladies would not appear, much to their credit, where Californians were expected. The gentlemen were having the fun all by themselves, and I fell asleep to the music of the banjo and guitar.

We left Leon about eight o'clock the next morning. The road this day was more hilly, and for a considerable distance from the city the country bore evidence of having been formerly under cultivation, but now is covered with a thick growth of weeds. A ride of a mile brought us again into the forest, and we traveled in the shade almost the whole distance to the town of Puebla Nuava, eight leagues from Leon. This is a small and indifferent place. We found a very meager dinner, and continued our journey to Nagarote, four leagues father, where we stopped for the night at the house of an American. Here we met with the shabbiest treatment we had yet experienced. He had hired the portico, with one room, and the privilege of the yard, for $20 00 a month, a native cook for a trifle, and in a country where provisions are cheap he had the impudence to charge the highest rates that are asked in any of our Atlantic cities. The room was small, and furnished with narrow bedsteads, like those of Leon, and he expected two persons to occupy each of these, and then one half of our company were compelled to take lodgings on the brick floor of the portico, for which he required half price. To satisfy us for a bad supper, we were promised a good breakfast, and we made our arrangements to start by break of day on our journey. There was great confusion among the fowls roosting in the orange trees that evening, and we heard notes of formidable preparation; and under this pleasing illusion, we slept well. It was said that the cocks continued to crow all night, and they were certainly in full chorus as we were roused to breakfast. One solitary chanticleer graced the table for twenty men, and he was so tough that he might have ruled the roost in the time of the Spanish viceroyalty; but, with eggs, *frizoles* and chocolate, we made out to appease the cravings of hunger. The apology this time was, that he had not time to prepare more for so early a start. When ready to leave, we were told that we were expected to pay for the keeping of the horses, which was contrary to our stipulations. We then made up our minds to patronize no more American houses, and told the guide that if he did not feed the horses at his own expense, they might go without food, and set out with a general denunciation upon imposition in general.

It was near sunrise when we were again in the saddle. We had pursued our way through the forest down a gradual descent about three miles, when a broad sheet of water opened before us, known as Lake Managua, or the Lake of Leon. The road lay along its shores for several miles, so close that the dash of its waves wet our horses' feet. I was so captivated by the wild beauty of the scene, that I reined up my horse, and allowed the cavalcade to pass on. A rocky cliff, fifty feet high, lay parallel to the shore, and in the deep shade of trees. Troops of red monkeys were swaying themselves from tree to tree, catching at a distant limb, now with the hand or foot, and now with the tail. Parrots flew from all parts, as though they meditated an attack upon our rear guard, though they kept at a respectful distance, and only made a great outcry. Along the shore were great numbers of water fowl, from the white pelican to the snipe, both waders and divers, so unaccustomed to attacks from men that one would nearly ride over them before they would fly. I dismounted to look for shells, but there seemed to be but few. At length the road led up the hillside, and so charming was the scenery that I could have lingered along it for weeks with pleasure. Suddenly, while still enjoying the deep shade of forest trees, we found ourselves in the midst of the town of Metearis, but not so suddenly that our arrival was not prepared for by the natives; for, as soon as we had dismounted, we were surrounded by venders of fruit, chicha, and whatever they thought they could sell to travelers. Here was a little naked lad, with a large calabash full of oranges, holding them up; he says, "Comprar todos per media?"—buy all for sixpence? And here a little girl, half naked, with a calabash full of cigars, and a look of good-natured innocence, mingled with a smack of coquetry; she says, "Comprar?" Her lip pouts, and she looks disappointed, when you say, "*no caro*," and she withdraws reluctantly, as if she expected you to change your mind soon.

THE SHANGHAI CHAPEL.

The Agent appointed by the Missionary Board to collect funds for building a missionary chapel in Shanghai, is happy in being able to submit the subjoined report of his collections, from which it will be seen, that there has been obtained for this purpose the sum of three thousand six hundred and twenty-nine dollars. THOS. B. BROWN, Ag't.

Pawcatuck, $600.	George Gavitt,		50
	Nathan H. Langworthy,		50
	Asher M. Babcock,		50
	Welcome Stillman,		50
	Jonathan Maxson,		50
	H. S. Berry,		50
	William D. Wells,		50
	Silas Greenman,		50
	Charles Maxson,		50
	Pawcat'k S. D. B. Fem. Ben. S.		50
	Benjamin W. Bentley,	$25	50
	Jonathan Maxson, Jr.	25	
	A. B. Burdick,	25	50
	S. P. Stillman,	25	
1st Hopkinton, $250.	Daniel Lewis,		50
	Arnold Hiscox,		50
	Geo. C. Stillman,		50
	Thos. W. and Jos. Potter,		50
	Paul Babcock,	$25	50
	Benjamin Bentley,	25	
2d Hopkinton, $100.	Josiah W. Langworthy,		50
	Joseph Langworthy,		50
Waterford, $300.	David Rogers,		50
	David P. Rogers,		50
	William Maxson,		50
	Oliver Maxson,		50
	Eld. L. T. Rogers,		50
	Ladies S. D. B. Sewing Soc.		50
Mystic Bridge, $150.	George Greenman,		50
	Clark Greenman,		50
	Thomas S. Greenman,		50
Plainfield, $200.	Randolph Dunham,		$50
	A. D. Titsworth,		50
	John D. Titsworth,		50
	Rudolph M. Titsworth,	$25	50
	William Dunn,	25	
New Market, $100.	David Dunn,		50
	Asa Dunn,		50
Shiloh, $200.	Caleb Sheppard,		50
	D. A. F. Randolph,		50
	Ellis A. Davis,		50
	John T. Davis,		50
Marlborough,	Isaac D. Titsworth,		50
New York City, $470.	William M. Rogers,		100
	Benedict W. Rogers,		100
	Thomas B. Stillman,		100
	Susanna Stillman,		50
	Clark Rogers,		50
	Geo. B. Utter,	$25	50
	Thos. B. Brown,	25	
	A lady of New York,		20
1st Alfred, $530.	N. V. Hull, by ladies of the Ch.		50
	Elisha Potter,		50
	Martha S. Green,		50
	George Maxson,		50
	George Sherman,	$37 50	75
	B. W. Millard,	37 50	
	J. Sherman,	25 00	50
	Ezra Potter,	25 00	
	Ira Candall,	25 00	50
	J. and G. W. Allen,	25 00	
	Amos Burdick,	25 00	50
	Luke Maxson,	12 50	
	Silas Stillman,	12 50	
	S. N. Stillman,	25 00	50
	Luke Green,	25 00	
	Rowse Stillman,	25 00	55
	David Rose,	10 00	
	Wm. H. Green,	10 00	
	B. F. Potter,	10 00	
Adams, $254.	A. M. Whitford,		50
	Edward W. Whitford,		50
	Charles Potter,		50
	Alex. Campbell,	$25	50
	Nathan Saunders,	25	
	Ladies of Adams Church,		29
	Silas Maxson,		25
Hounsfield,	Benjamin Maxson,		50
1st Brookfield,	Martin Wilcox,		25
3d Brookfield, $85.	Ephraim Maxson,	20	50
	Ezra Coon,	20	
	John S. Coon,	10	
	3d Brookfield Church,		35
DeRuyter, $100.	Matthew Wells, Jr.,		50
	James Muncy,		50
Berlin,	Truman Saunders,		50
Rock Prairie,	Daniel Babcock,		50
Columbia,	Geo. P. Maxson,		50
Hayfield,	Hayfield Church,		15
	Total		$3,629

FUNERAL OF MAJ. NOAH.—The mortal remains of Mordecai Manasseh Noah were on Monday of last week removed from his dwelling to the Hebrew burial-ground, attended by the Hebrew Benevolent Society in full regalia, and a large concourse of sympathizing friends. Entering the burial-ground in procession, the concourse nearly filled it. The coffin was set down; the assemblage induced to recede a few feet from each side of the hearse, when a sub procession of some fifteen or twenty Hebrews, (mainly elderly men,) headed by Rev. Mr. Lyon, followed by Rev. Mr. Raphall, and perhaps one other priest, was formed, which marched seven times slowly and measuredly around the body, chanting (in Hebrew) a hymn of invocation to the Almighty for mercy and bliss to the departed soul. At last the liquid notes of the children of Abraham, imploring in the language of the ancient Patriarchs the mercy of God for their departed brother in blood and faith, were heard no more; the chanters dissolved their procession, and mingled with the crowd around them; and now Rev. Dr. Raphall stepped forth and delivered a chaste, eloquent, and felicitous eulogy on him whose dust they were about to consign to earth, tracing the whole course of his history, dwelling happily on the rare kindness of his nature, as evinced in a life-long career of charity, but especially while he was Sheriff of the City, when, on the breaking out of the yellow fever, in 1832, he liberated all the prisoners for debt then in custody, and thus assumed their debts, many of which he was compelled to pay. Dr. Raphall affirmed that Maj. Noah lived and died a steadfast adherent to the Hebrew faith.

BOOKS FOR THE NORWEGIANS.—An old copy of the "Pilgrim's Progress," in Norwegian, has been procured by Rev. Paul Anderson of Chicago. He has compared it with the original, with a view to ascertain the faithfulness of the translation, and is about to furnish it to the American Tract Society for publication, it having been long out of print. He has also a copy of "Doddridge's Rise and Progress," which is to undergo the same process. Two of Baxter's works have already found their way into Norwegian among the Tract Society's publications. Thus the Norwegian people will soon be furnished with literature of the greatest value and in the surest and cheapest manner. There are now two colporteurs among them in Wisconsin, and one Bible agent in Illinois, and five or six young men are in a course of study, with a view to the ministry with these people.

COLLEGIATE EDUCATION AT THE WEST.—The Seventh Annual Report of the Society for the Promotion of Collegiate and Theological Education at the West, contains numerous interesting and encouraging statements respecting the institutions under its patronage. Appropriations for the ensuing year have been made to Marietta, Wabash, Illinois, Knox, Beloit, and Wittenburg Colleges. The application from Marysville College was referred to the Consulting Committee of the Board, and that from the "German Evangelical Synod of the West," was referred to a Special Committee. The receipts for the past year were $17,623 31.

BAPTISTS IN VERMONT.—From the Report of the Vermont Baptist Convention, it appears that the whole number of members in the Baptist churches in Vermont is 6,964; number of churches, 104; number of pastors, 71; number baptized the past year, 310. The contributions to benevolent objects were as follows: To the American and Foreign Bible Society, $137 13; to the Free Mission Society, $85; to the American Baptist Missionary Union, $726 13; to the American Baptist Home Mission Society, $265 98; to the Vermont Convention for Missions within the State, $956 80. Total, $2,491 04.

JUDGE MCLEAN ON UNCONSTITUTIONAL LAWS.—Hon. Judge McLean, of Ohio, in a letter, which has been recently published, makes the following important remark with regard to unconstitutional laws, which is particulary applicable to the Fugitive Slave Law:—

"An unconstitutional act of Congress imposes no obligation on a State, or the people of a State, *and may be resisted by an individual or a community. No one, I believe, will controvert this.*"

DERUYTER INSTITUTE.—We learn that Bro. Gurdon Evans has resigned the Principalship of DeRuyter Institute, and that the place has been filled by the appointment of Bro. James R. Irish. DeRuyter is now, we are told, better accommodated with mail facilities than most country villages, being the terminus of five mail routes, three daily, and two tri-weekly. Of the daily mail routes, one runs to Chittenango, another to Syracuse, and the third to Binghamton.

HARPER'S MAGAZINE for April has as great a variety of readable matter as can well be put into 144 pages. In illustrations it is unusually rich. There is a portrait of Washington Irving, and View of his Residence; ditto of William Cullen Bryant; a View of the Great Exhibition Building; four illustrations of the Arctic Regions; three Leaves from Punch, with seven illustrations; and four illustrations of the Fashions.

THE ILLUSTRATED DOMESTIC BIBLE, published by Samuel Hueston, 139 Nassau-st., has reached its 19th number, leaving 5 numbers to complete the series. The illustrations, with the notes by Rev. Ingram Cobbins, will render this a very desirable copy of the Sacred Text.

THE LITERARY ECHO is the title of a seven-by-nine weekly which G. H. Babcock proposes to publish at Westerly, R. I. In the specimen number, now before us, the editor says that he "commences the paper on somewhat of a small scale, but in hopes of being able to enlarge it before the end of the year." May his highest hopes be realized.

Geo. Thompson at Syracuse.

The following extract from a speech delivered by Geo. Thompson at Syracuse, N. Y., is a very timely and effectual answer to the numerous newspaper denunciations of him as a British aristocrat and emissary:—

"For twenty-five years I have devoted my energies to the human race. Instead of being a hireling, I have labored for nothing, and have never received for my labors any thing to make me richer than I was when I entered the list to do battle for human rights. This day, God bear me witness, with the wife of my bosom and five little ones, I am as poor as when, a young man, I issued from my father's house, without wealth or rank, to take my place upon the active stage of life. Yet when, denying myself the companionship of those I love, I come to this land to speak for the common cause of men, the rights of life and liberty, dastard editors and hireling scribblers, who can only, like serpents, be traced by the slime they leave, blacken me without stint or measure, and creep away to their dark rooms, and concoct lies and foul slanders upon an innocent man.

But I am "a foreigner!" O, that is it, indeed—a foreigner. So are your missionaries, in the lands where you have sent them. In all that makes a man a true American, I am an American; for to be a true American is not simply to have been born here. Is it American to hate tyranny and battle against all oppression? Then I am one, for my life has been devoted to this service. Is it American to wish well to your country, and that she should be more and never less free than now? Then I am an American. Is it American to subscribe to the doctrine of the perfect equality of the human race? Then I am an American. Is it American to preach against the union of Church and State? Then *I* am an American, for I have preached that doctrine to the mitered bishop and proud priest, beneath the ivy-mounted walls of old cathedrals! Is it American to prefer the poor man to the rich—the fustian to the broadcloth? Then I am an American, for I came from the *people!* I have labored for the *people*, and, living or dying, I am the friend of the *people!* Have I attacked the franchise? No! I plead in my own country for its extension to all. The right of trial by jury? Never! I claim it as the right of all, not excepting, by any means, the slave. Have I attacked any truly American institution—any thing of which Washington, Jefferson, or Franklin, approved? No! you know I have not. It is because I advocate the right of all men to freedom, that the slave-holding tyrants of the North and South must hunt me down! To me it is, after all, of little moment what is said; but to you it is of vast moment. Keep still, endorse these papers, and screen these editors from the scorn and contempt they deserve at your hands—let the monster mob set upon me and my friends, and le thim tear me in pieces, let him taste blood, and he will turn in good time and glut himself upon YOU!"

One Week Later from Europe.

By the steamer Canada, which arrived at Boston on Sixth-day last, we have one week later dates from Europe.

From England, we learn that the government of Lord John Russell is still very weak. He cannot get his friends to rally around him, and it is now fully anticipated that there will soon be a dissolution of Parliament, and a general election. On Tuesday evening, in the House of Commons, he sustained another defeat upon the question of Woods and Forests. Lord Duncan moved a resolution demanding a reform in their management. This the government strenuously resisted. On a division there appeared for the proposed reform 120, for Ministers 119.

The agitation on the part of the Catholics of both England and Ireland, against the proposed penal measures of Lord John Russell, continued unabated.

The process of receiving and arranging the articles to be exhibited in the Crystal Palace is going on very satisfactorily, and no doubt is entertained but that the building will be opened at the proposed time in the month of May.

A large body of Hungarians and Poles, refugees from the late struggle in Hungary, had arrived in Liverpool for America; but on their arrival from Turkey at Liverpool, they were met by a deputation from the London Democratic Committee, who have induced them to remain in England, in order, as they say, to be at hand in case their aid should be required to assist the Democratic cause in either France or Hungary.

In France, it is now said that all hopes of a fusion between the two branches of the Bourbon family is at an end. The young Princes at Claremont have written to that effect to the Orleanist Committee at Paris.

There are rumors of various conspiracies, as proposed and threatened in Italy, but nothing positive.

PROTESTANT WORSHIP AT ROME.—Rev. G. H. Hastings, American Chaplain at Rome, in a letter to the *Courier and Enquirer*, contradicts the statement which represented the Pope as having suppressed Protestant Worship in the Eternal City. The story originated in the London *Daily News*. The following is an extract from that letter:—

I beg you will allow me to say through your columns, that Mr. Cass never received such a communication as that writer describes, "to the effect that his Holiness had been reluctantly obliged to withdraw the permission which he had granted with respect to the American Protestant Chapel;" that the worship of the American Chapel has not been suspended by the Papal authorities; that we have no reason to suppose it will be; that the stated services of the Sabbath go on as quietly and free from annoyances of any kind whatsoever, as if held in the United States; that there is but one sentiment among the Americans in Rome upon this subject, viz. that the Papal Government has acted handsomely towards us in the toleration of our Protestant Chapel within the walls; and that we are bound to see that it has the credit for it. The publicity given to the false report alluded to, has been a source of much annoyance and regret to us.

Very respectfully yours,
G. H. HASTINGS,
American Chaplain at Rome.

TROUBLE AMONG GAMBLERS AND THEIR COADJUTORS.—Quite a breeze was raised in the Senate of the State of New York on Sixth-day last, relative to gambling and gamblers. It seems that some weeks ago a bill was submitted to the Senate, providing more effectually for the suppression of gambling. It was referred to a Select Committee, and that is the last that the public or the Legislature have heard of it. But it is now charged, that soon after the bill was referred, Mr. Bull, the Sergeant-at-Arms of the Senate, came to New York, and applied to a boss gambler named Suydam for money to disburse at Albany in the business of stopping the passage of the bill. At a later period, he applied again, professing to have engaged two Senators to speak against the bill, should it come up, in order to defeat it; and finally, when the Legislature were recently in this city, he procured the signatures of the members of the Select Committee to a statement that it was now so late in the session that there was no probability that the bill would be acted upon. A Committee of Investigation has the whole matter in charge, and in due season will report on the guilt or innocence of the parties implicated.

FREE SCHOOLS IN NEW YORK.—A Bill is now before the Legislature of New York, which in effect abandons the principle of Free Schools. It proposes to levy a State Tax of eight hundred thousand dollars, which amount is to be devoted to the support of Common Schools, and all expenses in excess are to be defrayed by rate-bills. Instead of throwing the school-house doors open to all, and so removing all excuse for staying away, as the people have repeatedly voted should be done, it seems that we are to come back upon the old platform. The bill passed the Assembly by a vote of 72 to 23. Its fate in the Senate is not yet known.

Ohio on the Fugitive Slave Law.

The following resolutions, condemning the Fugitive Slave Law, and demanding its repeal or modification, passed both branches of the Ohio Legislature by decided votes:—

Resolved by the General Assembly of the State of Ohio, That while this General Assembly would urge the faithful observance of law upon all the people of this State, and of her sister States of the Union, as the most effectual mode of promoting their best interests, as well as a high duty they owe alike to themselves and their common country, it would most earnestly recommend to Congress the necessity of so amending and modifying the provisions of the Fugitive Slave Law, that while it secures a faithful compliance with all the obligations imposed by the Constitution of the United States, it will, as it becomes a free Government, guard with a jealous care the rights of the freeman. And if said law, in the opinion of Congress, cannot be so amended as to give to persons claimed as fugitives from labor, the benefit of every legal defense of their liberty, we then recommend the repeal of said law.

Resolved, That the law, commonly called the Fugitive Slave Law, being a law that makes *ex parte* evidence conclusive of the master's right to recapture and return his slave; that denies a jury trial *here or elsewhere*; that provides for the appointment of swarms of petty officers to execute it; that gives a double compensation to find every claim set up in favor of the master, and pays the expenses, in any case, from the Public Treasury—ought never to receive the voluntary coöperation of our people, and ought therefore to be immediately repealed.

SACKETT'S HARBOR AND SARATOGA RAILROAD.—The law authorizing a company to construct the Sackett's Harbor and Saratoga Railroad, was passed April 10th, 1848. It directed the Controller to sell to the company, as often as it expended $25,000 east of Carthage, and paid into the treasury 5 cents per acre, 25,000 acres of land, to be selected in alternate sections of not less than 1,000 nor more than 2,000 acres, until there shall have been conveyed to them 250,000 acres of land in the counties of Herkimer and Hamilton. The charter gave the company three years to organize. During the last year, individuals living near the line in the counties of Jefferson and Lewis, procured the survey of the road, with a thorough exploration of the country through which it passes, at an expense of not less than $4,000. The necessary amount of stock was subscribed, and a day appointed to meet and organize. The lands which it is proposed to sell to the company are in the heart of an unbroken wilderness, being back of the celebrated John Brown's Tract, which, after being held by that family for almost a century, were sold during the past year at 11½ cents per acre, or about $18,000.

POSTAL ARRANGEMENT WITH CANADA.—We see it announced, that Hon. James Morris, Postmaster General of Canada, has succeeded in negotiating a Postal Arrangement with Mr. Hall, our Postmaster General at Washington, which is to go into effect soon. It provides that sealed bags be made up in the United States for the principal offices in Canada, and similar bags to be made up in Canada for the United States. The postage is to be the same on each side of the line; that is, letters not exceeding half an ounce to be charged five cents to the line from any part of the United States, and five cents to any place within the Province. The postage can be prepaid or not, at the option of the writer. The postage on newspapers and pamphlets is to be prepaid to the line, as heretofore. [N. Y. Tribune.

TORNADO.—We learn from the *Minden* (La.) *Herald*, that the town of Bellevue, in that State, was recently visited by a tornado which prostrated to the ground nearly every house in the place. Fortunately, however, no person was seriously hurt, though several were buried beneath the ruins. The storm is represented as having twisted off trees fifteen or twenty feet from the root, and swept the tops clear away. The wind was preceded by a rumbling noise similar to that which usually precedes the shock of an earthquake, and was distinctly heard a distance of eight or nine miles.

FATAL EXPLOSION AT THE MINES.—The *Pittsburgh* (Pa.) *Gazette* announces an unprecedented and fatal explosion which occurred at one of the mines of the Pa. Coal Co., at Port Griffith, on Friday morning last. The explosion took place from the ignition of a large amount of fire damp that had accumulated in the mine, and resulted in the death of three of the miners and the severe injury of five others. Fortunately no one was in the mines at the time, but near a dozen persons were standing around the entrance. Two of the number were instantly killed—one being blown to the distance of one hundred and fifty yards, and the other about fifty. A third, Michael Ryan, was driven through the side of the engine house, breaking through a four-by-seven joice of timber in his passage, and yet, strange to tell, not a bone in his body was broken, and his recovery is considered quite probable. The engine house connected with the mines was partially demolished, while the fixtures at the entrance of the slope and the shattered timbers of the railroad entering the mines, were scattered to a great distance in every direction.

A DAY'S LABOR IN NEW JERSEY.—The act recently passed by the Legislature of New Jersey to limit the hours of labor, and to prevent the employment of children in factories, under ten years of age, provides that ten hours shall be considered a legal day's labor in all cotton, woolen, silk, paper, glass and flax factories, and in manufactories of iron and brass. It further provides that hereafter no minor engaged in any factory shall be holden or required to work more than ten hours on any day, or sixty hours in any week; and that hereafter no minor shall be admitted as a worker, under the age of ten years, in any factory within this State, and makes the penalty incurred by any owner or employer for violating the provisions fifty dollars for each offense, to be sued and recovered in an action of debt, in the name of the Overseer of the Poor, for the benefit of such minor.

LIFE IN SANTA FE.—A letter published in the *Buffalo Commercial Advertiser*, dated Santa Fé, January 29, has the following:—

"I have calculated the number of square miles of the territory for the Marshal, and they amount to 199,027½. The population is between 49,000 and 50,000. About one in every five hundred can read and write.

"The amount of stock run off by the Indians since August, 1846, is immense. In Santa Anna and Bernalilla counties it amounts, at a very low estimate, to near $300,000 in value. Dr. Connelly's loss alone is $50,000, and Jose Chavery's about $60,000. The Doctor is now buying back his mules at $25 per head from the Jicarillas, who are now and have been living near Mazanas since last October."

A NEW KIND OF FENCE.—Mr. John R. Remington, Alabama, (the inventor of the Remington Ærial Bridge,) has patented a new and useful invention. It is a cement for making solid fences, as durable as granite, and at a very reasonable cost of construction. The chief ingredient is sand, and it can be easily manufactured by plantation hands. The cement panels are conveyed to the spot where the fence is to be located, and the two legs of each let into the ground like common posts. The cost to the planter is estimated at 10 cents per panel of ten feet by five—four inches thick—far cheaper than the wire fence.

AN EMIGRANT SHIP.—The packet ship Washington, Capt. Page, from Liverpool, arrived at New York last Sunday, after a somewhat boisterous passage of 36 days, during which she lost her main top-mast and fore and mizzen top-gallant-masts with sails attached. She brings 5 cabin and 956 steerage passengers, making a grand total, including officers and crew, of 1,010 souls, all in good health, not one of them having been lost during the passage. This is, perhaps, the greatest number of human beings ever conveyed across the Atlantic to this or any other port in a single vessel. Captain Page has brought over to this country, in four consecutive voyages, the enormous number of 3,500 emigrants. [Tribune.

FRAUD IN CLOTH.—Thompson's New York *Commercial Reporter* says that a great demand has risen for rag wool, large sales having been made at 6 and 21½ cents. The wool is obtained from taking old made-up clothing and reducing it to a state of wool, which manufacturers buy to mix with new wool, so as to reduce the cost of cloth, but at the expense of its strength. The appearance of the cloth so made is equally good with that made entirely from new wool. This rag wool is technically called "shoddy."

Pemberton, sentenced to two years in the State Prison for Post Office robbery, has been pardoned by President Fillmore, after remaining in confinement one month. His revelations and testimony were the means of securing the conviction of Bramhall and Gaylor, and the flight of another of a gang, which seemed to have organized and systematized crime as a business, and to have followed it for years with impunity. Most of the citizens petitioned for the pardon, and Judge Conkling, of the U. S. Court, at which the trials were had, advised it and approved it. So says the *Albany Atlas*.

The Supreme Court of California, (Chief Justice Hastings, Associate Justices Bannett and Lyons,) have decided, in the case of Woodworth *vs.* Fulton and Hersh, that grants of lands in California made by American officers or appointees, during the period that the country was in military possession of the Americans, and before the treaty of peace was signed, are of no validity.

The Albany papers are publishing a call for a meeting at Oneonta, on the 22d of April, for the purpose of organizing a Company, to be called the Albany and Susquehannah Railroad Company, the object of which is to build a Railroad from Albany to some point on the New York and Erie Railroad near Binghamton.

A company has been formed in Philadelphia, with a large capital, for the purpose of working the silver mines of Venezuela. A project is also on foot to establish a Bank at Caraccas, with a capital of $1,500,000.

SUMMARY.

A dispatch dated Boston, Friday, March 28, says, Marshal Tukey, with his Police force, made a descent this afternoon upon the Lottery Dealers in this city, and captured eleven of them at their offices in State, Exchange, and Devonshire Sts. They found upon them all, Lottery Tickets in considerable quantities, principally upon the Maryland Consolidated and Delaware State Lotteries, the first of which is to be drawn today, and the latter to-morrow. They were all sent to jail.

A dispatch dated Pittsburgh, Tuesday, March 25, says that the steamer Lowell, when 25 miles below Wheeling, came into collision with the steamer Vinton. The Lowell sunk fifteen minutes after the accident, and fifteen of those on board met with watery graves, among them a lady and her three children, and the head engineer. The Vinton sustained but slight injury. The Lowell was loaded with iron and nails, and with her cargo is a total loss.

The near approach to completion of the New York and Erie Railroad, is giving an accelerated movement to business at Dunkirk. The Company have consummated their steamboat arrangements in connection with the road, and are now making improvements in the harbor. Twenty houses have just been contracted for, to be immediately erected, and the value of property is rapidly advancing.

Col. Spencer, a citizen of Lebanon, N. Y., was accidentally killed by his own son on Wednesday. They had gone out together to the barn to shoot rats. The father passed out of the barn and was in the rear of it, when the unfortunate shot was fired. The ball passed through the brain, and the unfortunate man died almost instantly. The son is an estimable young man of 21 years of age, and suffers indescribably.

Seven days later news from Yucatan has been received. The condition of the country was deplorable. A conspiracy had been discovered in Merida to massacre every one and burn the town. It was, however, frustrated, and the leaders arrested and executed.

A dispatch dated Baltimore, Thursday, March 27, says: The steamer Brother Jonathan, bound from New York for Chagres, has put into Norfolk in a damaged condition—her larboard paddle-wheel being broken; she is, however, to sail again on Saturday. The accident happened in longitude 72, on the 22d inst., 600 miles from New York.

President Sparks, of Harvard College, was knocked down while crossing Cambridge Bridge on Saturday night week, by a chaise driven rapidly. His collar-bone and one of his ribs were broken, and his face, especially about the eyes and forehead, badly cut and bruised.

The U. S. Naval Dry Dock at Pensacola is the largest dry dock in the world, so far as we have any knowledge, being constructed to take up a vessel of six thousand four hundred tons, or twice the size of the largest of the Collins steamers. It was launched last week, and is to be ready for use soon.

A new counterfeit $5 note, relief issue, on the Bank of Middletown, has made its appearance in Philadelphia. It is well executed, and calculated to deceive the unwary; but on a close inspection appears darker than the genuine, and indistinct.

A gentleman who has been riding through the wheat region of Ohio, reports that the crop looks as fine as it ever did at this time of the year, good color, and stands even. If the summer does as well by it as the winter, he predicts an unprecedented crop.

By the last mail to California, Mr. Gilbert forwarded to Adronico Vallejo, son of M. G. Vallejo, his appointment as cadet at West Point. Mr. Vallejo has the honor of being the first representative of California in the Military Academy.

Wisconsin had, on the 1st of June last, 22,034 farms, 56,281 dwellings, 1,273 manufactories of all sorts, and 305,538 inhabitants, among whom only 3,099 deaths had taken place during the preceding year.

The Conhocton and Buffalo Railroad is fairly under way. Eight hundred men are at work on the east end of the route, and the work of surveying will in a few weeks be extended to Le Roy. The exact line of the road is not yet known.

The sword worn by Napoleon at Marengo has been bought by the Czar, for 50,000 roubles, ($32,000.) The buyer already has a large collection of the relicts of the great soldier.

A Committee of English gentlemen has just been formed at Calcutta under the title of the Vernacular Translation Committee, whose object is to promote the translation of standard works by English writers into the vernacular languages of India.

We are informed by a gentleman who has lately passed through many of the counties in the western and southern portions of Michigan, that the Winter has been quite unfavorable to Wheat, and that the crops in general look quite badly for the season.

Cumming, the Nimrod who slaughtered such quantities of wild beasts in Africa, has lately been in the east of Europe killing stags and wild boars. He brings home to England a collection of trophies worthy of his fame.

Madison University, Hamilton, N. Y., according to the last Catalogue, has sixty-nine students, including thirty-six undergraduates, twenty in the grammar school, and thirteen in the Theological Department.

A London milliner was the sender of the first article designed for exhibition in the World's Fair. She sent a neat little box with a lock and key, and on opening it, two neat little caps were seen of a new and taking pattern.

Rev. Mr. Forster, student of Andover Theological Institute, committed suicide in that town a few days since, supposed to be insane. His dead body was recovered by his father who went to see him. He was a fine young man.

A Sardinian steamer has arrived at Spithead, bringing 500 packages of statuary, gold work, velvet, silks, &c., to be exhibited at the World's Fair.

The taxable property of Pennsylvania is now $492,889,829, against $463,031,458 in 1848, and $420,296,130 in 1835.

Rev. Valentine Blasbaugh, a preacher of the German Baptist denomination, who was born on the 17th of February, 1754, (97 years of age,) still officiates in South Hanover township, Dauphin Co., Pa., and has been in the ministry 46 years. Another venerable clergyman is now living in Northumberland Co., Pa., who has had the charge of the Warrior Run Presbyterian Congregation 54 years. For the last year he has retired from the pulpit.

The corner stone of a Hospital was laid in Brooklyn on Friday last, in the presence of a large number of distinguished citizens. It was said, not long since, that there were annually expended in the City of Brooklyn $250,000 in the support of Churches, while there was not a single Hospital in the whole City that a poor man could be taken to.

By law, members of Congress receive a day's wages, $8, for every twenty miles travel in going and returning by the route most usually traveled. The members from California receive $3,432 for mileage, the distance being put down at 4,290 miles. The Texas members receive next $2,400 for 3,000 miles, and Louisiana $2,100 for 2,650 miles.

We learn from the *Angelica Reporter*, that Sumner Willard, son of the Postmaster at Belfast, Allegany county, has been detected in abstracting money letters from the Office. Something like $1,300 has been missed. Some of the letters and a $50 bill were found upon him. He has been arrested and sent to Utica for examination.

The *New Bedford Mercury* says that during the last twelve days there have arrived at that port seventeen ships bringing an aggregate of 3,655 bbls. of sperm oil, 47,650 bbls. of whale, and 545,972 lbs. of bone, besides 50 casks of sperm oil sent home.

The Army Commissioners have purchased Woodley, a beautiful Country Seat near Georgetown, D. C., occupied by Colonel Lorenzo Thomas, Assistant Adjutant General, for one of the new Military Asylums. The price paid was $20,000.

Mr. Chauncy Jerome, of New Haven, Conn., has actually made a time-piece, which he will warrant to keep good reckoning, and which he sells for 60 cents at wholesale, and $1 at retail. The works are all made of brass. He makes upwards of 800 a day of these articles.

Rev. William Richmond has been appointed by the Domestic Committee of the Board of Missions of the Protestant Episcopal Church in the United States as a Missionary to Oregon, and on the 28th of this month he will take his departure for that interesting and important field of labor.

Rev. Cyrus Kingsbury has spent exactly one half of his life on Missionary ground, and, with the exception of visiting his son in Iowa last December, he has not been absent from his field of labor among the Choctaws for a single day, or on a visit to his friends, for thirty-two years.

Jeremiah Smith Boies, Esq., an esteemed citizen of Boston, died at his residence in that City on Saturday, the 29th, at the advanced age of 89 years. He was with a single exception the oldest graduate of Harvard College.

A destructive fire broke out in Pomeroy, Ohio, Sunday, March 30, which destroyed nearly the entire square between Court and Pine streets, including the Post Office. The loss is estimated at about $30,000; which is only partially insured.

A State Convention, without distinction of party, of the opponents of the Fugitive Slave Law, has been called to assemble at Tremont Temple, Boston, on Tuesday, April 8.

James Junkin, M. D., and wife, have been appointed assistant Missionaries in the Creek Mission by the Presbyterian Board, and have reached their station at Tallahassee.

The Catalogue of Union College, at Schenectady, gives the names of 266 Students, 104 Seniors, 89 Juniors, 64 Sophomores and 9 Freshmen.

By a recent return from the various fire insurance companies, the amount of property in London insured by them exceeds the enormous sum of one hundred and sixteen millions sterling.

The Kaffir war is likely to be more prolonged than was at first anticipated. Sir Harry Smith, at the head of 5,000 men, had given battle and killed 79 or 80.

The Mexican hog has been introduced into Wisconsin by Mr. J. A. Barber, of Lancaster.

New York Markets—March 31, 1851.

Ashes—Pots $5 12; Pearls 5 75.

Flour and Meal—Flour of all kinds is in better demand; common and strait State 4 44 a 4 50; Michigan and Indiana 4 56 a 4 75; pure Genesee 4 87 a 4 94. Rye Flour 3 37 a 3 44. Jersey Meal 3 00 a 3 06.

Grain—The demand for Wheat is limited; Ohio 95c. a 1 00; Michigan 1 02 a 1 06; Genesee 1 10 a 1 14. Rye 74c. Oats 45 a 47c. for Jersey, 47 a 49c. for Northern. Corn 66 a 67c.

Provisions—Pork is in good demand; 10 12 for old prime, and 13 75 for new; 13 12 for old mess, and 13 75 for new. Beef, 5 00 a 6 00 for prime, 9 00 a 11 50 for mess. Butter, 12 a 16½c. for Western dairies.

Wool—Domestic ranges from 45 a 58c., medium qualities bringing 48 a 54c.

Hay—Dull and heavy—56 a 62c. for 100 lbs.

LETTERS.

E. Maxson, D. E. Lewis, O. Jones, W. B. Maxson, E. M. Crandall, I. D. Titsworth, T. P. Crandall, N. V. Hull, J. R. Irish, T. Avery, J. W. Taylor, J. Saunders, J. Whitford, D. Coon, G. I. Lewis, J. Clark (none yet—don't know when.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

A. F. Randolph, New Market, N. J.	$2 00	to vol. 7	No. 52
H. V. Dunham & Co. "	2 00	" 7	" 52
Peter Wooden, Plainfield, N. J.	2 00	" 7	" 52
J. C. Smith, "	2 00	" 7	" 52
Rachel Randolph, "	2 00	" 7	" 52
I. L. Titsworth, "	75	" 7	" 52
Wm. T. Sheppard, Shiloh, N. J.	2 00	" 8	" 39
Dan'l Babcock, Hopkinton, R. I.	1 00	" 7	" 52
Thos. Avery, New London, Ct.	2 00	" 7	" 52
Julius M. Todd, Berlin, Wis	3 00	" 7	" 52
Joshua Clarke, Brookfield,	2 00	" 6	" 52
Silas W. Davis, Stephentown,	2 00	" 7	" 52
E. P. Clarke, Unadilla Forks,	2 00	" 7	" 52
Wm. M. Palmiter, W. Edmeston,	2 00	" 7	" 52
Daniel Millard, "	2 00	" 7	" 52
H. I. Garthwaite, Ira,	2 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

J. Saunders, Albion, Wis.	$3 00
A. H. Lewis, Berlin, Wis.	2 00
Orren Jones, Rapids, N. Y.	2 00

BENEDICT W. ROGERS, Treasurer.

MARRIED.

In Plainfield, Otsego Co., N. Y., by Eld. W. B. Maxson, March 19th, Mr. WILLIAM BEVINS to Miss CAROLINE CLARKE, daughter of Alvin Clarke, all of Plainfield.

March 8th, by Eld. N. V. Hull, Mr. ALBERT SAUNDERS to Miss MARTHA CHAMPLIN, all of Alfred, N. Y.

At Albion, Wis., Feb. 1st, by Eld. O. P. Hull, Mr. DOMINICUS M. HANSON, of Dunkirk, to Miss SYLVIA D. HEAD, of Albion.

At Berlin, N. Y., by Schuyler Green, Esq., Mr. GEO. N. GREENMAN to Miss PHEBE SAUNDERS, all of Berlin.

DIED.

In West Edmeston, Otsego Co., N. Y., March 23d, Mr. JOHN MILLARD, aged 85 years.

In Brookfield, Madison Co., N. Y., March 24th, aged 67 years, Mr. ROBERT BURDICK, with strong confidence of his acceptance with God through the merits of Christ, and giving satisfactory evidence to his friends that he had passed from death unto life.

In Brookfield, March 25th, Mrs. HANNAH TAYLOR, consort of the late Jonah Taylor, aged 79 years. Mrs. Taylor made a profession of the religion of Jesus, in Hopkinton, R. I., when about 14 years of age, and united with the Seventh-day Baptist Church in that town. She subsequently removed to the town of Brookfield, N. Y., and became a member of the 1st Seventh-day Baptist Church in Brookfield, and continued her standing in it until removed by death. We trust she died the death of the righteous, and that her last end is like his.

At the residence of her son-in-law, Isaac H. Dunn, in New Market, N. J., on the 15th of March, Mrs. ELIZA DUNHAM, widow of the late Jonathan R. Dunham, aged 67 years. She had been for many years a member of the church, and died as she lived, in the faith of the gospel of Jesus Christ.

In Hopkinton, R. I., 20th March, 1851, Mr. DAVID STILLMAN, aged 82 years. He has left a large family and numerous relatives to mourn his death. He had long been a member of the First Seventh-day Baptist Church in Hopkinton, and has always assisted promptly in sustaining the Church; but has now left it to others, and gone to his reward. The memory of the just is blessed.

In West Edmeston, N. Y., March 23d, of a paralytic affection, JOHN MILLARD, aged 85 years.

In Alfred, N. Y., March 3d, an infant son of Peleg and Mary West, aged ten months and twenty-two days.

In Alfred, March 19th, Mrs. MARY ANN ALLIS, in the fortieth year of her age.

In Almond, March 20th, Mrs. ELIZABETH COTTRELL, in the twenty-seventh year of her age.

Both of the above-named persons were worthy members of the 1st Seventh-day Baptist Church of Alfred.

N. V. H.

Missionary Society—Executive Board.

A QUARTERLY MEETING of the Executive Board of the Seventh-day Baptist Missionary Society will be holden at No. 80 East 16th street, New York, on the second Fifth-day in April, at 2 o'clock P. M.

GEO. B. UTTER, Rec. Sec.

Publishing Society—Board Meeting.

THE BOARD OF MANAGERS of the Seventh-day Baptist Publishing Society will hold a Quarterly Meeting in New York on the evening of the second Fifth-day in April. T. B. STILLMAN, Rec. Sec.

Christian Psalmody—Pocket Edition.

IN compliance with requests from various quarters, the publisher of the New Hymn Book—Christian Psalmody—has issued a second edition, on lighter paper and with smaller margins, by which the bulk and weight of the books are reduced about one-third, rendering them much more convenient for carrying in the pocket. The price is also reduced 12½ cents per copy. Those wishing books, of either edition, can now be supplied. Price of the larger edition from 75 cents to $1 50, according to the style of binding. Price of the smaller edition from 62½ cents to $1 00. Orders should be addressed to Geo. B. Utter, No. 9 Spruce-st., New York.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER; OR, THE THREADS OF LIFE.

The Publisher has great pleasure in announcing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

TERMS—$5 per annum, in advance. All letters on business must be addressed, post-paid, to
SAMUEL HUESTON, Publisher,
139 Nassau-street, New York.

Miscellaneous.

"Lo! the Poor Indian."

The history of the red man on this continent (says the *Christian Watchman and Reflector*) is full of the most touching incident. Our Pilgrim Fathers, nearly two and a half centuries ago, found them in the wild enjoyment of their forest life, and then saw them gradually disappearing from New England, until the name of but few of their chiefs remained to indicate their once powerful existence. From the Hudson to the Great Lakes, from the waters of Erie, and Huron, and Michigan, to the Mississippi, and even to the Pacific, the same terrible and melancholy story of their extinction is every where engraven upon forest, and plain, and mountain. The age of gold but precedes the epoch of death to an entire race. Go southward, and all is the same. The white man advances, the red man recedes. War scatters its horrors for a while, and the native occupant of the land breathes with its smoke the air of independence; but the "Great Father" sends his "big men" to have a "talk" with the famished and stricken warriors, and the "white path of peace" is entered upon by these pilgrims towards extinction and oblivion.

We hardly know how to characterize the emotions that have come over us in reading the speeches of certain Texan chiefs at a late "talk" near the San Saba river. The bravest warriors of their race have at last yielded to the mandates of an inexorable necessity, and uttered their pangs in "thoughts that breathe and words that burn." Here is the speech of Buffalo Hump, a Camanche chief. When was appeal more eloquent, more touching, more overpowering? He is replying to the treaty propositions of the U. S. Agent:—

"All my red brethren here are the same—they have heard you talk with a big heart. My belly is full of love for you—my red brethren are the same. We hope in time that the white people and the red men will be the same. Since we have heard you talk we believe the Great Father has given you a big white heart to make a big white road to the house of the red man. We think you have told the truth, and believe there will be peace. We believe you have come to make the great white road of peace. If any drop of blood is found in it, we believe you have power to remove it. My red brethren here all believe the same. They love you, and hope you will not tire. I want you to look at me and all my people here good. We are poor, and we hope you will take pity on us. The white man has taken our lands from us. We were once great, but now we are small. We see the great waters no more; our sun goes down in the earth. We have been friendly for a good while—we have been friendly since peace was first declared, and we will not tire. I will not take any thing bad into my heart. I do not want to fight—I do not want war. My red brethren all believe you are not hiding anything from them—that you do not speak with two tongues—that you are telling the truth. I hope you will let us have soon the prisoner boo who is among you. If we are brothers you will let us have him. We agree to your talk in what you have said, and I have nothing more to say."

Chi-ki-to, chief of the Lipans, spoke:—

"The Great Father has told me to be good. I was at the great talk long ago on the Brazos, and I call the Great Father, the Sun, and my Mother, the Moon, to witness that since that time I have been friendly toward the white man. Twenty-six years ago the first white man came among us. We then lived towards the sun, by the great waters. The white man said he come to seek his children—that he would give me his heart, and he take mine, and that we would be the same people. We did so, and I now call on the earth and sun, which never lies, to hear me—that since that time I have been the same. After this there were other white men came, and covered our lands, but I have always been friendly. The white man has killed my people, and taken our lands from us, but we have since made peace, and the blood is wiped out and we are friendly. I have heard you talk of the "big tree" (the white man) and the "little bush" (the red man,) and I hope the little bush may flourish under the big tree. My heart is made glad with your talk. I love peace—I love my wife, my children, and my horse. When I lie down, I want to lie down in peace.

"All my red brethren are the same, and it makes us all feel glad that you have expressed to us the great white path of peace. I am resolved to walk in it. Some of my red brethren may get out of it but I hope not. You talk of a line so that we may know our lands. We hope that you will not forget it, and that we may be friends. I have buried the tomahawk far in the earth, and I hope the grass may grow over it. Some of the tribes may dig it up, but I hope never to see it again. Some of my Northern brethren may steal, and I cannot help it, but I will come in and tell you. I hope you will not blame my people for this. I hope you will let us live in this country—it is our home—I have lived in it since a little boy, and the graves of my ancestors are here."

A chief of the Caddoes made but a short speech. The head chief was absent, and the orator present had but little to say. But what a power of emotion must have burst forth from every bosom, when he uttered these words: "You see we are poor, and often hungry. The buffalo and the antelope have nearly disappeared from our prairies, and the deer from among our hills, and we are left alone. I hope you will have pity on us."

We can give but one speech more. It is that of A-qua-quosh, head chief of the Wacoes:—

"Now all you white brethren see me standing here, and I take the Great Father to witness that I am going to tell the truth. I talk in the light, and the Great Father, the President, hears me. I was at Washington and saw the Great Father; and the Great Father told me to be good, to keep peace, that when he sent a good man among us, to believe him. We all believe you are good, and we listen to your talk. I took the great white road of peace long ago, and I am not yet tired. I have a small village on the Brazos, and some of my men are bad and sometimes steal from the white man. I have always done all I could to prevent it, and I sometimes expect they will kill me; but I am not afraid; I will be good to the end. I know my heart has always been good toward the white man ever since I saw him a long time ago, and I will not change. I consider the white man the same as our own people; they have the same blood, live in the same earth, eat the same meat, drink the same water, and are the same.

"The Great Spirit has made our hearts all the same. Some of my red brethren Witchetaws live away over Red River. They sometimes steal horses and come to my town. It makes my heart cry. I sometimes try to take them. Since I first made peace I have found it the best, and I will try and keep it. I once fought much myself, but now live in peace and think it good. My red brethren here all determined to take the stolen horses and give them back to the white man. I am not afraid to talk to my people; they now hear me; they may kill me; you may hear of my death, but I am not afraid; I have heard your talk and like it, and have nothing more to say."

Good Breeding.

The following anecdote is related by Mr. Walker in his amusing and instructive publication, "The Original," as affording a fine instance of the value of good breeding or politeness, even in circumstances where it could not be expected to produce any personal advantage:—

"An Englishman making the grand tour, towards the middle of the last century, when travelers were more objects of attention, than at present, on arriving at Turin, sauntered out to see the place. He happened to meet a regiment of infantry returning from the parade, and taking a position to see it pass, a young captain, evidently desirous to make a display before the stranger, in crossing one of the numerous water courses, with which the city intersected missed his footing, and in trying to save himself, lost his hat. The exhibition was truly unfortunate—the spectators laughed, and looked at the Englishman, expecting him to laugh too. On the contrary he not only retained his composure but promptly advanced to where the hat had rolled, and taking it up, presented it with an air of unaffected kindness, to its owner. The officer received it with a blush of surprise and gratitude, and hurried to rejoin his company. There was a murmur of surprise, and the stranger passed on. Though the scene of a moment, and without a word spoken, it touched every heart—not with admiration for a mere display of politeness, but with a warmer feeling for a true charity "which never faileth." On the regiment being dismissed, the captian, who was a young man of consideration, in glowing terms related the circumstance to his colonel. The colonel immediately mentioned it to the general in command; and when the Englishman returned to his hotel, he found an aid-de-camp waiting to request his company to dinner at head-quarters. In the evening he was carried to court—at that time, as Lord Chesterfield tells us, the most brilliant court in Europe—and was received with particular attention. Of course, during his stay at Turin, he was invited every where; and on his departure he was loaded with letters of introduction to the different States of Italy. Thus a private gentleman of moderate means, by a grateful impulse of Christian feeling, was enabled to travel through a foreign country, then of the highest interest for its society, as well as for the charms it still possesses, with more real distinction and advantage than can ever be derived from the mere circumstances of birth and fortune, even the most splendid.

The Prison at Washington.

Written by Grace Greenwood for the National Era.

Yesterday we visited the Prison and the Infirmary, both of which deserve a better notice than I can give them here. At the former place we were mostly interested by Captains Sayres and Drayton, of the "*Pearl.*" We found them as comfortable and cheerful as we had expected. Drayton says he suffers most from the vile companionship which he is called to endure. The jailor, who is a very gentlemanly person, spoke in high terms of these two prisoners. As I looked into the melancholy faces of these men, suffering so deeply and hopelessly through long years, for the crime of helping their oppressed and degraded brothers to the freedom they themselves inherited and loved, sharp was the pain at my heart; bitter, and I fear impatient, the cry of my soul, "How long, Oh Lord! how long?" I was glad to hear that Mr. Drayton, who impressed me as a very sincere, earnest man, was shortly to be removed to more comfortable quarters. I hope that he may be allowed a room to himself, for with all his submission and faith, he can scarcely be otherwise than wretched where he now is.

It was beautiful to witness Jagello's sympathy with these unfortunate men. She, simple girl, could see no difference between helping American slaves to obtain their freedom, and inciting Hungarian peasants to revolt against Austrian tyranny—or rescuing Polish exiles condemned to Siberia. Ah, when will she learn the grand American creed, that God is a partial Father, who made of one blood all the nations of the earth—save Ethopians, whom He created to unbosom himself of a great curse, and to wreak an eternal hate?—when will she learn our fundamental Republican principle, that "all men are created equal"—*except "niggers?"* But I fear her truthful, child-like mind will never come up to such hights of wisdom.

"Could no one convince you that slavery is right?" said Mrs. B—— to her, the other day.

"Not the Lord himself!" she answered, in a deep, firm voice, and with one of her clear, brilliant glances.

The Law Magazine relates an anecdote of Sergeant Davy, a distinguished English lawyer at the time of Lord Mansfield, that being once called to account by his brethren on the western circuit, for disgracing the profession, by accepting silver of a client, he replied: "I took silver because I could not get gold; but I took every sixpence the fellow had in the world, and I hope you don't call that disgracing the profession."

Extensive Cavern in Manchester, Vt.

From the Union Whig of March 19.

A large and singularly beautiful cave was discovered in Manchester, Vt., on the 7th instant, by a party of young men engaged in a hunting excursion, and one of whom is the writer of this communication. The cave is situated upon the Southern extremity of the Equinox mountain, about half way from the base to the summit. The individual who made the discovery was in hot pursuit of a wounded partridge at the moment, and was precipitated without notice into the unseen entrance.

On examining the passage into which one of their number had been so unceremoniously invited, the party found that it led, by a gradual descent of about 30 feet, into a spacious apartment, measuring 36 feet in length, 27 feet in breadth, and 13 feet in hight, and having a bottom as level, and almost as smooth, as a floor. From this room, a narrow passage, through which we made our way with great difficulty, and not without bruises, brought us into an apartment far exceeding the former, both in extent and magnificence. The most prominent objects which met our eyes in this second room, were three colossal pillars, 20 feet in hight, and 15 feet in circumference, of spectral whiteness, and smooth as polished marble.

In the third room we found considerable quantities of iron and lead, together with a kind of ore resembling silver.

Not to weary your readers with further details, we pursued our way about a quarter of a mile, passing through no less than nine apartments, until we found ourselves upon the brink of a precipice. On throwing down a large stone, a faint splash was returned, after an interval of several seconds, from which we inferred the existence of a pond of water at the bottom of the abyss.

The exploration of the cavern has been pursued no further. The whole, as far as our examination extended, and with the exception of the water just mentioned, is perfectly dry.

Temperance Facts.

The following startling statements relate to eight different families in a single town. The parents were *moderate drinkers!* Can heads of families read these facts without concern?

The first had one child, a daughter. A great sum was expended on her education. She died from the effects of strong drink.

The second had an only son. He was educated with great care, but was killed by wine.

The third had four sons and one daughter. The daughter is a drunkard, and one son has gone to a drunkard's grave.

The fourth had three sons. One died of intemperance, one was killed in a duel, and the other is a drunkard.

The fifth had one son who killed himself by drinking, and two step sons who are drunkards on wine.

The sixth had five sons. Two are dead through intemperance, and another is a drunkard.

The seventh had five sons. Four are drunkards, and one through the influence of liquor, is an idiot.

The eighth had five sons and three nephews. Four of the sons have been killed by alcohol, and the fifth is a drunkard; and the three nephews are in the drunkard's grave. [N. Y. Casket.

The Devil and the Priest.

All the population of Brunn, in the Austrian States, were recently thrown into commotion by the appearance of the Devil, *in proporia persona*, surrounded by gendarmes with drawn swords. His Satanic Majesty was, as he is always represented, perfectly black, with two enormous horns, goat's ears, a body covered with hair, horse's legs, and cloven feet; but he seemed decidedly out of spirits, and it appeared that he was undergoing the indignity of being conveyed to durance vile. On inquiry the following facts were stated:—A few days before, as a peasant women named Hunt was lying in bed, after having been delivered of child, the Devil suddenly leaped through a window, clanking a chain, and demanded that she should either give him the child to be carried to the regions below, or make over to him a sum of 100 florins in new silver, which he knew she had collected. The poor women, greatly terrified, at once produced the money, and the Devil pocketed it; after which he went away. The next day the women told the parish priest of the visit she had received, and added that she had collected the florins penny by penny to pay for religious services on her accouchement. "Did you tell any one that you had the money?" asked the priest. "Only the midwife," said she. "Well, tell the midwife that the Devil was mistaken in supposing that you had only 100 florins, for that you have 50 florins more; and say that you are glad he did not compel you to give them up. The Devil will perhaps pay you another visit after that, but I will be there to exorcise him." The woman told the midwife what the priest had said. The next night the Devil re-appeared and demanded the 50 florins, but at the same moment the priest rushed forth, seized him by the neck, and charged him with being a thief. The Devil, it turned out, was the husband of the midwife. He was fastened in a room, and the next morning was taken to prison.

[Galignani's Messenger.

A Cure for Neuralgia.

A young doctor of the Paris Faculty of Medicine, says the *Courrier des Etats Unis*, has made a discovery, which we deem of importance to communicate to our readers. Neuralgic affections are, of all others, the most impervious to the art of medicine. M. Desterne, profoundly convinced of the science in those affections, so common and so terrible, has devoted himself zealously to researches upon the physiological action of the nervous system. Taking for the starting point of his researches the remarkable results of the cure of Neuralgia by the cauterization of the "helix," he has discovered a method of curing instantaneously, and without disturbing any organ, all Neuralgic affections of the head, attacks of megrim, and pains resulting from teeth in an advanced state of decay. What renders this discovery truly marvellous, is the promptness at once of the cure, and its perfect success in more than two hundred cases, which have presented themselves since the 22d of December, the date of the first experiments. M. Desterne purposes presenting to the Academy of Medicine a memoir upon this important discovery. The presentation of the memoir is only retarded by the hope which the author entertains of preventing, by the same means, hysterical and epileptic attacks, and his desire to make a more complete work.

College Statistics.—At a Concert of Prayer for Colleges, held in Boston on the last Thursday in February, the following interesting statistics were presented:—

In the year 1849, there were five revivals in various institutions; and since 1741, when the first revival occurred in Yale, there have been about 100 revivals in 37 different Colleges and in 18 different States, but mostly in New England. 84 Colleges have had no revival. A number have had but 1; Bowdoin, 4; Nassau Hall, 4; Illinois, 5; Amherst, 7; Marietta, 7; Wabash, 8; Williams, 9; Middlebury, 10; Yale, 21.

The number of Colleges in the United States is 121; and the number of students is about 11,000. In our 43 Theological Seminaries, 22 Law Schools, and 45 Medical Schools, we have about 6,000 more young men. In Great Britain there are 60 Colleges and 384 professors. Oxford and Cambridge have 41 Colleges, and nearly 13,000 students, and in the other Colleges one-third more—in all making 17,000 training in these schools. In the Universities of Germany are 18,000 students; in France, 12,000 students, 7,000 in Paris alone; 10,000 in the Spanish Universities, and in the European Universities are not far from 80,000.

Value of New York Parks.—The following table exhibits the value of the property belonging to the city, which is laid out as public parks:—

Bowling Green	$135,000
Battery	3,000,000
Castle Garden	100,000
Park	2,500,000
Buildings in the Park	600,000
Duane Park	15,000
Park at Cross, Anthony and Little Water streets.	15,000
Washington Square	816,000
Abingdon Square	12,000
Union Park	504,000
Tompkins Square	337,000
Stuyvesant Square	196,000
Madison Square	520,000
Triangular Park, Fifth ave., Broadway and Twenty-fifth street	10,000
Manhattan Square	89,000
Hamilton Square	97,000
Mount Morris Square	40,000
Total	$8,986,000

Sales of London Publications.—It is stated that in London the sales of penny periodicals are as follows: The Family Herald, 175,000; London Journal, 170,000; Reynold's Miscellany and other works, 55,000; Lloyd's Miscellany and other works, 95,000; Willoughby's works, 5,000; Collin's do., 3,000; Berger's do., 3,000; Penny Illustrated News, 5,000; The Lamp, &c., 10,000. Some of the publications sell for 3 half-pence, and their reputed circulation are these: Chambers' Journal 80,000; Chambers' Papers, 6,000; Eliza Cook's Journal, 15,000; Leigh Hunt's Journal, 6,000; Howitt's and People's Journal, 6,000; St. James and St. Giles, 3,000. Of the two-penny publications, the following are only a portion: Knight's Cyclopedia of Industry, 4,000; Knight's Cyclopedia of London, 3,000; Knight's Railway Excursion, 3,000; Knight's Half-Hours with the Best Author's, 3,000; London Labor and Poor, 18,000; Household Words, 80,000; Holyoake's and Watson's publications, most of which are sold for two-pence, nearly 12,000.

Qeenston Suspension Bridge.—This second structure which spans Niagara River has recently been opened to the public. The towers are built on each side, and it is 1,043 feet wide from tower to tower. There are to be ten cables in all, each cable made of 250 wires; each wire warranted to bear 1,500 pounds. The cables are firmly anchored in the rock, and pass over two massy stone towers, some 14 feet high. The cables, when extended, have the shape of a rainbow turned upside down. Instead of the planking and pathway being over the cables, it is under them, and the work to be sustained by iron rods suspended from the cables. The planking to be 20 feet wide, intended at present for teams. It is said to be the greatest suspension bridge in the world. [Buffalo Com. Adv.

A New Crusade.—It is stated in a late number of the *Allgemeine Zeitung*, that the Austrian Ultramontaine party is preparing considerable difficulties for Prince Schwarzenburgh, by its zeal for an object which the Christian world has abandoned—the recovery of Jerusalem and the Holy Sepulchre from the hands of the Mahometans. The purpose of the crusades is to be revived, but it is to be pursued by the way of diplomacy, not by war. It is stated that the Catholic powers, with the connivance of Austria, intend to obtain possession (it is not precisely defined how) of all the sacred spots of the Holy Land, which will be made over to the Catholic Church. The Order of the Holy Sepulchre will be raised to the importance once possessed by the Knights Templars. The Pope is to be the Grand Master, and one Prince of every Catholic State of Europe is to be created Grand Prior.

City of Rio.—A census of Rio de Janeiro City, Brazil, taken in the latter part of the year 1849, showed a total population there of 205,806 inhabitants. In the city and surrounding districts there were 266,466 inhabitants, of which number 154,093 were born in Brazil, and 112,373 born in foreign countries. Of the native Brazilians, 75,748 were men, and 35,156 women. Of the persons of foreign birth, 77,217 were men, and 35,156 women. The large proportion of foreigners has been caused by the constant influx of slaves from Africa. There were 43,129 men and 22,871 women slaves classed among the foreigners. Of the free popula- 14,713 men were married, 2,503 widowers, 69, 653 single; 12,963 females were married, 6,213 widows, and 49,314.

Price of Autographs.—An interesting collection of autographs was sold at auction at London on the 2d instant. A letter of Beethoven brought $13; one of Edward Burke on the Catholic question, $10 50; one of S. T. Coleridge, $14; a collection of letters by Philip Doddridge, most of which have been published, $65; 48 official letters of Marshal Ney, $25; a letter of Pius IX., $8; a signature of Archbishop Angus, who married the widow of James IV. of Scotland, $5 60; a letter of the Regent Morton, $8; a letter of Cardinal Beatoun, $8; the original Manifesto of the old Pretender James III. to the English people shortly before the attempt of the Prince Charles Edward, $55; a private letter of the same personage, $15.

Variety.

The *St. Louis Republican* contains a notice of a trial of incombustible hempen rope, recently made in that city. A piece of prepared rope and a piece of wire rope were put into a blacksmith's fire. The heat was intense enough to weld the strands of the wire rope together, while the hempen rope was only slightly charred on the outside. Another test was made; the piece of rope and a small bar of iron were placed in the same fire, and the iron brought to white heat; yet the cordage was but little, if any, more affected by the fire than in the previous experiment.

A very singular and extraordinary marriage took place in this city yesterday, says the *Madison* (Ind.) *Banner*. The names of the happy couple made man and wife are Mr. Thomas Shores and Mrs. Susan Anderson, whose united ages number *over one hundred and forty years*, or seventy years each. What is still more extraordinary about this *youthful* and newly wedded pair, is that the minister who united them in the holy bands of wedlock is the son of the *happy* bride.

The visitors to the World's Fair will see the following inscription on the walls of the Crystal Palace:

> "Das rauchen wird nicht erlaubt.
> "Il n'est pas permis de fumer.
> "Non é permeeso di fumare.
> "No es permittido fumar.
> "Nao he permittido fumar.
> "No smoking allowed."

A medical gentleman has adopted the excellent plan of fixing a gutta-percha mouth-piece by the side of his bell-handle at the street-door, and attached to the mouth-piece is a long gutta-percha tube, which reaches to his bed. In the night, when the bell is rung, the tube, which hangs suspended by the bedside, is immediately resorted to, and a conversation is carried on without the necessity of the doctor even rising from his pillow.

On a comparison of plank roads with macadamized roads, it is estimated that the latter will cost $3,500 per mile, and to keep them in repair seven years, $1,040 more, total $4,540. The first cost of a plank road is $1,750, seven years' repairs $70, relaying, as good as new, $1,486, total $3,101; making a gain in favor of plank of $1,434 in seven years, or 31 per cent.

It is said by the *Daily News*, on the authority of Mr. Porter, that the poor "earners" of Great Britain expend yearly, in spirits, beer, and tobacco, fifty-seven millions sterling—($287,000,000,) of which one-third to one-half finds its way into the exchequer—twenty to twenty-five millions—while most of the other taxes, except the income tax, are also graduated against the poor and in favor of the rich.

The evidences of the great resources of Western Texas are every day increasing. A specimen of natural salt, found eight miles from Corpus Christi, has been handed us, which appeared perfectly pure, while it is stated that the supply is inexhaustible. Carts are sent out and the salt is shoveled in with little labor and expense.

A great Cathedral is projected by the Roman Catholics in Washington City. It is estimated to cost $1,000,000 and is to be paid for by contributions from all the Catholics in the Union, and by donations from Europe. A lot of ground 300 feet square has been secured for it.

The introduction of printing in the Deaf and Dumb Asylum of Ohio, has been recommended by the Select Committee of the Senate of that State. It is proposed to print school-books for gratuitous distribution to those who are not able to pay for them.

The present number of pupils in Girard College, Philadelphia, is 305. Of these, 100 were admitted into the Instiution in 1850. Of the whole number, 246 were born in the city of Philadelphia, and 59 in other parts of Pennsylvania.

The *English Churchman* says that the Pope means to found an order of married preachers, for the sake of finding employment for those English clergymen, who, being married, cannot become Romish priests.

The recent census returns show that there are nearly 4,000 persons doing business daily in Boston, but who reside out of the city. This state of things has been brought about by the numerous railroads and their low fares.

London has more population than Greece, more than half that of Belgium or Holland, as much as all Hanover, and within half a million as much as Bavaria.

In Boston the Grand Jury have indicted the persons charged with aiding in the late Fugitive Slave Rescue. This jury comes from different parts of the State.

Capt. Wilkes, of the late U. S. Exploring Expedition, has received a gold medal from the British Government, in honor of his discovery of the Antarctic continent.

The Piedmontese Minister of the Interior proposes to reduce all national festivities in that kingdom to one solemn day, and to appoint the second Sunday in May for that purpose.

Gen. Chaplin forfeited his bail at the Howard District Court; $19,000 has been deposited in Bank, and is secure to the State.

The *Galena Advertiser* says that Edward Breath, formerly a partner in that concern, is now printing a paper in Persia.

The hens of Egypt now lay eggs for the Londoners. Thirteen casks were lately landed at Southampton from Alexandria.

The New York Canal Commissioners have directed the Canals to be opened for navigation on Tuesday, April 15.

During the year 1850, 447 miles of new railroad were opened in England, 104 in Scotland, and 44 in Ireland.

There are about 83,000 white adults in Virginia who cannot read nor write.

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Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

THE EQUALITY OF THE RACES.

Reply to D. E. Maxson.

Notwithstanding the labored discussions of my friend, I confess that I still remain ignorant, not which nations were Negroes, but that either Euclid, Æsop, the fathers of the Christian church, or the renowned nations of antiquity, were of that race. The position that Euclid was a Negro, according to the testimony of history, must be abandoned. That Æsop was not a Negro, is positively certain; and the mistake from which such an erroneous conclusion originated, is easily explained from the following account. In volume 10th of the Dictionary of Arts and Sciences, published in 1848, we find, under the article Lokman, that a very distinguished personage of that name once resided in the East. "He was an Arabian, and a slave for some time. It is related, that he was born in the time of David, and lived till the age of the prophet Jonas. Some have erroneously supposed him to be the same with Æsop the mythologist; and, indeed, we find in the parables or apologues of Lokman, in Arabic, many particulars that are found in Æsop's fables; so that it is not easy to determine whether the Greek or the Arabian are the originals. Some pieces of his are extant; and he was looked upon as so excellent a person, that Mahomet has introduced a chapter of the Koran, called after his name, in which God is represented as saying, 'We heretofore bestowed wisdom on Lokman.' His fables were translated into French by Mr. Galland." From this statement two points are established—first, that Æsop himself was a Greek; second, that he has sometimes been confounded with another person, who, though not a Negro, was a resident in Asiatic Ethiopia.

My friend has abundantly established his position that the ancient Egyptian and Ethiopian nations were the immediate descendants of Ham, by his sons Cush and Mizraim, but he has failed to prove that the patriarch himself was a Negro. According to the invariable law of nature, and his own admission in a former article, "like always produces like." Hebraic scholars are unanimous in their testimony that Shem and Ham were twins. To Shem, as the father of the chosen race, is deputed the precedence; thus we hear of Shem, Ham, and Japheth, although Japheth was the elder son. The name of Ham follows that of Shem, because he was produced at the same birth. Shem signifies the fair twin; Ham the swarthy twin. Now I leave it to any sane man to decide, whether the twin offspring of the same parents could be, one a white man, the other a negro. Therefore, physiologically, Ham and Shem were identical in race; and we know positively, that Shem and his descendants were white men. The name of Ham was by the Egyptians preserved in the name of their country. The meaning of the Hebrew root, Ham, is dark, brown of color; no less than heat, and especially solar heat. In Coptic it has precisely the same signification, and in Arabic it means swarthy, as, for instance, unbleached linen is called *goomash-kham*, but in no Semitic language does Ham, as a color, mean strictly black. To this connection between the brothers may be attributed the fact that the Hebrews always exhibited a remarkable predilection for the Egyptians; and the same applies to the languages of these two nations, which, according to Dr. Leipsius, and many others, are of the same root. The same eminent scholar has proved the affinities between the Indo-Germanic, Semitic, and Coptic languages to be identical, proceeding from one common origin, in one primeval source.

According to the concurrent testimony of Hebrew scholars, in the general allotment of territories to the offspring of Ham, Egypt was assigned to Mizraim, son of Ham, and grandson of Noah, as a domain, and for an inheritance. Thither he must have proceeded from the banks of the Euphrates, in Asia, accompanied probably by Ham, his father; an instance not incompatible with patriarchal longevity, and the silence of Scripture. Moreover, it is generally conceded, that the emigration of Mizraim was antecedent to the dispersion of the other tribes from the plain of Shinar. We learn, in Genesis, that the great grandson of Noah was Peleg. In Hebrew the meaning of the word Peleg is, to sever, separate; and between the apparently peaceful immigration of the patriarchal grandchildren, while the people were all one, and while they journeyed from the east to the west, and their forcible dispersion subsequent to the events of Babel, there is, chronologically, an intervening interval of sixty years, or even of a longer period.

It has been claimed by many, that the wrath of the Almighty at Babel only fell upon certain rebel tribes, of Cush and Canaan, and not upon all mankind, nor upon all the descendants of these two semi-patriarchs. Here a question of great interest arises. We are informed by the holy text, that the people were one; if so, they could not have been part white and part black men, with the difference of osteological conformation exhibited by the two races. If the Almighty saw fit to confuse their language as a punishment, there is nothing inconsistent in the supposition that he changed their color likewise, at the same time, and for the same reason. They would thus be more effectually prevented from mixing and amalgamating with their more virtuous brethren. The assumption that Ham was a Negro, is unsupported by scripture, by history, or by tradition; consequently it is perfectly ridiculous in itself. Independent of miraculous interposition, we have no more reason for deducing the Negro tribes from him than from Shem or Japheth. His blood was the same with that of his brothers; and the three, like their father, were pure Caucasians. Cush and Mizraim, his sons, were also Caucasians. The family of the latter, with a portion of that of the former, departed peacefully, in the days of Peleg, to their inheritance on the banks of the Nile; neither had they been subject to Noah's prophetic malediction, which fell not on Cush, nor Mizraim, nor Phut, but on Canaan. "Cursed be Canaan; a servant of servants let him be." I have indeed produced the testimony of two renowned antiquarians, that the Negro tribes are descendants of Canaan; but I have not assumed that Canaan himself was transmuted into a Negro by Noah's curse; and even had such been the case, it by no means follows that all his posterity must necessarily have been of that race, since he might have been a parent previous to the pronunciation of that malediction, and that portion of his family might have been preserved from its baneful consequences. I readily grant, that there have been illustrious nations of Canaanites; but these nations were not Negroes, neither were they of that portion of the family of Canaan, upon whom the wrath of God descended at Babel. Where did my friend learn that the Phœnicians were Negroes—an assumption utterly at variance with historical testimony? Taking for granted that the events of Babel produced the difference in the color and osteological conformation of the human race, we can readily perceive why a certain portion of that race have always held preëminence above the rest. It would naturally hold, in the first place, that those who had preserved their purity would shun the society, and avoid amalgamation with the impure; and, in the second place, that prejudice, originating from any cause, would continue after the knowledge of the source whence it was first produced had ceased to exist. Ham, like his father, like his twin brother Shem the type of the Hebrews, like Japheth the type of the Europeans, was a Caucasian and an Asiatic. It is therefore perfecly in accordance with all known natural causes to find his posterity exhibiting the same conformation. According to facts set forth in Morton's Crania Egyptiaca, we find the Caucasians inhabiting Egypt at the earliest records of time. They inhabit Egypt at this day; it has always been inhabited by them. The reader may judge who has reared the man of straw.

My friend, in his last article, says, "I have shown, by reference to the Ethiopian and Egyptian nations, that the Negro race has produced examples of mental development equal to other races." But, granting the utmost that he claims, that these nations were Negroes, fails to establish his position that the races are equal in intellectual capacity. Shall these two nations, produced at a remote period of time, and of whose civilization we have the most dubious and conflicting statements, be considered as establishing an equality with the long succession of illustrious Caucasian nations, whose genius has illumined the world for so many ages? We hear that Greece borrowed her arts from Egypt; but what were they? The divine arts of sculpture, poetry, and statuary? No. To rear huge monuments, quite as useless as stupendous. We hear, likewise, that the utmost stretch of modern invention has been unable to imitate the lost arts of Egypt. What of it? We have been excelled in some particulars by the American Indians. We hear that Caucasian civilization originated from the Negroes; which is really absurd, even granting that the Egyptians were of that race. The ancient Babylonian empire, of Caucasian origin, was of equal antiquity with Egypt, and far ahead of that nation in the arts and sciences. For proofs of this, I refer my reader to the Bibliotheque Orientale, and M. de Anquetil's Life of Zoroaster, with the same gentleman's translation of the writings of that sage.

My friend says that I have described the Negro through the pen of Hugh Murray, and deny that the Ethiopian has these characteristics. This is partly true, and partly not. I have described that race as divisible to three varieties. The same course has been pursued by many eminent naturalists. I have nowhere said that the Negroes were not Ethiopians, but I have said that a man or a nation might be referable to that race who exhibited few if any Negro traits. To substantiate this, I refer my reader to the article in the *Sabbath Recorder* of Feb. 27.

For the latitude in which Blumenbach employs the term Ethiopian, and for his appreciation of the law of change, the reader may consult the writings of that eminent naturalist himself, or the Encyclopedia of Geography, published by the British Royal Society.

In the quotation from Mary Sommerville, we hear "that Ethiopians inhabit all Africa south of the Great Desert." If by Ethiopians we are to understand Negroes, and that the whole country is occupied by them exclusively, the assumption is so utterly at variance with well known facts, as hardly to require a refutation. The merest school-boy knows, that a proportion of South Africa is inhabited by the Dutch; that the Portuguese, for the last two centuries, have possessed flourishing colonies upon the eastern coast; and that Cape Colony is tenanted by the British; if, indeed, these have not become subject to that marvelous law of change, "which, by two weeks exposure to the sun, is sufficient to change the color of the human face, so as to be scarcely recognizable." (Whatever it may do to the *face*, it cannot change the color of the human *race*, which was what I said.) Subject to this law, they have probably been transmuted into negroes. Moreover, the kingdom of Narea, a part of ancient Ethiopia, is, at this day, inhabited by people as white as Sicilians or Neapolitans, the descendants of the ancient inhabitants, whose long flowing hair, of various shades of color, is an unquestionable proof of their Caucasian origin. The neighboring country is intersected by Negro tribes, emigrants from the interior; but neither party, so far as I am aware, have been subjected to the influences of that marvelous law—more marvelous, by far, since locality so potent in one place is impotent in another—having no influence over the Abyssinian, but admitting that the Egyptians should first be red according to Hamilton, then black according to Herodotus, and lastly chocolate color. We hope really that the next change will be to white. Who my friend includes in the scientific world, or in the best of scientific writers, I do not know; but probably some might think that Dr. Barriere, Lord Kames, Bayle, Lawrence, Sumner, and Pritchard, to say nothing of Prof. Agassiz and Dr. Nott, were entitled to a place in that honorable company, though not one of them knew any thing of a law of change sufficiently potent to transmute Negroes into Caucasians, or black men into white men.

Finally, with respect to this law, let every individual decide for himself, according to the testimony of his own experience and observation; and let every one decide for himself upon the following points: Has it ever been known that a white man has turned black, or a black man white, merely from external agencies? Were not the copper colored Indians indigenous to this climate? Were they not supplanted by our ancestors, centuries ago? Are we losing the European and acquiring the aboriginal complexion? Have not the Negroes been resident here for centuries? Are they assimilating to the color of the Indians or ourselves? Upon all these points, the humblest individual is quite as well qualified to decide as are Reese and Dr. Goode.

My friend says, "I have shown, by indisputable historical testimony, that the Egyptians were descendants of the Ethiopians." Again, "Egypt was a colony from Ethiopia." We will inform him, that his testimony is disputable; it is even inadmissible, for we have yet to learn that the authority of Rotteck, of Herodotus, or of any one else, is superior to that of the Scriptures.

Two thousand three hundred and forty-nine years before Christ, Noah, with his sons—Shem, the type of the Hebrews, and undoubtedly Caucasian; Ham, the twin brother of the former, and of course Caucasian likewise; Japheth, the type of the Europeans, and also Caucasian—descended from the Ark upon the top of Ararat. Now, from this time until Abraham went down to Egypt, there is a period of about 330 years; and Abraham found the Egyptians with an established form of civil government, with houses, and with various kinds of domestic animals, which proves that the country even then was thickly inhabited. Let any one take a map and measure the distance from the top of Ararat, southward, through Asia, over rivers, mountains, and deserts, to the Red Sea, into the interior parts of Africa; (and let my friend remember, that in a former article he gave this locality to Ethiopia, and thence saw fit to transport a million of men, with a great company of horses and chariots, to fight with king Asa, whom he erroneously stated to be the great-grandfather of king Solomon;) thence up the Nile into Egypt, considering likewise that the people must have remained in Ethiopia long enough to be transmuted into Negroes, and let him decide for himself whether, without overturning Scripture, such a hypothesis can possibly be correct. Let us look at this again. Four persons, with their families, are the sole inhabitants of the earth. They increase and multiply by the natural course of events. They take possession of new districts as the old become filled. They peacefully emigrate into new territories. There are no political convulsions to accelerate their progress; but rivers, without bridges, are to be crossed; mountains, without gaps, and hideous deserts, without pasturage, food, or water, are to be outflanked. The Red Sea must be crossed without vessels, for the Arabian coast affords no timber with which they could be built, even had there been artificers to accomplish such a work. The desert coast of Africa, which even now is for hundreds of miles almost impregnable, is to be penetrated into; their wives, their little ones, and their flocks, are with them; and such company must necessarily retard their progress. Arrived in Ethiopia, they form a permanent settlement, and before the influences of climate the work of transmutation begins. Three centuries have the Gypsies been in Europe; as yet they manifest no symptoms of change. Three centuries have the Europeans inhabited America; as yet they manifest no symptoms of change. Three centuries have Negroes inhabited both countries; as yet they exhibit no symptoms of change. But these people, before the influences of climate, are changed into Negroes. They increase; they fill Ethiopia; ascend the Nile, and populate Egypt; and the whole is accomplished between Noah and Abraham. If they were Negroes from the first, it was not climate that produced the change; and if they were not Negroes, then they must have remained a sufficient length of time for the transmutation to have been effected; but in either case the difficulties of the journey, and the moral impossibility of its accomplishment in that length of time, would have been the same.

The fact is, Egypt was colonized from Assyria. From the plains of Mesopotamia the patriarchal grandchildren entered by the most direct route—the Isthmus of Suez. Abraham, following in their steps, went down to Egypt. Subsequently we find the Ishmaelitish merchants pursuing the same course; then the sons of Jacob, and finally Jacob himself. This, I assume, was, and had always been, the medium of communication between Assyria and Egypt. Let my reader turn to the 13th chapter of Exodus, 17th and 18th verses: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and return to Egypt; but God led the people about through the way of the wilderness of the Red Sea." This quotation is full of instruction, as it proves, in the first place, that the direct route was by the way of the Isthmus; and, in the second place, that the lower parts of Egypt were inhabited for a long period of time.

TAMAR DAVIS.

[To be continued.]

THE CARELESS WORD.

BY THE HON. MRS. MORTON.

A word is ringing through my brain;
It was not meant to give me pain;
It had no tone to bid it stay,
When other things had passed away;
It had no meaning more than all
Which in an idle hour fall;
It was, when first the sound I heard,
A lightly-uttered, careless word.

It was the first, the only one
Of those which lips for ever gone
Breathed in their love—which had for me
Rebuke of harshness at my glee;
And if those lips were here to say,
"Beloved, let it pass away,"
Ah! then, perchance—but I have heard
The last dear tone—the careless word.

Oh! ye who, meeting, sigh to part,
Whose words are treasures to some heart,
Deal gently, ere the dark days come,
When earth hath but for ONE a home;
Lest, musing o'er the past like me,
They feel their hearts wrung bitterly,
And, heeding not what else they heard,
Dwell weeping on a careless word.

OUR FOREIGN MISSION.

The following, from Bro. Carpenter, will be read with interest, as showing somewhat the present condition of affairs connected with our mission in China. It was received by the ship Oneida, and is the latest intelligence in possession of the Board.

SHANGHAI, Nov. 19, 1850.

To the Executive Board of the S. D. B. Missionary Society :—

DEAR BRETHREN,—We have not much at present to report, but wish to keep you informed of our labors, &c., as promptly as possible. And when we have but little to say, it may be the sooner said. In fact, we feel that in our present circumstances, our labors must be principally with our books. And a few weeks of toil upon the rugged path of the Chinese language and literature, gives so little appreciable progress, that it is hardly worth while to speak of it. Besides, if we should attempt a minute report of our progress in the Chinese language, it might prove less edifying than silence. Suffice it to say, on this head, that the new translation of the Scriptures, and the Chinese classics, constitute our daily study, and that our health is improved by the cold weather. The new translation is concise in its style, almost as much so as the classics themselves, which require a commentary. The Scriptures, whether written in a concise or diffuse style, would require a commentary to make them easily intelligible to the Chinese.

I send the Board a copy of a small Catechism which I have recently got out, together with a translation. Fifteen hundred copies, including the blocks, cost nineteen dollars.

Since the reception of our bell, which we have placed upon the top of the house, our congregations have been a little improved. But the Chinese are too indifferent in regard to the Bible to take much pains to go to hear it explained and enforced. We are beginning to look forward in earnest to the time when we can have preaching more frequently, and in a location where we may secure larger congregations. We have got a deed of the chapel lot, and it has the seal of the highest Chinese officer in the city, (the Tautai,) and is now at the office of the U. S. Consul, to be recorded there. We shall hereafter pay tribute to the Emperor, we know not yet how much. The lot has been the property of a mandarin family, and from time immemorial has paid no tribute. But we suppose it will be less than a dollar a year, probably about half a dollar. The lot is to be cleared of its occupants and delivered to us about the middle of March, 1851. We have paid one hundred dollars to bind the bargain. About the first of January we are to make up one half of the purchase money, and the remainder when the lot is delivered over to us. The whole cost is to be one thousand thousand cash, which is about $680. The miserable custom of having go-betweens had nearly thrown us out of this lot. The go-between had represented to us that the owners would not take 1,000,000 cash, and had represented to them that we would not give over $450, or at most $500. He was counting largely for himself. But by waiting a little, we found that the owners were willing to sell for 1,000,000 cash. So we sought an interview with them, made the bargain, and drew the writings, to the no small disturbance of the feelings of the go-between, who, by seeking too much, and in a dishonest way, lost the little that would have been cheerfully given him by the owners, according to custom.

The lot is small, but we think will do very well. The length of the Chapel, that is, the length of the ridge-pole, cannot be more than 30 or 32 feet, but it may be wider than it is long. We think 30 by 36 or 40 feet will be large enough. And as we must, in this low, level country, get up from the ground to live, we are at present in favor of the plan of doing off the upper part for a dwelling. In that case, there would be room enough on the lot for such other out-houses as a small family would require. We are more and more in favor of the plan of having our dwellings connected with our chapels. And if you send us the amount of funds specified in your recent letters as the amount which you were attempting to raise, viz., $3,500, unless advised differently, we intend to see how far it will go towards giving each of us a chapel and dwelling-house.

We have now two Chinese teachers, who, so far as we are able to judge, bid fair to become able expounders of the Word. They have both made several efforts, and from these, as well as from their known qualities, we hope for the future. According to this expectation, if we all live, here will be four of us, and we expect others from home, to expound the word of life in this city. And shall we not need two chapels?

There is a lot, perhaps three-fourths of a mile from the one we have bought, outside of the little south gate, and on a street which always seems to be thronged, which can be bought, we think, for four or five hundred dollars. Bro. W. is desirous to secure it. Both of these lots have some materials on them which could be used in building anew. There is a lot about a quarter of a mile from the one we have bought, which Bro. W. had his eye on, and wrote about, but it has recently been purchased by a member of the Presbyterian Mission at Ningpo, who has recently removed to Shanghai. There was another near the great south gate, which he thought well of, but that has been purchased by a Chinese. Other missionaries are looking for lots, and before long the best locations will be secured. We do not expect to purchase another lot before we hear something from the Board touching the point. The plan of having each of us a chapel has been in our hearts and letters so long, that we expect, before long, to hear what the Board have to say about it. The money which we now pay for the use of this house, would of itself, in a few years, amount to enough to build a house. May the great Head of the Church direct us in all things, and grant that we, together with our beloved brethren at home, and a great company of these now blind heathen, may be presented before his throne with exceeding joy.

Truly yours, S. CARPENTER.

I GOT AGOING, AND COULDN'T STOP.

A little boy named Frank, was standing in the yard, when his father called him:

"Frank!"

"Sir?" said Frank, and started full speed, and ran into the street. His father called him back, and asked him if he did not hear his first call. "Yes, sir," answered Frank.

"Well, then," said his father, "what made you run out into the street?"

"O," said Frank, "I got agoing, and couldn't stop."

This is the way that a great many boys get into difficulty; they get agoing and can't stop. The boy that tells lies, began first to stretch the truth a little—to tell a large story, or to relate an anecdote with a very little variation, till he got agoing, and couldn't stop, till he came out a full grown liar.

The boy that was brought before the police, and sent to the House of Correction for stealing, began by taking little things from his mother—by stealing sweetmeats and other nice things that were put away. Next he began to take things from his companions at school. He got agoing, and could not stop, till he got into jail.

Those two boys that you see fighting out on the green, began by bantering each other, in fun. At length they began to get angry, and dispute, and call each other hard names, till they got agoing, in dispute, and couldn't stop. They will separate with black eyes and bloody noses.

There is a young man, sitting late with his companions at the gaming-table. He has flushed cheeks, an anxious look, a despairing countenance. He has lost his last dollar. He began playing marbles in the street; but he got agoing and couldn't stop.

See that young man, with a dark lantern, stealing from his master's drawer. He is a merchant's clerk. He came from the country a promising boy. But the rest of the clerks went to the theater, and he thought he must go too. He began, thinking he would go only once, just to have it to say that he had been to the theater. But he got agoing and couldn't stop. He has used up all his wages, and wants more money. He cannot resist the temptation, when he knows there is money in the drawer. He has got agoing—he will stop in the State's Prison.

Hark! do you hear that horrid oath? It comes from the foul mouth of a little boy in the street. He began by saying by-words; but he got agoing and couldn't stop.

Fifty young men, were some years ago, in the habit of meeting together in a room at a public-house, to enjoy themselves in a social hilarity, where the wine cup passed freely round. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself—"Right about, face!" He turned on his heel, and went back to his room, and was never seen at the public house again. He has become rich; and the first block of buildings which he erected, was built directly in front of the place where he stood when he made that exclamation. Six of the young men followed his example. The remaining forty-four got agoing and couldn't stop, till they landed in the ditch, and most of them in the drunkard's grave.

Beware, then, boys, how you *get agoing*. Be sure, before you start, that you are in the right way; for, when you are sliding down-hill, it is hard to stop.

LOVE FOR CHILDREN.

Rev. Thomas Binney, in his recent eulogy on the character of Sir Thomas Fowell Buxton, has referred with much force to his love of children as an indication of a noble heart and a genial nature. We quote the following sensible remarks:—

"Observe, too, his interest in young people; his sympathy with them in their pleasures; his participation of their amusements; his anxiety to see them happy; his readiness to ride or shoot with them in a morning, and to suggest to them words for their charades at night. *But his delight in children!* This is always the indication of a genial nature—a pure, unworn, and unselfish heart. "Never," says Lavater, "make that man your friend, who hates bread, music, or the laugh of a child." Certainly, to *hate* any of these would be very bad.

I think I could even explain the philosophy of the first. There may be something of insensibility to the second without amounting to positive dislike, that may not materially affect the character—as in the case of our friend before us; but, if the gleeful, leaping laugh of childhood is distasteful to a man—especially if he hates it, or hates to hear it—believe Lavater, and have nothing to do with him. Depend upon it, he is either thoroughly without a soul, or he has so soiled and blackened it by sin, that the sound issuing from young and innocent lips pierces him to his heart like the constrained remembrance of a forfeited inheritance. You may be sure he has got about him no common guilt. To him, in a worse sense than the poet meant it, the beautiful but melancholy verse applies:

"I remember—I remember
The poplars straight and high;
I used to think their spiry tops
Were close against the sky.
"It was a childish ignorance,
But now 'tis little joy
To KNOW I'm *farther off from heaven*
Than when I was a boy."

Sir Fowell Buxton delighted in children, and they, with their instinctive perception of those that like them, delighted in *him*. He used to walk with them, and talk to them, and try to turn their attention to God in his works. He was fond of pointing out the skill that was displayed in the packing of a bud, and of drawing other interesting lessons from flowers. On this account, his little nephews and nieces, (bless their young hearts!) when they saw the snowdrops and violets in the early spring, used to welcome them as "*Uncle Buxton's Sermons*."

PERSONAL PREACHING.

"Sir," said a lady, one fine Sunday, to a clergyman, just after the morning service was concluded, "Sir, I hope that you will never preach that sermon again."

"Why not, madam?" "It was so very personal."

"Indeed! What part of it?" "Oh! that part about worldly-mindedness and covetousness."

"But how could that be personal—the remarks were general enough." "You may not have intended to apply it personally, but the congregation will."

"To whom, madam?" "Why, to me."

The lady and the clergyman parted, but not very cordially, as she could not extort from him a promise "never to preach against worldly-mindedness any more." A week passed over, and, on the Sunday following, the same clergyman preached on the subject of "providing all things honest," &c.; his text occurring in the services of the day, which generally guided him in the selection of his subjects. In this sermon (thought he) there is surely nothing to rouse the feelings of the lady who complained of the former discourse; but on the following morning, as [illegible] fetching his letters from the post-office, he encountered [illegible]

"If you please," said John, touching his hat, "if you please, sir, I can explain all about the hats."

"Explain all about the hats, John! I don't understand you." "Why, sir, the hats as you preached about yesterday."

"The hats that I preached about yesterday?" "Yes; I quite understand you."

"That's more than I can do as to you, John; pray explain yourself." "Why, sir, you see, Misses and me has had a row about the livery hats; and me, sir, and the butler, and the footman, sir, felt quite sure as how Misses had set you to preach to us."

"Well, John, call at my house on your way home."

John did so, and the sermon was produced and read to him. "Yes; that's it, sir."

"Can you read writing, John?" "Yes, sir."

"Well, now look at the outside of that sermon, and you will see that it was written twelve years ago; and the reason it was preached yesterday was, because the text came in the course of the service. I know nothing about your quarrel, and your Misses has not spoken to me since the Sunday before last."

John professed himself satisfied.

"I see, John, that hats will sometimes fit as well as caps; good morning to you."

GAINING THE WORLD—LOSING THE SOUL.—"A man told me," says Mr. Shuck, missionary to China, "he worshiped the god of wealth the first and middle of every month, but he said this had nothing to do with his soul. As to his soul, he did not know what would become of it after death. His concern was how he should become rich." How many there are, who live for the same purpose, with the same carelessness about their souls, that this heathen expressed, only they do not venture to say so!

I do not know, says Leigh Hunt, whether it was Lowth, but it was some bishop, to whom my father one day, in the midst of a warm discussion, being asked "if he knew who he was?" replied, with a bow, "Yes, my lord; dust and ashes."

The Sabbath Recorder.

New York, April 10, 1851.

THE SABBATH IN THE FAMILY.

We have several times called attention to the importance of beginning the Sabbath at the proper time, and of having all things in readiness to do so without distraction. As soon as the sacred season has fairly commenced, would it not be well for the father to call his household together, and attend to family worship? It strikes us, that this is a beautiful way of entering upon the duties of the Sabbath. Nothing can be more appropriate than for the whole family then to enter at once into communion with Him who "blessed the seventh day and sanctified it." At the going down of the sixth day's sun, therefore, let all be in readiness. Let the entire household be summoned; children, and servants, and those that sojourn with thee. A song of praise to Him whose preserving care has been enjoyed through all the labors and toils of the week past, would be a very suitable commencement of the exercises. And when the family bow in prayer, after asking God to make the Sabbath a blessing to them collectively, and individually, let them pray for their minister, that he may be filled from the Divine fullness, and be enabled to preach the word on the ensuing morning in the demonstration of the Spirit and of power.

The season of family worship being over, let the different members of the household spend the remainder of the evening in such a way as will best tend to elevate their hearts into communion with God, and prepare them for the opportunities and duties of the coming day. It is the practice in some neighborhoods to hold a prayer meeting. We do not object to this, especially where the people are located compactly together, and can be assembled after a few minutes' walk. But in country places, where they are much scattered, it would rather conflict with the performance of family worship at the opening of the Sabbath, as it would be necessary to be on the way to meeting before that time; or, if family worship were put off till after meeting, the children and younger members of the family, who ought to be present, would be in bed. Besides, if it is at all desirable that the pastor should be present at the prayer meeting, the eve of the Sabbath is the most inconvenient time for him in all the week. We always prefer some other evening, where other things are equal. However, better to hold the prayer meeting then, than to have it neglected altogether; and far better than to have the evening spent in secular pursuits.

Sabbath morning comes. *Before* breakfast, we think—for why should not the soul be fed before the body?—let the family again be summoned. Let the Holy Book be read; and let every member of the family who can read, have a Bible in his hand, and each read one or two verses by turns, or look on while some one else reads. Again let the family bow before the Most High, and again let them remember their minister, beseeching God that he may be able to come before them with such a message as will do good to the souls of the hearers. Let them earnestly pray that it may be a day of God's power. When they go to the place of worship, let them remember that it is God's house. Let them behave with becoming reverence for Him who fills all heaven and earth with his presence, and who is "greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are round about him." When they return home, let them still remember that the Sabbath is to be called a "delight" by all good people, and that they are not to do their own ways, nor find their own pleasure, nor even to speak their own words. Isa. 58: 13. Religious instruction to the children ought by all means to constitute a part of the exercises of the day.

When the Sabbath sun goes down, let the family be assembled again, and again let thanksgiving and praise go up from the family altar, together with supplication that the God of all grace will still preside over the household, and supply all their need, till their time on earth shall be no more, and they shall be prepared for the everlasting Sabbath reserved for the people of God. Reader, try this method of spending the holy Sabbath, and see if it is not attended with profit to yourself and your family.

INTERMINABLE PUNISHMENT.

I should like to be informed (if consistent) when and where the doctrine of interminable punishment was first preached. A satisfactory answer would ease my mind very much. AN INQUIRER AFTER TRUTH.

Reply.

"Enoch, the seventh from Adam, prophesied, saying, Behold! the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14: 15.

As Enoch preached a judgment to come, the fair presumption is, that he preached the same doctrine concerning the nature and duration of the punishment of the wicked, which is set forth in other parts of the Sacred Volume. Others may have preached it before, but their sermons seem not to have been left upon record. We do not know at what time of life, exactly, Enoch began to preach this doctrine; but he was born in the year of the world 622, "and all the days of Enoch were three hundred and sixty-five years." Allowing him to have attained a pretty good age and considerable experience before he began, we should date the commencement of his preaching career somewhere about the year 700, more than 3000 years before the coming of Christ. *Where* he exercised his ministry we are not so well informed.

If our correspondent desires to know what are our views concerning the teachings of Scripture on this important question, we refer him to a series of editorial articles, published in this paper last fall, upon the "Destiny of the Wicked."

BRITISH CORRESPONDENCE—No. 33.

GLASGOW, March 21st, 1851.

In the House of Commons, two days ago, the Metropolis Sunday Trading Bill was read a second time and committed, few having spoken either for or against it. Mr. B. Wall, according to notice, moved that it be read that day six months—a form of motion equivalent to that of its rejection. He was, however, induced to withdraw this amendment, on its being acknowledged by the supporter of the Bill, that it would have to be greatly altered in Committee to render it tolerable. It was objected to the measure entirely that its operation should be confined to London; for that, if its provisions would benefit the metropolis, the country at large equally require them. There seemed, however, to the promoters, to be more hope of passing such a limited act than one of a more general character. But by the time it comes from Committee, it is probable that it will be much weakened, although confessedly far from stringent as it now is.

At the Half-Yearly Meeting of the Shareholders of the North British Railway, held yesterday in Edinburgh, a motion by Mr. Blackadder, that they should discontinue passenger and goods Sunday Trains, and limit the Sunday traffic to the Mail Trains, including passenger carriages, was negatived by a considerable majority.

The discussion in Parliament on the Papal Aggression Bill, which was expected to close, allowing it to pass into Committee, was again adjourned. Much important instruction regarding Papal intrigue has been elicited in the debate. It now also appears, that the appointment of Wiseman as Archbishop of Westminster was made above three years ago, having been indirectly mentioned in the Papal official organ, the *Roman Gazette*, of that date, and now quoted by the *Times'* correspondent at Rome. The infallible Pope seems to have been long in doubt whether it would be quite safe to launch his Bull against our John Bull, but determined on doing so at length. Meanwhile, our courts have been occupied with a case, in which a Popish surgeon, a Popish priest, and a Popish lawyer, had got an old man, a Frenchman, but long resident in England, to leave £7,000 to the Church while on his death-bed. After a number of days pleading, present discussion has terminated by the money being to be paid over to the Accountant General, until its proper disposal shall be determined in a subsequent action. So far as can be presently judged, it seems to have been a very aggravated case, and has come to light rather inopportunely. Another case has been brought by petition before Parliament, in which a young lady, still a minor, but entitled to a fortune of £80,000 when she attains her majority, has been put by her guardians, (a Roman Catholic nobleman and his lady,) into a nunnery, and the arrangements in whose case have been so formed that the whole sum will fall into the hands of the priesthood within three months after the young lady shall have become entitled to receive it. The petition of her step-father is, that the Legislature may take steps to prevent such things from taking place, and to afford opportunity for relations to visit those so imprisoned. Farther to correct such proceedings, Mr. Lacy and Mr. Spooner have brought a Bill into the House of Commons, "to prevent the forcible detention of females in Religious Houses." This provision has been urged at many of the public meetings which have lately been held relative to the Papacy throughout. One of the largest of these took place in this city two nights ago. It is worth notice, that the two sons of the late Sir Robert Peel, now members of Parliament, have adopted different views on the Papal question. The present Sir Robert has taken a decided part against the aggression.

In the midst of the country's deep interest on this question, regarded as vitally affecting our future liberty and well-being. The Cardinal, so called, had an Address read in the beginning of the month to his beloved people in their several chapels in London. Relative to the agitation, he urged prayer for their opposers, and promised "indulgence" to those who should do so in the way and in the places he prescribes. And speaking of the coming Exhibition in London, and its dangers, he urges his people to provide themselves, by laying up, *beforehand*, blessing and grace, in abundant store, to avert or mitigate these evils, concluding by granting dispensations for Lent, 1851:—

1. Flesh meat is allowed on all Sundays, and once usually on three other days of the week.

2. Eggs allowed at a single meal to some, and at the discretion of others, (with specified exceptions.)

3. Cheese allowed—under the same restrictions.

4. "The use of *dripping or lard* is permitted at dinner and collation on all days"—also under restriction.

5. No allowance of flesh and fish at the same meal.

All this buffoonery, in the name of God, and in the face of instructed England!! Strange that any human being should allow himself to imagine that a gift of "red stockings," by even Peter's successors, entitles him to regulate the use of kitchen "dripping!" But so it seems it is.

A dreadful catastrophe has occurred in this immediate neighborhood, an explosion having taken place in a coal pit at Nitshill, when 63 persons were below in the workings. Two persons only have been got out alive. Forty-six years ago an explosion took place in the Hurlet pit, adjoining, when 30 lives were lost. J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 5.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Leave Metearis—Monkey Shot—Thunder Storm—Town of Managua—Scene on the Lake—Expelled from the Church—Ancient Sculpture—An Evening at Doctor Rivas' House—Volcanic Eruption—Nindari—Indian Customs.

After a repast on eggs and fruit, we resumed our way, diversified by hill and valley, wilder and more romantic than any thing we had yet seen. Thus far from Rialejo the soil was every where well adapted to cultivation, and free from rock; but this day we passed many volcanic masses, and the road in many places was cut through beds of ash-colored lava. Monkeys were numerous, and one of them was shot. It was a large black one, with a white face; and though the ball had passed through his heart, there was such a look of humanity in the pale dead face, that it called forth a general expression of condemnation at the deed, as a crime nearly allied to murder. We crossed high ground, which was called "the Volcano," but for what reason I could not learn; whether it was the base of a mountain or not, I could not tell, so deeply were we buried in the forest.

About the middle of the afternoon we heard the rumble of distant thunder, and masses of dark clouds were shutting in the little strips of sky over head. I was unwilling to get wet, and spurred on ahead of the guide. He too looked squally, and grumbled "*poco tiempo.*" I pointed to the clouds, and hurried the faster. At length I reached the crest of the hill, where was a fruit station. As I rode past, they too cried "*poco tiempo,*" but I had got clear of the guide, and meant to keep him at a distance. He never passed a place where there was an excuse for stopping, without doing so; but he feared the loss of his horse, and on he came, as fast as his steed could carry him. At length I came to a descent so difficult that I was compelled to dismount and lead my horse. This continued for a quarter of a mile, and is the only difficult part of the route for wheel vehicles. In the mean time the rain and the guide were inevitable. At the foot of the hill was another *ranch* for the accommodation of travelers, and a domesticated monkey, that afterwards became one of our traveling party. It was said that the parting between it and the old woman who had reared it, was very affecting.

A short ride over a plain brought us to Managua, an old and important town. We were met on the way by Senior Bruno, who conducted us to his hospitable inn, where we were made to feel the unbounded generosity of the old Castilian blood. Managua is on the lake of that name; and, as soon as I had satisfied the cravings of appetite, I went out to see what might be of interest in the town. Standing on the shore of the lake, when the trees on its margin threw long shadows over its surface, how much I longed for the power to convey a correct impression of the interesting scene, combining all that is picturesque in nature with the innocent simplicity of a people but little advanced from the pastoral state. Hundreds of women were gathering up the clothing which had been washed in the lake, or frolicking in their evening bath. It seemed that all the younger portion of the inhabitants were carrying water, for there was an uninterrupted file of them, bearing round bottles of it, holding from two to four gallons, on their heads. It is in this way that all the water used in town is carried from the lake. I saw a group of girls "hulling corn," or preparing it to make "hommony." Large wooden bowls were used, and having soaked the corn for a short time in ashes and water, they get in with bare feet and tread, changing the water from time to time, until the whole looked white and delicious.

We next went to the Cathedral, an old, rude, but imposing edifice; but—whether from our highwayman, heretical, or irreverent looks, must remain with me a subject of speculation—there were certain significant gestures, that in the natural language of all men have a very *definite signification*, and which served to lead my mind toward the door. I knew but little of the Spanish tongue, but sufficient to satisfy myself that the word "vamos" was more rudely applied than I had known before; and I left, none the better impressed for all the piety displayed in their solemn old rookery. Buzzards were perching on the turrets in great numbers, and an old *buzzard spirit*, who ruled inside, told me, as I was going out, that for one rial I might go through the church!

Returning to the inn, I passed a rude statue on the corner of one of the streets, which I recognized at once as one of the same origin as those represented in Stevens' work on Central America. It produced a thrilling emotion to look upon one of those mysterious relics of an unknown age and power. I wished to know where it had been found, and summoning all my Spanish to the undertaking, I approached a group who were standing in a door opposite, looking with as great curiosity at me. What I said to them I never knew, but it only raised a shout of laughter at my expense, and I returned to renew my inspection of the figure, in no better humor at having contributed to their amusement.

When I reached the inn, I found an invitation from Doctor Rivas, a native of the town, to spend the evening at his house. He was a young man, educated at Guatemala, which he termed the Paris of Central America, and his library was well supplied with books in the German, Spanish, French, and Latin; but of English he knew nothing. He manifested the warmest interest in Americans, and spared no pains to please us. His uncle, an old priest, swung in a hammock all the evening, without speaking to any one; but his two sisters were very social, and talked Spanish, sang, danced, smoked cigars, and spit *fluently*; but from the Doctor I learned much by the use of the Latin, in speaking which he was proficient, and which required all the aids I could make use of to enable me to follow him. The statue which had attracted my notice, he said, was taken from an old ruin at the foot of the steep hill I had passed in the afternoon. This ruin he represented as being very large, and only partially explored. There were many others on the islets in the lake. He proposed to me to remain with him and visit these places, but my horse must go on with the company. I would recommend to any one traveling through this country to own his own horse, and then stop a few days at this place, and also at Massaya, where we arrived the next day. Nothing could have given me more pleasure, except seeing home, than a few weeks research in this interesting region. From the dense nature of the forests, the country is almost unexplored, and what monuments of the greatest importance to the history of this continent and our race, are now lying concealed by the dense thickets on the shores of these beautiful lakes! How had my boyish imagination been fired to explore these hidden mysteries, when thousands of miles away, and I had not the most distant hope of ever seeing the country in which they were said to exist. I was now in their very midst, and about to leave without giving a single day to the search; but time and hardships had tempered my archeological fervor, and long wandering had made me weary of it. Of our late Consul, Mr. Squires, the Doctor spoke with warmth, as a man who had the entire confidence of his people, and he hoped he would soon be returned to them. To the people of the North American States they looked as to brothers, and he hoped the time was not distant when Nicaragua would be one of the Confederation—when our citizens would settle in their fertile, beautiful country, and their waste places be made to blossom like the rose. He believed there were many bad men amongst us, but he had great confidence in the lofty, generous spirit of the great American people.

It was late when I returned to the hotel; the hammock which I had bespoken was occupied, and the doctor sent me the one I saw hanging in his house. This was too long for the room at the inn, and I suspended it in the portico, and was roused early by an attempt, on the part of an ass—they said it was a mule, but I could not see how it was possible—to let me down by eating the strings.

We set out after breakfast, making our "adios" to our friends of the evening before, and left our worthy host with a letter of commendation to those who were following with the *caritas*. The doctor gave me a note to Justo Lugo, of the "Spanish Hotel" at Granada, and we plunged again into the forest. The road ascended gradually until we reached an elevation of several hundred feet, after a sharp ride of two or three hours. Here the crest of the hill was free from trees, and an extensive view was furnished of the large extent of country lying between the two lakes, buried in the dark green of primeval forest. Not a sight or sound of life was there in all that vast space. In the rear was the lake of Managua. As yet not a sail spots its surface, and man leaves uncontested the dominion of the forests to beasts and reptiles. A few miles further brought us unexpectedly to an abrupt termination of all vegetation, and one of the most interesting points in our journey. Near the very spot where the road crossed, was a fountain, from which had flowed a vast quantity of black lava, and its course could be tracked for miles down the hills, where it had destroyed every thing in its course, and appeared in the distance like the black loam of a swamp, just turned up by the plow; but nearer to us the scene was wild and rugged in the extreme. As the supply of lava diminished, and the surface hardened, the softer parts continued to flow down, leaving a crust, which, having nothing to support it, tumbled in and left the rocks as though they had been heaved up on the spot where they lay. A large tree had been overthrown close by, the lava had formed a shell around it, and as the tree was consumed, a hollow cylinder remained, with the impression of the bark perfectly distinct on the inner surface. One can hardly fail to notice it in passing. It is said that ninety years have elapsed since the eruption, and the lava of previous eruptions has formed a deep soil, overgrown by a dense wood to the very edge of the recent deposit; yet those ninety years have not decomposed the volcanic mass sufficiently to give support to lichens or moss, but they are as black and hard as though it was the work of yesterday.

A short distance brought us in view of the volcano of Massaya on our right, and the distant waters of the great lake of Nicaragua on our left. Descending once more to the plain, the country exhibited more evidences of improvement than I had yet seen. Groves of plantains, and fields of corn in every stage of growth, announced our approach to another town not on our list. Stevens, when passing through this country, barely alluded to it as the town of Nindari. But never did my eyes rest upon a picture more captivating to the senses. It was a long mile that we rode through its principal street, and halted for the loiterers to join us. No one came out to sell us fruit, or salute us, as in other towns. It is called an Indian village, and I had regarded the most of them as but little else; for though in the larger ones there is more or less admixture of Spanish blood, the great mass of the population is pure Indian. But here they had retained all their primitive customs, except that they had adopted the language and religion of their conquerors. The town was laid out into squares, separated by streets, and subdivided by hedge-rows into smaller squares, in the center of each of which was a neat thatch cottage, and around the sides groves of plantains or bananas; orange trees, loaded with fruit, were thickly interspersed, and high above all the rest the cocoa raised its ponderous fruit and nodded tauntingly to the thirsty traveler. These enclosures are perfectly neat; not a dead leaf is allowed to remain, and the whole town resembled a carefully-kept botanical garden more than the abode of thousands of human beings. A stone church, and an enclosure for a bull fight, to take place that week, is all that would remind us that the Spaniard had been there and planted his faith and vices. While in Peru Mr. Falls presented me with a collection of domestic and other utensils, which he had exhumed at Arica from an old burial place used before the conquest of Pizarro; among them were earthen pitchers, pots, bottles, &c., resembling those now used by the people here in texture and form; but the art of coloring pottery, used by the ancient Peruvians, is not now known by either people. The corn is ground by being rubbed between two stones—one flat and a little concave, the other like a rolling-pin. These stones are wrought with great care, and are transmitted as heir-looms, like their little homesteads, from generation to generation. In two instances I inquired when they were made, but the answer was, "Quen sabe?" "Who knows?"

REVIVAL IN SHILOH, N. J.

Deacon Bright, of Shiloh, N. J., writes of quite an interesting state of things in that place. The series of meetings which followed the dedication of their new house of worship, "were profitable and well attended, and resulted in reviving the church to some degree, so that there was more of an awakening than there had been for a number of years before, though more of it is needed yet. The church was apparently struggling more earnestly in prayer than it had done for a long time. Truly, Zion did travail, and brought forth children; and young children they were, for the most part. The youth of the congregation seem to be coming out in advance of the old people. Some forty have been forward for prayers during the course of the meetings, (though not that number at once,) and nearly all quite young. We have been to the water side four times, and seen eighteen submit to the ordinance of baptism. In the Marlboro church ten have been baptized. Last night (March 29th) eleven came forward for prayer, and some of them are looked for next Sabbath. The greatest interruption which we have had to our meetings, was a great fall of snow, and rain so often that it seemed as if all was going to fall this month. On the Sabbath, however, the house was well filled in spite of the snow and bad traveling. At present, the meetings are not so well attended, nor are they held so frequently, the farmers being now hurried with their spring work. Elder Jones is remarkably industrious and useful in his calling."

REVIVAL IN WISCONSIN.—A business letter from Charles A. Burdick, dated Christiana, Dane Co., Wisconsin, March 27, says:—"The church here has been blessed with a good degree of revival during the past winter. The members of the church have been aroused to greater activity in the discharge of duty, and sinners have been awakened. Seven have gone forward in the ordinance of baptism, six of whom were added to the church. Six have also been added by letter. May the Lord still pour out his Spirit, and the stream of salvation flow until the entire earth shall be irrigated with its saving influence."

THE CLARENCE CHURCH.—The Seventh-day Baptist Church at Clarence, N. Y., has been for a long time in a destitute and scattered condition. But we are glad to learn, by a letter from Bro. L. M. Cottrell, a colporteur of the American Sabbath Tract Society, that a series of meetings has recently been held at a place within the bounds of the Clarence Church, which has resulted in awakening many members to a sense of their duty, and leading some sinners to inquire what they shall do to be saved. Some ten or twelve have openly professed Christ.

THE GERMAN SABBATH-KEEPERS OF PENNSYLVANIA.—A letter from Abram Burger, of Snowhill, Pa., informs us that the recent application of the German Seventh-day Baptists to the Legislature of Pennsylvania for exemption from the penalties of the Sunday Law, was not successful. He says, however, that since last spring the Sabbath-keepers have not been disturbed in their labors on the first day of the week, and they pursue them on that day as on the other working days.

THOUGHTS ON THE SABBATH, AND THE PERPETUITY OF THE LAW OF GOD, BY J. N. ANDREWS, is the title of a pamphlet of some thirty pages, recently sent us. We have looked through it, and find it to be a very good argument for the Sabbath of the Bible, and particularly well adapted to meet the antinomian form of argument which is becoming so general at the present day. We commend it to the perusal of those who are honestly inquiring after truth.

REVIVALS IN COLLEGES.—The last Thursday in February was very extensively observed as a day of prayer for colleges. On that very day, as we learn from a Boston paper, a religious revival of great power commenced in Williams College, Mass. In the Genesee College, a Methodist Institution, which has recently gone into operation at Lima, N. Y., a very interesting and extensive revival is said to be in progress. The *Genesee Evangelist* says:—

"The ordinary exercises of the school are all kept up regularly. The chapel is opened evenings for public prayer, and the students spontaneously crowd in; and scores are anxious to testify of God's converting grace, and scores more are penitently seeking his face and favor. A recitation room is open for a single hour, when one or more of the teachers meet inquirers, and from fifty to seventy-five daily come in to be instructed in matters that appertain to their souls' salvation. Students also gather in clusters at their private rooms, and pray for and exhort one another."

REVIVALS IN CONNECTICUT.—A correspondent of the *Independent* says that "besides a number of revivals among the Methodists in several towns in this State, there have been, during the past winter, or are at present, very refreshing times among the Congregationalists in a good many places. Twenty-five or thirty have appeared to set out in the way to Zion at Stamford, in the congregation of Rev. Isaac Jennings. Fifty or more, in the congregation to which Rev. Mr. Haight is ministering in South Norwalk, are thought to give evidence of conversion; and there is considerable seriousness in Dr. Hall's Society, the first church of Norwalk. In Harwinton there has been a powerful revival in progress for two or three months, under the untiring labors of the pastor, Rev. Mr. Jones. It is said that a hundred are thought to be the subjects of a work of grace. Some twenty-five or thirty are reported to have indulged hope in New Britain; and a hundred in Plainville. Considerable seriousness is said to exist in New Hartford, and also in Norfolk. A good work has recently commenced in Winsted, in connection with a series of evening meetings."

WORK FOR PHILANTHROPISTS.—The *English Churchman*, on the authority of the clergy of Bethnal Green, London, states that "there are 14,000 children, from 4 to 14 years of age, in that parish, without any education whatever, in consequence of the extreme poverty of their parents."

The Committee of the London Diocesan Board of Education, in the Report of July, 1850, state that the number of juvenile delinquents, under 15 years of age, approaches to 5,000 annually; and that there are 50,000 children wandering in the streets—untaught in religion and morality—and crying, "I perish with hunger!"

Lord Ashley stated in the House of Commons, in June, 1848, "that there were 30,000 naked, filthy, deserted, roaming, lawless children, who formed the seed plot of 19-20ths of the crime which desolates the metropolis. At a public meeting on July 13th, 1849, his lordship most confidently declared it to be his opinion, "that 99 cases out of every 100 were the result of the want of honest occupation."

BEQUESTS TO CHARITY.—The *Boston Post* says that Abiel Chandler, who died on the 22d ult. at Walpole, N. H., has left by will $50,000 to Dartmouth College, to establish a school of instruction in the practical and useful arts of life. He has also given $1,600 to the New Hampshire Asylum for the Insane, and made many devises and bequests to his relatives and friends. The New Hampshire Asylum for the Insane is made residuary legatee. Mr. C. was a native of Concord, N. H.; fitted for college at Exeter Academy; graduated at Harvard College in 1806. He was a most estimable man, and his life was full of unostentatious charities.

The *Boston Journal* says that Mr. James Ingersoll, whose sudden death was recently recorded, has left by his will property to the amount of about $90,000; and that the sum of $20,000 is bestowed on various charitable and religious societies.

SUICIDE OF A MISSIONARY.—A very sad case of suicide from temporary insanity is that of Rev. James G. Bridgman, who went to China in 1844. He was a cousin of Dr. Bridgman, and was subsequently appointed an assistant missionary. Some two or three years ago he received ordination at Canton. He was unmarried, and lived by himself. His health became impaired, and his devotion to study was beyond his physical ability. Insanity supervened, during which he inflicted a wound which terminated his life.

A FEMALE MISSIONARY.—A letter from Mr. Danforth, of the Assam Mission, says that he recently made a trip of a week in company with his wife, during which they visited many villages and distributed some five hundred books. "Most of these people had never seen a 'mem-sahib,' before, and were greatly surprised that a queen, as they called her, should condescend to visit them, who were the lowest and vilest of the earth. Crowds flocked around and listened with deep attention to her instructions."

DEATH OF AN EPISCOPAL CLERGYMAN.—Rev. Samuel F. Jarvis, D.D., LL.D., died at his residence in Middletown, Ct., on the 25th of March, in the 65th year of his age. He had been appointed by the Episcopal General Convention] "Historiographer of the Church," and was engaged in preparing an Ecclesiastical History extending from the times of the Apostles to the organization of the church in this country.

ALFRED ACADEMY.—The Spring Term of Alfred Academy and Teachers' Seminary opened on the 1st inst., with very encouraging prospects, the number of students in attendance being larger than usual at this season of the year.

General Intelligence.

Seven Days Later from Europe.

By the U. S. Mail Steamer Baltic, which arrived at New York on the evening of the 3d inst., in twelve days from Liverpool, we have European dates to March 22d. The Baltic left New York on Wednesday, and returned on Thursday, four weeks after. She made the passage out in 11 days and 17 hours, encountering strong easterly winds and a rough sea. She spent five days in discharging and taking in cargo and coals, and returned as above, having twice crossed the ocean in less than a month.

The British Ministry makes no headway, and has not yet got through with its emasculated anti-papal bill, nor begun upon its amended budget.

An explosion took place March 15, at the coal-pit of Mr. George Coats, near Paisley, Scotland. The Victoria Pit, in which the explosion took place, is the deepest in Scotland, being 1,050 feet in depth at the downcast shaft. Between fifty and sixty persons lost their lives.

Some sixty Hungarians and Polish refugees have sailed from Liverpool for the United States.

The preparations for the World's Fair are going on successfully.

In France, attention has been given to a riot, brought on because the police at St. Amand saw fit to prevent a few young men from amusing themselves by marching about town with a red flag.

From Turkey we have notices of more fighting—the fruit of the insurrection in Bosnia.

The China papers confirm the intelligence of the death of Commissioner Lin. Keying had fallen into disgrace at the Chinese Court for showing a predilection to Europeans. Fears were entertained of a new Chinese insurrection in the disturbed provinces. A smuggling company of great extent had been discovered at Shanghai.

The *North China Herald* announces the discovery of an interesting race of Jews in the interior of the country, 350 miles from Pekin, by some missionaries of the London Society.

Another Fugitive Case in Boston.

On Fifth-day night last, a colored man named Thomas Sims was arrested in Boston, charged with being the slave of James Potter, rice planter, living in Chatham, Georgia, from whom he escaped on the 22d of February last. The case came before Commissioner Curtis on Sixth-day, when several persons testified to having known Sims in Savannah as the slave of Potter. At the request of defendant's counsel, the case was adjourned twenty-four hours, and came up again on Sabbath, when the captain, mate, and a sailor, of the brig M. & J. C. Gilmore, were examined, and testified that they saw Sims on the wharf at Savannah a few days before sailing; that he asked the cook for a situation and was refused; that when off Boston Light the prisoner was found by the mate, hid in the forecastle; that he was confined in the vessel by the captain while in the harbor, but managed to escape on shore at South Boston, by forcing the lock off the cabin, and taking the brig's boat; that he told them he came on board the brig at Savannah, the night before they sailed. This closed the evidence for the claimant.

Counsel for the defense then announced that they had no evidence to offer. An affidavit of the Fugitive was read, stating that his freedom was purchased by his father when he was five months old; that his free papers are now in the possession of Morris Potter, of Savannah, and that he desires delay to obtain them; that he never heard of James Potter, his alledged master, until yesterday morning. No notice was taken of this paper.

Mr. Rantoul then announced that he designed to argue the constitutionality of this law as to the right of a Commissioner to sit upon the case, trial by jury, &c., and asked a postponement until Thursday. The Court would only grant till Monday at 12 o'clock.

The Bribery Case in the Senate of New York.

In the Senate of New York, last week, the Committee appointed to investigate the charges of Mr. Suydam, of New-York, against George W. Bull, Sergeant-at-Arms of the Senate, and Senators Robinson, Johnston and Stone, reported that "It is clearly established that Mr. Bull did receive money in consideration of his efforts to defeat the passage of a bill for the more effectual suppression of Gambling;" and that, in the opinion of the Committee, he had been guilty of attempting, directly or indirectly, to prevent the passage of the bill in question by influencing the votes of Members; that he is, therefore, "guilty of a breach of the privileges of the Senate, and may be punished for contempt by imprisonment during the Session of the Legislature or otherwise, as the Senate may determine." In regard to the Senators, Messrs. Robinson, Johnston and Stone, the Committee considered that the signing of a note addressed to Mr. Bull at the Astor House, stating that "other business pressing on the time of the Senate, will prevent any report or farther action on the bill," was highly improper in their character of Senators. The Committee add:—"It is clearly testified to, that *none of those Senators ever received any money or promise of money, or valuable consideration from Mr. Bull or any other person*, by reason of anything they might do or omit to do in relation to the bill introduced by Senator Robinson."

Mr. Bull was of course removed from the office of Sergeant-at-Arms, and after a long debate the following resolution was adopted by the Senate:—

Resolved, That in view of the evidence submitted to the Senate by the Select Committee, Senators Robinson, Johnston and Stone, though they have acted with imprudence, have not forfeited the confidence of the Senate in their honor and integrity as Senators and as men.

Frightful Scenes in Texas.

Major Bartlett, Commissary of the Boundary Commission, arrived at New Orleans from Galveston, March 25th. He brings accounts of some horrible scenes of disorder, riot, murder, and execution, which took place at Socorro about the closing days of January. It seems that bands of armed ruffians, discharged teamsters and soldiers, and frontier desperadoes, have been overawing the quiet inhabitants of Socorro, by parading the streets armed, and committing all manner of lawless acts. They robbed and killed openly, without provocation or remorse. Instances are given of their seizing an unoffending man, taking away his gun, and killing him with it, without the shadow of a cause, and brutally beating the women. Through the 28th and 29th of January, they ranged like wild beasts, committing all sorts of crimes. On the night of the 29th a most audacious outrage was committed. The robber band, seeking a man named Clarke, (E. C. Clarke, said to be the son of J. W. Clarke, U. S. Senator from Rhode Island,) went to a fandango or dancing party where he was, and maltreated the whole party of men and females. They placed sentinels at the entrance, fired off pistols at the candles, and otherwise terrified the women, threatening death to man or woman who should stir, and, finally, the leader, one Alexander Young, assisted by three others, John Wade, Marcus Butler, and William Craig, fell upon Clarke and gave him nine or ten mortal wounds. Another man, named Charles Gates, was badly shot. Next morning some members of the Boundary Commission, who were present in town, resolved to arrest the murderers at all hazards, and sent an express to the main body of the Commission at San Elezario, for help. In three hours a large party of Americans and Mexicans arrived, in such force as to be able to search for and seize eight or ten of the worst—including Wade, Butler and Craig. Young, the ringleader, escaped. These men were brought before Judge Berthold on the 30th January, examined and committed, and the following day they were tried by Jury, sentenced to be hung within one hour, and notwithstanding the threats and preparations of their associates, the sentence was enforced, and they were hung to the branches of a tree on Friday morning. A reward, $400, was offered for the arrest of Young. He was arrested on the 10th, and brought to Socorro on the 11th. He immediately made full confession of his crime, but was nevertheless put on trial on the 12th. His own written confession, which he repeated and signed, was added to the other testimony. He was found guilty, condemned, and executed on the same tree where his companions had been hung.

THE THREE-CENT PIECES.—Preparations are making for a large issue of this coin from the Philadelphia Mint at an early day. By authority of the Treasury Department, a great part of the Silver Bullion fund will be converted into these pieces, and after reserving a sufficient supply for the various Government offices, the balance will be exchanged for deposits of foreign Silver Coins or Bullion, and also *for American Gold and Silver Coins*. A fund is likewise provided for procuring future supplies of Silver Bullion for this coinage, so that all the public demands may be promptly satisfied. To prevent undue accumulations of these coins in single hands, a discretion is allowed to decline selling more than $150 worth at a time to one applicant. Authority is also given to deliver the coins in distant cities, at the cost of the Mint for transportation, as is now the case in distributing the copper coinage.

SERIOUS ACCIDENT.—In Alfred, N. Y., on Sixth-day, March 28th, Benj. F. Allen, a son of Dea. Geo. Allen, met with a serious accident from the explosion of the barrel of a gun with which he was shooting pigeons. A piece of the barrel, some four inches and a half in length, was thrown against a rail, and, rebounding, struck him on the left parietal bone, breaking it entirely through, and also making a severe wound farther back on the head. Drs. Collins and Nye dressed the wound, and the patient was doing well at last accounts.

DESTRUCTION OF PIRATES.—The Overland Mail brings accounts of the destruction of a number of pirates by the Dutch among the islands in the Sulo group. In the month of November last, the island of Bawean, on the coast of Java, was attacked by fifteen pirates' prahus, who did much damage, carrying away many of the inhabitants, and a fruitless search for them was made by H. M. steamers Bromo and Hekla at the island of Selombo, and along the whole south coast of Borneo. The Hekla, however, at length fell in with them, and after a great deal of hard fighting, succeeded in killing some and dispersing the remainder. The result of these operations is thus described in the *Java Courant*: "In the whole the Hekla has brought, beside the large prahu, fourteen pirates, sixty-one rescued slaves, and eight pieces of ordnance, among which is a metal cannon of the former East India Company. The rest of the guns, lying in the mud, and some goods lying on the shore or floating in the water, were given to our allies, the Kangeangers. The loss of the pirates is thought to have been very great. They beside lost all the booty in goods and slaves which they had taken at Bawean and Sapadie. This arduous and successful engagement was unaccompanied by any casuality on the part of our forces."

A NEW DODGE.—We were informed on Saturday, says the N. Y. Tribune, of a new and novel way of "raising the wind." A man called at the house 284 West Twenty-seventh-st., and proceeded to take off the lock of the door. When asked what he was doing, he answered that the owner had sent him to repair the lock, and he was removing it for that purpose. The occupant remonstrated, declaring that the lock was in excellent order, and did not require his tinkering. But the man was firm—he had his instructions and he should do his duty, as required—and he proceeding to strip the locks of the front and rear doors, and depositing them in his basket, he marched off. It was afterward ascertained that the owner knew nothing of the man, but this discovery was made too late. The pretended locksmith was nothing more than a thief who had taken this method to "make a raise."

POOR AND INSANE OF RHODE ISLAND.—Thomas R. Harvard, Esq., commissioner to inquire into the condition of the public poor and insane of Rhode Island, made his report to the Legislature at its late session. In fifteen towns in the State, asylums for the poor are maintained. In sixteen towns not having asylums, the poor are put to persons who will keep them for the lowest sum, or boarded out by contract. The average cost for each individual per annum in the asylum is, $51 50; for each individual per annum, of the latter class, $54 60. The average number of poor supported in asylums is 500; all others 229; total 729. Whole cost of supporting the poor, including interest on cost of asylums, $51,003 23. Insane persons in Rhode Island, 282. Idiots and imbeciles, 136. Blind, 60. Deaf and Dumb, 63.

SUMMARY.

An old colored man, residing in Salisbury township, Pa., was carried off on a recent night, by a party of unknown persons, in the direction of the Maryland line. The old man and his wife made a desperate resistance, but were overpowered, the woman knocked down, and the man captured. He had resided in the neighborhood for a year or two past, and was generally supposed to be a fugitive from slavery. This is the second case of forcible abduction in that neighborhood within a few weeks.

Of the 67 members composing the House of Representatives of Michigan, only two are natives of that State. Of the remainder 33 were born in the State of New York, 9 in Connecticut, 7 in Massachusetts, 4 in Vermont, 3 in Pennsylvania, 2 in New Jersey, 2 in New Hampshire, 2 in Scotland, 1 in Virginia, 1 in Ohio, and 1 in Ireland. Of these, 38 are Farmers, 9 Merchants, 4 Lawyers, 3 Physicians, 2 Lumbermen, 2 Mechanics, 1 Mining Agent, 1 Brick-maker, 1 Contractor, 1 Miller, 1 Surveyor, and 4 having miscellaneous occupations.

A young couple residing in Ohio, near the line of this State, says the Hillsdale Standard, having determined to become "man and wife," and not finding it convenient to obtain a license as the laws of the State require, came over into the town of Amboy in Michigan, a few days since, accompanied by their Parson and witnesses as the law directs, and were married in the woods only a few rods from their residence. This is one of the advantages of residing near a State line.

A dispatch dated Toronto, Tuesday, April 1, says: Last night George Thompson lectured on slavery, and was enthusiastically received by a large audience. He described the press of the United States that supports slavery, as the most degraded literature in the world, and said he could not understand the religion of America, where the Bible is withheld from three millions of slaves, and where thirty thousand ministers nearly all set the laws of the United States above the laws of God.

A dispatch dated Toronto, Thursday, April 3, says: Last night Frederick Douglass and George Thompson lectured on slavery to a large audience. Douglass denounced the African Colonization Scheme. He advised the fugitives not to take refuge in Canada, but stand their ground, and thought that it would be well to strengthen their hands by the return to the United States of those already in Canada.

The western people are greatly disappointed at the failure of the Harbor and River bill in the Senate, after it had passed the House. Many of the papers are proposing to have a Convention during the Summer, similar to the one held at Chicago some years since. The *Chicago Democrat* says: "It is proposed to hold a meeting of the masses, without distinction of party, who are for Harbor and River Improvements, at Detroit, Michigan, on the 4th of July next.

A dispatch dated Boston, Wednesday, April 2d, says, Richard R. Chukell, of Georgetown, D. C., has sued the old Trustees of the *Commonwealth* newspaper for libel, in having asserted that he had induced a colored man, named Wm. Ringgold, to leave Massachusetts and visit his friends in the District of Columbia, where, it is alleged, Ringgold was arrested and sold as a fugitive from bondage. Damages are laid at $5,000.

Wm. Nichols of Weathersfield, Vt., died on the 13th ult., aged 94 years. He was a soldier on Winter Hill, Mass., at the time the British burned Charlestown, and afterward fought in the battles of Bennington, Saratoga and White Plains. He was a native of Holden, Mass., but moved his family to Weathersfield, Vt., 62 years since, where he resided to the day of his death.

A meeting is to be held at Lebanon Springs, Columbia County, on the 10th inst., for the organization of a company to build a railroad from Chatham Four Corners to Hoosiic river, to connect with the Western Vernon Road, now building from Rutland to the Hoosic river. The projectors have great confidence in their undertaking, as by such a road a direct communication will be had between Vermont and the City of New York.

Cassius M. Clay is canvassing Kentucky as an independent candidate for Governor, expressly on the issue of *Emancipation on the Soil*. He demands a Constitutional Amendment which shall provide that after a certain future day to be fixed therein, all persons born in or otherwise introduced into Kentucky shall be free.

Accounts at St. Helena, from the Cape of Good Hope, represent the Kaffir war as raging to a fearful extent, and that the English Governor was in a fort, hemmed in by 8,000 Kaffirs, without hope of escape. But this is probably a new version of the old story of Sir Harvey Smith's escape from Kaffirland by cutting his way through in the disguise of a soldier.

The election in Rhode Island last week resulted in the choice of Philip Allen for Governor, George G. King for Congress in the Eastern District, and Benj. B. Thurston in the Western District. William Beach Lawrence was elected Lieutenant Governor; Asa Potter, Secretary of State; Walter S. Burgess, Attorney General; and Edwin Wilbur, Treasurer.

A general meeting of railroad, steamboat, and stage directors and proprietors, is to be held in New York on the 13th inst., for the purpose of considering what additional facilities for travel ought to be provided in anticipation of the exposition of the industry of all nations, on Governor's Island, next year.

The *National Intelligencer* of Saturday, says that a preliminary trial of Professor Page's Electro Magnetic Locomotive was made a day or two before for the purpose of testing the best mode of attaching the battery, which seems to be a difficult point, owing to the jostling and oscillations of the locomotive. It was run out over two miles, and the best speed on a straight track was ten miles an hour. The locomotive weighs ten and a half tuns, and has five feet drivers, with two feet stroke.

The dwelling house of Mr. Daniel Perkins, in Fairfield, Me., was, with nearly all its contents, destroyed by fire, on the evening of the 10th ult., and the wife of Mr. Perkins was so severely burnt as to cause her death the following day. Mrs. P. had before left the burning building in safety, but the thought struck her that one or more of her children were still in the house, and regardless of her own danger, she rushed into the flames, but was rescued in time to prevent immediate death. Her children had before left the house.

The directors of the Sun, Atlantic, Mercantile and Union Mutual Insurance Companies have presented to Capt. Low, formerly of the ship Houqua, a testimonial of their approbation of his good conduct in saving the former ship and cargo after having been thrown on her beam ends, in the Indian Ocean, on the 15th of January, 1848, in a violent typhoon, but by the extraordinary exertions of the master and crew, righted, and subsequently taken by them to her port of destination, which was 3,500 miles distant.

A correspondent of the *Journal of Commerce*, writing from Port-au-Prince, Hayti, under date of March 17, says that a political conspiracy had been discovered there, and several persons arrested were condemned to death by court martial. Among them is M. Francisque, late Chief Justice, and one of the three Cabinet Minister. These proceedings were, however, annulled, and a new trial ordered, the result of which had not yet transpired.

The *Auburn Advertiser* understands upon reliable authority that Henry S. Randall, Esq., of Cortlandville, Cortland Co., has in course of preparation a life of Thomas Jefferson. Mr. R. has been at Washington and in Virginia during the greater portion of the past winter collecting materials for this work.

On Tuesday night a child was found upon the steps of the house occupied by Bishop Hughes, 265 Mulberry street, New York. It was taken to the Alms-House. A similar occurrence was noticed by us some three weeks since, and we believe it is the third time the thing has been done within the past four months.

Philo N. Rust, keeper of the Empire House in Syracuse, died in his carriage, in New York on 3d inst. The cause of his death was apoplexy. Mr. Rust was widely known as the landlord of the "Syracuse House," whish long had the reputation of being the best Hotel west of Albany.

A new institution of learning, under the title of the Hartsville University, has been recently established at Hartsville, Bartholomew Co., Ind., twelve miles north of the Indianapolis and Madison Railroad. The President is Mr. J. McD. Miller. Perpetual scholarships may be purchased for $100, payable in five annual instalments, with the right of transfer. There is another scholarship at $10 per annum, for a term of not less than three years.

A musical prodigy, who is compared with Mozart, has appeard in Germany. It is a boy of 7, the son of a clergyman at Iserlohn. The fineness of his ear is incredible. Lately, having heard a difficult choral on the church organ, he went home and not only repeated it all on the piano, but transposed it twelve times. His talent is as great for other instruments.

Some twenty-five volumes of manuscripts relating to America have been discovered in the library of the Dominican Friars at Rome. They contain the narrative of Catholic Missionaries who visited and resided on this Continent during the sixteenth and seventeenth centuries.

The very name of Poland is extinguished from official language in Russia. The country is known to that language solely as the Government of New Russia and it is as perfectly incorporated into the Empire as any other Province.

Two Chinese merchants, Ahung and Ry, have arrived at Berlin on there way to England to visit the Exhibition. They have preferred the overland journey through Russia to the sea voyage which some of their associates are making in a junk.

The packet-ship Ivanhoe, bound from New York for Liverpool, is supposed to have been wrecked about the 25th of February. She was insured in New York for $75,000. Her cargo, worth $150,000, was also insured.

Applications are to be made at the next session of the Connecticut Legislature for a Bank at Redding, at Bethel, and at Waterbury, and for an increase of the capital of the Danbury Bank and the Pawcatuck Bank

Accounts from St. Helena to the end of February, state that there were at that time seven slave vessels in port, condemned, and about 850 slaves on the island. Three more prizes were daily expected.

The next meeting of the American Association for the Advancement of Science will be held at Cincinnati early in May next. This will be the first session of the Association in the West.

On Thursday night last there was a fire at Utica, N. Y., which destroyed Butterfield's stage stables, in the rear of National Hotel. Twelve horses were burnt, and other property valued at some $5,000.

Daniel Webster visited Harrisburg, Pa., last week, where he was taken sick, and remained so at last accounts.

Twenty-five negroes recently arrived at Savannah from Augusta, to take passage for Liberia on the bark Baltimore.

A woollen mill belonging to Darius P. Lawton, at Mapleville, R. I., was totally destroyed by fire. Insured.

It is stated that free banks are to be established at Burlington, Camden, and Bordentown, N. J.

The receipts of the Washington Monument Office, during the month of March, were $3,450.

A meeting was held at Oneonta, Otsego county, on the 2d inst., at which a company was organized to construct a railroad from Albany to some point on the New York and Erie Railroad, at or near Binghamton, through the valley of the Susquehanah, by way of the Great Bend. Delegations from more than twenty towns, about two thousand persons, were present at the meeting.

A lady in Cambridge, died on Wednesday—so the physicians said—and was laid for burial in her winding sheets, but from the fact that the body still retained an apparent warmth, though there was not the slightest appearance of respiration, interment was suspended. Sunday the lady opened her eyes and called on her husband, "Albert give me some water."

Married, on Wednesday, the 3d inst., by the Rev. Henry Ward Beecher, KE CHE MAH KOONCE, alias "Young Bear," alias "Charles Kerkimer, a young "Chippeway Chief," to THAY EN DENA GO, alias "Christine Brandt," a dark eyed girl of the Mohawk nation, a grand daughter of the celebrated "Brandt." Both are from "Canada West."

Dr. C. T. Jackson and Mr. Francis Alger, of Boston, have discovered an extensive deposit of very pure phosphate of lime, at Hurdstown, Morris Co. N. J., near the Morris Canal. It is composed of 54 parts lime, and 46 parts phosphoric acid, heavy, easily pulverized, and of immense value as a manure.

Gov. Hunt has pardoned Isacc A. Biggs, who was sentenced to the State prison about a year since for sending threatening letters to Wm. B. Astor. His good conduct while in prison has, we believe, secured the clemency of the Executive. He had about two years of his sentence yet to serve out.

The first trial by Jury in Bavaria took place at Munich on March 6. When the Jury came in instead of a verdict the foreman said that he was hard of hearing, and had not understood a word of the whole trial. A new trial was ordered.

The receipts of the (Baptist) Missionary Union the first *twenty days* in March, were $5,200—making about $63,000 for the year. Thirty-two thousand dollars were needed during the remaining eleven days of the month to relieve the Union of debt.

Rev. A. D. Wheeler, who sustained severe bodily injury by railroad collision last winter, and whose case was left to referees, was awarded $2,400 by the referees, in their session at Bath on Thursday, which sum the Portland, Saco, and Portsmouth Railroad Company have to pay.

Daniel B. Beals, of Lowell, states that he has lost a pocket-book containing, among other bank bills, one $1,000, one $200 and four $50's on the Merchants' Bank, Boston, and one $500 on the Railroad Bank, Lowell. A reward of $100 is offered for recovery of the money.

The *Louisville Courier* notices the arrival by the through mail of seven more large bags filled with books, &c., directed to Senator Borland, under his own frank. This makes *twenty* bags in all, weighing over one ton, which this Senator has franked home to his own address.

A dispatch dated Philadelphia, Thursday, April 3, says: The walls of the Assembly building, on Chesnut-st., fell down this morning, burying several persons in the ruins, and dreadfully injuring three females who were passing at the time.

The grand jury of the United States District Court, at Boston, have found indictments against all those who were bound over by Commissioner Hallett, for having been connected with the rescue of Shadrach the fugitive.

The projected railroad from Binghamton to Albany is to have its eastern terminus near Schenectady, which will throw all the business of the new road over the Albany and Schenectady road.

Under the new Constitution of Michigan, much of the local legislation heretofore performed by the State Legislature is committed to the County Boards of Supervisors.

Dr. Zadoc Howe, a wealthy physican of Billerica, who died on the 8th inst., bequeathed $3,000 to the Bible Society, and the remainder is to be applied to the erection and maintenance of a high school in Billerica.

The application of electro-magnetism to to the chords of the piano-forte so as to prolong their vibration for any length of time, is claimed as an invention by Mr. T. Davenport, of Salisbury, Vt.

The St. Louis *Advertiser* mentions that the sale of a church and parsonage in the southern part of that city was made a few days since, for $65.

Andrew Drew, of Durham, N. H., voted at the late election for the *seventy-fifth time.* He is 95 years old, and has never missed a town meeting.

There were in New York on Friday last, according to the *Shipping List*, 14 Steamers, 77 Ships, 72 Barks, 136 Brigs, and 168 Schooners. Total, 467.

The "constructive mileage" taken by the Senators of the United States, for the short extra session commencing on the 4th of March, amounted to over $40,000.

The total number of lawyers in the United States is 21,979. At $1,000 a year each, they cost the people twenty millions of dollars.

A letter is advertised in Buffalo, directed to Dr. "Vanderkerbugerdundertremn."

MARRIED.

In Alfred, N. Y., March 27th, by Eld. N. V. Hull, Mr. JAMES CHAMPLIN to Miss SUSAN SAUNDERS, all of Alfred.

In Alfred, March 29th, by Eld. N. V. Hull, Mr. LORENZO COLLINS to Miss MEUCELIO ALLEN, all of Alfred.

DIED.

In Petersburg, N. Y., April 3d, 1851, ELECTA HALL, in the eighteenth year of her age. This was the third death in the family of Bro. Hall in the short space of about eighteen months. Electa was a girl of more than usual piety and Christian principle. She lived beloved by all; she died in strong faith, lamented by a large circle of friends. In her death a light of the Church has disappeared, to shine again in a happier clime, where death never finds an entrance. J. S.

In Hayfield, Pa., March 31st, of scarlet fever, E. A. F., son of Eld. A. A. F. and Lucy Randolph, aged two years. Thus within the short space of one year two lovely children have been called from the embrace of these parents to seats prepared above—to the embrace of a heavenly parent. P. C.

New York Markets—April 7, 1851.

Ashes—Pots $5 00 a 5 06; Pearls 5 75 a 5 81.

Flour and Meal—Flour, 4 50 a 4 56 for common State, 4 56 a 4 75 for Michigan and Indiana, 4 94 a 5 00 for pure Genesee. Rye Flour 3 37. Jersey Meal 3 50.

Grain—For Wheat there is a better demand, but very few transactions, in consequence of the high views of holders. Barley is saleable at 1 06 a 1 12. Oats 45 a 47c. for Jersey, 48 a 50c. for River and Canal. Corn 68c. for Northern and Jersey yellow.

Provisions—Pork is rising; 10 62 a 11 75 for old and new prime; 13 50 a 14 25 for old and new mess. Beef, 5 00 a 6 25 for prime, 9 00 a 11 50 for mess. Butter 14 a 16½c. for good dairies.

Seeds—Flaxseed, 1 70 a 1 75 for 56 lbs. Clover 8 a 9c. Timothy 17 50 per tierce.

Wool—There is said to be a slight decline, in consequence of the quantity pressing on the market.

LETTERS.

W. A. Babcock, G. H. Babcock, D. Coon, O. Babcock, H. W. Stillman, A. Waterman, B. W. Vaughn, O. H. Harris, P. Cole, A. Burger, C. King, J. Hill, M. H. Abbey, Geo. P. Burdick, Rowse Babcock, C. A. Burdick, I. D. Titsworth, G. K. Billings, N. V. Hull.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

P. Stillman, Hopkinton, R. I.	$2 00	to vol. 6 No. 52
Elisha Saunders, "	2 00	" 7 " 52
Weeden Barber, "	2 00	" 7 " 52
Wm. Stillman, Westerly, R. I.	2 00	" 7 " 52
Joseph F. Stillman, "	2 00	" 7 " 52
A. B. Burdick, "	2 00	" 7 " 52
John Hiscox, "	2 00	" 7 " 52
G. K. Billings, Thompsonville, Ct.	2 00	" 8 " 13
H. B. Lewis, Plainfield, N. J.	1 00	" 7 " 26
S. F. Babcock, Montra, O.	2 00	" 8 " 52
I. Furrow, "	2 00	" 8 " 52
Abram Burger, Quincy, Pa.	2 00	" 8 " 44
J. D. Ayars, Rutland, Wis.	2 00	" 8 " 40
D. W. Satterlee, Sagertown, Pa.	2 00	" 8 " 40
Maxson Greenley, Cussewago, Pa.	2 00	" 7 " 40
Perry Cole, "	2 00	" 7 " 52
C. King, Pattonsville, Pa.	2 00	" 7 " 52
Wm. A. Babcock, Leonardsville,	2 00	" 7 " 52
G. P. Burdick, Stowell's Corners,	2 00	" 7 " 52
D. Brundridge, Sackett's Harbor,	2 00	" 7 " 52
Mrs. —— Allen, Alfred Center,	1 00	" 8 " 15
Hamilton Clarke, Petersburg,	2 00	" 7 " 52
John Bulson, New York,	3 00	" 6 " 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

Rowse Babcock, Scio,	$2 60
Benj. Stelle, Crossingville, Pa.	2 00
Charles A. Burdick, Utica, Wis.	1 00

BENEDICT W. ROGERS, Treasurer.

BILLS.—We are sending out Bills to those who owe for the Sabbath Recorder. If they are erroneous in any respect, please inform us, that we may correct them. If they are right, please forward the money at your earliest convenience, either through our local agents or through the Postmaster.

Receipts for the American Sabbath Tract Society.

The Treasurer of the American Sabbath Tract Society acknowledges the receipt of the following sums since his last report through the Sabbath Recorder:—

New Market, N. J.	$1 00
Piscataway Church,	6 50
David Dunn, New Market, N. J.	1 00
John D. Titsworth, Plainfield, N. J.	2 00
J. R. Irish, coll. in DeRuyter and vicinity,	20 00
3d Church in Brookfield,	5 00
1st Church in Alfred,	7 00
Western S. D. B. Association,	8 00
Fernando Davis, Leonardsville,	50
Thomas R. Green, Phœnix, R. I.	1 75
Oliver Maxson, Waterford, Ct., L. M.	20 00

T. B. STILLMAN, Treasurer.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Knickerbocker Magazine for 1851.

EDITED BY LEWIS GAYLORD CLARK.

IN one of the chapters of the Constitution of the State of Massachusetts, yet in force, there is a declaration, "That the encouragement of the Arts and the Sciences, and all good literature, tends to the honor of God, the advantage of the Christian religion, and the great benefit of this and the other United States of America." It has ever been the highest purpose of the *Knickerbocker* to elevate the standard of American Literature. It has been the medium of introducing many of our most popular authors to the public. To those who take a pride in sustaining a good American Magazine, entirely national in its character, we look for support. Men of judgment need not be told that it is impossible to get up a Magazine entirely original at the same prices at which those made up from foreign sources are sold. The unremitted efforts of the Editor and Publisher will be continued to improve the work.

SPLENDID PREMIUM TO OLD AND NEW SUBSCRIBERS.

The Publisher, grateful for the large increase of patronage which this old favorite of the reading community has received, since it passed into his hands, has determined to offer to the old patrons, and to all new subscribers, a splendid engraving recently published in this city, by Messrs. Goupil, Vibert & Co., from a painting by a well-known American artist, William S. Mount, Esq. This Print is entitled,

"MUSIC IS CONTAGIOUS."

It is 19 by 24 inches, is printed on beautiful paper, and when framed will make a valuable and elegant ornament for the drawing-room or parlor. The price of the Engraving is three dollars. It will be *given* to all subscribers to the *Knickerbocker Magazine* who pay their subscription for 1851 in *advance*, or during the *month of January*, 1851, and to all new subscribers who commence with January, 1851, and pay in advance. To entitle subscribers to the Engraving, all payments must be made to the Publisher. Subscribers who owe for more than one year will be expected to settle all arrears and pay for 1851, to entitle them to the Engraving. The bills of specie-paying banks in all parts of the country will be received in payment. The Engraving will be rolled on a stick, and so securely done up, that it can be sent to California, or any other part of the United States, with perfect safety. The number for January, 1851, will commence the thirty-seventh volume of this work.

ST. LEDGER; OR, THE THREADS OF LIFE.

The Publisher has great pleasure in announcing to the readers of the *Knickerbocker*, and to the public generally, that he has effected an arrangement with Mr. RICHARD B. KIMBALL, the author of this popular and extraordinary Romance, to give the Sequel in the pages of this Magazine. The first chapter appears in the January number, and will be continued regularly until completed. This work has already passed through three editions in this country, and two in England, and has received more favorable notices from the American and English press than any work of fiction which has been issued during the last five years.

TERMS—$5 per annum, in advance. All letters on business must be addressed, post-paid, to

SAMUEL HUESTON, Publisher,
139 Nassau-street, New York.

Miscellaneous.

From the Liverpool Mercury.

Might Makes Right.

A sparrow, perched upon a bough,
Spied a poor beetle creep below,
And picked it up. "Ah, spare me, spare!"
The insect prayed; but vain its prayer.
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

A hawk beheld him, and in haste
Sharpens his beak for a repast,
And pounces plump upon him. "Oh,"
Exclaims the sparrow, "let me go."
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

The hawk was munching up his prey,
When a stout eagle steer'd that way,
And seized upon him. "Sure, comrade,
You'll spare my life—we're *both of a trade!*"
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

A sportsman saw the eagle fly,
He shot and brought him from the sky;
The dying bird could only groan,
"Tyrant! what evil have I done?"
"Wretch!" cried the murderer, "hold thy tongue,
For thou art weak, and I am strong."

'T is thus that man to man behaves;
Witness the planter and his slaves.
'T is thus that state oppresses state,
And infant freedom meets its fate.
Naples and Spain must hold their tongue,
For Austria, France and Co. are strong.

A Skirt for Wadding.

The *New London Chronicle* gives a glowing sketch of the life and patriotic eccentricities of Mrs. Anna Bailey, who recently died at Groton, aged 92. She was one of the heroines of the Revolution, and many amusing anecdotes are told of her. But, says the biographer, the wide notoriety of Mrs. B. is founded on an incident which happened in the summer of 1813. This is the incident:—

The squadron of Commodore Decatur had been chased into New London harbor by a superior British fleet; and an attack upon the town was momentarily expected. It was of great importance that the fort on Groton Heights should be immediately prepared for a vigorous defense. Major Simeon Smith, with a band of volunteers from New London, hastened to the reinforcement of the garrison, and preparations were made to give the enemy a warm reception, when it was discovered that they were short of cartridges. Wadding was wanted, and a messenger was sent in haste through the village to procure flannel.

The inhabitants had mostly packed their goods, and were carrying them off to places less exposed. Mrs. Bailey was sending away her effects, and had only a few necessary articles left in the house. She was crossing the street to a neighbor's door, when the messenger, having traversed the village, asking in vain at every house for flannel to make cartridges, accosted her, and made known his errand and his ill success. Without a moment's delay—quick as thought—she slipped her hand into her pocket-hole, loosened her skirt, shook it off, and lifting it up, presented it to the messenger with a right hearty laugh, expressing a wish, the import of which was, that it might do its work promptly and effectually.

The bystanders were much amused, and uttered a shout of admiration. The messenger hastened with his prize to the fortress, and made his report. The story was rehearsed to the whole garrison, and the sacrificed skirt being unrolled and displayed, was received with loud acclamations; the men, rearing it up on their pikes, declared that they would fight under it to the last drop of their blood. Had the British actually made an attack at that time, it is quite probable that the memorable garment would have been run up the flag-staff, and allowed to throw out its folds upon the wind as a banner.

This anecdote went forthwith into the newspapers, and was soon spread through the Union. Mrs. Bailey was exalted to a pinnacle of notoriety, as the greatest of female patriots. She was toasted, visited, caressed—letters, tokens, and presents, were sent her from all quarters. At a great military and naval ball given in New London not long afterwards, Mrs. Bailey appeared in antique costume, and was led out upon the floor by the officer highest in rank that was present on the occasion. Since that period, strangers stopping at New London have made it a point to visit Mrs. Bailey. Two Presidents of the United States, Monroe and Jackson, in their respective tours through the Northern States, after visiting Groton Fort, went in stately procession to pay their respects to her as the heroine of Groton.

Enemies of the Whale.

In a book called "The Whaleman's Adventures in the Southern Ocean," by Rev. Henry T. Cheever, we find this among other facts gathered by him on the homeward cruise of the Commodore Preble:—

The only natural enemies the whale is known to have, are the sword-fish, thrasher, and killer. This latter is itself a species of whale, that has sharp teeth, and is exceedingly swift in the water, and will bite and worry a whale until quite dead. When one of them gets among a *gam*, or school of whales, he spreads great consternation, and the timid creatures fly every way, like deer chased by the hounds, and fall an easy prey to whale-boats that may be near enough to avail themselves of the opportunity. I have heard a captain detail, with interest, a scene of this kind, in which the killers and harpooners were together against the poor whale, and the killers actually succeeded in pulling under and making off with a prize which the whalemen thought themselves sure of. In the United States' exploring squadron, on board the Peacock, as we learn from the narrative of Commander Wilkes, they witnessed a sea-fight between a whale and one of these enemies. The sea was quite smooth, and offered the best possible view of the combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring, apparently, to extricate himself from some annoyance. As he approached the ship, the struggle continuing, and becoming more violent, it was perceived that a fish about twenty feet long held him by the jaw, his spoutings, contortions, and throes, all betokening the agony of the huge monster. The whale now threw himself at full length upon the water, with open mouth, his pursuer still hanging to his under-jaw, the blood issuing from the wound, dyeing the sea for a long distance round. But all his flounderings were of no avail; his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales about. These killers are of a brownish color on the back, and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them, to make out more nearly the description. These fish attack a whale in the same way that a dog baits a bull, and worry him to death. They are endowed with immense strength, armed with strong, sharp teeth, and generally seize the whale by the lower jaw. It is said the only part they eat of them is the tongue. The sword-fish and thrasher have been also seen to attach the whale together, the sword-fish driving his tremendous weapon into the belly from beneath upward, and the thrasher fastened to his back, and giving him terrific blows with his flail. The thrasher having no power to strike through the water, it has been observed by all who have witnessed these strange combats, that it seems to be the instinctive war policy of the sword-fish to make his attack from below, thus causing the whale to rise above the surface, which, under the prick of the cruel sword of his enemy, he has been known to do, to a great height, the unrelenting thrasher meanwhile holding on like a leech, and dealing his blows unsparingly through the air with all the force of his lengthy frame, sometimes twenty feet.

A Fire on a Chinese River.

The missionary reports from China, as quoted in the *Kölnische Zeitung*, describes the terrible ravages of a fire which took place on the 1st of Jan., 1848, at Houquang, during the prevalence of an inundation. The *Tribune* translates some portions of the account.

The fire, which broke out among the shipping, was of unparalled horror. In order to form an idea of it, we must imagine the scene of its devastations. Along the shore of the Ki-ang, for the distance of several miles, so many vessels are usually lying at anchor, that when seen from the opposite bank they resemble a thick forest, but, regarded from a near point, they look like an illimitable, populous city floating upon the water. At a still greater distance, though not so crowded together, many other vessels lie at the same anchoring ground. The whole forms a long harbor, extending many miles, filled with an immense number of ships, and presenting a spectacle of which no one who has not seen it can form a conception. On the night in question, a furious gale struck this multitudinous fleet, and in the confusion which ensued, one of the vessels was found to be on fire. Increased at once by the wind, and fed by the tar and other combustible materials with which a great number of the vessels were loaded, the fire spread like lightning to the neighboring vessels. The violence of the storm and of the fire parted the cables which had thus far confined the burning ships. Scattered by the raging hurricane in every direction, these everywhere spread devastation, turning into flame whatever they touched, and kindling the devouring fire in a moment in the other vessels. In the midst of this terrible sea of fire were heard the shrieks and groans of an immense number of men, who, given over to despair, tossed by the storm, pursued by the flames, and encompassed by the raging waves, were at last burned to a crisp by the fire, or swallowed up by the wild abyss of the stream. The Ki-ang for a great distance resembled a sea of fire, and in the space of three hours all those vessels, with the unhappy men on board, miserably perished. It is agreed on all hands, that the number of vessels, according to a moderate estimate, amounted to more than three thousand. The Chinese boats, as is well known, even the smallest, are inhabited by the family of the captain, together with the crew. Indeed, there are whole households, whose members are born on board, where they live and die without knowing to what country they belong. They come into the world wherever the floating abode of their parents happens to be found. Among the vessels burned were several large ships. Many of them contained from forty to fifty and sixty persons. The bodies, mutilated and disfigured by the fire, which were drawn out of the stream, amounted to sixty thousand. These vessels were loaded with freight, and belonged to Chinese from different provinces. This may show the great loss and general bereavement caused by the fire. Such a terrible conflagration was never known, we will not say in China, but in the whole world. As a native from Ham-yan-fee was surveying the scene of desolation, he was so impressed with the number of the victims that he ordered at his own expense, ten thousand coffins, for the interment of the bodies, which could be afforded for five or six francs. This sum is paid by the poor for their coffins; usually they cost them from thirty to forty francs, and the rich pay several thousands, for the poor idolaters imagine that the more is done for the body the better it will be with the soul.

The Irish.

A traveler in the North of Ireland remarks, that "the peasantry here are probably the most comfortable of any in Ireland; yet our poorest American farmer would hardly live in one of their best cabins. We went into one, the owner of which worked several hundred acres, where the floor was of mud, and where the pigs and ducks seemed to share the different rooms with the inhabitants. There seemed to be no idea of improving their condition with most of them; and even the most successful—like the owner of this cabin—only work with the hope of getting money enough to reach America, where at length they can be comfortable. If you ask them why they do not thatch up that roof, or put a drier flooring down, or do any small work which would add vastly to their comfort, their reply nearly always is, that if they should be doing these things all the while they would starve—'they have'nt time.' But an American or Englishman would always find the time, and manage to live beside. The truth is, as every one can see, these long ages of mismanagement and unequal institutions have at length had their natural effect on the Irish character, and improvidence and a certain want of thoroughness have become almost national traits."

A Suspicious Case.

The *Pennsylvanian* related the case of a Mr. Samuel Peabody, who was arrested by the watchman on suspicion of being intoxicated. The Mayor desired to know what was Samuel's opinion of the matter. With some appearance of embarrassment he gave the following narrative:—

"Well, sir, I mout have been drunk, and I mout not—I can't pretend to say for certain. The fact is, I've done so little in that way, that I'll be blamed if I know when I *am* drunk. I dare say some of these police gentlemen are better judges than I am, when it comes to that. But I'll tell your honor exactly what I did and how I felt, and if your honor concludes I was drunk, why I'll pay the fine and say no more about it. You see I was troubled with the wind, and took four glasses of lavender brandy to start it. Soon after, I felt a buzzing in my ears, and the *he cups* was awful troublesome, but that I thought was the wind coming off. Then it seemed to me, as I walked along the street, that an awning post or water-plug every now or then, would jump right before me, as if they meant to head me off. I was a little mad at this and struck one or two of them with my knuckles, but I found that it was no use, for my fists got the worst of it. It seemed like all the gas lights had faces to them; some winked and some grinned at me, and one that stood before a hotel, nodded as if I was acquainted with me, and made a sort of a sign towards the door, as much as to say, 'Go in, Sam, and get something to drink.' *Which I did.* When I came out there was the greatest to do that I ever saw; I was sure there was an earthquake, for the houses and steeples were all staggering about, and the street was rocking just like a cradle. It was a most sublime spectacle; so I fetched up against a pump and held on while I took a good look at the magnificent scene. No panorama could come up to it; houses, trees, fences, all rearing and plunging like wild horses! The sight was *worth* a dollar and a half; if I have to pay a fine, I don't care, for I got the full value of the money. And so, if your honor's any ways suspicious that I was drunk, I'll foot the bill right away, without any grumbling." His honor *was* a little suspicious, and Mr. Peabody being a man of his word, promptly pulled out his wallet and made a satisfactory settlement.

Largest Grape Vine in the United States.

Under this head, the *Natchez Free Trader*, of the 10th ult., has the following paragraph:—

"Mr. Wm. Casey, corner of Union and State streets, in the city of Natchez, can boast of a grape vine which is, undoubtedly, the monarch vine of the United States. It rises from the ground in a single trunk of some three inches in diameter, nearly straight and well proportioned to the hight of about nine feet, when it spreads into branches, and covers and embowers the trellis work ef quite a large garden, besides climbing a tall tree. The weight of the immense clusters of grapes hanging upon it, now about half grown, is estimated at a ton. To stretch out any of the branches in a direct line, they would measure from three to four hundred feet. The variety of this grape is not natural to the country, but was brought up to Natchez in the old Spanish times. It is called the "Jack Grape," from "Spanish Jack," the nick-name of the Spaniard who planted it. Some years ago, Madame Bingaman, now dead, offered Mr. Casey five hundred dollars if he would remove the vine safely to her garden in the environs of the city; but no sum of money whatever would induce the owner to part with it. It produces a wine which has the taste of hock."

A Lesson for Girls.

An intelligent gentleman of fortune, says the *Bangor Whig*, visited a country village in Maine, not far from Bangor, and was hospitably entertained and lodged by a gentleman having three daughters, two of whom in rich dresses entertained the distinguished stranger in the parlor, while *one* kept herself in the kitchen, assisting her mother in preparing the food and setting the table for tea, and after supper, in doing the work till it was finally completed, when *she* also joined her sisters in the parlor for the remainder of the evening. The next morning the same daughter was again early in the kitchen, while the other two were in the parlor. The gentleman, like Franklin, possessed a discriminating mind—was a close observer of the habits of the young ladies—watched an opportunity and whispered something in the ear of the industrious one, and then left for a time, but revisited the same family, and in about one year the young lady of the kitchen was conveyed to Boston, the wife of the same gentleman visitor, where she now presides at an elegant mansion. The gentleman, whose fortune she shares, she won by a judicious deportment and well directed industry. So much for an industrious young lady.

WHEN TO KILL A LION.—"I was told here," says a traveler in Southern Africa, "that a lion had just killed an ox, and been shot in the act. It is the habit of the lion, it seems, when he kills a large animal, to spring upon it, and seizing its throat with his fangs, to press the body down with his paws until his victim expires, keeping his eyes closed during the whole time. The Hottentots are aware of this; and on the present occasion one of the herdsmen ran to the spot with his gun, and fired at the lion within a few yards distance;" but being sadly frightened, missed him. The lion stirred not, but kept fast hold on his prey. The Hottentot reloaded, fired and missed again. Loading a third time, he shot the lion dead. "This fact being well authenticated, seemed to me curious and worthy of mention."

IMPORTANT PLANK-ROAD DECISION.—Judge Root, of Oneida, has recently given a decision involving the true interpretation of subdivision 5, section 2, of the Plank-road act of 1849. The opinion was given in the case of "The Waterville and Utica Plank-road Co. *vs.* Danvers Titus." The following is the substance of the section referred to:—

"Persons living within one mile of any toll-gate shall be permitted to pass at one-half the usual rates of toll, excepting farmers going to or coming from their work on their farms, who shall go free when not employed in the transportation of persons or the property of other persons."

The defendant living within one mile of the gate, claimed that he was bound, under the law, to pay only half toll, while the plaintiff insisted upon full toll. Judge Root decided that the clause "*when not employed in the transportation of persons or the property of other persons*" excluded from the exemption *all* who may be employed as *carriers*—leaving them subject to full toll, as they were, with some slight modification, prior to the act of 1848. [Syracuse Standard.

Treatment of Monomaniacs.

We often find that men who have accumulated large fortunes from small beginnings, when they have passed the middle age of life, imagine themselves in poverty. A singular case has lately occurred, for the truth of which we can vouch:—

A large manufacturer, residing in the wilds of Yorkshire, one day called on the relieving officer of the district and asked relief.

Appreciating instantly the state of mind in which the well-known applicant was, the officer replied, "Certainly, Mr. ———, call to-morrow, and you shall have it."

Satisfied the applicant retired, and the officer hastened to the gentleman's son, stated the case, and expressed his opinion that the relief demanded should be given.

"Give it," said the son "and we'll return you the money."

Accordingly the wealthy manufacturer next day received relief, and for many weeks regularly applied for his five shillings per week, until at last the halluciation vanished, and his mind was completely restored.

It is possible that this little anecdote contains a valuable hint as to the proper treatment of monomaniacs.

Health of Americans.

There is a curious but indisputable fact, touching our present condition and appearance, as a nation of men, women and children, in which we Americans compare most unfavorably with the people of Europe, and especially with those of Northern Europe—England and France, for example. It is neither in religion or morality, law or liberty. In these great essentials every American feels that his country is the birthplace of a larger number of robust and healthy souls than any other. But in the bodily condition, the *signs of physical health*, and all that constitutes the outward aspect of the men and women of the United States, our countrymen, and especially countrywomen, compare most unfavorably with all but the absolutely starving classes on the other side of the Atlantic. So completely is this the fact, that though we are unconscious of it at home, the first thing—especially of late years—which strikes an American, returning from abroad, is the pale and sickly countenances of his friends, acquaintances, and almost every one he meets in the streets of large towns—every other man looking as if he had lately recovered from a fit of illness. The men look so pale, and the women so delicate that his eye accustomed to the higher hues of health, and the more vigorous physical condition of transatlantic men and women scarcely credits the assertion of old acquaintances, when they assure him that they were "never better in their lives."

SECRET BALLOT IN MASSACHUSETTS.—Gov. Boutwell, in his Inaugural Message, recommended the substitution of the secret for the open ballot. A bill has been reported by a Legislative Committee in accordance with this suggestion, and we believe it has passed through the several stages in the Senate. It requires that all votes for Governor, Lieut. Governor, Senators, and Representatives, Presidential Electors, and Representatives in Congress, shall be deposited in the ballot-box in sealed envelopes; that the Secretary of State shall provide a sufficient quantity of these to meet the necessities of all the voters in the Commonwealth; that the Town Clerk shall obtain and keep constantly on hand a supply thereof; that the Selectmen shall appoint two persons to take charge of the same at the polls, and furnish the requisite number to each voter; that the Inspectors of Elections shall first count the whole number of envelopes, then open them, and if more than one vote is found in any one envelope, bearing the name of the same person for the same office, reject the surplus; or, if two or more are found therein, bearing the names of different persons for the same office, reject the votes thus found. No envelope, which contains only a blank, shall be counted as a ballot. The bill further requires each voter, when depositing his ballot, to hold it in such a manner that the inspectors can distinctly see whether more than one is placed in the box. Penalties are attached to the bill. The Committee estimate that six envelopes will do for each voter during the year, and that the cost for 75,000 voters need not exceed $1,577.

HORSE-FLESH AGAINST STEAM.—A singular wager has been laid in Spain between the Duke of Osuna and the celebrated banker, Salamanca. It is *horse* against *railroad*. The duke bets that his horses shall beat the locomotive on the Madrid and Aranjuez Railroad, which is 27 miles long. Several horses are to be employed, and are to be stationed thus: A jockey and horse at the Toledo gate of Madrid to ride the first league and deliver a paper to the second, who is to be in readiness with another horse to ride another league; and so on. It is said that the Duke calculates that each league may be done in seven minutes, making forty-nine minutes for the whole distance his horses will have to run. The high road on which the horses run is seven leagues in length. The wager is for a million of reals. $125,000.

GEMS FROM JERROLD.—Douglas Jerrold is sometimes severe. Mr. J. A. Heraud, the author of a poem called the "Descent into Hell," an enormously vain man, one evening asked Jerrold—"Have you ever read my 'Descent into Hell?'" "No," said the wit, "I would rather see it!" On another occasion he rebuked Albert Smith, the novelist, who was boasting of his intimacy with Lamartine, the great French statesman. Among other things Smith said that "he and Lamartine were like brothers—in short, that they rowed in the same boat!" Jerrold significantly scratched his head, saying: "You may row in the same boat, but with a different sort of sculls."

SOMEWHAT FASTIDIOUS.—In one of the Boston Courts, last week, a fellow named William Rivers, alias Quincy Ames, was convicted of larceny and sentenced to the House of Correction. But Rivers had "a soul above buttons," and calling an officer to the dock, told him that as the House of Correction was only a place for low and petty offenders, such as drunkards and thieves of the most contemptible sort, he should prefer to be sent to the State Prison. The officer informed Chief Justice Wells of the elevated taste of the gentleman, and the sentence was changed to a year in the State Prison.

Variety.

Dr. Smith, in a late letter from Antwerp, says—"It is one of the national customs, both in Belgium and Holland, to plant the roadside with trees. Between the city of Brussels and Waterloo is one continuous magnificent forest of lofty beeches, the shafts free of all limbs, 40, 50, 60, and 80 feet. For miles in succession, the tops of these magnificent trees meet over the track, at an elevation of perhaps 90 or a hundred feet, in the form of an arch, completely intercepting the sun's rays."

An Irishman, who was very *near-sighted*, about to fight a duel, insisted that he should stand six paces nearer his antagonist than the other did to him, and that they were both to fire at the same time. This beats Sheridan's telling a fat man, who was going to fight a thin one, that the latter's slim figure ought to be chalked on the other's portly person, and if the bullet hit him outside the chalk mark, it was to go for nothing.

At the University of Berlin there are now in all the faculties 2,107 students, at Bonn 911, at Breslau 923, at Erlangen 394, at Freiburg 359, at Giessen 413, at Gottingen 715, at Griefswalde 189, at Halle 597, at Heidelburgh 557, at Jena 358, at Leipzig 902, at Marburg 263, at Munich 1886, at Tubingen 806, at Wurzburg 672. Total 11,945. At Berlin there are 351 foreigners, at Heidelburg 349, at Gottingen 311, and at Munich 202.

An Episcopal clergyman in Springfield, Mass., named Adams, claims to have discovered a new way of making burning gas superior to Paine's. He says that by having hollow hellices, filled with mercury instead of water, by constructing the electrodes according to his centrifugal theory of electricity, and by constructing his connecting wires in the same way as the helices, he has been enabled to as far outstrip Mr. Paine in making gas, as Mr. P. has every other who preceded him.

George Bruce, Esq., of New York, has offered a premium of $1,000 to the first inventor who shall construct and submit for judgment a printing press which will throw off 500 large imperial sheets per hour, and can be sold for $500. The patent-right of the successful press will be the sole property of the inventor, and ought to insure him a moderate fortune.

In the Swiss Canton of Zug, the public servants are paid with true republican economy. The Chief Magistrate gets 260 francs ($52) a year, the Chief of Police 100 francs, and 1 franc for each sitting of his Court. The Chief Justice has, instead of a salary, as heretofore, 6 francs a day; the Superior Judges, Cantonal Judges and their substitutes, 3½ francs. The President of the Grand Council has 150 francs a year; the States' Attorney 100 francs.

The family that never took a newspaper has moved into Illinois. The old gentleman was surprised the other day, to learn that gold had been discovered in California—and the oldest daughter was pleased to learn from a neighbor that Webster had been hung, and now she would never again be troubled with "them pesky spelling books."

When Alexander the Great saw Diogenes in a cemetery, he asked him, "What he was doing there?" "I am seeking," said the philosopher, for the bones of your ancestors among those of beggars; but every thing here appears to me so confused and mingled together, that I cannot distinguish them."

An agent, soliciting subscribers for a book, showed the prospectus to a man, who, after reading—"one dollar in boards, and one dollar and twenty-five cents in sheep"—declined subscribing as he might not have boards or sheep on hand when called upon for payment.

A person passing along the streets of London was accosted by a stranger with the question, "Did you ever thank God for the use of your reason?" "No," was the reply, "I never thought of doing it." "Well, do it quickly," rejoined the stranger, "for I have lost mine."

The inscription on the block of marble which is to be given by the State of Iowa to the Washington Monument is as follows:—"Iowa—Her affections, like the rivers on her borders, flow to an inseparable Union."

"I wish you would not smoke segars," said a plump little black-eyed girl to her lover. "Why not smoke as well as the chimney?" "Because, chimneys don't smoke when they are in good order."

We like the "new pill" which a distinguished physician has just invented. This invaluable remedy for melancholy is made of "fun and fresh air, in equal proportions, and is to be taken with cold water three times a day."

"How many mills make one cent?" asked a schoolmaster of a promising pupil. "Do not know; but guess it takes a good many cents to make a mill, if they 'm built of stone."

The *Architect* states that carving in ivory has been introduced into England, as a branch of elegant industry for females of respectability and taste.

Dickens, in speaking of a friend, says he was so long in the legs, that he looked like the afternoon shadow of somebody else.

A specimen of anything is a sample, except of a piece of needlework, and that is a sampler!

By the law of France, no priest, doctor, or attorney, is allowed to accept a death-bed legacy.

One good head is better than a great many hands.

A virtuous mind in a fair person is a fine picture in a good light.

Rough diamonds are sometimes mistaken for pebbles.

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Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

THE EQUALITY OF THE RACES.

Reply to D. E. Maxson. [Concluded.

In order to overthrow the authority of Scripture, or at least to make it clash with historical testimony, a class of infidel writers, of whom we may instance Volney, boldly assumed that Egypt was peopled by emigrant Negroes from Ethiopia, and consequently that the biblical accounts of the deluge, the descent of Noah from the ark, and the dispersion of mankind from the plains of Shinar, could not be correct, since, in the period from Noah to Abraham, no such extensive emigrations could have taken place, considering the primitive character of the times, and the insurmountable difficulties of the route; to say nothing of the centuries required to effect their transmutation into Negroes through the influence of climate, and other extraneous causes. These writers, to establish their position, quoted largely from Herodotus, sometimes correctly, sometimes incorrectly, lauding at the same time the learning, accuracy, and veracity of the Greek; but every word uttered in his praise was designed to disparage the Scriptures, because, from the very nature of things, both could not possibly be correct. Subsequently the same erroneous statements found a place in the writings of others, who made quotations without sufficient examination of their authenticity, or a due consideration of their immediate tendency.

In 1816 a new era opened in Egyptian History. The Rosetta Stone was overturned, and Champollion, with his associates, the scientific engineer corps attached to the French army under Bonaparte, gathered around it. Upon this stone was written an inscription in three different characters—one Greek, another Coptic, a third the ancient hieroglyphical language of Egypt. From the explication of the Greek, the Coptic could be understood; from the Coptic, the hieroglyphics. It proved to be the ancient history of Egypt, and from that moment the Rosetta Stone became the focus of interest to the learned world. Its value as an account of Egypt, written by the Egyptians themselves, was the least part of its importance. Christianity would be vitally affected by the decision. If Egypt was a Negro colony, and peopled from African Ethiopia, the chronology of Scripture, and the relation of the dispersion of mankind from the plains of Shinar, must be abandoned. If Egypt was peopled by Caucasians from Assyria, the authenticity of the holy text was completely established. The reader may anticipate the result. It was clearly proven, that the Delta was as old as the flood; that Lower Egypt was first inhabited; that the inhabitants were the Caucasian children of Ham; and that the scriptural accounts were correct. It was clearly proven, that Menes was the first king of Egypt; that Memphis was the oldest city; that this city was in Lower Egypt; and that the descendants of Ham, coming from Asia, and spreading over the Nilotic valley, considered Lower Egypt as the most eligible site for a metropolis, for great works, and for the primitive seat of monarchial government. Upon this subject a volume might be written. I refer the reader, however, to the writings of Champollion himself, and to Gliddon's new work on Egypt, where the above accounts are abundantly substantiated.

We will now show that the testimony of Herodotus is not above all criticism, and that it is not of itself sufficient to establish any point. This Greek historian visited Egypt about 430 years B. C., during the dominion of the Persians, and when the country had much deteriorated from its pristine greatness. Though a learned and respectable man, he was in Egypt a stranger; and it is evident from his own writings, that he chiefly associated with the Greek and Persian conquerors. He tells us, indeed, that he visited Upper Egypt as far as the first cataract; yet we must hope (for his own sake) that he did not, since he left Thebes undescribed, and repeated the idle tale that the sources of the Nile were at Elephantine. In his day five hundred years of decline had been deteriorating the priest-caste, the only depositories of history in Egypt. Manetho had not yet written his Chronicles of the Kings of Egypt in Greek. Consequently Herodotus could have no history to consult written by the Egyptians themselves, in a language with which he was familiar. He must have been dependent on interpreters for the information which he derived from their histories, and if, as we have a fair right to do, we judge of the interpreters of that day by those of the present in the same country, we should not expect him to derive much authentic information from them. Like some English and other modern writers, who compose volumes on that misrepresented country, that are, like Hedge's razors, only made to sell, Herodotus prepared his work to read at the Olympic games, to Grecian audiences, more ignorant in those days on Egyptian affairs than even Europeans of modern times are generally; and it was necessary to interlard his discourse with "travelers' tales." Since the true history of Egypt has been made known to us from the explication of the hieroglyphics, the inconsistencies, misstatements, misconceptions, misrepresentations and absurdities, that are continually exposed in the accounts of Herodotus, strongly remind one of Sir Walter Raleigh, who professed to discover the Anthropophagi in South America. Go, ask the merest schoolboy whether the sources of the Nile are at Elephantine, and then judge whether the accounts of Herodotus are above all criticism, and whether his testimony alone is sufficient to establish any point. Gliddon says that the representations of the Greeks, and their pupils the Romans, concerning ancient Egypt as a country, and the ancient Egyptians as a people, are even more erroneous than the accounts of English travelers concerning our own country.

That the reader may fully understand this point, I consider it necessary to refer for the second time to the chronology of Scripture. From the descent of Noah from the ark, to the time of Abraham's location in Egypt, there is a fraction over three hundred years; but let us remember, that for nearly two hundred years of that period all mankind were resident upon the plains of Shinar, which proves, in the first place, that their increase could not have been much greater than it is now; and, in the second place, that if nearly two centuries were required to people Assyria, the remaining period from Mizraim to Abraham, being but a fraction over one hundred years, would be utterly insufficient to transport them, their flocks, their herds, and their families, from the land of Shinar, whatever might be the route, to the island of Merve in Ethiopia, there wait for them to invent the arts, to be transmuted from Caucasians into Negroes, (for I must repeat it again, that if they were Negroes from the first, it was not climate that effected the change,) and thence to descend the Nile, and people Lower Egypt, since it is indisputable, according to the testimony of Scripture, that Lower Egypt was inhabited in the time of Abraham, whose journey from the plain of Moreh to the former country was neither long nor difficult of accomplishment. Let us remember, also, that although the shortness of that period utterly precludes the transpiration of these events, there is an abundant space of time for them, journeying as they did towards the west, to enter Egypt spread over the valley of the Nile, and acquire the appearance of prosperity that they exhibited, according to the holy text, in the patriarch's time. Let the reader give this subject a candid and impartial examination, and decide on either theory by the measure of its probability. The accounts of many modern travelers, like those of Trollope, Maryatt, and Dickens, on American affairs, seem designed to caricature and defame a country chiefly venerable for its antiquity; and, bearing within themselves the impress of absurdity, are really too puerile and silly to require a refutation, as they cannot possibly mislead any intelligent and sensible person. Indeed, what better could be expected of tourists, who, from a two weeks' residence in modern Cairo, an occasional conversation with an Arab Rais, a donkey-driver, or hotel-keeper, consider themselves as perfectly competent to decide upon all the contested points of Egyptian history?

In short, those who describe the ancient Egyptians as Negroes, describe them differently from what they have represented themselves on the most ancient monuments. See Belzoni, Champollion, Morton, and Gliddon—names well known in all literary circles. And however unwilling those who contend for the equality of the races may be to admit it, it is nevertheless a well-established fact, that the African theories are based upon no critical examination of early history—are founded upon no scriptural authority for early migrations—are supported by no monumental evidence—or hieroglyphical data—and cannot be borne out or admitted by practical common sense. Instead of originating from Africa, civilization has but partially penetrated into that benighted country, either in ancient or modern times; instead of springing from Negro races, it has never as yet made any permanent impression upon their habits or manners, in their native country—the interior parts and western coasts of Africa. To look for civilization among the Negro tribes would be like looking for the Anthropophagi in South America, El Dorado in Mexico, or the Fountain of Youth in Cuba, except in those districts where Caucasian influences prevail.

If the advocates of the African origin of the Egyptians cling to the superior antiquity of the pyramids of Merve, as a proof of the origin of civilization in Ethiopia, and its subsequent descent in Egypt, they are easily placed in a series of dilemmas. If they deny Caucasian introduction at Merve, in the hope of vindicating the ancient mental and physical capabilities of Negro races, they must reject Scripture altogether, both for chronology and primitive migrations. The advocates of the African theories appear, either purposely or otherwise, to have mistaken the locality of the Ethiopia mentioned in the Scriptures and ancient geographies. This country was in the eastern parts of Arabia. We hear that the wife of Moses was an Ethiopian; yet Moses fed the flock of his father-in-law at the foot of Mount Horeb. From the same country came Zerah, the Ethiopian, to fight with king Asa; for to suppose, as my friend has done, that a million of men, with a corresponding train of horses and chariots, could be transported from African Ethiopia to the borders of India, in the time and with the ease that Zerah's expedition is mentioned in Scripture as taking place, is an unmitigated absurdity, and must be so considered by any one in the least acquainted with the difficulties of army transportation. According to ancient geographers, a large proportion of Arabia, at the time of the Christian era, bore the name of Asiatic Ethiopia. That Egypt received a proportion of its early inhabitants from this quarter, is not improbable; but the hypothesis that they came from Ethiopia in Africa, is utterly untenable, unless we abandon Scripture. "To history be the decision referred"—not to "travelers' tales." Let the reader consult all the authorities to whom I have referred him, and then judge who has "reared the man of straw," and who, moreover, seems endowed with miraculous power of vision, to behold Negro nations where none of that kind ever existed.

TAMAR DAVIS.

N. B. Will my friend please to designate those Negro tribes who are assuming Caucasian characteristics with their changes in locality? The assumption that the Phœnicians were Negroes is too utterly absurd to require a refutation, and every one in the least acquainted with history must be apprized of the fact. Their being Canaanites has nothing to do with the question. Who has assumed that all the descendants of Canaan were Negroes? Not me, nor Lawrence, nor Bishop Sumner. Like his brethren, he was a Caucasian, and a white man indisputably, before the pronunciation of Noah's prophetic malediction, whatever he might have been subsequently, and such being the case, a proportion of his descendants might have been free from its consequences. For my own part, I incline to the opinion that the events of Babel produced the diversity in the human race; but even there it was only upon a part of the Cushites and a part of the Canaanites that the wrath of the Almighty descended. As a large proportion of my friend's last article is a tissue of evasion, misrepresentation, and misconception, and throws no new light upon the subject, I shall take no further notice of it than to refer the reader to a second perusal of my former articles. T. D.

BIBLE DESTITUTION.

A colporteur writes to the *Baptist Recorder* some remarkable instances of destitution that have come under his observation in Central New York. In one town, where an aged Christian said he did not know of any destitute families, the colporteur found three of the man's own children married, and living without an entire copy of the Scriptures. In some towns one-sixth of the families were destitute. Do not take it for granted that any one is supplied without inquiry. He says:— [Independent.

"I called on a family consisting of five persons, viz: The parents, their two children, and neice, who was fifteen years of age. The man was absent. I proposed to sell some books to his wife. She replied that she had no money, and should she buy books she could not read them. Cannot your husband read? I asked. 'Not much,' was her reply. Have you any good books? 'No.' Have you a Bible? 'No.' Have you a Testament? 'No.' Have you any book? 'No.' Have you ever heard the Gospel preached? 'When young I heard ministers preach.' Have you heard the Bible read? 'While living at my father's I heard it read.' Have you any recollection of what you heard read from the Bible or heard ministers preach? 'No,' Do you believe there is a heaven and a hell? 'Yes.' Can you tell me how a person can be saved from hell and go to heaven? 'No.' Have you ever heard of Jesus Christ, of his sufferings and death, that sinners might be saved? 'I have no recollection that I have heard of him.' The neice manifested, if possible, still greater ignorance, having no remembrance of ever having heard a sermon or a chapter read from the Bible."

MATERNAL INFLUENCE.

Gov. Briggs, in a lecture on Popular Education, recently delivered, related the following impressive incident:—

I remember, twelve or fifteen years ago, I left Washington three or four weeks during the spring. While at home, I for the first time possessed myself of the letters of Mr. Adams' mother, and read them with exceeding interest. I remember an expression in one of the letters addressed to her son, while yet a boy of twelve years old, in Europe; says she, "I would rather see you laid in your grave, than that you should grow up a profane and graceless boy." After I returned to Washington, I went over to Mr. Adams' seat, one day, and said I, "Mr. Adams, I have found out who made you!"

"What do you mean?" said he.

I said, "I have been reading the letters of your mother!"

If I had named that dear name to some little boy, who had been for weeks away from his dear mother, his eye could not have flashed more brightly, or his face glowed more quickly, than did the eye and face of that venerable old man when I pronounced the name of his mother. He started up, in his peculiar manner, and emphatically said,

"Yes, Mr. Briggs, all that is good in me I owe to my mother."

Oh, what a testimony was that, from this venerable old man to his mother, who had in his remembrance all the scenes of his manhood! "All that there is good in me I owe to my mother!" Mothers! think of this when your bright-eyed little boy is about you! Mothers make the first impressions upon the minds of your children, and those impressions will be the last—the last to be effaced.

AN OLD MAN'S REBUKE.—A good old man was once in company with a gentleman who occasionally introduced into conversation the words "devil," "deuce," etc., and who, at last took the name of God in vain. "Stop, sir," said the old man, "I said nothing while you only used freedom with the name of your own master, but I insist upon it that you shall use no freedom with the name of mine."

MY TIMES ARE IN THY HAND.

My times are in Thy hand!
I know not what a day
Or e'en an hour may bring me,
But I am safe while trusting Thee,
Though all things fade away.
All weakness, I
On Him rely,
Who fixed the earth, and spread the starry sky.

My times are in Thy hand!
Pale poverty, or wealth,
Corroding care, or calm repose,
Spring's balmy breath, or Winter's snows,
Sickness, or buoyant health—
Whate'er betide,
If God provide,
'T is for the best—I wish no lot beside.

My times are in Thy hand!
Should friendship pure illume,
And strew my path with fairest flowers;
Or should I spend life's dreary hours
In solitude's dark gloom,
Thou art a friend,
Till time shall end,
Unchangeably the same; in Thee all beauties blend.

My times are in Thy hand!
Many or few my days,
I leave with Thee—this only pray,
That by thy grace, I, every day
Devoting to Thy praise,
May ready be
To welcome Thee,
Whene'er Thou comest to set my spirit free.

My times are in Thy hand!
Howe'er those times may end,
Sudden, or slow, my soul's release,
Midst anguish, frenzy, or in peace,
I am safe with Christ, my Friend!
If He is nigh,
Howe'er I die,
'T will be the dawn of heavenly ecstacy.

My times are in Thy hand!
To Thee I can entrust
My slumbering clay, till Thy command
Bids all the dead before Thee stand,
Awaking from the dust.
Beholding Thee,
What bliss 't will be
With all Thy saints to spend Eternity!

To spend Eternity
In Heaven's unclouded light—
From sorrow, sin, and frailty free—
Beholding and resembling Thee—
O, too transporting sight!
Prospect too fair
For flesh to bear!
Haste! Haste, my Lord! and soon transport me there!

☞ Through the kindness of a valued friend, who has taken the trouble to transcribe a dozen of pages, for me, from a very interesting work, with an equally attractive title — "*The Ministry of the Beautiful,*" which has recently been re-published, at my own suggestion, from the London copy, by Mr. A. Hart, of the late firm of Cary & Hart, Philadelphia, I am enabled to send the following extract for insertion in the *Recorder*, the work having been gotten up too beautifully to be risked on the *case* of a printing office. The article, *The Sacred Lake*, affords an excellent moral even to professing Christians; and the book from which it is taken I cheerfully add, is a work of rare merit, in these days of degenerate literature—one of elevated purpose and holy aims—a work worthy of the careful and repeated perusal of every one who aspires to the enjoyment of our higher nature—to the sublime emotions awakened by the beautiful in nature, and the profound adoration which it is the mission of the beautiful in nature to inspire in the heart of man for the Framer of the Universe and the Maker of our Spirits. W. M. F.

THE SACRED LAKE.

There was once a land where the priests had no faith; they performed all the ceremonies of religion, told all the stories of the gods, and received their full share of the good things of the world, as heretofore, but their religion was dead, and there was no life in anything they did. And the people of that land grew discontented, and some believed nothing, and walked in divers evil ways; and others believed in herds, flocks, merchandize, and gold, which they gave all their diligence to increase, and they thought only of being wealthy, and having dominion over their fellow men. Now it came to pass, after a long time, that some inhabitants of the land took counsel together, and said, "Behold now we have no religion and no gods, for they whom our fathers worshiped are dead, if indeed they were ever alive at all and not the fancies of a distempered brain. Let us go forth in search of a religion and a god, for never was a state great that did not dedicate its worship to some mighty power, able to protect and cherish it."

Now, while they were deliberating, one appeared among them, and said, "Forty days' journey across the wilderness, and through the dark forests, is a valley among the mountains; very precipitous are its sides, and so lofty that they shut out the light of day; huge rocks are at its entrance, and rough with blocks of broken stone is the path that winds through it. No tree waves its branches across the dark stream that rushes through the midst, and in which the stars flash with inconstant light; nor is any moss upon its banks, neither any bird nor beast, for it is a valley of desolation. The quick waters pass by without any noise; and when they strike against a stone, a misty spray is thrown into the air, but no sound is heard, for it is a valley of silence. Seven days' journey up the valley of Desolation and Silence is the source of the mysterious stream, a small lake, girt round with jagged and tremendous rocks, and fed by slender brooks that descend from the eternal snows that crown the summit of the lofty mountain. When the clouds are rent, the eye can soar upward through the deep immeasurable blue ether, but far beyond its ken stands the top of the mountain, and upon it is built the everlasting Throne of Heaven. Whosoever reaches the lake and looks steadfastly in its waters shall behold the image of his god, and the rites and services of religion shall be revealed to him on its shores. If any one would seek the valley of Revelation, let him journey forty days to the east of the city, and then he shall find a raven sitting upon an ash tree, and she will guide him to its gloomy gates."

Then the people wished to ask questions of their unexpected visitor, but he was gone from among them. And they drew lots who should go forth in search of the valley and its wondrous lake; and it fell upon one of the elders of the city, who had made much money, and thought nothing so good as gold.

He journeyed forty days without much adventure, and came to the raven sitting upon the ash; and the raven arose and flew slowly, and he followed her, and at last she perched on a distant rock at the foot of the mountain; and when he came to the spot, the raven croaked thrice and flew away. Then the elder found himself at the entrance of the valley. He looked back towards the city, and the sun was shining brilliantly, and bright clouds were careering through the joyous sky, and on every tree were birds caroling and making their untaught melody. Then he looked before him down the valley; but not far could he see through the thickening gloom, but discerned huge masses of cold grey rock dimly looming through the shade, and saw the foaming billows of the silent stream. His heart almost failed him, but he felt a secret impulse that urged him on. The further he penetrated, into the valley the deeper grew the gloom; and in the dimly-flashing water he beheld, as it were, torn and scattered fragments of pale starlight. He turned his eye upward, and the heavens were almost black, and studded with stars, which moved and changed as he advanced. There was no wind, and not a sound met his ear; even his own footsteps fell silently on the hard and rugged rocks he trod. When he judged by the changing stars that seven days and nights had passed away, there stood before him a great wall of mighty rocks, over which fell in a broad sheet, and casting up much spray, the waters of the silent stream. He sat down on a rock, and looked up at the craggy hight from which the river fell, and wondered how he should be able to ascend.

At length, he saw rough unhewn steps, and with much toil he got up them, and reached the shores of a small lake girt round with stupendous crags, which rendered further ascent impossible, and gave a wild and fearful aspect to the scene. He looked up, and through a rent in the clouds he saw the mountain towering to the skies; but in vain did he endeavor to behold its summit. The snow on its lofty sides stood like a pillar of dazzling light amid the dark blue sky, and round it clusters the planets and stars.

He looked steadfastly into the water of the lake, and a mist seemed to rise from its bosom, which caused him to sink down upon the bank in a deep sleep. As he slept, it seemed that the curtains of the mist drew away and suffered him to behold the surface of the lake, in which he saw reflected a splendid city, in the center of which was a mart, where all manner of rich produce was bought and sold. In the midst of the mart a throne of ivory and sandal-wood, overlaid with filigree work of gold, and blazing with a thousand gems. On the throne sat an idol whose face was of furbished gold, and whose limbs were clothed in a tissue of rubies and pearls. The eyes flashed like carbuncles, and the mouth was of great size and constantly open. The idol had a crown upon its head, and instead of a scepter a large gold key, upon which was inscribed, in all the languages of the earth, "This is the key of life, and of the gates of heaven."

Throughout the city the poor worshiped the rich, and served them with fear and trembling. The rich worshiped the idol that was set in the midst, and every morning each one brought the hearts of poor men and cast them into the mouth of the idol; and he who cast in most prospered for that day, and for him the golden key opened the palaces of life and heaven.

The wanderer asked to see these sacred abodes. He was told that no mortal could behold them; but he was conducted to the gates, and they were of pearl, and had emerald locks.

While he was gazing at the beautiful gates, there came a party of the spirits of men who had just died; and they were taken before a judge, who inquired how much money they had made upon earth. The richest was received with much honor, and for him the idol allowed the golden key to open the gates of heaven.

Some were conducted to the mart, and told to finish there the work of wealth; others, who had made nothing on earth, were told their good deeds were of no value, and would not pass current in the land of spirits; and they were given to be slaves to the rich men, who took their hearts and cast them into the idol's mouth.

Then the wanderer awoke, and heard voices saying, "Mammon is the true god, and gold is the key of life and heaven." When he returned to the city, he told those things to the elders; and there was much rejoicing among the rich men of the city, and they grew richer every day, and built altars to Mammon, and sacrificed tha hearts of the poor.

Nevertheless, there were much anxiety to know what the joys of the rich man's heaven were, and many thought that the old man ought to have contrived to look through the pearly gates. And it came to pass that they determined to send another traveler, who should endeavor, were it only to get a peep through a chink; but there was much difficulty in finding one bold enough to go through the valley of Desolation and Silence.

Now, in order to determine who should go, they cast lots again, and the lot fell upon a valiant soldier, a captain of the bravest band, who forthwith set out upon his journey. He found the raven, and journeyed up the silent valley, and came to the rocky steps, and ascended to the mysterious lake. He too beheld the mountain towering out of sight in the clear blue sky, and saw its crown of shining stars. Before him rose the mist, and he sank on the shore in a deep sleep. The mist drew aside like the curtains of a tent, and he beheld a mighty warrior seated on a splendid horse. The armor of the warrior was black, and over the helmet was a regal crown. In his hand he held a mighty sword, which he waved towards all corners of the earth, and it sprinkled the nations with blood. Upon the blade was traced, in characters of flame, "The god of battles is omnipotent, and the sword opens the gates of heaven."

Then came officers and troops flushed with victory; and they poured the blood of the vanquished at the warrior's feet, who received them with honor; and for them the sword opened the gates of heaven, which were of iron and brass; but the soldier pilgrim was not permitted to look through them.

Then he awoke, and heard voices saying, "The god of war is omnipotent, and the sword prevails over earth and heaven."

Now, when the soldier returned and told his tale, it was heard with murmuring; and the rich men would not believe it. Nevertheless, the fighting men received it, and smote many of the rich and took their wealth. Moreover, they built altars to the god of war, and every day they poured blood upon them. And there was strife between the worshipers of the two gods.

At length, a priest arose, and said that he would go and bring back a true account of the religion and worship which ought to prevail in the land. So the priest went and found the raven, and was conducted to the valley and ascended to the lake. He also looked up and saw the mountain with its snows and stars; but the summit was far beyond his ken. Then the mist arose from the lake, and the priest fell asleep. The mist seemed to float over the water of the lake, and gradually assumed the form of a stately temple. In it were windows of the richest colors, and great store of sculpture, and the most entrancing pictures. Solemn music rolled through the building, and priests, in robes of velvet, adorned with lace and gold, and gems, performed a stately sacrifice, and walked in long procession through the aisles. As they went along they trod on the necks of the prostrate crowd, and they chanted, "High and mighty is the god of priestcraft, terrible to his enemies, and giving to the priests alone the key of heaven."

And then came crowds of people, and they brought their wealth to the priests, who waved it before the altar to a terrible idol, surrounded by dark sulphurous clouds, and then enjoyed it themselves.

Then the pilgrim priest awoke, and voices said, "Serve the priests, for they alone have the key of heaven." He felt much grieved that he had not been allowed to look into heaven; but went his way home, and prevailed much with the people, and drew away the greater part from the gods of money and of war; for he blessed the banners of the soldiers, and the gains of the dealers, whenever they presented him with a share of the spoil, and allowed them to impute the attributes of their own deities to the one he revealed to them. But there were still unquiet spirits in the land, and these were the poor, who had no part in the heaven of the rich man or the warrior, and who could not afford to offer much to the priests, and likewise many learned men, who passed their lives in reading the volume of the stars, contemplating the bowels of the earth, and studying the properties of minerals and herbs, and who felt strong misgivings as to what religion ought to prevail in the land.

At length, one of these men set out, telling neither the priests, nor the rich men, nor the soldier, whither he was going, for all of them, in their hearts, hated the philosophers.

Now, the philosopher had a little child, and she went with him to the valley of Revelation, which they reached in the same manner as those had done who had gone before them. They looked up towards the summit of the mountain, but far beyond their view it was lost in a blaze of the purest light, which made the brilliant stars look pale. The mist arose, and they both slept on the bank of the lake.

An angel came to the philosopher, and showed him the foundations of the world, and led him from star to star, explaining the mysteries of every constellation. The angel showed him no idol, but made him feel the spirit of the universe, and told him that, "Wisdom and knowledge are the keys of heaven."

An angel came also to the child, and she felt a warmer love glowing upon her than she had ever known before; every angry passion seemed to melt away, and the happiest and kindest forms gathered around; and the child awoke, hearing voices singing, "The pure and simple of heart shall enter the gates of heaven."

When both awoke, each told the vision of his dream, and the philosopher pondered the matter well in his heart; and behold, as they journeyed home, the valley was full of life, and glad sounds arose from it. At the entrance was a beautiful shape, who thus addressed them: "Marvel not at the result of your visit to the Sacred Lake, or at the tales of those who have gone before you; few can see more in its mysterious waters than the reflections of their own hearts. Knowledge and wisdom are indeed keys of heaven, but to these must be added faith and love. The heaven of the rich man, of the warrior, of the priest, and of the philosopher, vary in value, and in the depth of their disappointments; but when wisdom and knowledge are joined to faith and love, be it in the bosom of rich or poor, priest or philosopher, to him shall the true and eternal heaven be opened by the Lord of Life."

THE CHARM OF AN OLD HOUSE.

I love old houses best, for the sake of the odd closets and cupboards, and good thick walls that do n't let the wind blow in, and little out-of-the-way polyangular rooms, with great beams running across the ceiling—old heart of oak, that has outlasted half a score of generations—and chimney-pieces with the date of the year carved above them, and huge fire-places that warmed the shins of Englishmen before the house of Hanover came over. The most delightful associations that ever made me feel, and think, and fall a-dreaming, are excited by old buildings—not absolute ruins, but in a state of decline. Even the clipped yews interest me; and if I found one in any garden that should become mine, in the shape of a peacock, I should be as proud to keep his tail well-spread as the man who first carved him.

[Southey.

The Sabbath Recorder.

New York, April 17, 1851.

AIMING AT AN OBJECT IN PREACHING.

We hold it as truth not to be disputed, that a minister of the gospel should never stand up to preach without having some definite object in view. If any consider us harsh in our judgment, we cannot help it. But we suspect that some ministers approach their pulpit exercises, without aiming at any thing more than the *delivery of a speech* of about the usual length. The time comes round, and they know that it is expected that they will have something to say. They do indeed say it, and perhaps what they say is all true. They preach nothing but what is in strict accordance with the word of God, it may be. But if they were asked what particular object they had been aiming at, it is not unlikely that they would be constrained to acknowledge, that their principal object had been the performance of a *task*, which they knew that they could not, with credit to themselves, omit. Alas! how sad the thought that any minister of Jesus Christ can so far forget the nature of his calling! Sad as it is, however, there are those upon whom this sin is chargeable, not as an occasional fault, but as a confirmed habit.

When the sportsman betakes himself to the forest with his gun, has he not some object distinctly before him? What he wishes to do—what he means to do, if possible—is to secure game. He charges his piece, therefore, with ammunition adapted for the purpose. He looks out with careful step; and when the animal which he wishes to secure passes within range of his gun, immediately he takes sure aim, and fires. He does not occupy his time in loading his piece, and discharging it at nothing. That would be boys-play. He has an object, and fires his gun only for the sake of accomplishing that object. But does not the minister too often fire at nothing? O how much boys-play does the Searcher of Hearts behold in the pulpit exercises of those who claim to be his ministers!

Let the minister of Jesus Christ aim at an object. He may declaim against sin in general terms, year after year, setting forth its dangerous consequences and the necessity of fleeing to Christ as the only Refuge. But this is not enough. He must preach, not only *about* sin, but *to* sinners. The guilty must be made to feel themselves personally concerned in what he says. A great outcry is sometimes made because the preacher is too personal in his remarks. But he who fails to expose the specific forms in which sin manifests itself among the people of his charge, and deals altogether in general propositions, lest some one should writhe and take offense, is any thing but a faithful minister. "Show unto the people all their abominations," was God's command to the prophet. God meant that Ezekiel should take up the particular forms of wickedness which abounded in the land, and dwell upon them, till the guilty should feel themselves personally reproved. So when Nathan was sent to David, he did not talk to him about the evil of sin in general terms, but set forth the heinousness of the particular crime of which the king had been guilty, and then says, "*Thou art the man.*" In fact, the most of the preaching of which we have any account in the Bible, was direct and personal. With what directness did the prophets inveigh against the specific forms of transgression which obtained among the Jews. If the people committed adultery, and "neighed every one after his neighbor's wife," they were told of it without any mealy-mouthedness, and warned that God would be "avenged on such a nation." If they dealt in "scant measure," or with "the wicked balances and the bag of deceitful weights," they were held up to reproof in the most pointed manner. If the "poor was sold for silver, and the needy for a pair of shoes," if the rich gave forth their money upon usury, if the priest and the prophet "erred through strong drink," if "their feet ran to evil, and they made haste to shed innocent blood," if "truth fell in the street," and "judgment was turned away," and the orphan and the widow were defrauded, God's ministers exposed all these abominations with searching hand. Not less direct was the preaching of our Saviour. The ostentatious hypocrisy of the Pharisees, their extortions from widows under the cloak of long prayers, their outside righteousness covering over the most abominable iniquity, and all their deliberate and adroitly-planned efforts to keep men out of the kingdom of heaven, were laid open in such a manner as to show that He, who spake as never man spake, never preached without having some specific object to accomplish. Equally direct should be the preaching of all his ministers.

But who is he that can preach thus? The pastor, who knows nothing of the spiritual condition of those under his charge, will find it impossible. But let him inquire into their state, and he will find cases requiring to be treated in a particular manner. One will have fallen under heavy affliction, and the exercises of his mind in that state will be peculiar, according to his peculiar constitution, or according to the principles and maxims in which he has been educated. Another will have come into contact with heresy in some form, and his views have become darkened and perverted. A third will have been affected in some peculiar manner by his business, and, as a consequence, his mind is in an unhappy state. A fourth will have had some unpleasant altercation with his neighbor. A fifth will have been beguiled into some place of sinful amusement, and so on. These varied cases require varied treatment, and the investigation of them will be such a fruitful source of topics for pulpit discussion, that the pastor will always have some important object before him, when he stands up to preach Christ. But the slothful pastor, or the one who is so worldly minded as to have no heart for pastoral duties, will become so barren of topics that he will always be under the necessity of dealing only in what are called fundamental and general principles. And what is much to be lamented, the people too often "love to have it so."

BRITISH CORRESPONDENCE—No. 34.

GLASGOW, March 28th, 1851.

The Pope's appointment of Bishops for England has not, as was affirmed by his Archbishop, restored our country to the Papal orbit. The English reject his claims, and refuse to believe that his priests come laden with blessings to them. We look abroad upon lands that are fully under the influence of the system, and see nothing to recommend it; we look at the character of those amongst ourselves who are its subjects and its victims, and dread the effect of farther encouragement. The Papal Aggression Bill was therefore read a second time in the House of Commons three nights ago, by the large majority of 438 to 95. It will go into Committee after the holidays, when we hope it will be strengthened. The discussion has been much prolonged; but this has not served the Papal cause, as the majority on the second reading has proved greater than on the first. The discussion has indeed served to show that some of our leading statesmen, if they have not a real love for Popery, have at least too little dread and dislike of it. There is little reason to doubt, however, that the Protestant feeling has been strengthened by several recent instances of Papal fraud, duplicity, and covetousness, of unmistakable character. The Duke of Wellington was obliged to give public contradiction to the assertion that he had promised to an Irish priest to *support* the prayer of a petition against the Bill—which petition the Duke had even declined to present. But the case which has most excited attention is that of Miss Talbot, who is in a Nunnery, and who, even from the statement of the Romish Bishop of the district in which it is situated, was clearly doomed to be a nun, although she herself never designed such a thing. The Bishop has publicly declared that she is a postulant (a nun in prospective.) She herself says she is not. Miss Talbot will soon (on reaching majority) be entitled to about £80,000; and the Bishop was calculating on the whole or principal part being applied to the purposes of his church. But, happily for the young lady, she is a ward of Chancery; and although designed, by relatives of the Romish faith, to have been sacrificed for the aggrandizement of the Church, the Lord Chancellor has interfered and ordered her removal from the Nunnery, having provided lodgings for her with a lady in London. As Miss T. has declared to the Chancellor her desire to return to society, the priesthood are likely to be balked of the prize which seemed to them so secure; while the case, with another shameless one in which an old miserly Frenchman in London was on his death-bed made to assign over £7,000 for Romish purposes, has drawn such attention to their proceedings as may be useful in diminishing their future success.

But we are far from believing that either the Prime Minister's Bill for repelling the aggression, or any measures likely to be adopted, will prove of avail for preventing the extension of Popery amongst us. The secret of the success of this and of every other false system, is the means provided for appeasing awakened consciences without the need of dealing with the Holy One. As vital religion decays in the land, the encouragement to such fallacious hopes will increase, as being more required. Already is Puseyism taking Rome's place, to a large extent, in this very matter, and comparatively little is being done to arrest it. A few persons have been arrested in the attempt to remove *all* distinction between the English episcopacy and the Romish hierarchy, and many more have passed over from the one to the other; but it is understood, that 1,700 clergymen of the English Church are, in the fullest sense of the words, Puseyistic or Tractarian—essentially they are Papists. It is true that the Bishop of London has been compelled by public opinion, and, perhaps, the constraints of *higher* influences, to require the resignation of the priest of St. Barnabas, at Pimlico; but although Mr. Bennett preached farewell discourses on Sunday last, and completed the deed of resignation two days afterward, his well-instructed congregations, both of St. Pauls and St. Barnabas, prizing fully the "histrionics" he introduced, have tendered their protest against the decision which removes him. There are, besides, other churches within the diocese of the Bishop of London in little less need of purgation, which his Lordship seems little disposed to correct. In reference to one such chapel a correspondence has taken place between the Bishop and Sir Benjamin Hall, M. P., which exhibits the former in a very unfavorable light. As the conclusion of the correspondence, the Knight calls upon the Bishop, if unable to restrain the Romanizing practices of his clergy, to resign, and allow his place to be filled by some one more able or willing to do so. It is, indeed, reported that the Archbishop of Canterbury, having invited all the prelates to a conference at Lambeth upon the Papal question, they have resolved to issue some test for the detection of Puseyism, but which the *Morning Chronicle* (a paper in the interest of the Puseyites.) seems to think will be set at naught by the party. Mr. Bennett, it is stated, has been appointed to a charge on the island of Cumbrae, transferring his histrionics from the Thames to the Clyde. But we have in Scotland so much of Puseyism in the Episcopal Church, that any importation seems a work of supererogation. A correspondence has been established between a Mr. Dorsey, one of the plants here of this degenerate vine, and his diocesan, the Bishop of Glasgow—for no Bill has prevented these Scottish dissenters from the Presbyterian Establishment from taking territorial titles—arising out of the histrionics practiced by the former, even at our doors. This man not only defends his praying with his face to the east, on the ground of its antiquity, as "a venerable practice," but because "it beautifully represents our looking to the source of light—the scriptural type and title of our Lord;" just as the Papist and the Pagan plead that they use the image as a help to their devotions.

The roof of the Crystal Palace is found not to be proof against the rains of our climate, and is giving some anxiety from the danger which this defect may occasion to the goods placed under it. We fear, indeed, that evil rather than good may come from this Exhibition in other respects. "The Philosopher's Mite to the Great Exhibition of 1851," sounds alarm of danger from such numbers being gathered together—tracing the Black Death, the Sweating Sickness, Plague, and other alarming diseases which have prevailed, to the numbers, in former ages, which were convened at Ecclesiastical Synods. There may be no truth in this, and yet there may be error in the motives and danger in the result of the Exhibition. By the middle of the present month, 5,000 season tickets had been sold.

In consequence of the numerous murders which have of late been committed by the administration of arsenic, the Earl of Carlisle has brought into the House of Lords a Bill to regulate the sale of that poison; while into another Bill, Lord Campbell has introduced a clause for the punishment of the criminal use of chloroform, which has been resorted to for facilitating robbery and other crimes.

From a recent statement in the *London Atlas*, it appears that in the whole of London, including institutions that are really metropolitan, though situated at a little distance, such as Greenwich Hospital, &c., there are 491 charitable institutions, exclusive of mere local endowments and trusts, parochial and local schools, &c. These charities annually disburse, in aid of their respective objects, the sum of £1,764,736, of which £1,000,000 is raised annually by voluntary contributions, the remainder being derived from funded property and sale of publications, &c. J. A. BEGG.

"SABBATH DESECRATION."

To the Editors of the Sabbath Recorder:—

It is not my object, in this article, to enter the field as a disputant in regard to the question of "Sabbath Desecration," or to throw a straw in the way of those who choose to do so. I am, on the other hand, pleased to see the subject agitated, not only in regard to Sabbath-breaking in general, but with respect to "cheese-making" in particular; and if the position taken by the 1st Church of Alfred in regard to this matter be not correct, God grant that it may be shown, and that the Church may see their error and reform.

Your correspondent L. M. AYRES, whose communication appeared in the *Recorder* of March 27th, has seen fit to offer some criticism upon the reasons given by the Church above mentioned for their conduct in this matter; and as I am certain that your correspondent wishes to treat the subject fairly, I thought it proper to call his (or her) attention to the fact that the real sentiments of the article criticised do not seem to be apprehended. I will therefore re-state some of the most prominent:—

1. If a law of nature required the cutting of hay or grain on the Sabbath, then the plain inference would be, that they might be gathered also on the Sabbath. But there is no such law of nature; therefore hay and grain may not be gathered on the Sabbath. But there is a law of nature requiring us to milk our cows upon the Sabbath; therefore milk may be *saved* upon the Sabbath. And, farther, the question of "saving" or "gaining" is with respect to property of this kind, and not with respect to property in general, except where property in general may be exposed to loss by accident.

2. The remark in the article under consideration—"The idea that the righteousness of a certain course must not be questioned because a large majority are in favor of it"—is a glaring misstatement of the question under consideration. The remark to which reference is had is as follows:—"Against the whole system of resolutions *defining the meaning of Scripture, upon which definitions discipline may be predicated*, it was urged," &c.

Other points might be mentioned, but these being some of the principal, may be sufficient; only saying, let the reviewer read carefully the original articles, and observe the points where they are at issue, and then see to it that there be no raising of new issues, which is always a deceitful method of argument. N. V. HULL.

ALFRED CENTER, April 6, 1851.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 6.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Arrival at Massaya—The Market—Stores—Deserted by our Guide—Torch-light Procession and Fireworks—Unexpected Intrusion at Night—Lamentations for the Dead—Grenada—Festival of the Virgin Mary—Boat foundered—Try again—Compelled to return.

A ride of four miles, through a cultivated plain, brought us to Massaya, a city with a population of about thirty thousand. An American had come out to meet us half way from Managua, to induce us to go to the house which he had fitted for *our* accommodation; but we went in a body to the house of a native, according to our resolution to have no more to do with our own countrymen than was unavoidable. It was about an hour before noon when we passed the plaza—the *sine qua non* of Spanish towns—and it was the hour when the producing classes congregate to vend their wares. Hundreds of Indian women, with blue checked skirts, little white shirts partly covering the chest, and palm-leaf hats on their heads, were offering their little stock in trade, which rarely consisted of more than a pound or two of chocolate, a small basket of corn, a grass hammock or two, a few quarts of cocoa, or a couple of calabash shells curiously wrought for dishes. The square presented a very animated appearance, though the buyers seemed few; but, as we afterward learned, they carry on an interchange of goods without the use of a circulating medium. The stores for retailing foreign goods are chiefly around the plaza, and the contents of any one of them, consisting of the cheapest kind of fancy articles, calicoes, &c., might be stowed into a common-sized cupboard. A game-cock, tied by the leg at the door of each store, was the only external sign which pointed them out.

About three miles from this town is the celebrated volcano, which bears its name, and which threatened its destruction in the latter part of the last century; since which the wells have been dry, and all the water used in the city is brought on the heads of the inhabitants, from a lake said to be formed at the time of the eruption, three miles distant, and very difficult of access on account of the volcanic rock surrounding it. Having only fifteen miles to go to reach Grenada—the terminus of our land journey—after dinner we sent for the guide to get the horses ready; but both guide and horses were missing. The former was found, after two or three hours, dressed in a clean suit, and playing the agreeable among the ladies. Some of the party were so indignant that they would have collared him *sans cérémonie*, but he put in his irresistible plea for time—"*poco tiempo*"—and we could do no better than to make the most of a delay. It was too late in the day to undertake the ascent of the volcano, and after an ineffectual attempt to descend to the lake, we resumed our sitting at the inn, and regaled ourselves with fruit, which was nowhere finer than we found here. In the evening my attention was drawn to the street by the noise of firearms and a great outcry. A large number of boys were coming down the street, with long faggots of pitchy wood on fire, which they were swinging about their heads; then followed a long procession of people, bearing torches, and firing small rockets, with which it seemed that every one was supplied; in the midst of these was borne a palanquin in which was seated the mitered head of the church. The procession passed on to the cathedral; those bearing torches entered, and the fireworks continued to whiz, blaze and snap outside. The conclusion of the ceremony in the church was announced by letting off a piece of fireworks stretching around the plaza, and exploding at the distance of every foot; and at the same time a great number of variously-colored rockets were fired simultaneously, and, starting from the same point, shot their vivid arcs over the sky. I thought it a very respectable religio-military performance. In a few moments the streets were silent as before, and I wondered whether the throng had retired with their faith strengthened, or with an increased attachment to ceremonies that captivate the senses. Certain it is, that the enthusiasm of the juvenile portion of the population in the *ordnances* gives a guaranty for their future life.

The room I occupied that night was a small one, having a double door opening into the street, large enough for a loaded team to enter, and had been occupied by the family; but now I was the only tenant. The room adjoining communicated with this only by the open space over the partition wall. Our landlady's daughter was lying sick there, and her moans kept me awake for some time; and when at length I had fallen asleep, I was roused by the creaking of the ponderous doors, and a man entered, bearing a large lantern on a pole, followed by a priest with shaved and uncovered head, muttering rapidly in a monotone. They passed through into the portico, and soon after I heard the same tone in the adjoining room, until sleep again overpowered me. The first sounds that greeted me in the morning were those of bereavement—the wild woe of the poor widow, whose solace had been taken from her, and the outpourings of whose heart were unrestrained by pride or religion. They were sounds to which I had become a stranger. For two years I had not seen one tear or heard one sob of grief at the death-bed or the grave.

Another guide appeared, and conducted us to Grenada. Before leaving Massaya, I purchased a scarlet macaw, or "lapa," as they are called by the natives. He was said to be gentle, but the terrible effects of his bite made me glad to part with him, after carrying him to Grenada tied at the extremity of a long pole.

Grenada is said to be the oldest town in Central America. It is near the head of Lake Nicaragua, and has more of a business aspect than any other that I visited. There were no boats to take us down the Lake, and so we took lodgings at the Spanish Hotel to wait. The most intolerable thing in this country is the cooking. Garlic is the indispensable savor, and a certain seed is added to give a brick-red color to almost every dish. A roasted monkey was served up each day at our table, and those who ate of it said it was good—though I never found it necessary to form an opinion from my own experience. Chocolate is made of a fine quality, and is prepared with ground corn to give it consistency. The day of our arrival was the anniversary of the arrival of the Virgin of Guadaloupe, and upon every house was posted a bill in large capitals—

Viva Santa Maria, Virgen de Guadaloupe

It is said that this divinity came up the river and crossed the lake in a square box, without oars or sail, and the fishermen were unable to overtake her with their boats. The evening was celebrated as was the one before it.

The next day the *caritas* arrived, and our party were once more together. We engaged a flat-bottomed boat then building on the lake for our party of ten. In the mean time a little schooner of nine tons arrived, and confidence being lost in the little boat, Capts. Tatim and Cathcart took passage in the schooner. The latter, for some cause, after his baggage was on board, did not wish to go, and gave to Mr. Ashby, of Mystic, his place. These two arrived at San Juan and took passage in the English steamer for Chagres, and to our great grief both died from Chagres fever soon after reaching home. When our boat was completed, our baggage was placed on board; but the captain in charge of it did not appear until the day was too far advanced to start. The next morning at daylight we found the boat swamped, with the baggage left on board. The chief damage fell upon Capt. Titcomb, whose charts, chronometers, &c., were wet. We resolved to wait for another boat to be built. Bungos of enormous size arrived and departed, carrying fifty and sixty persons, until nearly five hundred men had left to go down the lake. A novel sight it was to see the embarkation, or, rather, the packing away of returning adventurers in these enormous canoes. Monkeys, parrots, macaws, blankets, with six days' provisions in bags—O, the scene on that shore was one that is not easily forgotten. Away they went, load after load. Four of us yet remained together, determined to try another Yankee boat, to avoid the crowd and confusion of the larger ones. At length our new boat was launched, and a night was spent on the shore—(the town is a mile distant)—to be ready when the wind should be most favorable to start. The auspicious breeze came; then the master of the boat did not; when he came, the native that we had shipped for a crew had deserted. It was after noon when we were all ready to pull off from the surf. Then came our crew, with his arms full of strips of fat pork and jerked beef, and threw them in amongst us. The wind had now increased, so that the waves broke into the boat both fore and aft, and our provisions got wet. Having cleared the surf, we attempted to hoist a sail; but the rigging was incompetent, and the sail insufficient to propel the boat. The company now lost confidence in the master, and *mutiny* was threatening, when we voted to return. Thus ended our second attempt; and fortunate we thought ourselves in returning, for a squall came up soon after, that could hardly have failed, in our crowded state, to have sent us all to the bottom. We now bought tickets for the next trip of the schooner, to sail three days hence. The same day the bungo returned for a fresh supply of provisions, having been unable to get beyond "The Islets," a few miles distant, and the town was full of disappointed men, some of them having been out a week in open boats.

The natives were every where kind, and saluted us always in passing—even the little naked ones would say, "Good bye," as we met them, to which the reply would be as readily as any other, "Go to h—ll." This was taken in good part, as it was not understood; and it was very common for the natives to salute us kindly with such phrases as "Good bye—go to h—ll."

A few miles to the eastward of Grenada is a lofty volcano, which has a vast crater, with sharp castellated edges, and is said to contain a lake of unknown depth. I set out one day to visit the volcano, but became bewildered in the crooked paths, and seeing a nearer and smaller one, I ascended it. Its crater was a mass of irregular rocks, and had evidently been dormant since a remote period. Having crossed it, I descended on the other side. Just beyond it are several statues half buried in the earth, like those I saw in Managua, and they had evidently been worked from the rock at the base of the mountain. Returning by a circuitous route, I lost my way. The roads throughout this country are no better than cattle paths well trodden. Mine terminated at the gateway to a cottage, and I stopped to reconnoiter. Six dogs were inside, all in full cry, and more coming. A negro woman was next seen, at whose presence the dogs retreated. She expressed great surprise that I should be alone. I told her, as well as I was able, that I had been to the mountain, and that in returning I had lost my "camisa," (the Spanish word for "road" is *camina;* camisa means *shirt,*) and that I wanted to go to Grenada. She looked incredulous, and as though it would have been no great loss, for that article of apparel was badly torn and dusty from my day's adventures, but to me it was indispensable.

We remained twelve days in and about Greunda, and from the best means I had of judging of the climate, I formed a very favorable opinion. The trade winds are perpetually blowing across the lake, which purifies them from the miasm of the eastern coast, and renders the temperature uniform. I slept constantly in open hammocks, with no other covering than such as I used by day—often in the full current of wind. I saw no sickness among the many hundreds that passed through the country. Fruit was eaten to excess by all, without any bad effects, so far as I learned. Bathing in the lake is practiced daily by the natives, and it is an interesting sight to see a family group of naiads, the mother combing the hair of one, while the surf is rolling around them. The water of this lake is soft and warm, being coldest at the surface. It abounds in fish, and the beach for many miles is composed of pure black sand to the depth of several feet. The waves coming in from the lake produce a surf that often destroys the boats. The schooner returned on the morning of the 18th of December, and at 4 o'clock P. M. we were under weigh.

CENTRAL ASSOCIATION MISSION.

To the Churches of the Seventh-day Baptist Central Association:

Your missionary would report, that he has continued in the field since the Semi-Annual Meeting of the Association to the last of March, though he makes no claim for remuneration for time over the six months for which he was appointed. Four of the Sabbaths have been spent at Otselic, six at Preston, and two at Otego, Otsego County. Considerable of the time on first days and other week days, has been spent among those who observe the first day. In one of these places (in Pharsalia) there has been a very interesting revival. Your missionary has preached fifty-two sermons since the meeting of the Association at Lincklean, made 108 family visits, and attended eight covenant and church meetings, and some prayer meetings.

There is no great alteration at Otselic since my last report. About the same interesting state of feeling remains in the Georgetown Branch. Though I have found but one clear case of new conversion, yet a number who were in a backslidden state are now active, living Christians, and some serious old difficulties are done away.

In regard to Preston, I entertained very sanguine hopes, that after the original difficulty between the two brethren was settled, the old division in the Church would be healed. But, in pursuing my labors with them, I discovered, to my full satisfaction, that there were a few, who would not agree to travel with the Church, let them do what they might. Since that, we have endeavored to get as many into union and fellowship as we could, hoping to be guided by divine counsel in regard to our duty towards the rest.

At Otego, there was no hope of getting Christians to work harmoniously together for a revival without a long course of labor, which I could not stay to perform. The great difficulty is a diversity of sentiment about doctrines and measures. I am not without hope, however, that the precious seed may some time or other bring forth fruit to the glory of God.

I spent two evenings in Sydney—had very interesting meetings, but the anti-effort doctrine is there too. There are, however, many warm-hearted Christians who mourn over it. I hope their prayers will prevail.

I have received nothing more from Otselic. At Preston I have received, since my last report, $2 57, and from others $1 50. If any more should be paid in I will give an account of it at the Association, and whatever else may be necessary. Though what Preston has done for the six months past, is rather small, yet they have resolved to sustain me for one half of the time for the year to come, without asking aid from other churches. Otselic and vicinity have subscribed about fifty dollars for the other half, expecting, from what was said at the Association, that the Association will assist in sustaining me. And I concluded to say, that if the churches approved of the course, the Association may make up what it sees fit for the half of my time in Otselic. If any of the churches disapprove, I hope they will write to me, and let me know as soon as may be. I receive my letters at South Otselic, Chenango Co., N. Y. Both of these churches would appear, from the minutes, to have much more strength than they really have, on account of members moving away and not removing their membership. This ought not to be. I hope such members will change their memberships to the churches where they live. All of which is respectfully submitted. ELIAS BURDICK.

April 1st, 1851.

DEDICATION.—The new Seventh-day Baptist Meeting-House at Greenmanville, Conn., was consecrated to the worship of God, April 3d. An appropriate sermon was preached by Bro. Lucius Crandall, from Gen. 28:22—"*And this stone . . . . . shall be God's house.*" The choir of the Waterford Church kindly assisted in the exercises, singing several anthems well adapted to the occasion. The house is chaste in its architecture; its gallery over the vestibule has folding doors in front, so that it can easily be converted into an elegant room for conference or prayer. The speaker's desk is a slightly elevated platform, capable of seating some ten persons; in front of the desk is a large area—the whole making a spacious, unincumbered place in and around the pulpit. C. Maxson & Co., of Westerly, R.I., were the builders. This infant church was organized in August last, and promises soon to be strong and vigorous. By its constitution it holds no fellowship with slavery, with the traffic in or use of intoxicating drink, or with Secret Societies, and it maintains congregational singing. COMM.

REVIVAL IN WATSON.—God in his merciful providence has seen fit to revive his work in Watson, Lewis Co., N. Y. He prepared the way by his afflictive providence. At this juncture, Elder Call, a traveling minister, came into the place, and held a series of meetings. The word spoken immediately took effect, and brought forth fruit, in the refreshing of God's people, the reclaiming of the wanderer, and the conversion of sinners. Twenty-three have been added to the Church by baptism, and more are expected. Several have been restored to the church, and some have united from sister churches, making in all thirty who have joined of late. The work has spread into other parts of the town, and many sinners have submitted to the yoke of Christ. A number of difficulties of long standing have been adjusted, and the leaven is still at work. Pray for us, that the work may go on, until all shall know and serve the Lord. HIRAM W. BABCOCK.

ARRIVAL OUT OF MISSIONARIES.—The ship Washington Allston, Capt. Richardson, which sailed from this port July 25, for Maulmain, with a large number of Missionaries, arrived at Amherst, mouth of the river Salwen, Jan. 22. The following are the names of the Missionaries on board: Rev. Messrs. J. Wade, and wife; J. H. Vinton. wife, and two children; E. Kincaid, wife and three children; M. Bronson, wife and child; Wm. Ware, and wife; S. M. Whiting, and wife; Dr. John Dawson, wife and two children; Mrs. O. T. Cutter; Miss M. S. Shaw; Miss McBain; Masters Lucien Hayden and James Tripp, (two Assamese;) and Miss Barbori, (an Assamese girl.)

THE AMERICAN BIBLE SOCIETY.—At the monthly meeting of the Board, held on the 4th inst., Hon. Luther Bradish presiding, interesting letters were presented from several missionaries in China, in regard to the new version of the Chinese Scriptures, and a circular from England on the same subject. Grants were made to the Presbyterian Board of Missions; to the Missionary Society of the Methodist Episcopal Church; to the American Sunday School Union; and to the Baptist Seminary at Rochester, N. Y. A grant was also made to the Methodist Episcopal Church, South, of $1,000, to aid their missionaries in publishing the Scriptures in China.

HELP FOR JAMAICA.—The Baptist churches in Jamaica have suffered dreadfully from the visitation of Cholera; and it is feared that in many cases ministers and people have suffered privations even to the verge of destitution. The Committee of the English Missionary Society asked for aid to a "Cholera Fund;" up to the middle of last month upwards of £1,600 had been contributed. "No pastor in Jamaica has been overlooked in the distribution," say the Committee. The once flourishing Jamaica Mission, it is feared, is wrecked.

WIDOWS AND CHILDREN OF DECEASED MISSIONARIES.— The British correspondent of the *Independent* says that the Directors of the London Missionary Society recently made a special appeal to the churches in behalf of a fund for Widows and Orphans, suggesting that a sacramental collection should be made, the *excess* above the average of the monthly collection to be appropriated to this fund. The Directors now acknowledge the receipt of £1,400 so raised.

REVIVAL IN NEW HAVEN.—The New Haven *Palladium* says that meetings have been held in the Methodist Church in that city for two months or more, as a result of which about three hundred and fifty persons have professed religion, and about two hundred united with the Church. On one Sunday seventy-six persons were baptized by the pastor. The St. John-street M. E. Church has had a large accession of members. In the Second Baptist Church, a revival has been in progress and a large number have joined the society.

MRS. JUDSON'S RETURN.— Letters from Maulmain state that Mrs. Judson was to leave for Calcutta in January, whence she would sail for the United States via England. Some friends at Calcutta, as a testimony of regard and of their respect for the memory of her lamented husband, spontaneously raised a sum of money to provide for her return voyage in the most agreeable route and in the most comfortable way, without increased expense to the Missionary Union. She will probably arrive in May or early in June. So says the *Macedonian.*

MR. REMINGTON AND THE BIBLE UNION.—Rev. Stephen Remington, of New York, has resigned his seat in the Board of the American Bible Union, giving as his principal reason, the fact that the Union has not confined its attention to the procuring of an English translation, (the object which alone he thinks justified its formation,) but has made appropriations for the foreign field, thus coming into collision with the American and Foreign Bible Society.

BIBLE CONTRIBUTIONS AMONG THE BAPTISTS.—Fears have frequently been expressed that the organization of the American Bible Union (the new-version society) would operate unfavorably on the receipts of the American and Foreign Bible Society. But such seems not to have been the case; for it is now stated, that the receipts of the latter society for the year ending with March, exceeded those of the previous year by a considerable amount.

BAPTIST MISSION RECEIPTS.—The contributions to the Baptist Missionary Union for the month of March were $37,920 37, making the whole amount for the year, from all sources, a little more than $120,000, or upwards of $15,000 more than the whole amount received the year ending with March, 1850.

REVIVAL AT MILLBURY, MASS.—A correspondent of the *Congregationalist* gives some account of a revival at Millbury, Mass., in the progress of which the whole town has been moved, as it never was before; the Baptist, Methodist, and three Congregational churches, have been greatly refreshed and strengthened; about 200 converts are numbered, from the age of 81 to the child of 10 years.

THE REVIVAL AT SHILOH, N. J.—Six persons were baptized at Shiloh, N. J., on Sabbath, 5th inst., making twenty-four recently baptized in that church. Eleven have been baptized at the Marlboro Church.

Seven Days Later from Europe.

The steamer Africa arrived at New York on the 10th inst., bringing Liverpool dates to March 29th.

The Papal Aggression Bill has passed to a second reading in the House of Commons by a very large majority, and will no doubt be as successful on the final trial.

Lord John Russell has brought in his bill for the Reform of the Court of Chancery, and a very faint and moderate reform it is.

Lord Lyndhurst, in the House of Lords, has called up the subject of the Revolutionary Societies of Italians, Germans and Hungarians in England. He thought something ought to be done to check their operations. Earl Grey, in behalf of the Government, replied that they had been thinking of it, and if new laws were absolutely wanting, they might ask for them.

A letter from Stockholm, of March 1st, states that the Committee charged by the General Diet of the Kingdom to examine the propositions for granting to the Jews the same civil and political rights as are enjoyed by other subjects not belonging to the Lutheran Church, has decided by a large majority in favor of the motion. Five of the members of the Committee have proposed the complete emancipation of Swedish Jews.

The court martial of Padua, Italy, on the 8th ult., sentenced the curate of Ceregnano, in the province of Poliessine, to two years' arrest in a fortress, for having, on the 18th August, 1850, being the birthday of the Emperor, neglected to read after mass the prayer for the preservation and prosperity of his Imperial Majesty. The sentence was confirmed by the military commandant of the city and province of Padua on the 10th, and received immediate execution.

A large expedition left Manilla in December last for the purpose of chastising the pirates of the Archipelago in their stronghold at Mindanao, and at the same time to subject Suloo to the Spanish yoke. This attempt to subjugate Suloo has most signally failed.

Twenty Days Later from California.

Two steamers from Chagres have arrived since our last, bringing a large number of passengers, one million five hundred thousand dollars in gold dust, and California news to March 5th.

From the Isthmus we have news that three of the murderers of the passengers on the boat on the Chagres river had been arrested, tried, and sentenced to be shot. The captain of the band of robbers who attacked the train of Messrs. Howland & Aspinwall, not long since, was also under sentence of death.

There was much excitement at Panama on the 20th of March, caused by a report that the British Silver Train had been robbed. There was over $1,000,000, and some of the reports represented the whole of it as being captured by the robbers. The facts of the case, however, proved to be, that only one mule was taken, and being led into the wood was shot, when the robbers took possession of his load; but after carrying the silver bars some half a mile they found them too heavy, and had to abandon them. The silver was recovered, but no clue has been obtained of the robbers.

The Legislature of California has failed to elect a Senator in the place of Col. Fremont. After one hundred and forty-four ballots, the Joint Convention in effect adjourned *sine die.*

The general tenor of the news from the interior of California is decidedly favorable to the miners. The Quartz Mines are being worked with much success, and the stories heretofore published of the richness of the *placers* at Trinidad Bay are corroborated by this arrival. Miners were going to the Gold Bluff in great numbers.

In Sacramento City there has been a painful tragedy enacted. A desperado engaged in a street brawl, wantonly took the life of an inoffensive by-stander, was arrested, tried by a People's Jury under the Lynch Code, and immediately hung.

A similar scene was near being enacted in San Francisco. There, also, a People's Jury tried a person accused of an attempt to commit murder, but luckily three of the Jury were possessed of consciences, and resisted the demands of the populace. Their firmness saved the life of the culprit, and he was eventually handed over to the officers of justice, to be legally tried.

A gang of thieves, detected in stealing horses at Foster's Bar, were fired at by the miners, and one of them killed. Two others were taken prisoners, and *immediately hung!*

At Napa City, the miners lynched a man who had killed a Justice of the Peace.

An Indian, at Dobbin's Ranch, was severely horsewhipped by the miners for stealing a calf.

A Mexican, by the name of Antonio Torres, who was caught stealing a cloak from the store of Mr. Huntingdon, at San Francisco, came very near being lynched by the enraged citizens. He was, however, taken from their custody, after a desperate struggle, and carried off to the station house.

Thomas Jones was detected in carrying off two ducks from the Central House in San Francisco. A crowd immediately gathered around, and were about to inflict summary punishment, when they were restrained by the approach of Officer Eadie, who took the offender into custody, and marched him off to the calaboose.

The *Sacramento Times* says, on the authority of a gentleman from Redding's Diggings, that a large number of miners have perished in the snow upon the mountains in that vicinity, a heavy fall of snow having covered men and mules as they were crossing the mountains.

The marshes between Sacramento City and Maysville are covered with the finest ducks and geese. The miner unstraps his rifle from his shoulder as he passes, and soon bags a sufficient number to make a hearty meal for his party.

They are amusing themselves with races at Sacramento City. On the 3d of March they had a poney race, a donkey race, and a trial of speed between two full-blooded California horses.

A man who was fined $40 in the Recorder's Court at San Francisco, for a misdemeanor, very coolly offered to give his note for one month as payment of the fine! The Recorder referred him to the Marshal, and the Marshal referred him to the "lock up."

A man was lately fined $100 for being drunk and disorderly in the streets of San Francisco. The *Courier* says: "A good smart murder might have been committed last week for that money."

The Recorder of San Francisco lately sentenced a Mexican to ten days hard labor in the chain gang. When the hombre began to understand the sentence, he asked to be let off on the payment of $10 in cash. It had been so long since a ten dollar piece had jingled in the city treasury, that the magistrate commuted the punishment at once for the coin.

Agriculture, which has bitherto been a very subordinate interest in California, now bids fair to assume its proper position in relation to any prosperous community. The high prices of agricultural produce of all kinds have induced large numbers to undertake the cultivation of the earth, and the fertile lands of the river bottoms and valleys are being rapidly settled by industrious and energetic farmers. The prospects for an abundant yield of every description of produce were very excellent, until the long continued and unusual drought has induced apprehensions that the crops in many parts will be a total failure.

The *Placer Times* tells of three brothers who crossed the Plains in October, 1849. One went to the mines, the other two turned their attention to agriculture. The miner, at the end of January, 1851, had saved less than $1,000, while the farmers had netted $9,000 each.

RELIGIOUS EXCITEMENT AT MILWAUKEE.—There was much excitement at Milwaukee, Wis., last week, growing of the anti papist lectures of Rev. Mr. Leahey, the reformed monk of Latrappe. He was advertised to lecture on Sunday evening, March 6th. A large crowd assembled, about a third of them females. He had not spoken five minutes when there was a rush at the door, and a gang of men came in armed with clubs, and they tore off the rails from the pews and laid about them with great violence; several persons were struck on the head and badly injured—the scene was one of the wildest confusion—pews were torn down, chandeliers smashed, and the shouts of the rioters and screams of the women were fearful. The audience gradually got out of the windows and doors; some few persons stood around the speaker and protected him. The Mayor commanded peace, and promised that Mr. Leahey should leave the town in the morning. The crowd did not disperse till a late hour, and many persons followed the preacher and his escort to the hotel, breaking with brickbats some of the windows. Subsequently letters were sent to the Mayor, threatening to tear down the church if Mr. Leahey was allowed to speak there again. Letters were also sent to the proprietors of the City Hotel, threatening to fire the building unless Mr. L. was discharged. A very numerous law-and-order meeting was held, at which the expression of public opinion against the rioters was so overwhelming as to hold them in check.

CHINA AND JAPAN.—The *Boston Courier* learns from Capt. Jennings, of the bark Auckland, which arrived in that port March 6, in 70 days from China, that about 500 miles off the coast of Japan, he fell in with a Japanese junk, which was completely water-logged. The crew, consisting of 17 persons, were taken off by Capt. Jennings, and are now on board his vessel. They had been 50 days on the wreck, and were in great distress, having exhausted their provisions. No communication, of course, had been had with them, beyond what could be accomplished by signs, but they appear exceedingly grateful for the assistance and kind treatment received from the Captain. On approaching land, they exhibited striking evidences of joy and devotion. A box belonging to them, which they have presented to Capt. Jennings, contains what are probably the junk's register, &c., a chart, which we understand to be a very curious affair, and a compass differing entirely from those in use among us, and some gold and silver Japanese coins. This would seem to afford a good opportunity for attempting to open an intercourse with Japan. These persons should be well treated, and sent back in one of our ships of war, the commander of which should be authorized to make overtures to the Japanese Government.

FORTUNATE ESCAPE.—The most providential escape that we know or have ever known says the *Alexandria* (Va.) *Gazette*, occured on Saturday last in this place. A house in New York had shipped on board the schooner Empire, Capt. Bunker, a box of oil clothing, to Mr. John Tatsapough, which the bill of lading described as merchandize. It was stowed in the hold, and upon it were placed *seventeen kegs of powder*, and around it some three hundred more. The Empire cleared at New York on Monday afternoon, 1st inst., and arrived at this port on Friday, making the passage in five days. Upon opening the box it was found that the clothing was completely charred through, and the box much scorched, from *spontaneous combustion!* Had the box remained in the hold a few hours longer, it is probable that a fearful explosion would have been the consequence.

SLAVE-HUNTING IN WISCONSIN.—The *Milwaukee Democrat* says that a slave-hunter has been prowling about the habitations of the colored people in that city in search of prey. He entered the dwelling of a colored person, and questioned the woman very closely, asking her if she and her husband were free, and if they were not related to some other person named. The *Democrat* thinks that if the husband had been at home there would have been work for a Coroner's inquest, had the slave-catcher been as impertinent to him as he was to his wife. The colored men go armed, although they have no occasion for alarm, the people of Wisconsin being almost unanimous in their opposition to kidnapping and slave-catching.

The new ship E. C. Scranton, 1250 tons burden, launched on the 1st inst., from the yard of Messrs. Geo. Greenman & Co., of Greenmanville, Ct., was towed to this city last week. She is spoken of as a very fine vessel.

JENNY LIND AND THE SUNDAY.—The Baltimore (Md.) *Watchman and Observer*, in announcing the fact that Miss Lind refused to violate the Sunday by traveling on that day, says:—

"Jenny Lind either did not refuse, or else her refusal availed nothing, to leave this city on Saturday night with the design of traveling on Sunday. These are parallel cases, and we set the one against the other. It is very possible, however, that the danger to which she and her attendants were subjected on their way to Charleston, in consequence of Sunday traveling, may have had its influence in preventing her leaving New Orleans on Sunday. If so, she is to be commended, for the heed which she has given to the indications of Providence."

BOILER EXPLOSION.— Fourteen persons were killed at Stockport, near Liverpool, on the 17th ult., by the explosion of a boiler in Mr. Moreland's cotton factory. The boiler, a huge cylinder, 40 feet long and about 12 inches in diameter, weighing 11 tuns, and having its fire in the center of one end, suddenly gave way from the pressure of steam it contained, rose from the immense bed of brickwork in which it had been fixed, and shot like an arrow a distance of from 40 to 45 yards, through a wall of immense thickness, about twelve feet, destroying a large portion of the building, and causing portions of the floors and machinery to fall through on the top of it. To add to the calamity, before many of the hands not killed could be extricated, the boiler, which carried a mass of fire with it, set the building in flames, and these spreading, completed the work of destruction.

THE BRAZILIAN SLAVE TRADE.—Private advices from Rio Janeiro say: "The Government is periling its very existence in its efforts to suppress the Slave Trade. The once notorious slave steamer, the Serpente, (now the Golfinho of the Brazilian navy,) has made several captures. Last week she carried off 200 newly-imported negroes from the island of Marambala. They are supposed to have belonged to Joaquim Breves, the well-known and opulent slave dealer. This man is the owner of ten large farendas, and the master of some 2,500 slaves. His large possessions give him great political influence, and this seizure of his slaves shows plainly the energy and determination of the Government.

SUMMARY.

The *National Intelligencer* announces the death of the Hon. Ransom Halloway, late a member of the 31st Congress from the State of New York, who died at Mount Pleasant, in Prince George's County, Maryland, whither he had gone on a visit to his wife's relations, prior to his return home, on the night of the 6th inst., of typhoid fever and inflammation of the bowels, after an illness of about two weeks.

The prisoners lately taken by the Turks among the insurgents in Bosnia, were marched from Belgrade under escort, bound together by twenties, with a heavy chain, some two inches in diameter, fastened to an iron ring around the neck of each. Those at each end of the chain had big padlocks on their breasts, with which the chain was fastened. So heavy was the chain, that each prisoner had to hold up his piece in order not to be dragged by the others to the ground.

A dispatch dated Pittsburg, Pa., Thursday, April 10, says the ex-Mayor was convicted to-day of riot and misdemeanor while in office, and was sentenced to five months' imprisonment, beside paying a fine of $3,000. Before the Judge sentenced him, Mr. Barker harangued a large crowd from the Court-House steps, abusing the Judges and lawyers without stint. His friends now promise to make him Sheriff.

A dispatch dated Detroit, Wednesday, April 10, says: The gallant and venerable Gen. Hugh Brady, of that city, is dead. He was killed a few moments since by a fall from his carriage in the upper part of this city, He was upward of 80 years of age, and universally beloved.

Hon. Orville Hungerford, formerly Member of Congress from Jefferson Co., died at Watertown on Sunday, aged 61. He was the candidate against Millard Fillmore for Controller in 1847. He was a gentleman of large property, and great business capacities.

On Sixth-day morning, April 11, a fire broke out in a store at the corner of John-st. and Broadway, New York, which was not subdued until property to the value of $350,000 had been destroyed. Messrs. Hudson and Robertson, in whose store the fire originated, were the principal losers.

The force engaged in the completion of the Erie Railroad is large at various points, and the track will be completed within the contemplated time, as the extensions of the Erie Road always have been. Regular trains will doubtless run over the whole track from the Hudson to Lake Erie during the first week in May.

A Joint Committee of the Legislature of Pennsylvania, to whom the subject was referred, estimate the value of the present annual yield of the coal-mines of Pennsylvania at $17,000,000, and the annual product of furnaces, forges and rolling-mills, at not less than $28,000,000.

From Berlin excursions to the World's Fair are advertised for 100 thalers, ($72.) The excursers can go any time between May 1 and Oct. 1, by way of Ostende or Hamburg, and stay a week in London.

Major Freas, of the *Germantown Telegraph*, recently recovered $22 50 from Jacob Haas, for twelve years subscription to his paper. The defendant did n't wish to "pay up," because the paper had been left at his butcher-stall, instead of his residence.

The Emperor of Russia has presented to the King of Prussia the chain of brilliants belonging to the order of St. Andrew. The order itself the Emperor retains. The chain is worth a million thalers, ($720,000.)

A dispatch dated Salem, Monday, April 7, says, the bark John Swazey, from Cincinnati, *direct*, arrived at this port on Saturday with a full cargo of Western produce.

The alledged fugitive slave Sims was sent back from Boston to Savannah, after every effort had been made by his friends to set him free.

Resolutions have been adopted by the authorities of Wilmington, N. C., prescribing a penalty of $1,000 against the captain of any vessel, or other person, who shall be instrumental in introducing a pauper or vagrant into that town, and a penalty of $5,000 against the corporation or owner of a vessel, steamboat, or railroad, who shall be guilty of the same offense.

The Erie Railroad is rapidly approaching completion. One half the section between Cuba, the present western terminus, and Dunkirk, is completed, the iron being all laid. The iron on the remaining half of the section, if not already laid, will be in a few days.

The *Rio Grande Sentinel*, of the 5th inst., states that "one of the men—the leader—who robbed the party of three Californians, some eight months since," was recently "shot from his horse, near a place known as *Los Portreras*, where he had been circulating threats of vengeance against his accusers." After being secured, he was "suspended to the limb of a neighboring tree, by the neck, and in that condition left as a warning to others."

The *Toledo Blade* states that the Lake is gradually falling to its minimum level—an event that occurs, it thinks, every twelve or fourteen years. The stage of water in the river at Toledo is considerable lower now than it has been in any previous year since 1837, when the water in the Bay was barely sufficient to float the larger class of steam vessels afloat at that time.

Obadiah Archer died at his residence in Marion, Wayne Co., on the 7th inst. He was in the 92d year of his age, went through three campaigns in the Revolution, voted at every Presidential election from the organization of the government—first for George Washington and last for Zachary Taylor.

Gov. Hunt has appointed Benjamin P. Johnson, Esq., Sec. of the N. Y. State Agricultural Society, Agent of the State to the World's Fair. Mr. Johnson is to depart for London in the steamer Baltic, on the 16th inst.

The steamship Niagara, which arrived at Boston January 6, from Liverpool, paid $200,000 duties, one of the largest amounts ever paid by the Cunard line.

It is said that the roof of the Crystal Palace proves to be leaky in several places, and that it is doubtful whether the building can be made perfectly water-tight.

Ephraim Littlefield has retired from his post as Janitor at the Medical College, and gone to live on a farm in Vermont, which he purchased with his reward for discovering Dr. Parkman's remains.

Married, in Cambridge, Mass., 2d instant, Mr. S. W. Dabney, of Fayal, Azores, and Miss Harriet W., daughter of the late Professer Webster, of Cambridge.

MARRIED.

In Lincklaen, N. Y., March 8th, by Eld. R. G. Burdick, Mr. CHARLES ROGERS, of Otselic, to Miss CLARINDA E. DYE, of Lincklaen.

DIED.

In Alfred, N. Y., April 7th, of apoplexy, Mrs. SARAH LANGWORTHY, wife of Dea. John Langworthy, in the seventy-fourth year of her age. In her youth sister Langworthy became a subject of saving grace, and united with a first-day Baptist Church. Soon after this she embraced the Sabbath of our God, and united with the First Seventh-day Baptist Church of Hopkinton, R. I., of which she remained a member for a number of years. But on the organization of the Church at Hopkinton City, or soon after, she united with that Church. A number of years since, she removed with her husband to Alfred, Allegany County, whither several of their children had previously removed. On settling in the vicinity of the second Church of Alfred, she with her husband united with said Church, of which she remained a faithful and devoted member until her death. It is not too much to say of this mother in Israel, that in every situation in life she manifested in a remarkable degree the graces of our holy religion, and by her sweetness of temper and amiableness of disposition lastingly endeared herself to all that knew her. N. V. H.

In Lincklaen, N. Y., March 27, 1851, ELMINA E. WHITFORD, wife of Wm. C. Whitford, in the 23d year of her age. The death of sister Whitford is one of those mysterious providences that are so inscrutable to our earth-beclouded vision. She had long and sedulously labored to qualify herself for usefulness, and was intending to offer herself to the Board as a recruit to our foreign mission. But God's ways are not as our ways. Early in the past summer there were indications of declining health, but her case was not regarded as alarming till late in autumn. Then a change of atmosphere seemed a last hope, and brother W. left college and accompanied her to the prairies. The fatal malady had, however, become so strongly intrenched, that no change was of permanent benefit. She returned only in time to die and be buried with her kindred. Death was disrobed of its terror, and though she had looked on the mission as an inviting field, she could cheerfully forego the privilege of leading the heathen to Christ, for the higher privilege of being with Christ and celebrating his praises with the redeemed in the blissful abodes of perennial glory. May her life and death be as seed sown in the garden of our God! J. R. I.

In Waterford, Conn., on the 7th inst., at the residence of her son-in-law, Dea. David Rogers, Mrs. MARY MAXSON, widow of Asa Maxson of Adams, N. Y., and also relict of George Potter, of Westerly, R. I., in the 90th year of her age. She embraced religion in early life, and united with the 1st Seventh-day Baptist Church in Hopkinton, R. I., and has ever manifested a deep interest in the prosperity of Zion. Having spent a long life in the service of her Redeemer, she has at last been gathered home, as a shock of corn fully ripe.

LETTERS.

Elias Burdick, Nathan Gilbert, Wm. Maxson, E. I. Maxson, S. S. Griswold, G. H. Babcock, N. V. Hull, T. Edwards, C. Crandall, R. G. Burdick, J. R. Irish, W. C. Whitford, J. Whipple, Wm. Tew, D. E. Lewis, H. W. Babcock, James Hubbard, Heman Harris, Daniel Coon.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Ichabod Babcock, Townsend, O.	$3 00	to vol. 9	No. 26
Francis Greenman, "	2 00	" 7	" 52
H. Hull, Namahkun, Wis.	2 00	" 8	" 44
J. F. Brown, Berlin, Wis.	2 00	" 8	" 40
D. Babcock, Rock Prairie, Wis.	5 00	" 8	" 52
D. F. Larkin, Westerly, R. I.	2 00	" 7	" 52
Wm. E. Palmer, Hopkinton, R. I.	1 00	" 8	" 17
M. Kimpton, Metuchin, N. J.	2 00	" 8	" 42
J. N. Odell, East Rodman,	2 39	" 7	" 44
Nathan Gilbert, "	2 61	" 8	" 16
G. J. Lanphear, Watson,	2 00	" 8	" 40
Halsey Stillman, "	2 00	" 8	" 40
M. Sanford, West Genesee,	1 00	" 7	" 52
Luke Green, Alfred Center,	2 00	" 8	" 52
R. M. Pattengill, Hornellsville,	1 00	" 8	" 42
Janna Pratt, Scott,	2 00	" 8	" 40
Orren Lewis, Petersburg,	2 00	" 7	" 52
D. L. Wells, "	2 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

Hiram W. Babcock, Watson,	$3 00
D. W. Rogers,	25

BENEDICT W. ROGERS, Treasurer.

BILLS.—We are sending out Bills to those who owe for the Sabbath Recorder. If they are erroneous in any respect, please inform us, that we may correct them. If they are right, please forward the money at your earliest convenience, either through our local agents or through the Postmaster. The volume ends eight weeks from to-day. According to our published terms, subscriptions not paid at that time are liable to an addition of fifty cents.

New York Markets—April 17, 1851.

Ashes—Pots $5 00; Pearls 5 75.

Flour and Meal—Flour, 4 56 a 4 62 for common to good brands Canadian, 4 44 a 4 50 for common State, 4 56 a 4 75 for Michigan and Indiana, 4 94 a 5 00 for pure Genesee. Rye Flour 3 37. Meal 3 00 a 3 25.

Grain—Wheat is more active than for a while past, but quite changeable; Ohio sells at 1 00, and prime Genesee is held at 1 18. Barley is in demand at 1 10 a 1 12. Rye 75cc. Oats 45 a 47c for Jersey, 48 a 50c. for Northern. Corn 67 a 68c. for Jersey and Southern yellow.

Provisions—Pork, 13 87 for old mess, and 14 75 for new; 10 75 for old prime, and 11 75 for new. Beef, 5 00 a 6 25 for prime, 9 00 a 11 50 for mess. Lard 8¼c. Cheese 5½ a 7½c. Butter 12 a 16c.

Wool—Pulled 36 a 38c. for No. 1; Domestic Fleece 42 a 56c.

Daguerrean Gallery.

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Miscellaneous.

Visit to an English Dairy.

A writer in *Dickens' Household Words* gives a graphic sketch of a visit made by him to an English Dairy Farm, in the neighborhood of London, on "a bright sunny morning in September." "An enormous green and sloping pasturage," he found "covered all over with cows" to the number of from two to three hundred, with almost every variety of horn, color, and appearance. The writer thus continues:—

We will now descend this broad and populous slope, and pay a visit to Friern Manor Dairy Farm, to which all these acres—some two hundred and fifty—belong, together with all these "horned beauties." We find them all very docile, and undisturbed by our presence, though their looks evidently denote that they recognize a stranger. But those who are reclining do not rise, and none of them decline to be caressed by the hand, or seem indifferent to the compliments addressed to them. In passing through the cows, we were specially presented to the cow queen, or "master cow," as she is called. This lady has been recognized during twelve years as the sovereign ruler over all the rest. No one, however large, disputes her supremacy. She is a short-horned, short-legged cow, looking at first sight rather small, but on a closer examination you will find that she is sturdily and solidly built, though graceful withal. "She is very sweet-tempered," observed the head keeper, "but when a new-comer doubts about who is the master, her eye becomes dreadful. Do n't signify how big the cow is—she must give in to the master cow. It 's not her size, nor her strength, bless you, it 's her spirit. As soon as the question is once settled, she 's as mild as a lamb again—gives us eighteen quarts of milk a day."

We were surprised to hear of so great a quantity, but this was something abated by a consideration of the rich, varied, and abundant supply of food afforded to these cows, besides the air, attendance, and other favorable circumstances. For their food they have mangoldwurtzel, both the long red and the orange globe sorts, parsnips, turnips, and kohl-rabi, (Jewish cabbage,) a curious kind of green turnip, with cabbage leaves sprouting out at the top all round, like the feathery arms of the Prince of Wales. Of this last mentioned vegetable the cows often eat greedily; and sometimes endeavoring to bolt too large a piece, it sticks in their throats and threatens strangulation. On these occasions, one of the watchful keepers rushes to the rescue with a thing called a *probang*, (in fact a cow's throat ramrod,) with which he rams down the obstructive morsel. But, besides the articles of food, there is the unlimited eating of grass in the pastures, so that the yield of a large quantity of milk seems only a matter of course, though we were not prepared to hear of its averaging from twelve to eighteen and twenty quarts of milk a day, from each of these two or three hundred cows. Four-and-twenty quarts a day is not an unusual occurrence from some of the cows; and one of them, we were assured by several of the keepers, once yielded the enormous quantity of twenty-eight quarts a day during six or seven weeks. The poor cow, however, suffered for this munificence, for she was taken very ill with a fever, and her life was given over by the doctor. Mr. Wright, the proprietor, told us that he sat up two nights with her himself, as he had such a respect for the cow; and in the morning of the second night after she was given over, when the butcher came for her, he could n't find it in his heart to let him have her. "No, butcher," said he, "she 's been a good friend to me, and I 'll let her die a quiet, natural death." She hung her head, and her horns felt very cold, and so she lay for some time longer; but he nursed her, and was rewarded, for she recovered; and there she stands—the strawberry Durham short-horn—and yields him again from sixteen to eighteen quarts of milk a day.

Reverting to the "master cow," we inquired whether her supremacy in the case of new-comers was established "mesmerically," by a glance—or how? The eye, we were assured, had a great deal to do with it. The stranger cow *read* it, and trembled. But, sometimes, there was a contest; and a cow-fight, with such fresh, strong creatures as these—all used to their full liberty, and able to run or leap well—was a serious affair. If no keeper was at hand to separate them, and the fight got serious, so that one of them fell wounded, it was a chance but the whole herd would surround the fallen cow, and kill her. This was not out of wickedness, but something in the whole affair that put them beside themselves, and they could n't bear the horrid sight, and so tried to get rid of their feelings, as well as the unfortunate object, by this wild violence. The effect was the same if the herd did not witness the fight, but came suddenly to the discovery of blood that had been spilled. They would stare at it, and glare at it, and snuff down at it, and sniff up at it, and prowl round it, and get more and more excited, till, at last, the whole herd would begin to rush about the field bellowing and mad, and make nothing at last of leaping clean over hedges, fences, and five-barred gates.

Instead of proceeding directly down the sloping field toward the Dairy Farm, we made a detour of about half a mile, and passed through a field well inclosed, in which were about a dozen cows, attended by one man, who sat beneath a tree. This was the Quarantine ground. All newly-purchased cows, however healthy they may appear, are first placed in this field during four or five weeks, and the man who milks or attends upon them is not permitted to touch, nor indeed, to come near, any of the cows in the great pasture. Such is the susceptibility of a cow to the least contamination, that if one who had any slight disease were admitted among the herd, in a very short time the whole of them would be affected. When the proprietor has been to purchase fresh stock, and been much among strange cows, especially at Smithfield, he invariably changes all his clothes, and generally takes a bath, before he ventures among his own herd.

From what has already been seen, the reader will not be astonished on his arrival with us at the Dairy Farm, to find every arrangement in accordance with the fine condition of the cows, and the enviable (to all other cows) circumstances in which they live. The cow-sheds are divided into fifty stalls, each; and the appearance presented reminded me of the neatness and order of cavalry stables. Each stall is marked with a number, a corresponding number is marked on one horn of the cow to whom it belongs; and, in winter time, or any inclement season (for they all sleep out in fine weather) each cow finds out, and walks into her own stall. No. 173 once got into the stall of No. 15; but in a *few minutes*, No. 15 arrived and "showed her the difference." In winter, when the cows are kept very much in doors, they are all regularly groomed with curry-combs. By the side of one of these sheds there is a cottage where the keepers live—milkers and attendants—each with little iron bedsteads, all in orderly soldier fashion, the foreman's wife acting as the housekeeper.

These men lead a comfortable life, but they work hard. The first "milking begins at eleven o'clock at night; and the second, at half past one in the morning. It takes a long time, for each cow insists upon being milked in her own pail—*i. e.*, a pail to herself, containing no milk of any other cow—or, if she sees it, she is very likely to kick it over. She will not allow of any mixture. In this there would seem a strange instinct, accordant with her extreme susceptibility of contamination.

The milk is all passed through several strainers, and then placed in great tin cans, barred across the top and sealed. They are deposited in a van, which starts from the Farm about three in the morning, and arrives at the dairy, in Farringdon-street, London, between three and four. The seals are then carefully examined, and taken off by a clerk. In come the carriers, commonly called "milkmen," all wearing the badge of Friern Farm Dairy; their tin pails are filled, fastened at top, and sealed as before, and away they go on their early rounds, to be in time for the early-breakfast people. The late breakfasts are provided by a second set of men.

Destruction of the Wire-Worm.

Prof. Mapes, in the *Working Farmer*, says:

"We have continually urged the use of six bushels of common salt to the acre, as a preventive against grubs, wire-worms, &c., and our practice has been to use this quantity on every acre of our land each year, applying it broadcast, either in the fall or early spring. Since adopting this practice, we have never lost a melon vine or cabbage plant by grubs, and wire-worms are unknown with us. Old pastures thus salted in early spring, are materially improved, both in quality and quantity of product. In addition to the use of salt as a preventive of insects and of a large class of weeds, its ultimate constituents (chlorine and soda) add permanently to the value of the soil, by supplying these necessary ingredients. For the use of many plants, soda answers the same purposes as potash does with others, while chlorine assists the decomposition of inert vegetable matters by its combination with any or all the alkalies present."

Mr. C. W. Johnson, in the *London Farmer's Magazine*, says:—

"It is now some years since some successful and valuable experiments were reported by a Norfolk farmer upon the uses of the rape-cake drilled with the seed, in preventing the ravages and destroying the wire-worm—an insect perhaps the most tenacious of life of any with which we have to contend. This plan was also very successfully tried by the late Lord Albemarle, in Norfolk. And again, M. J. M. Charnock, of York, has given an account of its beneficial use in Yorkshire. He says that he received his account from his relative—Mr. Charles Charnock, of Holmfield House—who himself received it from Sir William Cooke. Some few years after his entry on his farm, Mr. Charnock was complaining, in the presence of Sir William Cooke, of the injury his crops had sustained from wire-worms, and lamenting that there was no known way of destroying them. Sir William then informed him that he had heard of and adopted a plan which had proved perfectly effective—a plan which Mr. Charnock subsequently followed with the same success. The plan was as follows:—In lieu of the ordinary top-dressing with rape-dust, apply to the land, and plow or harrow well in, five cwt. per acre of rape-cake crushed into lumps of about the size of half-inch ground bones, and the result will be that the wire-worm will congregate on these lumps of cake, devouring them with such avidity as to become glutted, and perish either from repletion or from the peculiar properties of the rape, or, perhaps, from the combined effects of the two. Rape-dust will *not* answer the purpose, because it presents no surface upon which the worms can fix themselves, and no substance into which they can eat their way. Perceiving that a satisfactory result was being attained in the first field in which the cake was applied, Mr. Charnock took up and examined many of the lumps, and found them full of the dead or expiring wire-worms. The practice was followed throughout the farm where the worm prevailed, until, in a year or two, the land was entirely freed, and that without any recurrence of the evil. It seems that Mr. Charnock has, on several occasions since then, had recourse to the same means of preserving his carnations, (which are plants very liable to be attacked by the wire-worm,) and he has invariably witnessed the same satisfactory result. The soils of Mr. Charnock and Sir W. Cooke, on which these trials were made, are dry lands on the magnesian limestone. The soils on which those of Lord Albemarle were carried on were the light turnip soils of Norfolk; but, as Mr. Charnock adds, we see no reason for supposing that it would not be equally efficacious in other soils."

Lunar Rainbow.—An instance of this phenomenon, not a common one, was presented on Sunday evening, March 16th. We first saw it a quarter after ten. The moon was about 30 degrees southeast of the zenith, as near as we could judge. Two circles, about 40 degrees in diameter, surrounded the moon, intersecting each other at the northwest and southeast, their centres varying perhaps two degrees. At the points of intersection, the colors of the rainbow, elsewhere invisible, were very vivid, and appeared in two parallel straight lines, parallel also with the plane of the horizon. The night was slightly hazy and perfectly free from wind, rain, or snow. The temperature was quite moderate. By eleven o'clock, the prismatic colors were gone, leaving only two ordinary halos, in the place of the circles first observed. [Burlington Courier.

Butter.

Milk is the most natural and common food of man. Out of milk two other common articles of food are obtained, viz., cheese and butter; butter exists in the form of very small globules, and out of 100 parts of cow's milk, 3.75 parts of butter are obtained. Human milk contains about one-sixth more butter than the above. Butter is indebted to a substance called "butyrine" for its fine flavor. Casein, the cheesy matter of the milk, if not well removed from the butter, by working and washing, soon putrifies, and gives the butter a bad taste. Butter does not appear to have been known to the ancients, at least so far as history reveals knowledge, but we cannot believe that butter was not known to them for all this. We read of "a land flowing with milk and honey," but no butter, still this is not conclusive against the reasonable conclusion that the old Hebrews did know what it was. The oldest hint, historically, about butter, is given by Herodotus, who ascribes the use of it to the Scythians. Hippocrates also alludes to the Scythian butter, and recommends its use externally for medicine. In the time of Galen, butter was known and used, but to a very limited extent, among the Greeks and Romans; in the second century Pliny ascribes the invention of butter to the Germans, but this only shows that the Romans became acquainted with it through the Germans.

It was much used as a pomatum both by the Greek and Roman ladies. Pliny recommends it to be mixed with honey and rubbed over the gums to ease the pain of teething, and for ulcers in the mouth—a hint that may not be useless to us moderns. The Romans anointed the bodies of their children with butter to make them pliable, and it appears that they did not know butter as we do, in firm cakes, but only as a semi-fluid, like thick olive oil. This is not wonderful, owing to the general warmth of Southern Italy. Neither the Spaniards or the Portuguese know much about butter, and the inhabitants of Mexico seldom eat it. In the city of Mexico it costs one dollar per pound; the most wealthy classes do not use so much of it as the poorest amongst us; in fact they do not consider it an essential article of food—we do, and could not, to use a common phrase, "live without it." It is justly believed that more butter is consumed in the Northern States of America than in any other country having the same amount of population in the world. The Hollanders are distinguished for making good butter, so also are the Northern Germans, Norwegians, and Danes. The English, Irish and Scotch, make and consume a good deal of butter, especially the Scotch, who are, or at least were, almost half Jewish in their feelings toward the use of pork and lard.

The great secret of making good butter, is cleanliness and plenty of elbow grease. In some parts of Ireland, but especially in Devonshire, England, and Ayrshire, Scotland, the butter made has had a world-wide fame. The plan pursued seems to be for the dairy-maids to wash their understandings, and perform the same operations as the French and Portuguese who dance among the grapes at the wine press. By having large tubs with false bottoms, covered with clean coarse cloth, into which the butter is placed and danced upon, with water to wash it as much as is required, all the cheesy matter is pressed through the coarse cloth, and runs off with the water of cleansing. This is a most efficient and effectual way of working butter for packing. As a general thing, the kind very common in our markets depends for its weight in having a good deal of the milk left in it, and none of the cheesy matter pressed out—it is a profitable way of producing it *for sale*. Butter for foreign countries should be well tramped or beat and washed some way, and it should be packed in a dish placed inside of a larger one, big enough to fill it around with salt.

Rancid butter can be completely cured of its bad taste and smell, by melting it in a clean tin dish, adding some saleratus, and straining it through a clean cloth. After this it appears of a different form; it crystalizes in soft round crystals, and has no taste like what it would have had, if made well at the first operation. All rancid butter for cooking should be treated in this way; it changes the butter, takes away the bad smell, prevents it from spoiling again, however long it may be kept, and it really has a very beautiful appearance. The butter should be kept stirred after it is all dissolved, about ten minutes. One ounce of saleratus will purify four pounds of butter. A thick sediment falls to the bottom, and a very thick scum gathers on the top. Butter is one of the finest articles of human food. The farmer with his snowy white bread and beautiful golden butter for breakfast, makes a richer feast than the monarch to which these things are denied. [Scientific Am.

Fascination.

Borrow, in his new work, "Lavengro," relates the following curious incident, connected with the power of fascination:—

"It happened that my brother and myself were playing one evening in a sandy lane; our mother was at a slight distance. All of a sudden, a bright yellow, and, to my infantine eye, beautiful and glorious object made its appearance at the top of the bank from between the thick quickset, and gliding down, began to move across the lane to the other side, like a line of golden light. Uttering a cry of pleasure, I sprang forward, and seized it nearly by the middle. A strange sensation of numbing coldness seemed to pervade my whole arm, which surprised me the more, as the object to the eye appeared so warm and sunlike. I did not drop it however, but, holding it up, looked at it intently, as its head dangled about a foot from my hand. It made no resistance; I felt not even the slightest struggle; but now my brother began to scream and shriek like one possessed. 'O mother, mother!' said he, 'the viper!—my brother has a viper in his hand!' He then, like one frantic, made an effort to snatch the creature away from me. The viper hissed amain, and raised its head, in which were eyes like hot coals, menacing, not myself, but my brother. I dropped my captive, for I saw my mother runing towards me; and the reptile after standing for a moment nearly erect, and still hissing furiously, made off, and disappeared. The whole scene is now before me, as vividly as if it occurred yesterday—the gorgeous viper, my poor dear frantic brother, my agitated parent, and a frightened hen clucking under the bushes—and yet I was not three years old.

"It is my firm belief that certain individuals possess an inherent power, or fascination, over certain creatures, otherwise I should be unable to account for many feats which I have witnessed, and, indeed, borne a share in, connected with the taming of brutes and reptiles. I have known a savage and vicious mare, whose stall it was dangerous to approach, even when bearing provender, welcome nevertheless, with every appearance of pleasure, an uncouth, wiry-headed man, with a frightfully seamed face, and an iron hook supplying the place of his right hand, one whom the animal had never seen before, playfully bite his hair, and cover his face with gentle and endearing kisses; and I have already stated how a viper would permit, without resentment one child to take it up in his hand, whilst it showed its dislike to the approach of another by the fiercest hissing. Philosophy can explain many strange things, but there are some which are a far pitch above her, and this is one."

A Strange Story.

A few days since a medical man named Phillippe died in a village near Paris, where he had resided many years, and had acquired a great reputation for skill and probity. He never demanded any remuneration, except from those who were in circumstances to be able to pay him; and during the last visit of the cholera he was indefatigable in his attention to the suffering poor. Last year an Englishman, traveling in that part of the country, was taken so suddenly ill that he was obliged to stop at an inn in the commune, and Dr. Phillippe was sent for. Scarcely, however, had he arrived at the bedside of the patient when the latter became violently agitated, and his countenance changed exceedingly. The doctor appeared also to be agitated, and at once ordered every one out of the room. When that was done the door was locked on the inside. The landlady being curious to know what was going on listened at the door, but the conversation was carried on in a language which she did not understand; she, however, heard the patient exclaim in French, "Assassin! assassin!" after which a violent altercation ensued. The Englishman appeared to threaten, and the doctor to supplicate him. The latter afterward left the room and went into the kitchen, where he prepared some medicine, which he ordered to be given to the patient several times during the night. On the following day the stranger was much worse, and feeling his end approaching, he made a sign for pen, ink and paper, and wrote a few words in English, which the landlady gave to the mayor of the commune, who, not understanding the language, threw it aside into a draw, where it was forgotten. The stranger died the same evening.

A few days since the mayor, when called on to register the death of the doctor, who in his turn had paid the debt of humanity, thought of this paper, and on his showing it to his nephew, who understood the language, it was found that Dr. Phillippe was no other than the famous Patieson, a noted robber of the United States, all trace of whom had been lost. The Englishman had recognized him as a man who had, twenty years before, attempted to murder him, while traveling in the State of Vermont, in America. The mayor immediately proceeded to the house of Dr. Phillippe to institute an inquiry. He found that he had, during his illness, refused to be undressed, and had made the persons who attended him promise that he should be buried in the clothes which he then wore. The mayor, however, ordered the body to be undressed, when it was found that the doctor was in reality a very spare man, although he always appeared stout, the bulk being caused by his wearing clothes wadded most thickly. His legs were also bandaged up, and one of his feet was found to be a very skillfully made artificial one. The body was covered with marks of wounds. In a dark closet there were found several chests fastened with triple locks; and on these being forced open, they were found to contain arms of various kinds, watches, gold coins of all nations, and diamonds and jewels to a considerable value. Particulars of this discovery have been transmitted to the Government, and a copy sent to the authorities of the State of Vermont. [Galignani.

Slavery at Mocha.

A correspondent of the *Salem Register* is describing the state of things around the Red Sea and in the kingdom of Muscat. The following is an extract:—

"Slavery is but nominal at Mocha, although many of the population are owned by the wealthy through purchase. Cargoes of slaves are often brought to this port from Abyssinia. The men and boys are well treated, often taught to read and write, and seldom worked severely, the drudgery of labor being performed by hired coolies. Without showing any sense of degradation at their condition, the slaves frequently dress as expensively as their masters, and good behavior often obtains for them offices of trust, while in willing bondage, or manumission. There are several instances at Mocha at the present time, of wealthy merchants and owners of many slaves, who formerly lived in servitude. An acquaintance of mine once expressed to an Arab merchant great surprise at seeing slaves so well treated. 'Suppose,' was the characteristic reply, 'a man has a son whom he cannot trust, and a faithful slave who will make for him a good business—why should he not make the slave the same as a son?' The offspring of male slaves are held in bondage, but if a master permits a slave to marry an Arab woman, he becomes free."

Contentment.—In Vienna a magnificent house was built by a nobleman, on the front of which is a stone with this inscription: "This house was erected by Count D——, to be given to the first man who can prove that he is really contented." One day a stranger knocked at the gate, and desired to speak with the master. "I am come," said he, "to take possession of this house, as I find you have built it in order to bestow it upon the man who is really contented. Now I am in that state, of which I am willing to make oath; you will therefore please, sir, to give me immediate possession." The count did not interrupt him till he had finished his speech, when he replied, "You are quite right, sir, with respect to my intentions; but as I do not discover the least pretension you have to the character of a contented man, I beg you will retire. *If you were quite contented you would not want my house!*"

A Relic of Witchcraft.

The *Newburyport Herald* of the 3d inst., gives an account of an old house, about to be demolished in that town, with which some interesting associations are connected. It is on High Street, at the head of Market street, and known as the Morse house, famous as the spot where first originated the witchcraft delusion in this country, that afterwards fled abroad, and from which flowed such terrible results. The house was built by William Morse, about the year 1645. Cotton Mather says that in the year 1679, this house was "so infested with demons," that whereas before, "the devil was chained up, the invisible hand did begin to put forth an astonishing visibility." The wife of William Morse narrowly escaped being hanged for a witch, as seventeen person gave their written testimony stating the reasons why they believed she was really a witch, and ought to be hung, according to the old Mosiac law, which says, "Thou shalt not suffer a witch to live." It is said to have been owing to the firmness of Gov. Bradstreet that the life of the woman was saved, and she was returned to her family. No explanation of the numerous exhibitions of ledgerdemain, which took place in this house to such an extent as to excite the wonder of the whole country, ever was given, and this is the more extraordinary, as they periled the life of the inmates and others, upon the scaffold. In Coffin's History of Newbury, evidence is adduced which leads to the suspicion that they were perpetrated by a roguish grandson of William Morse. It is strange, if he really was the author of the tricks, that he did not, at the time his grandmother was on trial for her life, acknowledge his agency in the matter.

Draining Land in England.

The *Working Farmer* says that the English Government are ever ready to lend judicious aid to their farming interest. As an example:—by long experience it has been ascertained that by thorough under-draining, an acre of land will produce one-third more nett results to the owner, and therefore the Government have enacted laws and appropriated funds to be used for this purpose. Several appropriations have been made during the last session of Parliament, one of which is £2,000,000 sterling, equal to $10,000,000. This sum is placed at the disposal of commissioners, who loan it to applicants on the following terms:—The farm of the applicant is first valued, and then a loan is made to him on mortgage, to be applied to under-draining his land under the inspection of the commissioners. This mortgage is only active on the increased value of the farm by under-drainage. The borrower is required to pay 5 per cent. interest, payable annually, and 5 per cent. of the principal, and thus in 20 years both principal and interest will be paid off; and the first instance has not yet occurred where the increased products of land have not been sufficiently great to enable the occupant to meet these payments. Should the borrower fail to meet the requirements of the mortgage, then the farm may be sold, but before the Government can appropriate any part of the amount toward the liquidation of their mortgage, they must first pay the borrower the amount at which the farm was valued before being under-drained; and long experience has established that under-drained farms will always sell for more than the cost of under-draining added to the commissioners valuations.

Who are your Aristocrats?

Twenty years ago, this one butchered, that one made candles; another sold cheese and butter, a fourth carried on a distillery, and another was a contractor on canals; others were merchants and mechanics. They are acquainted with both ends of society—as their children will be after them, though it will not do to say so out loud. For often you shall find that these toiling worms hatch butterflies, and they live about a year.

Death brings division of property, and it brings new financiers; the old agent is discharged, the young gentleman takes his revenues, and begins to travel—towards poverty, which he reaches before death—or his children do, if he does not. So, in fact, though there is a sort of monied rank, it is not hereditary; it is accessible to all; three good seasons of cotton will send a generation of men up—a score of years will bring them all down, and send their children again to labor. The father grubs and grows rich—his children strut and use the money; their children inherit the pride, and go to shiftless poverty; but the next generation below, reinvigorated by fresh plebeian blood, and by the smell of the clod, come up again. Thus society, like a tree, draws its sap from the earth, changes it into leaves and blossoms, spreads them abroad in great glory, sheds them off to fall back to the earth, again to mingle with the soil, and at length to reäppear in new trees freshly garnitured.

[Hunt's Magazine.

Natural Clairvoyance.—We witnessed, on Monday, some most remarkable experiments in Natural Clairvoyance, as we must call it for want of a better name. We had a visit from M. Gaudon, of Paris, and his nephew, M. Gouhenant, between whom there apparently exists a magnetic sympathy of an intimate character. The nephew, a youth of 16, was stationed in one room and M. Gaudon in another. Neither could see the other, and there was no word spoken; but any words, sentences, figures or object whatever, seen by the uncle, were at once and unhesitatingly read or described by the other. The impression on the mind of the former was instantly communicated to the latter and promptly spoken—not in the slow and confused manner common to clairvoyants in the mesmeric sleep. Expressions in several different languages were tried with the same satisfactory result. There was no possibility of collusion under the circumstances, since the experiments were conducted by ourselves, the words selected at random, and the answers too ready to be got at by any system of signs or hidden meanings. Indeed, taking into consideration the fact that neither party saw or spoke to the other, we can only account for the exhibition on the ground that M. Gouhenant is a natural clairvoyant. These experiments, which attracted much curiosity in Paris, are to be produced in New York. [Tribune.

A survivor of the Boston Tea Party, in his 115th year, is now living in Chicago.

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These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "Exodus"—Part 2.

"Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt 5: 20.

MESSRS. EDITORS,—I hope no one may be dismayed by the length to which this discussion has been carried, or discouraged from reading it for fear of its resulting in the establishment of error, or the perplexity of merely "doubtful disputations." It is a Christian law, (doubted by no Protestant, and disputed only by the Romanist,) "prove all things; hold fast that which is good; abstain from all appearance of evil" Truth loves examination. Rooted in its Eternal Author, God, it rears its majestic form to the light of evidence, and safe in His protection defies alike the tempestuous sway of opinion, the lightning shaft of wit, and the untempered edge of sophistry. The clouds of the tempest may indeed envelope and obscure it for a moment; yet it soon reappears, stripped haply of its decayed branches and redundant foliage, but intact in every vital part, more perfect in beauty, corroborated in strength, and rejoicing in the radiant light of day. Such, I cannot but believe, will, through God's grace, be the result of the present discussion. If the Sabbath be no part of the Law of God, let it perish. If it be, one must indeed be "weak in faith" to fear its overthrow by any fair discussion, when he hears Him who is Truth itself declaring, "It is easier for heaven and earth to pass, than for one tittle of the Law to fail." (Luke xvi. 17.)

2. The main strength and sole hope of my friend "Exodus" lies in the *second* of the six propositions he defends, viz., that "the Sabbath was strictly a ceremonial and Jewish institution." All his other propositions in reality *rest upon this*, and stand or fall with it. I wish this point to be distinctly understood, marked, remembered, and inwardly digested. It was in fact involved in the preceding proposition, according to its real import, as I have shown. If, then, I have succeeded in my argument *there*, and have proved that the Law of the Sabbath, like that of Marriage, dates "from the beginning" of the world, and belongs to the whole race, then I have in fact *already* demolished this *second* proposition, *and with it all the rest.* My friend "Exodus" may exclaim against this summary conclusion, in reply to his lengthened argument; but I submit it even to him, as a "good logician," if the entire consequence does not legitimately follow. I know he may attempt to escape the consequence; but it will be solely by challenging the proof I have presented of the premises. Of such challenge, however, I feel no fear. Why should I? I live for Truth. It may, however, be satisfactory to him, as a lover of truth and consistency, if I examine all his remaining propositions and reasonings in detail, and show that the principles I have established already under the first proposition pervade the entire New Testament, and give a vital unity and glorious harmony to all the various facts and representations of the Bible. If the patience of my readers will hold out, I will, as far as time and space permit, undertake this, using all the brevity consistent with justice to the argument.

Let us, then, scrutinize more closely this *second proposition*, with the reasonings of "Exodus" upon it. The question between us here is precisely this: He affirms the strictly ceremonial and national character of the Sabbath, and I its moral and universal authority.

Now, I take it for granted, that two men of average intelligence and candor, with the same sources of evidence open before them, could not come to such opposite conclusions on a question like this, unless the question were complicated with circumstances that tend to confound moral and ceremonial distinctions, and thus to lead one of them unwittingly to a false issue. Here, in all candor, I think, lies the root of my friend's difficulties; and not of his alone, but of many others whose opinions he has subsequently quoted, though not always to the point. And here I may as well say, once for all, that of the writers he has cited, I think only Warburton and Paley, perhaps Dr. Whateley also, (eminent, but often mistaken men,) fully agree with him in his Anti-Sabbatarian views. Of the unguarded language of others, he has made a use, I think, they never designed; but "what is written is written," and published too; and being fairly quoted by my friend, must go for what it is worth.

His first argument for the ceremonial nature of the Sabbath is drawn from the fact of its incorporation with the ceremonial law of the Jews. (Lev. xxiii.) The fact is clear. I admit it. His *inference* is: Therefore the Sabbath was "strictly ceremonial and Jewish." This conclusion, I submit, is in logic a *non sequitur*. The inference does not *by any necessity* follow from the fact. Let us try it in another strictly parallel case. The Law of Marriage was incorporated with the ceremonial law of the Jews. The fact is clear. *Therefore* Marriage is a "strictly ceremonial and *Jewish* institution!" Will my friend "Exodus" accept this inference? It is just as sound as his own; and he is bound either to accept it in *both* cases, or to reject it in both.

His next argument is drawn from the incorporation of a motive from Jewish history into the reasons for its observance. (Deut. v. 15.) But this is explained by the fact that Moses is here rehearsing the Decalogue in a way *peculiarly applicable to the Jewish people.* No such motive is found in the Decalogue itself, as originally delivered by God; although very proper to be added afterwards to *enforce* its observance upon *them.*

But suppose it were found appended to the original reason given in Ex. xx. 11; how does this prove the second proposition? That grand "re-publication of the law of nature," the Decalogue, was given to mankind *through that nation*, till the Messiah should come. Deut. xviii. 20. Rom. v. 20. Gal. iii. 19. Though universal in its nature, it was of course particular in its application. It was all for the time *incorporated* both with their ceremonial and civil code. Was it *all*, therefore, "strictly *ceremonial* and *Jewish?*" Will "Exodus" really affirm this? Much of his reasoning implies it, yet I am unwilling to impute to him a conclusion so immoral, as well as illogical.

Very different, it seems to me, is the language of our Lord in the opening of his Sermon on the Mount. "Think not that I am come to destroy the law or the prophets; I am come, not to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18. And lest any of his own disciples, in consequence of the abrogation of the strictly Jewish code, should suppose and teach any relaxation of the moral code, he adds the solemn warning which I have prefixed as a motto to these articles: "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." That by "these commandments," our Lord meant the commandments of the Decalogue, seems to me so perfectly plain from the specifications which follow, that I consider it beyond all dispute. When it is formally denied, it will be time enough formally to prove it. Let it suffice now to say, that his first examples are taken from the sixth and seventh (perhaps also from the third and ninth) commandments of the Decalogue; and that every other is of a *moral*, not one of a *ceremonial* nature, throughout this whole discourse. Could any thing add to the evidence thus given, that as Lord and Judge of the world, Christ recognizes the Decalogue as the immutable Law of God, and ratifies all its commandments in their genuine import, and stripped of every Pharisaic construction, as fundamental laws of his own kingdom?

I can think of but one objection to this, so far as the Sabbath is concerned. It may be said, "Christ does not specify the fourth commandment as a part of this immutable law; therefore it may be an exception." Is it then necessary, after so decisive and comprehensive a statement as to every "jot or tittle of the Law," that he descend to a specification of *every* commandment? As well might you raise the same objection against the first commandment, or the second, or the fifth, or the eighth, as against the *fourth*. "But He does specify them elsewhere," it may be said. I answer, Yes, the fifth and eighth—(perhaps the first and tenth also)—but no where the *second*. Is the *second*, then, abolished by Christ? What! when the world was full of idolatry and image worship, to be conquered by His word! Absurd and monstrous supposition! I do not impute to "Exodus" such quibbles and evasions as these. But then I say, equally absurd is the attempt to detach the fourth commandment from the Decalogue; of which it ever formed an integral part, from the day that it was uttered by the voice of God from the blazing summit of Sinai, and was engraven by his finger in the two tables of stone; distinctions equally sublime and significant, which were never accorded to any of the merely *local* and *temporary* laws of Judaism, either civil or ceremonial.

The Law of the Sabbath, then, beyond all controversy, is *one* of "these commandments." And even if "one of the *least* of them," it is expressly comprehended in the warning of our Lord. And if a thousand Christian divines, of the highest distinction, with Luther and Calvin at their head, were to "break it and to teach men so," from some mistaken view of Christian liberty under the gospel, how would that alter the case? Will *they* sit on the throne of final judgment, and pronounce our sentence? They are but men; great men, indeed, but fallible; and to their own Master, in this matter, they stand or fall. I, too, could quote great divines on my side. But I will not. Let Christ speak for himself.

But "the particular day, 'the seventh day,' is also," says my friend, "an integral portion of the Decalogue. Is that also to be acknowledged to be of a *moral* nature?" This I have so fully answered already, under the preceding proposition, that I should not advert to it again, except to correct my friend, who quotes me as allowing "that a *part* of the Decalogue is not of a moral nature." I have made no such exception. The seventh day of the *Decalogue*, I hold to be a part of the moral law of the Sabbath, but not the mere circumstance of its *order*, or *mode of designation*. Half the dispute, at least, on this subject, springs from confounding two things perfectly distinct in their nature, viz: *the seventh day of the Decalogue*, and *the seventh day of the Jewish week*. The connection was fixed by statute only for that people. This, therefore, may be changed by competent authority, I mean by the authority of "the Lord of the Sabbath day," without touching "one jot or tittle" of the Decalogue. And it was changed, as we have seen. The connection was dissolved at once, by the abrogation of the Jewish code. The Decalogue remained immutable, but *all else that was peculiar to Judaism* was abolished.

But the Sabbath "was actually peculiar to the Jews," says my friend. "Throughout all history we discover no trace of a Sabbath among the nations of antiquity." My friend here speaks as if all history were under his eye. But he has fallen into a mistake here, which proves that he has not read *all* history. I have corrected his mistake by the united testimony of *seven* competent witnesses—Homer, Hesiod, Callimachus, Philo, Josephus, Clement, and Eusebius.

But "moral law," says my friend, "being founded on natural and universal relations, must be as immutable as those relations." Granted. And therefore the Decalogue, which is founded on such relations, remained intact, when every thing "strictly ceremonial and Jewish" was swept away like shadows before the sun!

But, says Exodus, "the Sabbath has been *changed* in its period, *changed* in the reasons for its observance, *changed* in the character of its requirements, and *changed* in its sanction." Wherein? It is still the same *weekly* "period" required in the Decalogue. The original "*reasons*" for its observance remain, only new and more affecting motives have been supplied, by the death and resurrection of our Redeemer! No change has been made in the "nature of its observance," except the abolition of the "strictly ceremonial and Jewish" code, with which it once was incorporated, together with all the peculiar constructions, penalties, and sanctions of that code." Like Marriage, it now stands as "in the beginning;" pure from every tincture of Judaism; hallowed and beautified with new and loftier associations. Preëminently now a part of "the perfect and royal law of liberty" from the slavery of the world, the bright link of man with man, and earth with heaven, the safeguard of virtue, the glory of religion, the pillar and prop of society, the palladium of nations, "the pearl of days," the blessing of this world, and the beacon light of that which is to come; who that rightly understands its worth can fail to "call the Sabbath a delight, the holy of the Lord, honorable!"

But my friend now calls in to his aid the authority of the Apostle to the Gentiles. "'Sabbath days,' (says Paul, in Coll. ii. 16,) 'are a *shadow* of good things to come.' This, apart from all the previous considerations, would itself be conclusive. No one will pretend that a shadow or type can be other than ritual." My friend has inserted the world "good" into the text; probably from inadvertence. I hope its discovery may be a lesson of caution and charity to him in future. But now for the Apostle's meaning. "The language of the text," says my friend, "is comprehensive and unqualified, All sabbath days are equally included. This is clear from the context, &c. He who asserts a limitation of its application must clearly prove it." And I hope clearly to prove it thus. Paul is the servant of Jesus Christ. Jesus Christ taught the perpetuity of the Decalogue, in even the least of its commandments, of which the Sabbath is one. This therefore was the doctrine of Paul. "The disciple is not above his Master," says Christ, "but every one that is perfect shall be as his Master." Luke vi. 40. With what astonishment would Paul, if he were now among us *bodily*, behold an attempt to torture his language into a direct opposition to a fundamental doctrine of his Master! What conceivable form of "wresting the Scriptures" could be more painful to his generous spirit? It may not be! Having received the gospel by the direct "revelation of Jesus Christ," (Gal. i. 11, 12,) it is impossible that he could mean to teach the abrogation of the Decalogue, in direct contradiction to his Lord. Any interpretation that leads to such an issue, violates an axiom, and overturns the first principles of all sound interpretation. It is nothing less, in effect, than attempting to *make the Savior contradict himself!* It follows, that "all sabbath days are" *not* "*equally* included," but only those *peculiar to Judiasm*, and which the false teachers upheld in opposition to Christ as "the head of all principality and power." (Verse 10th.) The whole of the context, from verse 6th to verse 10th of this chapter, is the Apostle's protest against these Judaizing teachers. They would have placed the yoke of circumcision and of the *whole Jewish law* upon the Gentile believers. Paul resists this unwarrantable imposition, by showing—1st, that Christ, as "Head over all things," had a right to set it aside; 2d, that he had really conferred on believers all the blessings it vainly promised; 3d, that therefore Christ was the *substance*, and that ceremonial system but the "shadow;" from all which it follows, that no man could lawfully condemn them for not observing it, in any part of its burdensome ritual. Even to observe the Sabbath, *in a Jewish way*, (*i. e.* on the seventh day of the week, and in combination with other Jewish "holy days,") would in a Gentile Christian be wrong; in a Jewish Christian it would be a matter of indifference, expediency, and condescension only; but for either to observe it *as a part of an obligatory ritual*, would be a renunciation of the authority of Christ, and therefore of the Gospel itself. It is in this connection that Paul uses this lauguage, here and elsewhere, which some have mistaken for a repudiation of the Decalogue, and among them my friend "Exodus."

The truth is, such a mistake, in him, is a logical result of his principles. He starts wrong at the beginning. He does not recognize the moral law in the Decalogue. His standpoint is not that of Christ, and therefore not that of Paul. Hence he allows not to the ardent language of the Apostle, in a contest against Judaizing teachers, the necessary limitations that keep it in holy harmony with the doctrine of his Lord. This is the source of that fatal confusion in an intellect naturally bright and clear, and therefore the more likely, when itself misled, to "make the worse appear the better reason."

Let me make Paul's meaning plain by an illustration. Suppose, with my views of the Decalogue and of the Sabbath, I were arguing with a modern Jew, or, if you please, with a Seventh-Day Baptist, (many of whom are excellent men,) and they both should insist upon the obligation of the *seventh day of the week* in opposition to the *first.* I should resist them both as Paul does, on the very ground that they, wittingly or unwittingly, upheld the authority of the whole abrogated Jewish ritual, and denied the authority of Christ as Head over all. And if I saw any of my fellow Christians, from weakness of faith and tenderness of conscience, yielding to the plausible reasonings which would confound in a single point the Jewish ritual with the Decalogue, I would invoke them, by all their obligations of adoring gratitude to a crucified Redeemer, "stand fast in the liberty with which Christ had made them free." Does "Exodus" now understand me? Does he not now understand Paul?

The conclusion of the whole argument is, that "Exodus" is *not* justified in the confident announcement that the Sabbath *was* a "strictly Jewish and ceremonial institution." On the contrary, it is demonstrated by the highest of all evidence, the testimony of Christ himself, that it *is* an integral and inseparable part of the Moral Law, and therefore of universal and perpetual obligation.

3. The third proposition, that "Jesus *studiously* and repeatedly violated the Sabbath," "Exodus" has attempted to defend at length; but so weakly that it will require but few remarks in reply, and those chiefly by way of explanation.

His defense is built upon the construction of the word "work," in the fourth commandment. "The lighting of a fire, the gathering of grain or food, the picking up of sticks, *unnecessary* walking, even the carrying of the slightest burden," he says, "all fall within the legal construction of the prohibition."

Had he put the word "unnecessary," which he prefixes alone to "walking," before the entire enumeration, he would have stated the exact truth. But now it conveys a wrong and injurious impression, injurious to the Jewish code, and injurious to our Saviour. By a miracle, every week repeated in the wilderness, God had made the gathering of food, the lighting of a fire, &c., on the Sabbath, *unnecessary*. To do any of these things in such circumstances was therefore justly construed as a violation of the law. But when the Pharisees applied this construction to the act of the disciples, who plucked the grain merely to satisfy the cravings of hunger, our Saviour says justly, that they "condemned the guiltless." My friend must be hard driven for evidence, when he infers, from the case of David eating the shewbread, a perfect parallel between the two laws. David did do in his necessity *what was unlawful* by the express terms of the ceremonial statute; and necessity alone excused him. But the disciples did not violate the Sabbath at all, for no "necessary" work was forbidden, as is clear from the case of the priests in the temple. When our Saviour says, "they *profane* the Sabbath, and are *blameless*," he evidently means to confound the Pharisees *on their own principles of construction.* On any other view, the language would be self-contradictory. On this view it is perfectly in point. And when he adds that "there is one present greater than the temple," meaning himself, he evidently claims that his authority is paramount in settling the construction, and his decision final in pronouncing his disciples "guiltless."

To charge our Lord with a "studied violation of the Sabbath," because he commanded the impotent man whom he had healed on the Sabbath day to "take up his bed and walk," is again to adopt the *Pharisaic construction.* For the poor man's bed was evidently nothing but (*krabbaton*) a small portable couch or mattress, such as travelers carried about with them; and yet, to carry it home with him is construed by my friend "Exodus" as "in the very face of the express interdict," in Jer. xvii. 21, against bearing burdens on the Sabbath day! I suppose, on the same principle, he must consider our Lord's *healing* on that day a "studied violation of the Sabbath." Happily we have a better authority to assure us, every where and always, that "it is *lawful* to do good on the Sabbath day."

In truth, the only argument of any weight under this proposition, (and *that* belongs under the *preceding*, and does not sustain *this*,) is drawn from the words of our Lord, which I had quoted in proof that the Sabbath is of a moral nature, and of universal force, viz., "The Sabbath was made for man, and not man for the Sabbath." My friend asks, "Could he have said this of any law but a positive and ceremonial one? Assuredly NOT!" I answer, WHY not? The argument which he quotes from Bishop Warburton, and adopts as decisive of the question, I think is only one of the Bishop's specious fallacies. Try it on a kindred case—just substituting the Law of Marriage for the Law of the Sabbath. Axiom—"Man was not made for Marriage, but Marriage was made for man." Now look at the argument of the Bishop. "Were the observance of the Law of Marriage (in the seventh commandment) a *natural* duty, it is certain man *was* made for that law; the end of his creation being for the observance of the *moral law.* On the contrary, all *positive* institutions were made for man." And now for my friend's inference. "This furnishes a proof that the (seventh) commandment is positive, ceremonial, and Jewish!" Who does not perceive the fallacy of this?

The truth is, there is a distinction in moral laws, which this argument overlooks altogether. Our Saviour teaches, (Matt. v. 19,) that some of the precepts of the Law of God, though of binding force to the end of time, are yet of less importance than others. Some moral laws are founded in moral relations, which exist in the present world, but not in the next. Thus it is with the moral laws of conjugal and filial affection. Yet how truly *moral*, universal, and sacred here! And thus it is with the law of the Sabbath. It is founded upon our moral relations to God and man in the present life, whether necessary or not in the future, as I showed in my very first communication. Of that argument for the moral nature of the Sabbath, "Exodus," in his defense, has taken no notice whatever. But I cannot help saying here, that if he can set aside the moral nature of the fourth commandment, it will be an easy thing, by the same process, to set aside the fifth and seventh; not to say the sixth, eighth, ninth, and tenth. "*Facilis descensus Averni; sed revocare*—." He will understand and appreciate this school-boy quotation.

I know he accuses me of making "sad nonsense" of our Lord's words in the passage under consideration. And the argument, as he ingeniously puts it, is, as he says, "logic with a vengeance." But let me try to put it in its proper shape. "You accuse my disciples," says Christ, "of breaking the Sabbath. I have proved that you are both unjust, and inconsistent with yourselves, in this accusation." (See his whole argument on this point above.) "But now, to cover the whole ground of right construction in future, I lay down this broad axiom, 'The Sabbath was made for man, and not man for the Sabbath. And because designed like all other moral laws for the benefit of the whole race, therefore the Son of Man, (to whom it is given to judge the whole race,) is Lord also of the Sabbath day; i. e., the proper judge of the manner of its observance or desecration.' In the exercise of this rightful authority, I must rescue it from your technical and bigoted construction, and restore it to its original use and end."

I submit to every unprejudiced mind, nay, I submit to "Exodus" himself, whether there is any want of logical connection, or sound sense, or self consistency, in our Lord's words, according to this construction. On the contrary, do they not, when thus understood, perfectly agree with his character, his office, his uniform doctrine, and all the exigencies of the case? Thus understood, what a sublime dignity do they give to the Sabbath, and to him as "the Lord of the Sabbath." But understand them as "Exodus" would have us, and every trace of their glory vanishes. "The Son of Man is Lord"—of what? Of a "strictly ceremonial and Jewish institute!" "entirely subservient to men!" and vanishing away with other "shadows!" "No great harm in breaking 'shadows,' you know," says my friend, gayly. Most true; but take care that you do not impinge upon something more substantial! Take care that you do not strike at foundation stones in the great edifice of religion and morals. "The truth is, (to use his own language in part,) this much perverted quotation (Mark ii. 28) was pronounced, not as a check upon (Sabbatarians,) but to counteract (bigoted Pharisees,) and honesty requires that it should not be employed for an opposite purpose."

To conclude this part of the subject: My friend thinks the passages in Matt. xii. 2, Mark. ii. 25, John v. 10, and ix. 16, must have escaped my memory, when I observed on this third proposition, "This is the first time I remember to have seen 'Him who knew no sin,' charged with a 'studied and repeated violation of the law of God.'" By no means. I knew that Pharisaic Jews had brought the charge before; but I meant (as my context shows) that it was the first time I had found that charge endorsed by a *Christian* writer. I had indeed read Paley; but I thought his language was more guarded; and on recurring to Paley's argument, I am happy to acquit *him* of the charge in question; nor do I now remember any professedly Christian writer, except the author of these propositions, who has endorsed it. That the Jews did make the charge "with malice prepense," is manifest; but I think too well of my friend "Exodus," in spite of all his mistakes, to class him with men who had murder in their hearts against the "Lord of the Sabbath."

Nevertheless, I am bound to remind him that this charge against our Lord is a grave one, and, *if not sustained*, (as I think on reflection he must feel that it is not,) demands on his part profound regret and public retraction. It is "a word against the Son of Man," which, though not unpardonable, (as He in his mercy assures us,) is yet really "false and calumnious," injurious to his honor, to his purity, to his piety, to his self-consistency, to his uniform regard for the Sabbath, and for the virtue and happiness of mankind, to say nothing of his self consuming zeal for their salvation. May the mild, majestic eye, that once looked on Peter, look on my friend!

4. His fourth proposition, that "the New Testament never encourages Sabbath observance nor condemns Sabbath breaking," will detain me but for a moment. It is so vitally involved in what has been discussed, that every one will see that the proper observance of the Sabbath, before Christ's resurrection, on the *seventh* day of the Jewish week, and after that memorable event upon the *first*, is always *implied*, as well as often *expressed*. Indeed, it is evident that for many years the Apostles observed *both*, though for different reasons, and only among the Jews.

My friend treats with lightness the evidence I adduced from 1 Tim. i. 9—11, of the condemnation of Sabbath breaking, *as one species of profaneness.* I do not wonder; since it is quite evident, from the manner in which he quotes it and comments on it, that he looked only at the 9th verse. But I beg him to examine this passage again. The force of the argument it yields lies open before every plain English reader, in the *order* observed by the Apostle in his specification of sins and sinners. So exact a correspondence with the order of the ten commandments of the Decalogue, *cannot* be the work of chance. It follows—1st. That the Decalogue is recognized as the moral standard "according to the glorious Gospel of the blessed God." 2d. That *Sabbath breakers* are certainly included among "the ungodly and profane," and as such condemned. The force of this conclusion is hightened by a more exact translation of the first words, thus, "The law does not *lie against* a righteeous man, but *against* the lawless and disobedient, the ungodly and *profane*," &c. Against all such (including Sabbath breakers) the law of God is leveled. A thought more pregnant with grave and solemn meaning can hardly be conceived. My friend in his haste overlooked the real force and bearing of this passage on the argument, or he could not have treated it lightly. This is my excuse for *him*, for only "fools make a mock at sin." Prov. xiv. 9.

I regret that I cannot take up the two remaining propositions this week. They are defended by "Exodus" with an ability, an earnestness, an extent of reading and research, a force of personal conviction, and mingled feelings of triumph and tenderness towards me, beyond anything he has before displayed, and really worthy of a better cause. Though still compelled to differ from him in his main conclusion, I am happy to see some common ground where I can embrace him with sentiments of esteem as well as of admiration and affection. I look forward to the encounter with him where we disagree, with something (though not unkindly) of

> "That stern joy which warriors feel
> In foemen worthy of their steel."

I shall aim to do full justice to his arguments, but I promise in my reply not to exceed the length of his own defense. In the mean time may the "Lord of the Sabbath" throw around my friend the pure radiance of "the perfect law of liberty," that he may "see things as they are." J. N. B.

DEMAND OF THE AGE.

That great pioneer missionary, the late Rev. Dr. Judson, while in this country a few years ago, wrote a letter, March 5, 1846, to the *New York Baptist Register*, in which he expressed his astonishment that so little effort is made by religious people to disseminate religious newspapers. In the following extract he proceeds to state two great demands of the age. Read and ponder:—

"There are two things especially requisite to carry forward the grand enterprises of the present age, which have for their object the removal of internal evils, the advance of true religion, and the establishment of the Redeemer's kingdom in foreign lands. The first requisite is Education Societies, and Collegiate and Theological Institutions for training the agents to be employed in these enterprises. Such societies and institutions have received considerable, though not sufficient attention. The second requisite is the active cöoperation of the religious periodicals throughout the land. This object has been too much neglected and forgotten. Neither the cause of education, nor Bible and Tract Societies, nor missionary efforts can be long and worthily sustained, unless these objects are presented to the public mind, so as to enlighten, and interest, and stimulate to action. An agent goes through the country; he tells some pathetic story; a tear starts from the eye, and a fippenny from the pocket; and as he passes on with the speed of the black horse, his voice dies away on the ear like the faint echo of sounding brass, or tinkling cymbal; the half-formed tear is suppressed, the purse-string closes over the remaining fippennies, and things remain in *statu quo*, until the next annual spasm. Effective effort must be based on intelligent principle. Knowledge must be extensively communicated. The field of labor must be spread before the public, and they made well acquainted with the necessities and practicabilities of the case, the efforts that are making, and the successes, though small, that have attended those efforts; and this must be done mainly through religious periodicals. The great societies of the day could do no better thing than to send forth their agents, not merely to go proclaiming about the country, but to penetrate into every village and hamlet, and solicit subscriptions to their various organs of communication with the public. This would increase their contributions, and enlarge their funds beyond all past precedent."

MEDICAL AID AUXILIARY TO PREACHING.

Almost all missionaries in India find attentions to the body in illness, sometimes lead to the spiritual and eternal benefit of the soul. The Rev. Mr. Smith, of the (Eng.) Baptist Mission at Chitaura, writes recently:

"I vaccinated thirty-two children about a fortnight since, and all have taken. I am very badly off for want of medicines, and they are so expensive that I cannot afford to purchase all I want. I am anxious, however, to maintain my ground in this department of labor, as it is an auxiliary of no little value to my preaching duties. We have people now living in our village, who have been brought over by the kindness and benefits they have received from me in sickness. A short time since, a man was brought to me on a charpai very ill. I attended him with medicine and food, and through the blessing of God he recovered. He returned home to his village about three miles distant, but could not forget that his life had been saved by a stranger, who asked nothing in return except that he should bless God and honor Jesus Christ whom he had sent to save sinners. He now attends the house of God, bringing with him all he can persuade to come; himself and his aged parents all profess faith in the Lord Jesus Christ, and I hope ere long to have the pleasure of seeing them buried with him by baptism. Our brother Thakur Das went to visit them last week, and after speaking to them engaged in prayer; at the conclusion he was surprised by the old woman also commencing and offering up a short prayer. During her son's illness she remained with him, and used to attend Mrs. Smith's prayer-meeting and all the other services; and it appears on going home she commenced to offer up daily prayer and thanksgiving in her family. There are many instances of good from medical aid which I could mention."

To tell a man to his face, to mind his own business, would be considered about equal to knocking him down, or, as the Frenchman said, "horizontalizing his perpendicular." And yet it is one of the simplest rules of right conduct, and one of the most useful that mankind can adopt in their intercourse with each other.

The record of life runs thus:—Man creeps into childhood—bounds into youth—sobers into manhood—softens into age—totters into second childhood, and slumbers into the cradle prepared for him.

The Sabbath Recorder.

New York, April 24, 1851.

"OBLIGATION OF THE SABBATH."

Having pledged ourselves to lay before our readers the discussion which has been carried on in the columns of the *Christian Chronicle* under the above title, we shall endeavor to redeem our pledge, though we had no idea, when we undertook it, that it would be drawn out to such a length. We did not expect, either, that such unequal advantage would be granted to the two disputants by the *Chronicle*. If the conductors of that print are bona fide friends of free discussion, why not allow "Exodus" as much space as his opponent? Why choke him off with the pretense that they cannot spare the room, and yet allow "J. N. B." to continue week after week? It strikes us that this is not the fair thing.

In the article of "J. N. B." which we publish this week, we find but little to object to. It is, on the whole, a very good refutation of the second of the six propositions of his antagonist, that "the Sabbath was strictly a ceremonial and Jewish institution." It was always a matter of surprise to us, that the incorporation of a motive from Jewish history into the reasons for its observance, (Deut. 5: 15,) should be adduced as proof of its strictly ceremonial character. As if there could not be two reasons for doing the same thing; or as if, when one general and universal reason had been assigned, another one of a particular application could not be added, without destroying the force of the first! When we hear the duty of children to honor their parents urged, we have no difficulty in seeing that the duty is of a moral and universal nature. But suppose, for example, that a father has, by great exertions, and at a large outlay of money, ransomed his dozen sons from captivity in a foreign land. When afterwards he enforces filial duty upon them, and draws his motive from the ransom he has paid for them, we do not suppose that that constitutes the only reason why they should love and obey him. We consider it simply as a special reason, growing out of the peculiar favor which has been conferred upon them, but by no means invalidating that one which is of general application. His children are bound to love him independent of the special favor he has done them. So the deliverance of the Israelites from Egyptian bondage was a special reason for their keeping holy the Sabbath day, and particularly for carrying out that part of the commandment which required its rest to be allowed to the "man-servant and the maid-servant." But it had before been said, 'Keep holy the Sabbath-day, *because God on that day rested from all his works which he had created and made*;' and the force of that reason was not destroyed by the one which was now super-added. As long as the original reason for sabbatizing remains unrepealed, and manifestly concerns the whole human race as well as the Jewish people, it is "logic with a vengeance" to infer, as Exodus does, from the super-added reason, the strictly ceremonial character of the institution. We wish, too, that "J. N. B." could see, that the original reason applies with peculiar force to the seventh day of the week, and that it is wholly inapplicable to any other.

Our readers will discover, that "J. N. B." holds "the seventh day of the *Decalogue* to be a part of the moral law of the Sabbath, but not the mere circumstance of its *order* or *mode of designation*." And what does he mean by this? Why, that "*the seventh day of the Decalogue*, and *the seventh day of the Jewish week*," are "two things perfectly distinct in their nature." Most sagacious critic! In what part of the Bible does he find authority for a *Jewish* week? The only week which the Bible knows any thing about is that which was fixed at creation. Throughout its pages there is not one iota of reference to any other. There is not the smallest hint given, that its beginning was ever changed. The beginning of the year was changed, when the Passover was first instituted, but the beginning of the week never. The distinction which "J. N. B." makes is, therefore, founded in sheer assumption. It is not true, that "the connection was fixed by statute only for that people." The fourth commandment itself designates the day, not as the seventh after any six of labor, but as that particular seventh day upon which God, at the close of creation, rested. Of no other day does the commandment speak, and of that it *does* speak in language too plain to be misunderstood.

The disposition, formerly so common, to class Seventh-day Baptists with Jews, as "upholding the authority of the whole abrogated Jewish ritual, and denying the authority of Christ as Head over all," we are sorry to see manifested in "J. N. B." We had hoped that such bigoted illiberality was passing away. But we are, as yet, a very small sect, and the dominant parties in Christendom think that they can afford to dispense with our influence. We know of some few places, however, where Seventh-day Baptist influence is so strong, that all other denominations combined can accomplish nothing of general interest without their coöperation. Nobody there thinks of denouncing them as Judaizers. The minister of the Gospel who should do so, would be advised to make himself better acquainted with their principles. But "J. N. B." is in a position where he can do so with impunity. There are but few Seventh-day Baptists in Philadelphia.

We have but a word to add, and we shall then leave the subject to make its own impression. As "*Sabbath-breakers* are certainly included among 'the ungodly and profane,' and as such condemned," we would just remind "J. N. B." that in the Acts of the Apostles, written *after* the resurrection of our Lord, and quite as late as Paul's epistle to Timothy, the Sabbath is spoken of a number of times, and the reference is in every instance to the *seventh day of the week*. Therefore those who secularize the seventh day of the week are those *Sabbath-breakers* who are "certainly included among 'the ungodly and profane,' and as such condemned." Q. E. D.

BRITISH CORRESPONDENCE—No. 35.

GLASGOW, April 4th, 1851.

At several of the Half-Yearly Scottish Railway Meetings, the question of Sunday traveling has been again discussed. Yesterday the Scottish Central agreed to a modification of theirs—a motion having been carried, that local Sunday traffic be discontinued, without interfering with the through traffic on the line arising from connection with other lines The Sunday trains will therefore run, carrying passengers from districts beyond, but at the stations upon the Scottish Central itself, tickets will not be sold. It is, however, left to the Directors to carry out the alteration when they see best, and it is perhaps not unlikely that they may allow the bustle of the London Exhibition to pass, receiving the profits, before enforcing the decision. But at the meeting of the Edinburgh, Perth and Dundee Railway, along which there is an early morning goods train, as well as the passenger trains, a corresponding motion for their discontinuance was negatived by a majority of 280 against 71; and at the Caledonian meeting, when a similar motion was voted upon, only the mover and seconder held up their hands in its favor.

The Papal Aggression Bill is to go into Committee on the 2d of next month. The discussion in the House of Commons has greatly enraged the Popish party. They seem to have calculated on the crime of the Pope being overlooked, and their mistake seems to have astonished them. The organs of the party are urging the desperate course upon the Romish M. P.s of permitting no business to be transacted; although it can hardly be expected that a small minority would long be permitted to continue such obstruction, if acted upon, when confessedly adopted for factious purposes. The priests have made Ireland a most miserable country; and they still labor hard to prevent others from doing any thing to mend matters amongst them. A Sheriff was shot at, the other day, when going to serve a writ upon a tenant who had paid no rent for four years; and every danger besets the manufacturer who transfers his capital thither, to employ the indolent and impoverished population. Meanwhile, the sales of Encumbered Estates go on, and much property has changed hands.

On Monday last, a census of our entire population was taken by order of Government. Returns were at the same time requested (not demanded) of the attendance, &c., at churches, chapels, and schools. Some of the clergymen of the Established Churches have strongly objected to the investigation which is thus quietly being made into matters which they do not wish to reveal. It is, I think, just ten years since last census, but it is expected that there will be evidence both of increased indifference and increased dissent. One of those who refused to pay the Church's annuity money in Edinburgh, last year, is now a member of the Town Council there, having been elected to office while he was a prisoner, at the instance of the clergy, and walked from the jail to the Council Chambers.

The Canadian House of Assembly having last year resolved that it would be expedient to sell their Clergy Reserves, which have been a fruitful cause of strife, our Government have expressed their reluctant assent, on the ground of an unwillingness to oppose the general desire of the local Government, especially as provision has been made for maintaining the interests of parties presently interested in the matter.

I am glad to observe, that a warning voice has been lifted up in the *Sabbath Recorder* against having recourse to those who profess to reveal, by *mysterious rappings*, the state and affairs of the dead. As religion declines, and iniquity prevails, in the last times, Scripture leads us to expect evil agencies of a spiritual character to prevail. As when God refused to answer Saul, either by prophets or by dreams, he consulted one that was a witch, so may we expect that when God's prophetic announcements of coming events are disregarded, and His revelations of spiritual things are disbelieved, men will have recourse to enchantments. The existence and agency of the Evil One have little place in the creed of many in the present day; and from this scepticism he obtains the greater power for their delusion. Philosophy, falsely so called, has charms for many; and in such forms is, therefore, instilled, which leads to destruction. Even *rappings* are not peculiar to America, or the present day. In this country they had a place, in former ages, as well as in modern times—although to the United States belongs the peculiarity, so far as I am aware, of having *spelled out* the communications of the Deceiver, so conveyed. Such things are not at present spoken of here; but we have what appears to me the same unlawful agency largely employed under the names of Mesmerism, and Electro-Biology. Under this latter denomination, a Mr. Darling, from the United States, is giving exhibitions which are much patronized—which, Dr. S. R. Maitland leads me to believe, is one of the sins for which the Canaanites were divinely ordered to be destroyed. The evidence of identity depends upon a criticism of the text, which may be worth presenting in a future communication. J. A. BEGG.

PERSECUTION IN THE ISLAND OF MADEIRA.

To the Editors of the Sabbath Recorder:—

The Beast, which was to make war against the saints, and prevail until the Ancient of Days should come, is now waging a terrible war against the converts in Madeira. Recent letters, received by some of our exiled Portuguese brethren, now in this country, give the sad intelligence, that some of the few converts who were not so happy as to follow their brethren into exile, have been persecuted to the death for Christ's and the Gospel's sake. I cannot here give all the details; but one sad case, that was witnessed by a number of people, will illustrate, and show what the spirit of Rome is, in those countries where it has full power to accomplish any evil deed. A beautiful young lady, in her teens, member of a very respectable family, by reading the Word of God in her own language, and by a kind word from an intimate female friend, who was a convert, was powerfully convicted of sin, and called upon the Lord Jesus Christ, the great Redeemer, for mercy. Prayer was also offered in her behalf by a few converts in secret, and the Lord spoke peace to her soul. Her joy was so great at her conversion, that she could not keep it to herself, but felt it her duty to inform her parents, whom she dearly loved, as one of the most affectionate of daughters. This she did, in hope that her father and mother might also, through grace, find the pearl of great price. With much anxiety for the salvation of her parents, (who worshiped all sorts of images and dead saints, the little wafer god, and other absurdities,) she opened all her heart, and gave them her happy experience in passing from death unto life. Unhappily, her deluded parents were under the power and charm of the priests and confessional. After hearing the experience, both parents gnashed their teeth, forbidding all farther intercourse with the Bible Christians, praying without the beads, reading the Scriptures, &c. They demanded immediate confession, and penance before the priest, upon pain of being whipped to death. The daughter and happy convert firmly, in a kind tone, declared her willingness to die rather than go back to the priests and the worship of idols, which God forbids in the second commandment. At this declaration, the father seized her, tied her to a tree in his garden, and, taking her at her word, whipped her to death. She died calling upon the Lord Jesus to bless and convert her parents. EXILE.

"DISCLOSURES," &c.

We have received from Auburn, N. Y., four numbers of a periodical entitled, "*Disclosures from the Interior, and Superior Care or Mortals*." What is the precise meaning of this unique and ominous title, is more than we can tell; but the general character of the periodical may be inferred from the following Prospectus, which we copy entire as one of the curiosities of psychological literature:—

"This Publication is dictated by Spirits out of the flesh, and by them edited, superintended and controlled.

"Its object is the disclosure of Truth from Heaven, guiding mankind into open vision of Paradise; open communication with spirits redeemed; and proper and progressive understanding of the Holy Scriptures, and of the merits of JESUS CHRIST, from whom they originated in inspiration absolute, and of whom they teach, as the only Saviour of a dissevered and bewildered race.

"The circle of Apostles and Prophets are its conductors from the Interior; holding control over its columns, and permitting no article to find place therein unless originated, dictated or admitted by them;—they acting under the direction of the Lord Supreme.

"James Congdon, Charles Coventry, Andrew L. Wilson and Lonson Bush are its Publishers and Proprietors; they having become, in full confidence of mind, disciples of the Lord; and being present external agents of the Circle Apostolic and Prophetic; acting under their direction, while faithful, as instruments for the distribution of truth."

There the reader has all the information in our possession as to the origin and design of this publication. As to the manner in which the spirits have done their editorial work, it may not become us mortals to be very critical. We will, however, venture to say, that they have not fully met our expectations. In the first number, for instance, we find an article "dictated by Paul the Apostolic Messenger," which strikes us as decidedly vapory and indefinite—entirely wanting, indeed, in that directness and terseness which characterized the writings of Paul the Apostle when in the flesh. The same may be said of some other communications which profess to come from spirits. Now, as we had always supposed that a transfer from this gross earth and its groveling associations to the spiritual state and the companionship of angels, would be refining and improving in its influence, this deterioration disappoints us. Perhaps, however, we were wrong in expecting such improvement in spirits. The fault may after all be in us.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 7.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Voyage down the Lake—Squall at Night—Arrive at San Carlos—No boats to take us on our way—Ruins of the Fort—Night on the River—Rapids—Scenery on the San Juan—Another Night—Arrival at San Juan—Negro Police—Take Passage in the Brig Mechanic.

The schooner was nine feet beam and thirty-four feet keel, yet fifty men were crowded on board, until there was not room for us to be seated on the deck and keep our feet out of the water. The shores of the Lake are bold, and the navigation is easy. Once during the night a squall, attended by a brisk shower, visited us, parted the sheets, and in the confusion a cage full of parrots went overboard. We hugged close, and so kept warm, notwithstanding the water; and after thirty-six hours in this condition, we reached San Carlos, at the outlet of the Lake. The land was so distant that we could discern nothing of interest, except the Island of Ometepet, which rises from the Lake in a cone 7,000 feet high, and is slightly truncated by a crater. It is about midway of the Lake, and may be seen from either extremity. It was yet dark when we reached San Carlos, and landed in the mud. A few reed huts were all we could see to suggest a town; and I found my way into one where a light shone through the interstices. Some one had anticipated me, and provided himself with the only hammock in the house; so, having taken a dish of chocolate, I lay down on the earthen floor, with several billets of wood for a pillow; but while I was contending the point with the musquetoes, day broke. In the short distance of ninety miles which we had come from Grenada, the climate had undergone a great change. But little air was stirring here, and that was humid; in fact, it rains so frequently that the ground is kept miry, and vegetation is more luxuriant than at the upper end of the Lake.

There were no canoes here to take us down, as had been agreed; and as we had been imposed upon already by being crowded, contrary to agreement, we concluded that, as an act of justice, the schooner should go down the river. To give one an idea of the practices of Americans in this country, take this instance. The vessel had been got up the river with some difficulty, and was sold for $800 to run on the Lake, and she was engaged in carrying passengers to San Carlos, where an agent was stationed to forward them down the river in canoes. The fare asked is $25, of which $10 is generally paid to the proprietors of canoes for the river part of the route; and as it requires eleven days to ascend again with their boats, this is not an unreasonable compensation. While these are performing one trip, the schooner has made six, the profits of which will amount to the sum of $4,500. They agree to carry thirty only, and crowd fifty on board, and you may forfeit your passage money or submit. It was guarantied that there should be no delay on the route. Now we were told that we must wait until canoes should come up. We gave the agent to understand, that if there were no boats provided before noon, the schooner must fulfill the contract; and we held her in custody.

In the mean time, I took the opportunity to visit the ruins of the Spanish Fort that was built at this place. I had heard it represented as being the most extensive Spanish work of the kind on the continent. It was taken by Gen. Dalling in 1779, in whose expedition Lord Nelson, then Post-Captain, won distinction. It was held by the English until the pestilential atmosphere of the place had nearly exterminated their forces. Upon the extreme point of the promontory that commands the passage of the river, are the barracks, if they can be called by that name, and several heavy guns are lying on the ground, and a few pyramids of shot, but there is not a piece ready for service, and there seems but little encouragement to expend any thing on the place, as it could only serve to excite the cupidity of their enemies. There is one thirty-two-pounder brass gun mounted, one of those mementos of the glory of Old Spain, but spiked, no doubt to prevent its being turned upon themselves. I had given up the search for the old Fort of San Juan, thinking I had been deceived. The hill that commanded the vicinity was so heavily wooded that I had conceived it impossible that it should have been the site. As a last effort, I determined to reach this, and after laboring up through the most intricate labyrinth of trees and vines, I came to a rampart, and followed it for a long distance. A great number of heavy guns lay in the embrace of trees, and scattered over the entire work. The walls of many buildings are yet entire, but the air was so close and gloomy from the dense shade, that it was insupportable, and a swarm of hornets, whose nest was in the mouth of a big gun that I was inspecting, caused me to beat a retreat.

On returning, I found that one canoe had arrived. Twenty-three of us were stowed into this, besides the crew of five Indians, and we started just before sundown. The men at the oars seemed but little disposed to exert themselves, and we glided along not much faster than the current. The river was wider and deeper than I expected, but its banks were low, as is all the land on the east side of the Lake, like an irreclaimable jungle. As night shut in the view, we heard many cries of wild beasts, which the natives with us would imitate and pronounce "mucho malo." Our bungo was so crank that the most of us were compelled to sit down on the floor, and the least change of position, on the part of any one, would cause it to careen so far that the men on one side were unable to raise their oars out of the water. Overpowered with the want of sleep, we settled away, one by one, into every imaginable attitude simulating repose, but which was little more than a state of semi-insensibility in which we were aware of floating down the stream, and from our painful contortions of body were kept conscious of our personal identity. The rain poured down upon us without producing any other effect than when it falls upon the cottager's roof. The men seemed to sleep better for it. In this manner we continued until day-light, and were eighteen miles from San Carlos. The forest was heavier than that seen the day before, and rose in a dead wall from the water's edge. The current also was more rapid. We stopped at a place where the undergrowth had been cleared away to enable boats to land, for the sake of stretching our limbs and preparing breakfast. The earth was miry, and all was so wet that to build a fire was impossible. In fact, every thing on shore looked so gloomy and repulsive that we were glad to get back into our boat, and take a cold luncheon, washing it down with a bowl of "panola." This is a dish much used by the natives on journeys, and is made from Indian corn parched and ground. It is mixed with water in a calabash.

Soon after starting again, we heard the roar of water, and preparations were made to descend the rapid. The boatmen endeavored to impress us with the dangers of the passage; but, knowing their national characteristics, we thought that what they did not fear was not worth fearing. This rapid, which is the worst on the river, is about half a mile long, and runs about six miles an hour. One goes down it without apprehension.

Here was the first elevated ground we had seen since leaving San Carlos; and upon it stands the modern fort of St. Johns, taken from the Nicaraguans a few years since by the English. Beneath it, close to the water, is a small house, the only inhabited spot on the whole river, from the lake to the ocean. An American steamer was moored here, waiting for appliances to ascend the rapid. The current for the most of the day was swift, and we went along at a fine rate. The trees rose in a perpendicular wall of green to the height of from fifty to one hundred feet. Some showy flowers were seen, but were beyond our reach; also monkeys and macaws, both green and scarlet, but they seemed to hold us in great aversion. Alligators too were stretched along the shore, with their jaws set as a fly-trap for unwary insects. Not a breath of air was permitted to reach us, and the sun poured its hot displeasure upon us without even the "shadow of a shade." But we were kept tranquil by an occasional drenching of rain. We continued on until night again overtook us; and a severe night it was. The rains were more constant, and came in torrents, while the roar of the wind was as though all the demons of the forest were abroad. Our constrained position had now become positive torture; and, to make matters worse, a quarrel had broken out between the master of the bungo and the crew. At length they refused to pull another stroke. Persuasion and coërcion were fruitless, and we were drifting towards the shore and under the overhanging trees, broadside to the current. Should we catch against one of the limbs, nothing could prevent our being capsized, and compelled to choose between the alligators in the water and the ferocious beasts that were prowling in the forest. For myself, individually, I had obtained possession of a place on the bottom of the boat, where I could rest my head; and though I heard all that was passing, was so fatigued with the fourth night's watching, that I felt that if we were actually overboard, I should still insist upon a little sleep before I could consent to go on shore. At length two of the men resumed their oars; and as the day began to dawn, we heard a distant roar like the tramp of another storm in the forest. But the sound continued, and the rain came not. We concluded that we were near the surf on the sea shore. The river San Juan, near its mouth, makes an acute angle with the sea shore, so that we were nearer to it than to the mouth of the river.

This morning the character of the scenery was much changed. The shores were low, swampy, and covered by sickly-looking palm trees. We passed many boats on the river, and one party of European immigrants bound up a branch leading into the State of Costa Rica. About six o'clock we reached San Juan, or Greytown, as the English call it, and a more disgusting place one could not wish to see. It is on a low ridge separating the river from an impenetrable swamp. A few framed houses, and a flag-staff upon which the English colors were flying, designated the town; and on landing we were waited upon by a dozen of Her Majesty's colored troops, called policemen, requesting us, in behalf of the people of the town, to deliver up to their keeping any fire-arms we might have about us, until such time as we should leave the place. Some complied; others declined, and expressed a resolution to give them up only with their lives. The officer in command was white, and he told them it was not compulsory. This regulation seems to have given rise to some inflammatory language in political papers at home, but the intention was no doubt a good one. I have already alluded to the conduct of returning Californians, and at this place, where often hundreds of them were detained, they were liable to excesses which were dangerous to the lives and property of the inhabitants. And as to cut them off from ardent spirits would deprive a class of the people of one of their most productive sources of trade, the authorities proposed to disarm them. These black troops, it is well known, are kept here for the purpose of enforcing the jurisdiction over this place of an Indian styled the King of the Mosquitoes, but so miserably abject, that all their forces could not keep pantaloons on His Majesty; and he cares as little about the question of title to the country, as the alligators and monkeys that infest it.

There were but two small vessels in port when we arrived. One was an American brig, loaded with logwood and deer-skins. The British mail steamer had not arrived, and the war steamer stationed here had gone down to Chagres with several hundred passengers. The sickly, forbidding aspect of the place made us anxious to leave it as soon as possible. Another American brig arrived during the forenoon, which proved to be the "*Mechanic*," of Bath, Me.; and as soon as it was ascertained that she was up for passengers, we paid our fare to New Orleans, though that was not the port we preferred to sail to, and took up our lodgings on board. The cabin was small, and badly furnished; but it gave us a home, and for one night it might be said that we slept *violently*. The next day the schooner Maria arrived in fourteen days from New York; and home, with all its comforts, of the smallest of which we had been deprived so long, seemed almost at hand. But the severest trial that we had ever experienced was still before us. Two or three days were yet to be spent before we could sail, and in the mean time the English mail steamer and frigate arrived.

About this time Capt. Hutchinson, of the brig Union, arrived, having been picked up in an open boat, with his mate and two seamen. His brig had been wrecked about three weeks before, on Serrana Keys, bound from Chagres to New Orleans, with forty-five passengers. All hands reached shore in safety, and as the brig had worked over the reef, her stores were landed, and the company were as comfortable as they could be on a little bird island, without any prospect of relief. After eleven days the captain took the long boat, with a crew, and endeavored to reach an island about eighty miles to leeward; but owing to the same defect in his chart which had caused his wreck, he missed it, and after great suffering and peril was picked up on the Mosquito coast by a small schooner, and brought into San Juan. He made an arrangement with the agent of the Mechanic to go to Serrana and take off the men. We had already eighty persons on board, and as this was done without consulting the passengers, as the schooner Maria could be obtained, and as this enterprise appeared to be attended with great danger and delay, we complained of it as being a violation of the engagement with us, and, though we wished to put no obstacle in the way of relieving the men, we would prefer to take some other conveyance home. By dint of misrepresentations and persuasions, we were at length induced to continue on board, and the next day—Christmas day—we set sail.

THE SABBATH-KEEPING CHURCHES IN WISCONSIN.—A letter from Eld. Varnum Hull, who is now laboring with the church at Milton, Rock County, Wisconsin, gives a very cheering account of the condition of the churches in that State. The revival at Milton resulted in the conversion of some sixty persons, nearly all of whom have united with the church. Seventy-five persons have recently been added by baptism and letter, and others will probably join soon. There is also a good state of feeling in the church at Big Foot; some eight or ten persons have recently embraced the Sabbath there, and considerable interest on that subject is felt in the vicinity of the church. Faithful ministerial labor is much desired, and there is reason to think that it would result in great good. The church at Christiana has been somewhat revived, and several additions have been made.

THE SABBATH-KEEPING CHURCHES IN VIRGINIA.—A letter from Eld. Azor Estee, dated at West Union, Va., April 14, says: "My missionary labors the past winter have been very arduous, and I hope not altogether in vain. Twelve youth within the sphere of my labors have been baptized since my return from Ohio. The Churches at Lost Creek and Salem have each enjoyed a revival of religion, which, I trust, has not only added to their numerical strength, but improved their spiritual condition, and augmented their moral power."

Eld. Estee speaks of a Convention held in Salem, Harrison Co., at which the Virginia Seventh-day Baptist Association was organized. An account of the meeting, he says, was forwarded for the *Recorder*; but it has never come to hand. We hope he will send again.

PREACHING PRINTED SERMONS.—A statement is going the rounds, to the effect that Mr. Harper, recently appointed Vicar of Selby, after the usual morning service, took his place in his pulpit, and informed the congregation that he should that day commence a practice he had long intended to pursue, that of preaching a sermon not of his own composition, but written by another person. His reason for preferring this course was, that there were many sermons, by some of the oldest divines, which, in consequence of not being generally read, were comparatively useless.. A good reason, honestly stated.

METHODIST MISSIONS.—The *New York Observer*, giving a particular account of the missionary operations of the Methodist Episcopal Church, sums up thus:—

"The number of its missionaries in the foreign department, exclusive of printers, teachers, mechanics, &c., is 34; in the home department, including the Indian, German, and Swedish missions, 464. The number of church members connected with the foreign missions is 1,611; connected with the home missions, 38,882; total, 40,493."

POSTAGE ON THE SABBATH-SCHOOL VISITOR.—The Sabbath-School Visitor measures 270 square inches. According to the New Law, (under which the July and subsequent numbers will be sent out,) the postage on it will be one fourth the rate charged on ordinary monthlies, or those measuring more than 300 square inches. For any distance within 300 miles of New York, the postage will be 2½ cents a year; for any distance over 300 and under 1,000 miles, 3¾ cents; for any distance over 1,000 and under 2,000 miles, 5 cents; and so on. Until the New Law goes into effect, the Department is entitled to full postage on each *copy* of the paper, and not simply on each *sheet*, as was erroneously stated in the first number.

A NEW VOLUME AND NEW SUBSCRIBERS.—The Eighth Volume of the Sabbath Recorder will commence about the middle of June—seven weeks from to-day. The paper will be printed on new type, and no pains will be spared to make it a stanch advocate of reform in general, a faithful record of Seventh-day Baptist denominational movements in particular, and an interesting and useful family newspaper. Now is the time to get new subscribers. Who will begin?

Free-Will Baptist Newspaper.—"*The Morning Star*," the organ of the Free-Will Baptist Denomination, comes to us this week in a new dress and enlarged form. From a historical sketch under the editorial head, we learn that the paper was commenced twenty-five years ago, "a small sheet, with a meager list of subscribers;" now it appears on "a large sized sheet, with nearly as many thousand subscribers as hundreds then." At first the paper was owned by a small company of brethren, and was published in a "hired room;" now it is the property of the denomination, and has "commodious and permanent buildings of its own." So much for perseverance and union. The first number of the enlarged *Star* contains a letter from J. B. Davis, one of its agents, which shows what individuals are doing for the paper, and indicates one cause of its success. We copy from that letter:—

"In looking over, I find I have sent you about FIFTY-FIVE *new subscribers this last year*. I set my mark at fifty. Now I set my number at fifty more the next year—I mean from the first of April, 1851. I have obtained, in a little over two years, one hundred and thirty-three new subscribers; and about all have paid in advance. Besides other business, I have paid the office in that time, for books and all, THREE HUNDRED DOLLARS.

"Some rules I have adopted. 1. I try to get all I can to take the *Star*, professor or non-professor, belonging to our denomination or not. 2. I always get new subscribers to pay within the first three months; this is the easiest and best for all. 3. *I never use any money due the office, for any* PURPOSE WHATEVER. 4. I always send when I get from three dollars to ten dollars. 5. I pay for all books when I take them from the office. 6. I collect all I can from old subscribers."

Meeting of the American Anti-Slavery Society.—The following extract from a Circular of the American Anti-Slavery Society, suggests matter for serious reflection and inquiry on the part of every well-wisher of our country:—

"Hitherto, since the formation of the Society, the Annual Meeting has been uniformly held in the City of New York, and usually in the Broadway Tabernacle. So absolute, however, is the sway of the Slave Power in that city, and such the fear of mobocratic excesses, (stimulated by the 'Union Committee' on the one hand, and the lawless Rynders and his crew on the other,) that no meeting-house or hall in that great city can be procured, either for the love of liberty or for gold, for the accommodation of the Society. Neither in the adjacent city of Brooklyn can any suitable building be obtained for this purpose.

Leaving these cities to the historical infamy which awaits them, the Executive Committee, in accordance with the urgent request of the friends of impartial liberty in Western New York, hereby give notice, that the Seventeenth Annual Meeting of the American Anti-Slavery Society will be held at Syracuse, N. Y., on Wednesday, May 7, commencing at 10 o'clock.

A Defender of the Sunday.—Some pious journalists have endeavored to make capital for the Sunday out of Montalembert's movement relative to it in the National Assembly of France. The following statement respecting this man—"the perpetual advocate of the Society of Jesuits"—is made by the Paris correspondent of the *New Yorker*. It may help to form an estimate of the good intended by and to be expected from this movement:—

"It is a matter of public notoriety, that M. de Montalembert, the head of the Jesuit party, though a married man, has several acknowledged mistresses, by two of whom he has numerous families; and though possessed of large property, he has so little respect for the claims of parentage, that a destitute orphan of his family and name, to the great surprise and scandal of his friends, applied last week to a public institution in this city for charitable assistance."

Bequests to Charity.—The will of the late Sarah Waldo, of Boston, was recently filed at the probate office in that city. It bears date of April 14, 1848, and after givin $15,800 to relatives and others, makes the following charitable bequests:—

N. Eng. Female Moral Reform Soc.	$3,000
Foreign Evangelical Society	6,000
American Protestant Society	6,000
American Bethel Society	6,000
American Colonization Society	6,000
Theological Seminary, Bangor	8,000
" " Andover	8,000
" " East Windsor	8,000

The American Home Missionary Society is made residuary legatee, and will probably receive a legacy much larger than any of those specifically named above.

Revival in Hamilton College.—A letter to the *Independent* from President North, dated April 7, says:—

"It will give you pleasure to learn that during the collegiate term which has just expired in this institution, there has been in progress a deeply interesting revival of religion; and that, as the fruit of this work of grace, there is reason to believe that many young men belonging to the several college classes have been brought savingly under the power of the Gospel."

The Heathen at our Door.—A writer for the *Charleston Courier*, who seems to understand the subject of which he speaks, makes the following startling announcement:

"I hazard the assertion, that throughout the bounds of our Synod, (South Carolina and Georgia,) there are at least 100,000 slaves, speaking the same language as ourselves, who never heard of the plan of salvation by a Redeemer."

The U. S. Mail Steamship Baltic sailed from New York for Liverpool, last week, with one hundred and ninety-nine passengers on board, including several distinguished citizens of New York. Horace Greeley, editor of the Tribune, was among them.

Seven Days Later from Europe.

The steamship America arrived at Boston on the 17th inst., with European news to April 5th. Excepting a decline in cotton, there is no news of importance.

In England the Russell ministry hold their position, and are getting through the business of Parliament with tolerable success. Resolutions for the renewal of the income tax have been agreed to in Parliament. A powerful Papal league has been formed in London. Apprehensions exist that foreigners in England are concocting a revolutionary scheme, which is to develop itself during the Great Exhibition. The matter was brought before Parliament, and in reply to inquiries put to members of the Cabinet, assurances were given that the Government was prepared for any emergency.

France is quiet, but anxiety amounting to alarm prevailed respecting the progress of Socialist principles in the capital and departments. The Receiver General's house in Lyons had been burned down and all his documents destroyed.

The Austrian papers represent the insurrection in Bosnia as acquiring new force. Fifteen thousand insurgents had assembled at Jaicza, and a murderous fight with the Sultan's troops had taken place in the close neighborhood of that town, in which the advantage seems to have remained on the side of the rebels. Several hundreds fell on both sides.

The steamer Atlantic had been removed to Huskinson's graving dock and minutely inspected by scientific men, all of whom report her to be in a perfect and satisfactory state.

Four Days Later.

The U. S. Mail steamer Pacific arrived at New York from Liverpool last Sabbath, having made the passage in nine days and twenty hours—the shortest passage ever made, by nearly half a day. She brings Liverpool dates to April 9. The following summary embraces every thing worth copying.

From France we have little news. There are constantly fresh reports of new ministerial combinations.

There has been a serious revolt at Sennaar, far in Upper Egypt, in which the Pacha of the Province and the Egyptian troops had all been massacred. Preparations were making at Cairo to dispatch troops to the scene of tumult.

Letters from Damascus, received in Constantinople on the 19th of March, state that several French travelers, among them M. de Rothschild, have been seized by the Bedouins and mulcted of 40,000 piastres by way of ransom.

A horrible accident occurred at Cologne on the 1st inst. A military magazine, where cartridges were being prepared, exploded, while upward of a hundred men were at work in it. Thirty-six sufferers, sadly scorched and mutilated, were conveyed to the hospital; an officer, two corporals, and seven men, were buried under the ruins.

There are later advices from the Cape of Good Hope. The forts of Cox and White had received assistance, both in troops and ammunition, which will prove of immense advantage in future operations. Upon the march of the colonial army through the enemy's country to their appointed destination, they met with some resistance from the Kaffirs, but a few shells soon baffled all opposition, and they were allowed to proceed almost without further molestation.

The piratical murderers of Mr. Fast, the Swedish Missionary at Fuchau, China, have not escaped unpunished. The acting Vice Consul at the port, Mr. Sinclair, brought the matter to the notice of the Mandarins, who acted with promptitude on the occasion, the principals being seized and executed, and the village of which they were natives burnt. A letter from Amoy of the 24th states that 28 of the pirates had been beheaded, and that others were upon their trial.

Ida Pfeifer arrived recently in Berlin from a voyage round the world, performed mostly by land. The unwearied traveler, who was compelled by the war now raging in Kaffraria to abandon her visit thither, intends to go to the Guinea coast to collect natural specimens for the European Museums.

The Cork Journals announce an epidemic among horses in that district, which is becoming almost as fatal as the malady which proved so destructive among cattle last year.

The heirs of Louis Phillippe are about to offer for sale the gallery of modern pictures in the Palais Royal.

The Upper Rhine has risen considerably; has caused partial inundation, and may do great damage.

Ten Days Later from California.

The steamer Prometheus, with ten days later news from California, arrived at New York from Chagres and San Juan on Sixth-day last. She reports nearly two million dollars in gold dust at Panama, received by the steamers Northerner and Antelope, which left San Francisco on the 15th of March.

On Wednesday morning, the 12th of March, a fire broke out at Nevada City, which originated in the bowling alley of Gates & Smith, and was supposed to be the work of an incendiary. From this place the fire extended in all directions with great rapidity, and continued to rage until the fairest part of the city was destroyed. Upward of 200 houses were either burned or torn down to stop further ravages. One man is missing, and it was supposed that he was burned in his own house. By this terrible calamity, over two thousand persons, including many families, have lost their all. It was impossible to ascertain, with any degree of accuracy, the total loss sustained, but it cannot be less than *one million two hundred thousand dollars*. This does not include the gold dust which was in the possession of individuals, and which it was impossible to save, so rapidly did the flames spread, which is estimated at one hundred thousand dollars more.

A fatal affray occurred at Sonora on the 13th of March, in which five men lost their lives, and four others were mortally wounded. It grew out of an attempt, on the part of some miners, to dig on a plot of ground which a Mr. Holden claimed as his property, and had under cultivation. Farther trouble was feared.

Lynching has been again resorted to by persons residing on the Cossumnes river. They caught two men, who gave their names as James Baxter, of Maine, and Charles Simmons, of Massachusetts, running off with stolen horses, tried them, and finding them guilty, at once hung them.

Provisions of all kinds are scarce at the diggings along Scott's River, and they are held at high prices. The packers are realizing large sums, while those who had large stocks previously laid in, are making fortunes. The prices of all kinds of stock, horses and mules, had advanced greatly at Trinidad, in consequence of the demand for packing purposes. They sold quite readily at from $200 to $450.

The northern mines on Trinity, Scott's, Klameth, and other rivers and creeks, still attract much attention. Many new rich placers are reported as having been discovered in various parts of the country.

The Legislature of New York Dissolved.

The session of the Legislature of New York came to an abrupt termination on Fifth-day last, April 17. A bill to complete the enlargement of the Erie, Genesee Valley, and Black River Canals, had been before the Legislature for some time, and had been strenuously opposed by the democratic members, on the ground of its supposed unconstitutionality. When the bill came up for final action in the Senate, and its passage into a law was considered certain, twelve Senators resigned. The Senate was thus left without a quorum; and after considerable talk and delay, adopted the following preamble and resolutions:—

Whereas, By the resignation of 12 members of the Senate a large portion of the electors of this State are unrepresented in that branch of the Legislature, and their views and interests in reference to the most important acts which are now pending or may be presented, cannot be expressed, and legislation under such circumstances would be in violation of the first principles of republican government; and whereas the number of Senators is so reduced by such resignation, and by absence, that it has been found, after repeated efforts, that the quorum required by the Constitution to be present at the passage of bills essential to the continuance of the Government, cannot be obtained. In order, therefore, to afford an opportunity for a full representation of the people in Senate,

Resolved, (if the Assembly concur,) That His Excellency, the Governor, be requested to convene the Legislature in extra session at such time and place as he may deem expedient to the interests of the State.

Resolved, (if the Assembly concur,) That the Legislature do now adjourn *sine die*.

The above preamble and resolutions were concurred in by the Assembly; and after the usual messages had been sent to the Governor, both Houses adjourned *sine die*.

The Governor has issued his proclamation requiring the Legislature to meet at the Capitol, in the city of Albany, on Tuesday, June 10th, at noon.

A Juvenile Murderer.—A couple of weeks ago the body of a little boy was found in a slaughter-house in Baltimore, with marks showing that he died by violence. Several days afterward a negro boy was arrested, who, according to the *Baltimore Sun*, gave the following account of the affair:—

He says that on Thursday evening he and John Rumpf were playing in the slaughter-house with a top which belonged to him. John himself knocked down the bar of the close pen door with a stick. After playing together, John lost the cord of the negro's top, and they left the slaughter-house and went up the alley. When in the alley he says he struck him on the back of the head with a white stone, making it bleed—he was not mad at him, but struck him because he would not give him his top cord. When he struck him, John commenced crying, and started down the alley to go home—he followed him and took him to the slaughter-house and they again went in and commenced playing, swinging by the rope of the tackle. Still John did not find his cord, and he struck him again with a stone on one side of the head, knocking him down in the corner. He fell on his back, with the back of his head on the old hickory broom found in the corner. While lying that way John covered his face with his hands, and he beat him over the hands. He then left him in the corner, and did not go back any more—he was crying when he left him. Says he struck John five or six times. He says he did not strike him with a stick or broom handle. He says he heard John groaning that night, and knew it was him. He had no quarrel, but only hit him because he would not give him his cord. This is about the substance.

Banking in New York.—An Act amending the Banking Act has passed the Legislature of the State of New York. It requires all Banks and Bankers, either Safety Fund or under the General Law, to appoint an Agent in New York, Albany, or Troy, to redeem their notes at ¼ per cent. discount. Any circulating notes presented at the counter of a Bank for redemption, and the coin not paid, must be held fifteen days, and then again presented for redemption, and if it shall be shown that the Bank, on the first presentation, offered in redemption of its notes, other bank notes at par in New York, or a draft on New York available at sight, the holder of such non-redeemed notes shall only be entitled to recover 7 per cent. interest in lieu of all damages. The effect of the law is to give the country Banks fifteen days in which to procure specie if the party running the Bank declines City Bank notes or a draft on New York, and forces the person demanding specie to visit the Bank twice. It cuts off also all expenses of protest, and reduces the interest, after non-redemption, from 14 to 7 per cent.

Railroad Arrangements between Albany and Buffalo.—The *Albany Journal* says that the following will be the arrangements for running trains between Albany and Buffalo for the present season, commencing the first of April.

The first Express train, running through in 12 hours, will leave at 7 A. M., and connect with boats for Detroit, in connection with the Michigan Central Railroad for Chicago; also with boats for Cleveland and Sandusky, to connect with the railroad direct for Cincinnati. This train will not take passengers to land this side of Utica. To accommodate the way travel on the Utica and Schenectady road, a way train will be run, leaving Albany at 6 A. M. This train will only take passengers for Schenectady, Utica, and the stations between Utica and Schenectady, and will not connect with any line going farther west.

The Great Western Mail train will leave at 9 A. M., landing passengers at all stations between Albany and Buffalo. The Emigrant train will leave at 11½ A. M. Accommodation Passenger and Express trains will leave at 2 P. M. Second Express train at 7 P. M. By this train, passengers lose no business time, arriving in Buffalo at 7½ next morning.

The trains are all arranged so as to connect with steamboats and lateral railroads or stages, to convey passengers with the greatest dispatch to any part of the West, North, or Canada.

SUMMARY.

A letter dated Kingston, R. I., April 11, says that the trial of John Collins, indicted with Tom Kanouse and Levi Cole for the robbery of the Phœnix Bank, Westerly, had just terminated. The Jury were out about two hours, and returned a verdict of guilty. The trial of Henry C. Dorsey was immediately commenced. He stands indicted for perjury in swearing falsely on behalf of Tom Kanouse, which took place in August last, in which the Jury could not agree; since which time Kanouse has been convicted, and is now sentenced to hard labor in the State prison for eight years.

In the Superior Court, last week, a verdict of $3,000 damages against the City was obtained by George Hutson and his wife. The plantiffs were riding in the Fourth-avenue, by the side of the Harlem Railroad, when the carriage and horses fell into a cut. The horses were killed, and the owner has recovered their value from the city. Mr. H., his wife and daughter were badly injured, and this suit was to recovered damages from the city.

Gov. Helm, of Kentucky, has vetoed the bill passed by the Legislature, conferring upon the corporate authorities of Bacon College the privilege of raising $50,000 by a lottery scheme. In his message, the Governor acknowledges that previously, as a member of the Legislature, he had voted for a lottery bill, and as Governor approved one. He is now, however, convinced that the system is contrary to morality and public good, and he is not only in favor of withholding such grants for the future, but even repealing those now in existence.

The *Dakota Tawaxitku Kin*, or "Dakota Friend," is the title of a seven-by-twelve sheet published at Milwaukee, in the language of the Dakota Indians. It is a monthly started by the Dakota Mission. The March number contains a number of articles in the Indian tongue, with English translations, and gives an interesting account of the Dakota tribe. There are now three Indian tribes in this country possessing types and printing presses—the Cherokees, Choctaws and Dakotas.

Mr. Prescott, the engineer of the Syracuse and Binghamton Railroad, has completed the survey of two routes from Syracuse to the summit—one through Onondaga Hollow, Cardiff, &c., the other by way of Jamesville and Sherman Hollow—and reports both as good routes, perfectly feasible, and with a grade in no place exceeding 50 feet to the mile.

Beside the information received by the Government, and that contained in private letters, which are now public, with reference to the projecting Cuban Expedition, the Spanish Minister has received very definite and very positive information of the existence of an extensive band of armed marauders now hovering on the Gulf coast and preparing for embarkation whenever the opportune moment shall arrive.

Religious services, in accordance with the recommendation of the Executive, were held in most of our churches, says the *Bedford Mercury*, on Thursday. As a sign of the times, it should be noticed, that several of our reverend clergy, either directly or indirectly, treated of the Fugitive Slave Law, and all of them avowed themselves, upon high Christian ground, its uncompromising opponents.

Passengers are now ticketed from Cincinnati to Buffalo, via Columbus and Cleveland, for ten dollars. After the 15th inst. the time between Cincinnati and New York city will be forty-eight hours. When the Erie railroad is finished to Dunkirk the time will be still farther reduced, and when the South Lake Shore road is finished from Cleveland to Dunkirk it will be about down to the minimum point, not much over twenty-four hours.

There was a severe storm on the seaboard of Massachusetts last week, which destroyed a large amount of property at various places. The most lamentable circumstance is the loss of the Minot's Ledge Light-House, with the two assistant keepers, Joseph Wilson and Joseph Antone. Eight other lives were probably lost off Deer Island, and the Government sea-wall was carried away.

An entire family, consisting of eight persons, was suddenly seized with severe illness at Staunton, Va., last week, occasioned by the culpable negligence of a servant in using arsenic in making biscuit instead of soda. Medical aid being promptly at hand, no serious injury resulted from the mistake.

The *Bath* (N. Y.) *Courier* says that most if not all of the contractors upon this end of the Buffalo and Conhocton Valley Railroad have broken ground on their respective sections, and are now fairly at work.

Died, at Columbus, Ohio, Feb. 20th, 1851, Mrs Lucy Thorndike Going, widow of the late Rev. Jonathan Going, D. D., the founder and first Corresponding Secretary of the American Baptist Home Mission Society.

Mr. J. L. Whipple, the distinguished daguerreotypist, has succeeded, with the aid of Mr. Bond, the Cambridge astronomer, in taking views of the surface of the moon, as it appears through the great telescope at the Observatory. The mountains and valleys of the moon are very distinctly defined on the plate, and it is believed that by the aid of these representations, taken at different phases of the moon, their hight and depth may be determined.

A colored man named Philip King was recently arrested in Baltimore, under an old Maryland law, on the charge of being a citizen of New York and coming into Maryland to settle. This law prohibits "any free negro" from coming *into* the State and remaining more than thirty days, under the penalty of a heavy fine, in default of the payment of which he can be *sold* to raise the amount.

A dispatch dated Cincinnati, Thursday, April 17, says: The Jenny Lind excitement is unbounded—the city is full of strangers. Miss Lind is greeted nightly with overflowing houses. The proceeds of last night's concert were near $18,000—being $2,000 more than the first. Her five concerts here will not yield much less than $80,000.

Under the new Constitution of Kentucky, there are 5243 officers to be elected by the people! There are more than 10,000, probably 15,000 candidates, all of whom, except those for judicial stations, are expected to mount the stump. It is computed that the aggregate time spent in electioneering will equal 80,000 days!

The Postmaster General has decided that under the new postage law, which takes effect on the 1st of July, weekly papers *only*, are entitled to circulate in the mail free of postage, in the county where published, and that in estimating the various distances mentioned in the Act, the office of publication is the starting place, and not county lines.

The war with Mexico was far more expensive to the government than the last war with Great Britain. The expenses of the military and naval establishment during the five years, 1812-16, were $114,856,000; while those during the five years, 1845-49, were $148,699,900.

At a meeting held at Lancaster, Jefferson county, Indiana, it was resolved to call a Christian Anti-Slavery Convention at Indianapolis, on the 28th of next May, "to determine upon the proper and true course of Christian labor and action in the present crisis of the struggle and conflict with slaveholders and pro-slavery aggression."

The Home Mission Record notices the decease of Mrs. J. Jones, wife of Rev. J. Jones, a Missionary in Indiana, and of Mrs. J. A. Nash, within a few weeks after her arrival at Fort Desmoines, Iowa, to which place she accompanied her husband, a Missionary of the Society, last autumn.

The storm on our Eastern coast last week did immense damage. A large number of vessels were driven ashore, and from nearly every Massachusetts port we hear of property destroyed to the value of from ten to fifty thousand dollars each.

A man by the name of John Kinne, in the employment of the Watertown and Rome Railroad Company, was killed by the engine on Monday of last week—the first fatal accident, we believe, which has occurred on the road.

The Board of Aldermen in Boston last week refused the use of Faneuil Hall for a meeting to hear Daniel Webster.

DIED.

Miss Eunice A. Hoagland, eldest daughter of Mr. Abraham Hoagland, of the town of Howard, Steuben Co., N. Y., who was pursuing her studies at the Alfred Academy, died at that place, of typhoid fever, on the 19th of March, 1851, aged 25 years. Ever enjoying good health until two weeks previous to her death, and being a devoted follower of her Saviour, her prospects were fair for a long and useful life. But she was ripe for heaven; and the reaper came, that she might no longer be exposed to the chilling blasts of a stormy world. The multitude of mourning friends that gathered around her lifeless form, for a last lingering look, showed that her work was already done, and well done. She had been for many years a devoted member of the Presbyterian church. Her remains were taken to her native place, Howard, for interment.

In Brookfield, Madison Co., N. Y., on the 16th inst., after a very brief illness, Mrs. Catharine Davis, widow of Jonathan Davis, of Cumberland Co., N. J. Mrs. Davis removed from the State of New Jersey some twenty five years since. She subsequently became a member of the first Seventh-day Baptist Church in Brookfield, of which she remained a member until death. She gave satisfactory evidence of being prepared for her change, and had hope in her death. COM.

In Almond, N. Y., March 20th, 1851, Elizabeth, wife of Thomas Cottrell, in the twenty-seventh year of her age. Sister Cottrell was a worthy member of the first Seventh-day Baptist Church in Alfred, and we trust she has gone to join the church triumphant.

In Albion, Dane Co., Wisconsin, March 26th, of inflammatory rheumatism, Moses Green, son of Eld. Ray Green, aged about 26 years. He was a member of the 2d Seventh-day Baptist Church in Alfred, Allegany Co., N. Y. V. H.

LETTERS.

V. Hull, W. S. Cottrell, J. L. Burdick, E. Forsythe, R. Cutler, P. C. Burdick, W. B. Maxson, Charles Potter, J. Goodrich, John Tanner, C. Hubbard, E. D. Barker, J. C. West, N. V. Hull, Azor Estee (not received,) A. Babcock, (S. D. C. right—paid to vol. 7 No. 52.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

N.H.Langworthy, Westerly, R.I.	$2 00	to vol. 7	No. 52
J. P. Stillman, "	2 00	" 7	" 52
J. A. Clarke, "	2 00	" 7	" 52
Joseph Chapman, "	2 00	" 7	" 52
G. W. Wilcox, "	2 00	" 7	" 52
Elisha Oben, "	2 00	" 6	" 52
D. Babcock, 2d, "	2 00	" 8	" 16
Truman Lanphear, "	2 00	" 7	" 52
Geo. G. Crandall, "	1 25	" 7	" 52
D. Langworthy, Mystic Bridge, Ct.	2 00	" 8	" 44
R. M. Titsworth, Plainfield, N. J.	2 00	" 8	" 52
D. Saunders, Farmington, Ill.	2 00	" 8	" 52
O. M. Crandall, Milton, Wis.	2 00	" 7	" 52
Abel Maxson, Albion, Wis.	2 00	" 7	" 52
D. J. Green, "	2 00	" 7	" 52
D. R Durdick, "	4 00	" 7	" 52
Luke Coon, "	2 00	" 7	" 20
Calvin Davis, Montra, O.	2 00	" 7	" 52
R. Lewis, Unadilla Forks,	6 00	" 7	" 52
Clark Burdick, Brookfield,	2 00	" 7	" 52
Patten Fitch, Jr. "	4 00	" 7	" 52
Daniel Brown, "	2 00	" 7	" 52
Mrs. M. Billings, Mount Upton,	2 00	" 8	" 40
Orren Burdick, Berlin,	1 00	" 7	" 52
Wm. S. Cottrell, Almond,	5 00	" 8	" 52
J. L. Burdick, Cowlesville,	2 00	" 7	" 52
Alva G. Green, Smithville,	2 00	" 8	" 13
Roswell Saunders, Adams Center,	2 00	" 7	" 52
Luke Kellogg, "	4 00	" 7	" 52
Aug. P. Harris, "	2 00	" 8	" 52
Dr. C. D. Potter, East Rodman,	3 00	" 8	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

Halsey H. Baker, Berlin, N. Y.	$5 00
Dennis Saunders, Farmington, Ill.	1 00
Job Tyler, Oporto Mich.	1 00
J. C. West, Shiloh, N. J.	50

BENEDICT W. ROGERS, Treasurer.

New York Markets—April 21, 1851.

Ashes—Pots $5 00; Pearls 5 75.

Flour and Meal—Canadian Flour is selling at 4 50; common State 4 50; Michigan and Indiana 4 56 a 4 68; pure Genesee 4 94 a 5 00. Rye Flour 3 37. Corn Meal, 3 06 for Jersey, 3 37 for Brandywine.

Grain—A lot of Ohio Wheat brought 1 00; good Genesee is worth 1 13, and prime a few cents more. Rye 73c. Barley 1 06 a 1 20. Corn, 68 a 69c. for Jersey yellow. Oats, 45 a 47c. for Jersey, 48 a 49c. for Northern.

Provisions—Prime Pork is wanted, and being very scarce and in few hands has advanced. The sales are 700 bbls. at 14 00 for old mess, 11 50 for old prime, 15 12½ for new mess, and 12 75 a 13 00 for new prime. Beef is firm with a fair demand; sales of 150 bbls. at 9 25 a 11 50 for mess, and 5 00 a 6 50 for prime. Beef Hams are dull at 15 00 a 15 50. Pickled Meats are dull at 8½ a 8¾c. for Hams, and 6⅜ a 6½c. for Shoulders. Bacon is scarce and wanted at 7 a 8c. Lard is very firm and less active at 9 a 9½c. Butter is dull and prices nominal. Cheese 5½ a 7½c.

Wool—Shows a better feeling. The demand has improved and prices are steady. The sales are 30,000 lbs. medium Fleece at 48 a 53c., and 15,000 lbs. Pulled at 37c. for No. 1; 40c. for Super, and 45c. for Extra.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5½ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. MORNING MAIL TRAIN at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. WAY TRAIN at 3½ P. M. for Piermont, Otisville, and all intermediate stations. EVENING WAY TRAIN at 5½ for Sufferns, Otisville, and all intermediate stations. NIGHT EXPRESS TRAIN at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangements.

THIS Road extends from *Elizabethport* 35 miles to *White House*, N. J., reducing the staging between the terminus of the Road and *Easton* to 25 miles.

This line leaves New York by steamboat Red Jacket, Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, Pier No. 1 North River, at 9 A. M. passenger; 1 P. M. freight, and at 5 P. M. passenger, and by N. J. Railroad, foot of Cortland-st., at 9 A. M. and at 2 and 5¼ P. M.

Trains leave White House and other places for New York as follows:—

White House at 3½ A. M. Freight; at 5.40 A. M. Passenger; at 1.40 P. M.

Somerville at 4.30 A. M. Freight; at 6.05 A. M Passenger; at 2.05 P. M.

Bound Brook at 4.50 A. M. Freight; at 6.15 A. M. Passenger; at 2.15 P. M.

Plainfield at 5.20 A. M. Freight; at 6.35 A. M. Passenger; at 2.35 P. M.

Westfield at 5.50 A. M. Freight; at 6.50 A. M. Passenger; at 2.50 P. M.

Elizabethtown at 7.15 A. M. Freight; at 10.30 A. M. Passenger; at 3.15 P. M.

Elizabethport at 7.30 A. M. Freight; at 10.45 A. M Passenger; at 3.30 P. M.

N. B.—All Baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

Bibliotheca Sacra,

And American Biblical Repository,

[Conducted by B. B. Edwards, E. A. Park, and M. Stuart, of Andover; Dr. Robinson and H. B. Smith, New York.]

IS published at Andover, Mass., and at New York, on the first of January, April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly.

"The publication will embrace Theology in its widest acceptation, as comprehending the literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History, with the History of the Christian Doctrines and Sacred Rhetoric. It will also include, to a limited extent, Mental and Moral Philosophy, Classical Literature and Biography. Special prominence will be given to Sacred Literature. It will be the aim to procure for every number two or three articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or dicussions in the rich field of Biblical Criticism. Articles will be sought which will be valuable twenty or fifty years hence, in preference to those of a local, temporary, or merely popular character. In short, the great object of the conductors of this publication will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed abroad as doing honor to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion."

The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity, for the promotion of the highest religious interests, and the elevation of the standard of American scholarship.

The united work will leave no field unoccupied, which either work has heretofore filled.

The large increase of subscriptions which has been received in the short time which has elapsed since the union was made public, and the universal approbation of the measure which the publisher is daily receiving through the press and from private sources, place beyond a doubt the practicability of the plan, and fully justify the anticipated benefits of the increased strength and stability naturally resulting from such a combination.

The increased patronage secured by this union has encouraged the Publisher to enlarge the present volume, and will, it is hoped, justify other improvements which will materially add to the value and interest of the work, while it will continue to be furnished at a lower rate than any similar Periodical has ever been offered in this country.

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Miscellaneous.

The New Free School Law of New York.

An Act to establish Free Schools throughout the State.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Common Schools in the several School Districts in this State shall be free to all persons residing in the District over five and under twenty-one years of age, as hereinafter provided. Persons not residents of a District may be admitted into the Schools kept therein, with the approbation, in writing, of the Trustees thereof, or a majority of them.

SEC. 2. There shall hereafter be raised by tax, in each and every year, upon the real and personal estate within this State, the sum of eight hundred thousand dollars, which shall be levied, assessed and collected, in the mode prescribed by chapter thirteen, part first of the Revised Statutes, relating to the assessment and collection of taxes, and when collected shall be paid over to the respective County Treasurers, subject to the order of the State Superintendent of Common Schools.

SEC. 3. The State Superintendent of Common Schools shall ascertain the portion of said sum of eight hundred thousand dollars to be assessed and collected in each of the several Counties of this State, by dividing the said sum among the several Counties, according to the valuation of real and personal estate therein, as it shall appear by the assessment of the year next preceding the one in which said sum is to be raised, and shall certify to the Clerk of each County, before the tenth day of July in each year, the amount to be raised by tax in such County; and it shall be the duty of the several County Clerks of this State to deliver to the Board of Supervisors of their respective Counties, a copy of such certificate on the first day of their annual session, and the Board of Supervisors of each County shall assess such amount upon the real and personal estate of such County, in the manner provided by law for the assessment and collection of taxes.

SEC. 4. The State Superintendent of Common Schools shall, on or before the first day of January in every year, apportion and divide, or cause to be apportioned and divided one-third of the sum so raised by general tax, and one-third of all other moneys appropriated to the support of Common Schools, among the several School Districts, parts of Districts, and separate neighborhoods in this State, from which reports shall have been received in accordance with law, in the following manner, viz: to each separate neighborhood belonging to a school district in some adjoining State there shall be apportioned and paid a sum of money equal to thirty-three cents for each child in such neighborhood, (between the ages of four and twenty-one;) but the sum so to be apportioned and paid to any such neighborhood, shall in no case exceed the sum of twenty-four dollars, and the remainder of such one-third shall be apportioned and divided equally among the several districts; and the State Superintendent of Common Schools shall, by proper regulations and instructions to be prescribed by him, provide for the payment of such moneys to the Trustees of such separate neighborhoods and school districts.

SEC. 5. It shall be the duty of the State Superintendent of Common Schools, on or before the first day of January, in every year, to apportion and divide the remaining two-thirds of the said amount of eight hundred thousand dollars, together with the remaining two-thirds of all other moneys appropriated by the State for the support of Common Schools among the sevaral counties, cities and towns of the State, in the mode now prescribed by law for the division and apportionment of the income of the Common School fund; and the shares of the several towns and wards so apportioned and divided, shall be paid over, on and after the first Tuesday of February, in each year, to the several town Superintendents of Common Schools, and ward or city officers, entitled by law to receive the same, and shall be apportioned by them among the several school districts and parts of districts in their several towns and ward, according to the number of children between the ages of four and twenty-one years, residing in said districts and parts of districts, as the same shall have appeared from the last annual report of the Trustees; but no moneys shall be apportioned and paid to any district or part of a district, unless it shall appear from the last annual report of the Trustees that a school has been kept therein for at least six months during the year ending with the date of such report, by a duly qualified teacher, unless by special permission of the State Superintendent of Common Schools; excepting, also, that the first apportionment of money under this act shall be made to all school districts which were entitled to an apportionment of public money in the year eighteen hundred and forty-nine.

SEC. 6. Any balance required to be raised in any school district for the payment of teachers' wages, beyond the amount apportioned to such district by the previous provisions of this act, and other public moneys belonging to the district applicable to the payment of teachers' wages, shall be raised by rate bill to be made out by the Trustees against those sending to school, in proportion to the number of days and of children sent, to be ascertained by the teachers' list, and in making out such rate bill it shall be the duty of the Trustees to exempt, either wholly or in part, as they may deem expedient, such indigent inhabitants as may, in their judgment, be entitled to such exemption, and the amount of such exemption shall be added to the first tax list thereafter to be made out by the Trustees for district purposes, or shall be separately levied by them, as they shall deem most expedient.

SEC. 7. The same property which is exempt by section twenty-two of article two, title five, chapter six, part three of the Revised Statutes from levy and sale under execution, shall be exempt from levy and sale under any warrant to collect any rate bill for wages of teachers of Common Schools.

SEC. 8. Nothing in this act shall be so construed as to repeal or alter the provisions of any special act relating to schools in any of the incorporated cities or villages of this State, except so far as they are inconsistent with the provisions contained in the first, second, third and fourth sections of this act.

SEC. 9. Chapter one hundred and forty of the Session Laws of one thousand eight hundred and forty-nine, entitled "An Act establishing Free Schools throughout the State," and chapter four hundred and four of the Session Laws of one thousand eight hundred and forty-nine, entitled "An Act to amend an act entitled an act establishing Free Schools throughout the State," and sections sixteen, seventeen and eighteen of the Revised Statutes relating to Common Schools, requiring the several Boards of Supervisors to raise by tax, on each of the towns of their respective counties, a sum equal to the school moneys apportioned to such towns, and providing for its collection and payment, and all other provisions of law incompatible with the provisions of this act, are hereby repealed.

SEC. 10. The State Superintendent of Common Schools shall cause to be prepared, published and distributed among the several School Districts and School Officers of the State a copy of the several acts now in force relating to Common Schools, with such instructions, digest and expositions as he may deem expedient, and the expense incurred by him therefor shall be audited by the Controller and paid by the Treasurer.

SEC. 11. All the moneys received or appropriated by the provisions of this act shall be applied to the payment of Teachers' wages exclusively.

SEC. 12. It shall be the duty of the Trustees of the several School Districts in this State to make out and transmit to the Town Superintendent of the town in which their respective school-houses shall be located, on or before the first day of September next, a correct statement of the whole number of children residing in their District on the first day of August preceding the date of such report, between the ages of four and twenty-one; and such Town Superintendent shall embody such statement in a tabular form, and transmit the same to the County Clerk in sufficient season to enable the latter to incorporate the information thus obtained in the annual report required by him to be made to the State Superintendent of Common Schools for the present year.

SEC. 13. It shall also be the duty of the Trustees of the several school districts, in their annual reports thereafter to be made, to specify the number of children, between the aforesaid ages, residing in their respective districts on the last day of December in each year, instead of the number of such children between the ages of five and sixteen.

SEC. 14. This act shall take effect on the first day of May next; but nothing herein contained shall be so construed as to effect provisions already made in the several school districts for the support of schools therein under existing laws for the current year.

Extraordinary Avarice.

In the year 1792, an extraordinary instance of avarice occurred in France. A miser, of the name of Foscue, who had amassed enormous wealth by the most sordid parsimony and the most discreditable extortion, was requested by the Government to advance a sum of money as a loan. The miser, to whom the interest was not inducement sufficiently strong to enable him to part with his treasured gold, declared his incapacity to meet this demand; he pleaded severe losses and the utmost poverty. Fearing, however, that some of his neighbors, among whom he was very unpopular, would report his immense wealth to the Government, he applied his ingenuity to discover some effectual way of hiding his gold, should they attempt to institute a search to ascertain the truth or falsehood of his plea. With great care and secrecy he dug a deep cave in his cellar; to this receptacle for his treasure he descended by a ladder, and to the trap-door he attached a spring lock, so that, on shutting, it would fasten itself. By-and-by the miser disappeared; inquiries were made; the house was searched; woods were explored, and the ponds were dragged; but no Foscue could they find; and the gossips began to conclude that the miser had fled with his gold to some part, where, by living *incognito*, he would be free from the demands of the Government. Some time passed on; the house in which he had lived was sold, and workmen were busily employed in its repair. In the progress of their work, they met with the door of the secret cave, with the key in the lock outside. They threw back the door, and descended with a light. The first object upon which the lamp was reflected was the ghastly body of Foscue, the miser, and scattered around him were heavy bags of gold and ponderous chests of untold treasure; a candlestick lay beside him on the floor. This worshiper of mammon had gone into his cave to pay his devoirs to his golden god, and became a sacrifice to his devotion!

Washington an Englishman!

The *Boston Transcript* has recently published a letter, bearing date Isleworth, Middlesex, England, Feb. 25, 1851, and signed George Field, which adduces evidence in proof of the fact that George Washington was born in England.

It seems from Mr. Field's account that some seventy years since, when a boy, being accidentally in the neighborhood of Cockham, in Berks, a country cottage was pointed out to him as that in which the parents of General Washington resided, and from which they removed to America. He saw also a Mrs. Morer, who showed him the portrait of Mrs. Washington and other relics of the family, given to her when the family took their departure for America, whither, she said, his mother *"took their son (George Washington) in her arms."*

Some years after this, happening again into the same neighborhood, he called on Mrs. Morer, who again showed him the portrait, and said that two Americans, friends of Washington, had sought her out as the nearest relative of his nurse, and presented her with two guineas.

Again in 1812, hearing that Mrs. Morer was dead, and that her effects were to be sold at auction, Mr. Field bought all the pictures, and obtained the portrait in question, which he has no doubt is that of the mother of Washington, and in which a family likeness is to be traced.

A passage in Colton's "Lacon," vol. 2, p. 112, which is as follows, is quoted as corroborative evidence of the fact that Gen. Washington's parents emigrated after marriage, and probably enough, as Mr. Field suggests, brought him hither in their arms. Lacon might be wrong in his last paragraph, and right in his first:—

"If a private country gentleman in Cheshire, about the year 1730, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependent colony of England. This country gentleman happened to be Augustine Washington, Esq., who was thus accidentally *thrown into* the company of a lady, who afterwards became his wife, who emigrated with him to America, in the year 1732, at Virginia, and became the envied mother of George Washington the Great." [Ind.

Irrigation of Gardens.

From repeated experiments we are induced to draw the conclusion, that next to manure, the great prime mover in successful culture, there is nothing more important to vegetable growth in many cases, than irrigations. Practical gardeners, in countries far more moist than our own find it indispensable, and a large share of their success depends on copious waterings.

Some interesting instances, which recently occurred may be worth stating. Two rows of raspberries stand on ground in every respect alike, except that one receives the drippings from a wood-house and the other does not. The watered row is fully four times as large in growth as the other. Again—the berries on the bushes of the Fastolph and Franconia raspberries were, at least twice as large when the soil was kept moistened, as afterwards when allowed to become dry; a repetition of the watering again doubled their size. Again—a near neighbor, who cultivates strawberries for market, and who uses a water-cart for irrigating the rows, raised at the rate of one hundred and twenty bushels to the acre, on common good soil by this means; and he noticed that where the cart was left standing over night, so that the water gradually dripped from it, for some hours, upon a portion of the plant, the fruit had grown to double the size of the rest in twenty-four hours.

It should be observed that these advantages of a copious supply of water pertain chiefly to small or annual plants. The roots of fruit trees being larger and deeper, are to be supplied with moisture in a different way; that is, by a deep, rich, mellow soil, kept moist by cultivation, or by covering thickly with litter. Water applied to the surface rarely descends so low as the roots, and only harden the soil to a crust. [Alb. Cult.

PRESENT TO JENNY LIND.—The Firemen of New York City have purchased a splendid gold box, to contain a parchment copy of the vote of thanks passed by them to Jenny Lind, on account of her donation of $3,000 to the Fire Department Fund. The box is seven inches in length by three in width, and weighs twelve ounces. In the center of the lid is a scroll, bearing the inscription, "The Firemen of New York to Miss Jenny Lind, Sept. 13, 1850," surrounded by a wreath of oak and laurel. In the two upper corners of the box are engraved the initiation and discharge certificate of the Fire Department; the one surrounded by the flags of Sweden and America, with a lyre between; the other by the same flags and the appropriate emblems of the Firemen. The present from the Fire Department to Jenny Lind will consist of this box, together with a complete copy of Audubon's "Birds and Quadrupeds of America," both to be place in a miniature rosewood book-case of exquisite workmanship. The monies for the purchase of this present were raised by individual subscription among the members of the Department. The presentation will be made upon the return of Miss Lind to this City.

RAILROADS IN MASSACHUSETTS.—The *Boston Transcript* has compiled a table from the several Railroad Reports to the Legislature in 1848, '49 and '50, showing the operation of twenty-five Eastern Railroads during that time. During the years named 25,594,000 persons were carried over them, or a number nearly equal to the population of the United States. The number carried in 1848 was 7,333,870; 1849, 8,633,230; and 1850, 8,973,631. The cost of fifteen of the roads, named in the table, on the 1st of January, 1848, (the others not being completed at that time,) was $34,038,700; Jan. 1, 1851, $41,055,200. Increase in three years, $7,016,500. The net earnings of the same roads in 1847 were $2,564,190; in 1850, $3,032,789. Increase, $468,598. The net earnings of the whole number during the year 1848 were $2,785,897; in 1849, $3,115,420; in 1850, $3,480,347. The gross receipts in 1848 were $5,908,144; in 1849, $6,421,967; and in 1850, $6,903,328. Their total length, including branches, is 1,120 miles.

COLONIZATION STATISTICS.—The annual report of the American Colonization Society, (says the *Independent*,) contains tables showing the whole number of passengers sent out by that Society and its auxiliaries since 1820 to be 6,116, being about 200 a year. Of these, 2,258, more than one-third, were from Virginia, 42 from New England, 107 from New York, and 1181 from the Western slave States. Of the whole, 2,315 were born free, 165 purchased their freedom, 3,636 were emancipated to be sent off, and 1,044 were liberated Africans, including 750 from the "Pons." About 800 persons have been sent by the Maryland Society, making nearly 7,000 in all. The expense of the Society was $913,636, and independent State Societies, $312,000; making about a million and a quarter, and averaging $170 to each emigrant. This does not include the sums expended by missionary and other societies giving in part to support the colony. The whole not falling short of three millions.

STATISTICS OF LAWYERS.—Livingston's *Law Register* contains the name and address of every lawyer in the United States, compiled from official returns obtained from the clerks, recording officers, and sheriffs of the various counties. The whole number of lawyers in the United States, according to this work, is 21,979. In the opinion of the Editor, the annual practice of each lawyer averages $1,500, making the total income of the profession $31,500,000 a year, allowing for about one thousand who have retired from the Bar. The number of lawyers in the State of New York is 4,374, in Massachusetts 1,040, in Minnesota only 25.

Change and Exchange.

He is but the wreck of his former self,
And a shocking wreck is he;
With his tattered clothes and his battered nose,
And a gait like a ship at sea.

Once he was neat and trimly drest,
The pride of his father's hall;
And proud was the heart of his sweet young wife,
Who loved him better than all;

Better than all the world beside,
But now her heart is cold;
Oh! could she see this worthless drop,
That once was dearer than gold!

And whence, you ask, did this fatal change,
This sin and misery come?
It came, alas! from a single cause,
And that single cause was—RUM!

For this he gave up all he had and was,
And all that he loved the best;
He exchanged them all for this shaft of death,
That he presses still to his breast.

And was it, think you, a wise exchange
That this wretched being made?
If you do, just *begin* to tipple and drink,
And you'll soon make the very same trade.
[Knickerbocker.

BREVITY IN WOMEN.—"I encountered today in a ravine, (says a California letter,) some three miles distant, among the gold-washers, a woman from San Jose. She was at work with a large wooden bowl by the side of the stream. I asked her how long she had been there, and how much gold she averaged a day. She replied, 'Three weeks and an ounce.' Her reply reminded me of an anecdote of the late Judge B——, who met a girl returning from market, and asked her, 'How deep did you find the stream?—what did you get for your butter?' 'Up to the knee and ninepence,' was the reply. 'Ah!' said the judge to himself, 'she is the girl for me; no words lost there;' turned back, proposed, was accepted, and married the next week; and a more happy couple the conjugal bonds never united; the nuptial lamp never waned; its ray was steady and clear to the last."

THE DUCK PLANT.—This plant, which is known botanically by the appellation of *Akistolochia Fatida*, is perhaps one of the most remarkable productions of nature. It is described as "a tall, bold vine, with heart-shaped leaves," and bearing a flower "having a most striking resemblance, in body, throat, and bill, to a duck floating tranquilly on some mirrored lake. This duck-shaped flower is eighteen inches in length, and sixteen and a half inches in circumference of body, seven inches in length of head, and with a slender or switchy length of tail behind, measuring twenty-four inches. The inside of the calyx is superbly mottled and variegated with rich colors, somewhat like the interior of a preserved ocean shell, but neither so brilliant nor so red, but somewhat of a purple cast." One of these plants was some time since exhibited in Charleston, and was contemplated with astonishment by many. [Burlington Courier.

EXPERIMENTING.—A gentleman in England intends covering a large barn on his farm at Heavitree with a glass roof, after the model of the palace of glass. It is to be 110 feet long and 28 wide. It is said the expense will be above two-thirds of the cost of slate, and he anticipates several advantages from the novel roof; among others, it may be applied to the drying corn during a catching harvest. The corn can be placed in the barn immediatly upon being reaped, by which means it will have the benefit of the sun when it shines, be protected from the showers, and dried by artificial heat, if required, and then stacked in ricks under a covered stack-yard. He will next sow the land with turnip or rape, and so get three crops in one year.

MULES VS. HORSES.—A correspondent of the South Carolina *Farmer and Planter*, who appears to have had much experience in raising mules and horses, states that he has kept a particular account of the expenses of each for the last ten years, and he says, "in no instance have I ever been able to bring the horse to the plow, for less than fifty to sixty dollars; and on the other hand, I have invariably brought the mule to collar for twenty to twenty-five dollars." In regard to the comparative expense of keeping, he says "the mule can be kept in as good condition as the horse, and will perform the same labor, however severe, in the same time and on about one-half the feed." In addition to this, the mule will outlive the horse fifteen to twenty years, and is seldom sick or crippled.

SEEDING FOR GRASS WITH OAT CROP.—Some ten years ago, I called on a friend in a neighboring town, when the conversation turned on the subject of grass seed not catching well with oats. He informed me, that his did as well with oats as any other grain. I went with him to his field of oats, and a handsomer crop I never saw, and a better catch of clover, when he informed me, that he never sowed over two bushels to the acre. I have seen numerous experiments made on rich land, and in all cases it has given satisfaction. There is but little danger of oats lodging with two bushels of seed to the acre; poor land may require more, but we should advise not to sow over two bushels to the acre.

GREASE FOR CARTS, &c.—The following composition is recommended by a writer in the *Independence Belge* for greasing carts and other agricultural implements:—Take 4 lbs. of caoutchouc dissolved in a proper liquid, 1 lb. of gelatine, 10 lbs. of carbonate of soda, 45 quarts of animal vegetable oil, and as much water; boil the water with the carbonate of soda and gelatine, then add the caoutchouc and the oil, stir the mixture well until it forms a homogeneous liquid. The above proportions may be varied; and if the caoutchouc and oil are previously purified, the carbonate of soda is unnecessary. The above mixture will be found very useful, not only for greasing carts, &c., but also for keeping the farm harness in order

TO IRON SILK.—Silk cannot be ironed smoothly so as to press out all the creases, without first sprinkling it with water and rolling it up tightly in a towel—letting it rest for an hour or two. If the iron is the least too hot it will injure the color, and it should first be tried on an old piece of silk. Bright colored silks or ribbons, such as pinks, yellows, greens, &c., always change color on the application of an iron. Blacks, browns, olives, gray, &c., generally look very well after ironing. Silks should always be ironed on the wrong side.

TO PREVENT SNEEZING.—A correspondent of the London *Medical Gazette* states, that to close the nostril with the thumb and finger during expiration, leaving them free during inspiration, will relieve a fit of coughing in a short time. In addition to the above, we state from personal knowledge, that to press the finger on the upper lip just below the nose, will make the severest premonitory symptoms of a sneeze pass off harmless. We have found the remedy useful many a time in creeping on game in the woods.

REMEDY FOR HORSE HOOF BOUND.—Mix equal parts of tar and some soft grease, having the foot clean and dry; apply it hot, but not boiling, to all parts, letting it run under the shoe as much as possible. In bad cases, the application should be made every day for a week, and then two or three times a week, till the foot becomes strong and smooth.

Variety.

A new material for boots and shoes has just come up in England. It is called the Pannas-Corium, or leather-cloth, and was invented by a person named Hall. The material is cotton, but has the mass and general appearance of leather, and receives a polish from ordinary blacking in the same way. It is used only for the upper, the sole being leather. It is said to be as durable as leather, never cracks or splits, and possesses the advantage of not drawing the feet.

One of the principal coach-makers of Paris has received an order from the Egyptian government to build fifty diligence omnibuses, for transporting passengers across the desert. These carriages, which are to be constructed on a new model, will combine comfort and solidity. The line which they will have to serve has been completely established, and the number of travelers who take this route to India increases every year.

Immense numbers of cattle and horses, so wild that they feed at night and lie hidden by day, inhabit the valleys and canyons of the Sierra Azel or Blue Mountains of California. Capt. McKinley, a Texan ranger, who has thoroughly traversed the region from the Pacific to the plains of San Joaquin, thinks the wild bulls are far more dangerous than than grizzly bears.

Julius Cornet, of Hamburg, understands 38 different languages, not in the superficial manner of Elihu Burritt, but so well that he is able to write them with correctness and to make translations from one into the other. He has issued a circular to the German public offering his services as a universal translator, and refers to the most prominent publishers of Leipsic, whom he has long served in that capacity.

The Mormons are making converts in Italy. Elder Lorenzo Snow writes from Turin to the *Millennial Star*, that the Lord has greatly favored him in the work in that country. Elder Snow has also been blessed in his labors in Switzerland, especially among the Waldenses. At Paris Elder Bolton is making converts and baptizing.

The sail makers of New-Bedford have struck for higher wages. They have heretofore received $1 67 per day; they now demand $2. The spar makers are also on a strike. The riggers have succeeded in obtaining $2 per day. The ship carpenters were also successful last week in obtaining $2 25.

The new three cent coin is but one-fourth copper and three-fourths silver, so that the baser metal affects the color but slightly. In size it is between the gold dollar and the five cent piece, but it is so much thinner than either, that a blind man can easily distinguish them by the touch.

Several Christian Anti-Slavery Conventions are called—one to meet at New Castle, Pa., April 30, (to be of a local character,) and another (National) is called to meet at Cincinnati, commencing on the 14th of April and extending to the 17th. A similar Convention is called to meet at Chicago July 3.

Arrangements are making to send out a large number of emigrants to Liberia on the 1st of May, in the regular packet. About 150 colored persons from the valley of Virginia are expected to embark together and found a new town on the coast.

The schooner Ellen, from Boston, arrived at Wilmington, N. C., on the 8th, having on board the Captain and three of the crew of the schooner Katahdin, of Cherryfield, Me., dismasted in the late gale. The mate and one of the crew were killed by the falling of a mast.

Mr. Woodbury's third annual session of the American Music Teachers' Institution, will commence on Tuesday, the 20th of May next, at 10 o'clock A. M., in Rutgers-street church, (corner of Henry and Rutgers-street, New York,) and continue ten days.

Thomas Davenport, of Salisbury, Vt., has applied electro-magnetism to the piano-forte, so as to make the string vibrate with a clear and full note for any desired length of time after the impulse is imparted.

Forty thousand is the number of subscribers which the *Christian Advocate and Journal* requires in order to sustain that paper at $1 25 per year, payment in all cases in advance.

Philadelphia educates in her public schools 45,000 children at six dollars and forty-six cents each yearly. The expense of the system in Massachusetts is about eight dollars per scholar.

THE NEW-YORK EXPRESS has recovered $300 from the Morse Magnetic Telegraph Company, leading hence to Washington, for refusing to deliver a dispatch received from Washington.

Small banks or mounds of earth, which may have been thrown around trees to protect them from mice, should be leveled down at an early period.

Oersted, the eminent Danish naturalist, died at Copenhagen on the 11th ult. His age was 77. He was the discoverer of Electro-Magnetism.

Syracuse and Rochester papers notice a large increase of travel on the railroad by the reduction of fares.

Apply your soap-suds to your grape vines and rose bushes; they will be benefited by it.

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author of "Cyclopedia of Moral and Religious Anecdotes;" the whole to be comprised in Sixteen Numbers, at 25 cents per Number, making two large 8vo volumes of about 700 pages each, illustrated with numerous fine engravings. The first number will be issued about the first of April, to be continued semi-monthly until completed.

Sabbath Tracts.

The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
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No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
No. 9 The Fourth Commandment False Exposition. 4 pp.
No. 10 The True Sabbath Embraced and Observed. 16 pp.
No. 11 Religious Liberty Endangered by Legislative Enactments. 16 pp.
No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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N. Salem—Jona. F. Randolph.
N. Milton—Jeptha F. Randolph.
OHIO.
Bloomfield—Charles Clark.
Northampton—S. F. Babcock.
Pratt—Eli Forsythe.
MICHIGAN.
Oporto—Job Tyler.
Tallmadge—Bethuel Church.
WISCONSIN.
Albion—P. C. Burdick.
Christiana—Z. Campbell.
Milton—Joseph Goodrich.
" Stillman Coon.
Walworth—Wm. M. Clarke.
Whitewater—Abel D. Bond.
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Farmington—Samuel Davise

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"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

LETTER FROM BRO. NATHAN WARDNER.

SHANGHAI, Jan. 14, 1851.

To the Board of the S. D. B. Missionary Society:—

DEAR BRETHREN,—Another year has gone, and still the Saviour stands beckoning the weary sinner to his kind embrace. Yet millions on millions are rushing to the grave, ignorant of his name and of his love. As the day of grace is drawing to its close, compliance with his last commission, "Go ye into all the world, and preach the Gospel to every creature," seems to be increasing in importance. If God has chosen us as laborers in his harvest, what diligence does it become us to use, that a few, at least, may be gathered in, before that awful storm now impending shall come, and mercy's door be closed forever. Thrilling as such a reflection is, and however much it calls for energetic action, the reproving pen of conscience writes "delinquency" on every page of my history, and that too with the startling assurance that the wailings of lost souls will echo it back to all eternity. My prayer to God is, that no laborer in his vineyard may ever deserve and feel the force of such a charge. Much reason have I to fear lest my doings have tended more to scatter than to gather into his garner. Yet far be it from me designedly to oppose God's will, or wish myself where he does not wish me, knowing that his power can bring good out of evil and light out of darkness. The work is his, and all needed instruments are in his hands; and while sloth will be visited by his just indignation, still his work will progress, his gospel will be preached, and his name exalted among the heathen.

Would that we had a more cheering account to give of his wonder-workings in this benighted land. But the prince of darkness clings to his prey with a fiendish grasp, seeming to claim it as his right to reign. Anxiously do we look for a stronger than he to come, who, asserting his lawful supremacy, shall deliver this host of captives from under his tyrannizing power. This the enemy seems to anticipate and dread. His forces are now being marshaled for the contest, and his emissaries are on the alert. But in spite of all his zeal and princely power, the knowledge of God is spreading; and though His just claim to supremacy is more rarely acknowledged than treated with contempt, still we can but hope, that many a spiritual stone will be chosen from Sinim's treasury to enlarge and beautify the temple of the living God. The name of Jesus is on the tongue of thousands. We hear it constantly as we go about among the people. And though it be used with idol profanity and bigoted contempt, and his doctrines derided as folly, still they are communicated from one to another, (though frequently much distorted) and he will be glorified thereby.

As to labors, I have to say, that most of my time and energies have been devoted to the language. Since I last wrote, Bro. C. has published a couple of thousand copies of a Catechism containing about thirty-four pages. I have just had two thousand copies of a tract published, which contains the ten commandments with commentary, and also some general and practical remarks on natural and revealed religion, the plan of salvation, &c., consisting of about twenty pages; and I intend getting two thousand copies more printed soon. We have meetings in our chapel three times each week, as usual, and our teachers take part in the exercises, each once in two weeks. Bro. C. is in the habit of going daily to a little hamlet about two miles out of the city, where he preaches in a tea-shop. He is accompanied by his teacher every other day. I am in the habit of spending a portion of each evening in the tea-shops nearer home; and frequently am accompanied by my teacher. Those in the city seem more averse to hearing the doctrine than those in the country, so that some discretion is necessary in prosecuting this labor. When people come to the chapel, they expect to listen quietly to what we have to say; but when we go upon their premises, they feel less restraint. For once or twice they will generally listen with attention, and *apparent* interest, and it too frequently proves to be in appearance only, prompted by their ideas of politeness. But if they see us inclined to persevere, their politeness is liable to give place to other feelings, which manifest themselves in various ways—perhaps by drowning our voices, or turning our remarks into ridicule. Should we content ourselves to talk about the "*Flowery Flag Country*," its productions, customs, and improvements, whether the inhabitants smoke opium, and whether it has the same sun that China has, and what liberties would be allowed to a Chinaman, its distance, &c., &c., and also pay a "*meritorious*" price for the tea we drink, they would be sure to welcome us very cordially. But if they find us determined to make religion our theme, they seem more willing to dispense with our company. The rules of Chinese politeness require one to refrain from saying any thing in conversation contrary to the opinions of the hearer, but to flatter him and compliment his sentiments. But in preaching salvation through Christ alone, we are obliged at every step to oppose their prejudices, and condemn their practices; and thus we become violators of that rule which they hold in the highest estimation.

It is a remark of one of the oldest missionaries in China, that "this people are an impenetrable set." It is surprising at times to see the degree of perfection which they have attained in the practice of deception, and the shrewdness which men of the smallest capacities exhibit in that line. It is seldom one can be found as skillful in any thing else. This makes it extremely difficult to produce any serious impression upon their minds. Being led by selfish motives themselves, it seems hard for them to believe that we are prompted by any different motive. They think there must be some under-current of selfishness to prompt us. The complaint of Isaiah may well be adopted by every ambassador of Christ to this people, "Who hath believed our report, and to whom is the arm of the Lord revealed."

The love of money seems to be the mainspring of all their religious ceremonies. Though they frequently go to considerable expense in keeping up their forms of devotion, yet I doubt whether they ever do it except with the hope of being rewarded with usury by the object or objects of their worship. And too often are we pained to see this mercenary spirit showing itself in those who profess to be interested in the religion of Jesus Christ. When a Chinaman shows any particular interest in the doctrine, we generally expect, as a matter of course, to be applied to for employment, or a loan of money, or a proposition to come and learn the doctrine and live at our expense, or to hear some pitiful tale of distress, or eventually to discover some scheme maturing for the accomplishment of some worldly end. And often their interest ceases when these prospects are cut off. Several cases of recent occurrence might be adduced in corroboration of this. A few loaves and fishes would make any number of disciples to the Christian religion in China, and perhaps as many more would convert them back to heathenism again. We hope, however, that there are some noble exceptions to this; still it is a *trembling* hope we can indulge for the most promising. But we know that there is power in the gospel, and that whoever embraces it in the love of it, will eventually be sanctified thereby. In dealing with such a people, one truly needs the wisdom of the serpent and the harmlessness of the dove; and still he will be compelled to say, not by wisdom nor by power, but by the Spirit of Almighty God, must they be won to Christ.

In the commercial dealings of the Chinese, a regular system of fraud is practiced. They have a variety in their weights and measures and rates of exchange, so that they are always prepared to impose upon the simple, and those unacquainted with their habits. A pound varies from twelve to eighteen ounces, although sixteen is the lawful standard. Their copper coin is strung professedly in bunches of a hundred each, though they frequently fall short several cash. Some contain the requisite number, but are interspersed with small counterfeit pieces. The price of articles, and the value of dollars, varies according to the number of ounces to the pound and rate of exchange; and yet the purchaser is never safe unless he carries his own scales with him. Foreigners are regarded as clear gain; and if they can succeed in cheating them, they not only exult in their own superiority, but seem to regard whatever they can get, in any way, as their right, and anger instead of shame is frequently exhibited when their plans are frustrated. Special favors, or presents conferred upon those in the employment of foreigners, are at first generally received with apparent gratitude; but afterwards they are apt to expect them as a settled arrangement, and often appear dissatisfied if they are not continued and increased. As a general thing, the more leniency and liberality is shown them, over and above what is their just due, the less gratitude, and the more impertinence and unwarrantable liberties are to be expected in return. To condescend to explain to them the reasons for wishing things done thus and so, is apt to be regarded in the light of a consultation, and afterwards it would not be wonderful if they should act as dictators and prompters, as though they themselves were the overseers. A market-man is always expected to avail himself of the above-named advantages, and take a handsome percentage in addition to his wages.

These remarks are not made with any wish to be censorious, but to illustrate to some extent the character of this people, and the difficulties and perplexities which the missionary meets on every hand, and in how many ways he is distracted and put to his wit's end. Still, familiarity with the real character of a heathen people tends to increase the sympathies of Christians for them, as it is *because* of their degradation that they should be cared for, and the gospel preached to them. It is not sufficient that missionaries preach and distribute religious books, &c. This ought to be done, while there are other things which should not be left undone. The Chinese are shrewd observers, and quick to draw conclusions from what they see. But little of primitive self-sacrificing religion may be expected to show itself among the Chinese Christians, till they have the example set for them by their teachers. Hence I am inclined to think that large salaries are generally a detriment to the missionary cause. The smallest amount mentioned in your letter a few months ago, is quite sufficient, I think, for a missionary and his wife. What other funds can be furnished, should, in my opinion, be appropriated directly to the prosecution of the work.

The Committee for Revising the Chinese Scriptures, having completed the New Testament, are now at work upon the Old. The books of Genesis and Exodus, I understand, are about finished. There are some passages in the New Testament so rendered that we shall be obliged to protest against them, and which will probably render the version useless to us, unless we rectify those passages by comment. But on the whole this version is quite an improvement upon any former one. The term to be used in rendering God is still a matter of discussion. The members of the London Mission, who a few months ago abandoned *Shangtee*, and adopted the Hebrew term *Eloah*, have returned again to *Shangtee*, and are printing the New Testament with that term. The question is now being discussed more ably than at any former period; and I can but hope the time will come when *Shin* will be universally adopted. The Chinese say there were formerly three Shangtees, who, becoming weary of overseeing the affairs of so great a world, appointed "Nyo Wong Shangtee" to manage these affairs in their stead; that his mother was operated upon in a miraculous manner by the Holy Spirit, about the time of his conception, and at that time she also saw a vision by which it was known that he was to become a god.

Near Canton, several Catholics were imprisoned, a few months ago, for their religion; after which an edict was issued by the chief magistrate of that place against preaching the gospel. At "Foo-Chow" another missionary has fallen by pirates, of which you will probably learn before this reaches you, and also of the death of Rev. J. G. Bridgman of Canton.

I lately received a letter from Mr. Dean, who had just returned from Bang Hkok, where it seems he left things in rather an encouraging state. Several were baptized during his stay, and several others were inquiring what they should do to be saved.

My teacher states that there was a severe earthquake not long ago, a few thousand lee from here, and a large city destroyed, with many of its inhabitants.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "Exodus"—Part 3.

> "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" Matt. 5: 20.

MESSRS. EDITORS,—I snatch time from repose to finish my reply to "Exodus." Some of my friends have been pleased to express their approval of my last article on all points but one—its *length*. But it seems to me, on this score, *you* have the best right to complain. I do not wish to abuse your forbearance. Well-considered brevity does give to a discourse new force and beauty. But, give me the full length living man, even of large proportions, rather than the mummy regularly embalmed, shrunk and shortened! Some others of my friends think that I have treated "Exodus" with too much indulgence. I wonder whether such, if aiming at the front of the defying Philistine, would, like David, have chosen the *smooth* stones from the brook. All tastes cannot be satisfied. I prefer the smooth stones, the free hand, and the full sweep of the sling. But wisdom is profitable to direct, especially "the wisdom which is from above; which is first *pure*, then *peaceable*, gentle, and easy to be entreated, full of mercy and good fruits, *without partiality*, and *without hypocrisy*. And *the fruit of righteousness* is sown in peace *of them that make peace*." (James iii. 17, 18.) May that wisdom from above be given to me in this discussion, and also to my friend!

5. The fifth proposition defended by my friend "Exodus" is, that "the Sabbath was formally abrogated by the first council at Jerusalem."

I had said of this at first, "It is a pure assumption, without a shadow of proof. I meet it with an unequivocal denial." My friend "Exodus," it appears, thinks my brevity here even *too* laconic. So easy it is in argument to err on either side, of fullness or conciseness.

It is, doubtless, very kind in him to "refresh my memory" with the history of that "important judicial deliberation." Though I studied it with some care about thirty years ago, (when, perhaps, my friend was in his cradle,) yet I *am* getting somewhat old and forgetful. But, to be serious, I am really obliged to him for presenting so clear and concise a statement of the circumstances and occasion of that first Church Council. It is in the main so good, that I accept it with pleasure, waving any verbal criticism on the ambiguous phrase, "to invoke the authority of the Catholic Church." Substantially, *though not in form*, this was a "general council;" not because all the churches then in Syria, Cilicia, and Palestine, were represented by chosen delegates, but because "the Apostles" were present, together with "the elders" and "the brethren" of *Jerusalem*. My friend says, "The great subject presented for the consideration and adjudication of this general council, was evidently the *whole* 'law of Moses,' and the extent of its obligation." (Acts xv. 5.) Precisely so. "And the decision arrived at, 'after there had been much disputing,' excepted from abrogation (says my friend) but three prohibitions of the law, as 'necessary things' to be abstained from; namely, *idolatry*, *fornication*, and the eating of *things strangled and blood*." Very true. He adds, "As Paley very correctly states, 'the observance of the Sabbath was not one of the articles enjoined by the Apostles, in the fifteenth chapter of Acts, upon them which from among the Gentiles were turned to God.'" Here is a fair statement of the case. And what then? How does it bear upon the *fifth* proposition, "that the Sabbath was then formally abrogated?"

This "Exodus" proposes to show. I had said at first that this decision does not affect the original 'law of the Sabbath,' and that 'the key to the whole fallacy (in this fifth proposition) is in the wrong sense given by the writer to the term Law.' But this "Exodus" does not admit. "The whole context above (he says) shows *incontrovertibly* that the ecclesiastical decree was not restricted to the Jewish ceremonial law, by its actually specifying two provisions of the *moral law*." He then adds, on my statement, "So wrong a sense given to the term 'Law,' by my friend, is really worse than a fallacy!" Here, then, we are fairly at issue.

My friend's argument is ingenious and plausible. It is put together with skill, and to his own mind was no doubt "incontrovertible." But I must take the liberty to examine both its form, its materials, and its strength. Analyzed, it stands thus: POSITION—The term Law is not here to be restricted to the *ceremonial law of the Jews*, but includes also the Decalogue. PROOF—1. The phrase (verse 5) "Law of Moses" means the *whole* Law. 2. Two commands of the *moral law* are specified. 3. Gentiles were never bound by the Law of the Sabbath. 4. The Law of the Sabbath would have been not a little burdensome to them. 5. The whole Law of Moses was abrogated (as to the Gentiles) except in three points, neither of which includes the Sabbath. CONCLUSION—Therefore "it is impossible" that the term can be restricted, or that the Law of the Sabbath can be obligatory on Gentile Christians. Nor is this conclusion set aside, even if a restriction of the term were conceded; for the Law of the Sabbath has been already proved to be *ceremonial*, (proposition 2d;) therefore the abrogation of the ceremonial law alone would abrogate the Sabbath, and this conclusion again is strengthened by subsequent facts. For—1. The Gentile Christians, on learning the apostolic decision, "rejoiced for the consolation." 2. They kept no Sabbath; but met only on the *morning* of the first day of the week, employing the rest of the day in ordinary work. 3. The Jewish Christians did the same, only that they still kept the seventh day Sabbath. The conclusion of the whole is, that the abrogation of the Sabbath, by this Council, is "as certain and distinct" as that of Circumcision. And in this conclusion Bishop Warburton and John Bunyan, as well as Dr. Paley, agree.

Presuming "Exodus" will admit this as a fair analysis of his argument, let us now try the strength of his proofs. 1. Does the phrase "Law of Moses" necessarily include the Decalogue? Is it not often used in Scripture DISTINCTIVELY; *i. e.*, with special reference to the *ceremonial* and *civil* code which was given *after* the Decalogue, and was distinguished from it by three most significant circumstances—neither being uttered by the voice of God, nor engraved on the two tables of stone, nor laid up under the Mercy Seat in the sacred Ark of the Covenant? I think this distinction will appear in the very first use of the phrase. Deut. xxxi. 9—13. See also 1 Kings ii. 3. Acts xxi. 20—25. Heb. x. 28. Now if this *distinctive use* be found in any case, surely it may be admitted in this chapter under discussion. For who wished to enforce this law? The Judaizing teachers—the sticklers for circumcision, (verses 1st, 5th, and 24th) —men whom Peter describes as tempting God to put upon the Gentiles "a yoke which neither we nor our fathers were able to bear." Now this "yoke" can only include *what was distinctive of Judaism*. It cannot include the Law of God, which He has promised to "put into the hearts" of his people, "the royal law of liberty," that law of which Paul says, "I *delight* in the Law of God after the inward man." The first proof of "Exodus," then, is fallacious.

But—2. "Two provisions of the moral law," he says, "are specified—those against idolatry and fornication. And is not this fact decisive?" Not at all. For they are not specified *as parts of the law in dispute*, but only as "things necessary," in the peculiar condition of Gentile Christians, to be *specially* observed. Even "Exodus" is compelled to admit this, not perceiving that it ruins his argument. "The obvious reason why these two points of the moral law were at all referred to," he says, "was that they were the only ones likely to be transgressed by those just emancipated from Roman Paganism. Otherwise they would no more have been noticed than *robbery* or *murder*." I thank my friend for this honest confession of the truth. It shows that after all his heart is sounder than his logic. For look at the consequence to his argument. His argument is—"Nothing was enjoined on the Gentiles but these three necessary things, abstinence from idolatry, from fornication, and from the blood of things strangled. *Therefore*, the Sabbath was not enjoined upon them." Now apply this argument to any other commandment of the Decalogue, and see what it comes to. "Nothing was enjoined upon the Gentiles but the three things specified in this Apostolic decree. *Therefore, all the ten commandments, except the first and the seventh*, are abrogated." That is to say, profaneness towards God, disobedience to parents, lying, "robbery and murder," are no longer sins under the Christian dispensation! And this, then, is the liberty wherewith Christ has made us free!—even that Christ who said, "Think not that I am come to destroy the law or the prophets!" To what absurd results will wrong theories, logically pursued, lead intelligent men!

But—3d. The "Gentiles were never bound by the Law of the Sabbath," says "Exodus." Pure assumption. A mistake in fact, which I have already exposed in Part I. of this reply.

But—4th. "The Law of the Sabbath would have been not a little burdensome to them," says my friend. Another assumption. The Gentile Christians of that age, as in this, must have esteemed the Sabbath a *delight*, not a *burden*. Cases of trial, as of Christian servants bound to Jewish or Heathen masters, might occur, yet these were exceptions rather of form than of feeling; nor were such exceptions confined to the fourth commandment. The rule is set forth in prophecy, (Isai. lvi. 5—8,) by the voice of God himself. "Also *the sons of the stranger*, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants; *every one that keepeth the Sabbath* from polluting it, and taketh hold of my covenant; even them will I, bring into my holy mountain, and *and make them joyful in my house of prayer*," &c.

But, says my friend, in the fifth place, "The *whole Law of Moses* was abrogated as to the Gentiles, except in three points, neither of which includes the Sabbath; *therefore it is impossible* that the term can be restricted, or that the Law of the Sabbath can be obligatory to Gentile Christians." My friend's impossibilities are both purely imaginary. I have shown that the term *is* restricted, both by Scripture usage, and by the whole context which describes the case; by the position of the parties in this early controversy; and by the previous positive decision of Christ in his Sermon on the Mount. I have also shown, that if the Decalogue were to be included in the term, *as here used*, it would follow by necessity from his own statement, that *there remains no moral obligation on Gentile Christians except to abstain from idolatry and fornication*, which is as absurd in morals as it is contrary to the whole tenor of the New Testament. So much for his arguments.

In vain will "Exodus" seek to sustain his shattered position by saying that under his "second proposition" he has *proved* the Sabbath to be "strictly ceremonial and Jewish." That proposition has been, (I trust to the conviction of all,) completely shattered before. No point, therefore, remains on which he can fall back and rally his shattered forces, unless it be on the subsequent facts. But these will not help him. The churches of the Gentiles "rejoiced for the consolation" of the Apostolic decree, on better grounds than that of freedom from the Decalogue; for (as I proved in Part I. of my reply,) they did "keep the Sabbath on the Lord's Day." My friend seems to have been misled by a recollection of Pliny's Epistle to Trajan, as to their early morning meetings in a time of severe persecution. But neither the Pagan Pliny, nor any Christian writer that I remember, will bear him out in his assertion that they spent the rest of the Lord's Day, even then, in their ordinary work.

Sure I am, as I shall now show clearly, that these early Christian writers speak a very different language. "God hath required us," says Clement of Rome, (A. D. 95,) "to serve Him in the appointed times and seasons." "On the day that is called Sunday," says Justin Martyr, (A. D. 140,) "all, both of the country and city, assemble together; when we preach and pray, *and discharge all the other usual parts of divine worship*." "On Sunday we give ourselves to joy," says Tertullian, (A. D. 200.) "We keep the eighth day," says Barnabas, (still earlier,) meaning the day after the Jewish Sabbath, "with gladness." "To-day being the Lord's day," says Dionysius of Corinth, (A. D. 165,) "*we keep it holy*." And Clement of Alexandria still more explicitly says, that "*a true Christian*, according to the commands of the Gospel, *observes the Lord's day*, by casting out all evil thoughts, and entertaining all good ones, glorifying the resurrection of the Lord on that day." And so far from regarding it as "burdensome," he calls it "the chief of days, our rest indeed." In fact, the only thing "burdensome" about it, would be to quote all their various expressions of devout recognition of the Christian Sabbath.

What, then, in view of these authentic facts, becomes of my friend's assertion to the contrary? or of his confident conclusion, that "the abrogation of the Sabbath by the Council at Jerusalem, is as certain and distinct as [illegible]f circumcision?" I am curious enoug[illegible]h to see whether he can produce s[illegible]vidence as the above, "equally certain and distinct," that the primitive Gentile Christians observed "circumcision," or indeed any part of the "burdensome" Jewish ritual. His eloquent parallel between them is, alas for him! untrue in every particular—"*vox, et praeterea nihil*." Nor can Bishop Warburton help "Exodus" here, however willing. John Bunyan *would not*, if he could; for he really is on my ground, as any one may see who reads him with proper attention.

I have now done with the fifth proposition of my eloquent friend. God grant that he may have done with it too! I reserve the examination of the *sixth*, to the next week, for fear of crowding your columns. J. N. B.

CONFESSION OF A CONVERT.

I had been preaching the grand doctrines of repentance towards God, and faith in Jesus Christ; and, turning to the people, asked, "Does any one of you weep for his sins?" A young man said, "I weep for my sins; my tears are not outward, but inward; my soul weeps for sin." Astonished at such language from one whom I had never observed, I asked, "Do you know how your sins are to be removed?" He said, "Jesus bore our burdens on his own head, and gave his life a sacrifice for sin." On further questioning him as to how such convictions rose in his mind, he said, "After hearing you preach, as I was walking in the fields, the thought came into my mind, 'What will become of me after death?' I saw that I had been a sinner from my birth, and had forgotten my true Father." "Are you ready," I still further asked, "to confess Christ before men?" "Yes." "Are you not afraid of the world's opposition?" "What can the world do, if my Creator protects me?" He said to himself, without apparent sense of any one's presence, "I am a great sinner; all my life has been spent in sin. Thou art my Lord. Cast away all my sins! Give me light!" Reader, this young man, convinced of his own sin, and of the righteousness of Christ, had never heard the gospel, save on two previous occasions in my tent. He was baptized and has been a consistent Christian till the present day. [Clarkson.

DON'T FRET.—It is unamiable. A fretting man or woman is one of the most unlovely objects in the world. A wasp is a comfortable housemate in comparison—it only stings when disturbed. But an habitual fretter buzzes, if he don't sting, with or without provocation. "It is better to dwell in the corner of a house-top, than with a brawling woman and in a wide house."

It is useless. It sets no broken bones, stops no leaks, gathers no spilt milk, cements no smashed pitchers, cures no spoiled hay, and changes no east winds. It affects nobody but the fretter himself. Children or servants cease to respect the authority or obey the commands of a complaining, worrisome, exacting parent or master. They know that "barking dogs don't bite," and fretters don't strike; and they conduct themselves accordingly.

MY FATHER.

My father raised his trembling hand,
And laid it on my head:
"God bless thee, O my son, my son,"
Most tenderly he said.

He died, and left no gems or gold,
But still I was his heir—
For that rich blessing which he gave
Became a fortune rare.

Still, in my weary hours of toil
To earn my daily bread,
It gladdens me in thought to feel
His hand upon my head.

Though infant tongues to me have said,
"Dear father!" oft since then,
Yet when I bring that scene to mind,
I'm but a child again.

STRONGHOLD OF ENGLISH BAPTISTS.

To English Nonconformity, Northampton is, or ought to be, a sort of Mecca. Three hundred years ago, it gave birth to Robert Brown, the father of English congregationalism; and within the last generations Northampton and its neighborhood have been a chief stronghold of the English Baptists. It was here that the Rylands ministered; the elder, in his orthodox vehemence a Boanerges, in his tender feelings a beloved disciple; the younger, famous for his microscopic eyes, and who ought to have been famous for his telescopic heart; for never was there spirit more catholic, or one who could espy goodness at a greater distance. It was in the adjacent Kettering that Andrew Fuller labored for thirty years; in a noisy study (for it was withal a populous nursery) composing those volumes which have gone so far to give the right tone and attempering to modern Calvinism; a deep digger in the Bible mine, and whose rich, though clumsy ingots, supply to the present day the mint of many a sermon-coiner; himself too homely to be a popular preacher, and too unambitious to regret it, he was in contrivance resourceful, and in council sagacious; the mainspring of each denominational movement, and one of the purest philanthropists, but blunt and ungainly withal. And in Northampton and its surrounding villages a poor cobbler used to ply his craft—for Northampton is the Selkirk of the South—its citizens are sutors; and leaving at home his broken-hearted wife, poor cobbler Carey would hawk from door to door his shoes of supererogation to pay the funeral charges of his child. Under ague and rain, and the unsaleable sackful, he was revolving that Eastern mission of which he was soon to be the father and founder, and from borrowed grammars acquiring those elements of Polyglottal power, which shortly developed in him a Briareus of Oriental Translation. [North British Rev.

DREADFUL MISTAKE.

It would be nothing strange, should it be found, in the great day of trial, that this age was distinguished as an age of self-deception; and if we take not great heed to ourselves, we shall glide on with the same general current. And it is the saddest, most dreadful mistake that ever man fell into, to dream on of heaven, only to awake and find himself in hell. We had better do any thing most hard, be pressed with the greatest evils, encompassed with the most painful difficulties, endure all labors, undergo all suffering, practice every self-denial of the good soldier of Jesus Christ, than remain in such danger. What is it not worth to be unalterably safe in Christ, to have constant experience of his preciousness, to be making constant additions to our knowledge of him, to be nourished daily by his grace, and to be animated constantly by his love? O, if we had any thing in this world of a value in the least to be compared with the blessedness of a well-grounded hope in Christ, we would not leave it for a single day in such risk as we do our hope of heaven, by living at such a distance from our Saviour.

What shadows we are, and what shadows we pursue! absorbed with vanities! a vision made for eternity, blinded by the shadows of time. A soul made for God and the boundless realities of everlasting ages, absorbed with earth, and the poor worthless trifles of transitory years! Is this the manner in which Christ would have his pupils live! Or is the prize of heaven's eternal inheritance of so little concern? Ah, no! the crown of righteousness is not so little worth. [Cheever.

THE SWEARER AND HIS BOY.

A man in the State of New York, who was extremely addicted to profane swearing, was one day at work with a yoke of oxen near his house. The oxen not working to suit him, he began whipping them severely, at the same time uttering volleys of most horridly blasphemous oaths. The oxen breaking loose from their burthen, ran to the house, while the owner in a passion pursued them, and coming up with them at the house, began whipping them again, and swearing horridly as before. His little boy, at this time just old enough to begin to talk, began to prattle his profane oaths after him. No sooner did the father hear this, than his feelings were wrought up to a lively sensibility. He paused for a moment, dropt his whip, sat down and wept bitterly. A flood of keen reflections at once rushed upon his convicted conscience, which produced such an effect that he found no rest to his mind, day or night, until his sins were forgiven.

THE STRAY LAMB RECOVERED.—As one of the early Wesleyan ministers was riding by a farm-house, he saw a young woman whom he knew to be a backslider. Driving to the door, and fixing a look of sympathy upon her, he asked her if she had seen a stray lamb pass. She replied that she had not. "Are you quite sure," said he, "that there has been no poor lost lamb here?" "I am quite sure," she replied. "And yet," continued he, "there has been one here." The true meaning of the minister suddenly broke upon her mind. She burst into tears, confessed that she was the stray lamb, and promised to renew her devotion to her Shepherd. She afterwards became a devout Christian.

The Sabbath Recorder.

New York, May 1, 1851.

"OBLIGATION OF THE SABBATH."

Upon the article of "J. N. B.," which is given on our first page, we have but few remarks to offer. For the most part the arguments are sound—just such arguments as would come with a very good grace from a Seventh-day Baptist, though they appear marvelously inconsistent in the mouth of a Sunday-keeper. His quotations from Ecclesiastical History are about as much to the point as those of Pedobaptists are in support of infant baptism, and about as reliable.

He quotes *Clement*, bishop of Rome, covertly insinuating that he is one of the early fathers who held to the observance of the Sunday. We never read Clement's Epistle, but if we can take the testimony of those who have—men who certainly had an interest in making it say something in favor of the popular practice—there is not one word of allusion in it to the religious observance of the first day of the week. Why did not "J. N. B." quote a passage from it that was a little more explicit than the one he has quoted? Evidently, because he could not. Had he been able to do so, it would have helped his cause more than the testimony of all the other fathers put together. The time when the Epistle was written is not certain. "J. N. B." appears to adopt the opinion of Lardner; though Archbishop Wake and others contend that it was written as early as some year between 64 and 70. It is passing strange, however, if the "Lord's Day" was then observed by the Church, that Clement should be so perfectly silent about it. A testimony clear and explicit to its observance at so early a date, would be of great weight in the controversy; while the absence of it constitutes a strong presumption that such an observance was not known. For the benefit of our readers we will give a full quotation of the passage from which "J. N. B." has made his extract:—

> Seeing, then, those things are manifest unto us, it will behove us to take care that, looking into the depths of the divine knowledge, we do all things in order whatsoever our Lord has commanded us to do, and particularly that we perform our offerings and service to God at their appointed seasons, for those he has commanded to be done, not rashly and disorderly, but at certain determinate times and hours; and therefore he has ordained by his supreme will and authority, both where and by what persons they are to be performed; that so all things being piously done unto all well pleasing, they may be acceptable unto him. They, therefore, who make their offerings at the appointed seasons, are happy and accepted; because that, obeying the commandments of the Lord, they are free from sin. And the same care must be had of the persons that minister unto him. For the chief priest has his proper services, and to the priests their proper place is appointed, and to the Levites appertain their proper ministries, and the layman is confined within the bounds of what is commanded to laymen. Let every one of you, therefore, brethren, bless God in his proper station, with a good conscience, and with all gravity, not exceeding the rule of his service that is appointed to him. The daily sacrifices are not offered everywhere, nor the peace-offerings, nor the sacrifices appointed for sins and transgressions, but only at Jerusalem, nor in any place there, but only at the altar before the temple.—[Ch. 40 and 41—Archbishop Wake's Translation.

There, reader, if there is in all this passage a single word which can be fairly construed into a recognition of the so-called Lord's day, we are quite unable to discover it. It is clear that Clement is here speaking of the rites and sacrifices appointed by the Mosaic law. But whether, because he speaks in the present tense, he is to be regarded as implying that they were still in use in his time, is perhaps questionable. Be that as it may, it is very singular that he did not impress upon those to whom he was writing the indispensable obligation they were under to observe the new Christian rite of Sunday worship, had this rite then existed. "It will behove us," says he, "to do all things in order whatsoever our Lord has commanded us to do, and particularly that we perform our offerings and service to God at their appointed seasons." But he never hints that Sunday is one of those appointed seasons. On the contrary, he speaks as if the only authorized seasons of worship were those which had been appointed in the law. In fact, he talks more like a Judaizer than Seventh-day Baptists ever did, notwithstanding "they, wittingly, or unwittingly, uphold the authority of the whole abrogated Jewish ritual, and deny the authority of Christ as Head over all." "J. N. B." is surely driven into close quarters when he grasps at such testimony.

The extract from *Justin Martyr* may pass for what it is worth. That such services were attended to in Justin's time, and that too on "the day that is called Sunday," is not denied. But it cannot be determined from this testimony that he intended any thing more than that such services were attended to on the Sunday in which the Church of Rome, a short time after this, is known to have closed the paschal feast, which was observed annually. Nor is his testimony any more explicit in regard to the extent of the practice. For though he says, "this was done by those in the city and in the country," it is not certain that he intended any thing more than the city of Rome and its suburbs. Still less does the testimony of Justin make any thing for observing the first day of the week as a Sabbath. On that point he spoils the whole business for our Sunday people; becauee he adds, "and after certain religious devotions, all returned home to their labors." (See Heylin's History of the Sabbath, part 2d.) This part of Justin's testimony "J. N. B." has prudently omitted.

The quotation from *Barnabas* is entitled to no credit. There is every reason to conclude that the epistle which goes under his name is a forgery. It is so considered by all ecclesiastical historians of any note, and Eusebius declares it to be a spurious production, entitled to no confidence. But what does the extract given by "J. N. B." prove, at any rate? Any one who can see in it a proof of the transfer of the Sabbath from the seventh to the first day of the week, will not be puzzled to find proof for any thing that he wishes to be true. The truth of the matter—if the authorities we have consulted are to be depended on—stands thus: Barnabas, or whoever it was that wrote the epistle, had expatiated at some length, in that mystical style which was peculiar to the ancient fathers, about the millennium. He had found, to his own satisfaction at least, that as God made the world in six days and rested the seventh, so in six thousand years the Lord will bring all things to an end.

"Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith, And he rested the seventh day? He meaneth this, that when his Son shall come and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, and the moon, and the stars, then he shall gloriously rest in that seventh day. . . . Lastly, he saith unto them, Your new moons and your Sabbaths, I cannot bear them. Consider what he means by it. The Sabbaths, says he, which you now keep, are not acceptable unto me; but those which I have made, when resting from all things. I shall begin the eighth day, that is, the beginning of the other world; for which cause we observe the eighth day with gladness, on which also Jesus rose from the dead."

Here it will be observed, that though the resurrection of Christ is alluded to, it is not as a reason for observing the first day of the week, but merely as a coincidence. The true reason for observing the day was to do honor to the eighth day of the other world! Can it be possible that "J. N. B." feels himself aided by such testimony?

That what is commonly called the "Lord's Day," began to be observed weekly at a very early period, we have no disposition to deny. "J. N. B." may continue to multiply his proofs of this *ad infinitum*, but what does it all avail? The particular point which *he* wishes to prove is, that the day was regarded *as a Sabbath*, or, to use his own phrase, that "the Sabbath was observed on the Lord's Day." It is impossible for him to do it by any testimony of a reliable character. On this point "Exodus" has the advantage most decidedly. That the ancient Sabbath—the seventh day of the week—was quite extensively observed, even by those who paid a regard to the Sunday as a *festival*, both of the disputants seem to be aware; and the weight of this fact is not to be destroyed by the round assertion [illegible] the observers of it were Judaizers, [illegible] begging the very question in dispute.

GLIMPSES OF DOMESTIC LIFE IN CHINA—No. 9.

SHANGHAE, October, 1850.

You have doubtless expected ere this a fuller description of those scenes which you have been accustomed to consider as purely domestic. Perhaps you have drawn your pictures of Chinese houses from the general characteristics of civilized life as delineated in all other parts of the world, and have forgotten the fact that "every thing is reversed in China." If, when you asked for their "kitchens, their sitting-rooms, and their dormitories," you meant by those terms such apartments as are known by the same names at home, you were quite unwarrantably comparing them with yourselves, and measuring them by a standard which proves that you were not, for that little once, too wise to be deceived. But you shall hear.

The Chinese fireside is the most uninteresting place to which I could well take you, unless, Gipsey-like, you should fancy an encampment in the open fields, beside their frequent bonfires for the dead. Here you would behold their grandest illuminations. The burning heaps of ghostly bullion, accompanied by gilt paper in various other forms, as of copper cash, or in long strips or square pieces, their only coin current between this world and the invisible—the conflagration of mimic palaces, composed of the frailest possible materials, but of most delicate fancy work in color and finish, with such accompaniments as affection or love of ostentation may suggest—out-houses for servants, ponies for the pleasure-grounds of paradise, sedan chairs for more quiet excursions, and robes of state for great occasions—send out a momentary gleam upon the surrounding darkness, brilliant as it is evanescent. For one brief moment only, fancy might riot at will amid the glare of the ascending gifts, but for the overwhelming wail of the "mourning women," which greets in one long funereal cry the unwilling ear, and the "sight of the eye," as it beholds the kneelings and prostrations at your side, "affects too deeply your heart" to allow one thought for aught but the degradations of heathenism.

Wearied with this mockery, you will perhaps be prepared to look, with a feeling very like the mournful gratitude of the philanthropist, upon the more disgusting but far more welcome rite of burning the garments of the deceased. You see the straw mat on which he died, the garments he last used, with such additions as are thought proper, the whole nicely adjusted, and covered with the blue counterpane; and, well aware, as you have become, that it is only designed as an offering to the dead, still you are prepared, from all you have learned of the filthy habits of the Chinese, to be thankful for any "abatement of the nuisance," and you bless the superstition which "from seeming evil thus educes good." Here again the kneelings and prostrations, as the mourners come out of the house in the order of their relationship, to pay their homage at the burning pile, is the one draw-back in a scene which would otherwise inspire only such emotions as David might have felt at the thresing floor of Araunah the Jebusite.

With similar emotions you may pause at the shrine of some wayside god, to inhale the grateful incense, which, powerless though it may be to propitiate his godship, does much to reconcile you to the otherwise heart-saddening features in all these "vain oblations." You almost feel for the moment that the saying so much used in the land of Sinim—"that the first work of a foreigner, on coming to China, should be to get rid of his nose"—is not so very appropriate after all. As sure as effect follows cause, as certainly as the destroying angel may be appeased by the perfumes from the golden censor, so truly shall the noisome vapors which burden heaven's free air be neutralized by the healthful odors which thus antagonize with their pestiferous breath. The natives themselves, though probably not aware of the disinfecting agency of these perfumes, wear them constantly as charms about their persons. Some times, as strings of beads, they are thrown about the neck, or suspended from the button that fastens the garments over the right breast, whence also are often seen hanging, in costly profusion, more fantastically formed amulets, for the same purpose, and are used as a sovereign panacea against the wayside nuisances which every where abound. Other charms, for other evils, are considered equally important, but will be better described in their more appropriate places.

We are not yet done with fireside scenery. That ominous "click-click" of the bamboo, which you hear in the distance, announces the approach of a veritable kitchen; and while you turn to gaze, the complaisant steward has already withdrawn his shoulder from the pole on which is suspended the smoking, boiling, steaming burden, which is now left to occupy a notable place in the middle of the six or eight feet wide street. The glowing fire, bubbling broth, and steaming rice, soon become the center of attraction to the hungry multitudes, whom necessity or fancy impel forward, or whose latent impulses lead them instinctively to gather around this focal point of social life. The repast ended, the traveling hotel again sets forward, to become again the center of another hungry group.

And now we pass on, to be perhaps at the next turn saluted with the fumes of the omnipresent bean oil, and almost stumble upon the fire-place whereon is deposited the "boiling caldron" which contains it, tossing upon its billowy surface the sponge-like cakes, and vieing with its neighbor of the *hot-water* school, whose business it is to boil their little meat pies, after the most approved style of Chinese epicureanism.

You may well be startled at your fearful proximity to fire and oil; but be careful, in shunning this Scylla on your right, that you avoid also Charybdis on your left; for there, in the form of an oven, open at the top, and heated from beneath, you behold the furnace seven times hotter than you care to find it. But just look in, and you will see that along the concave sides of that hollow oven are fastened hosts of little cakes, in the process of being baked; but by what means they contrive to cling to the arch, even to its very keystone, is a mystery I have never yet been able to solve.

A little farther on, surrounded by a curious group, some of them "children of a larger growth," you will see the *candy man*, at his migratory fireside, quietly toiling over his vessel of melted sugar, drawing out its liquid contents, and blowing and pressing them as they cool into the most ingenious forms of plants, animals, and men, as glass-blowers do their balls and bottles, but with a dexterity and ease which nothing of the kind I have ever seen could excel, if indeed it could equal. Nor are these the only firesides which promenade our streets, but the detail would weary you, and I forbear.

We will not, however, pass by the busy *smith*, whose machinery, unlike as it is to every thing you have seen of the kind, from its very strangeness reminds you of home, as opposites are said ever to suggest each other; and you feel a kind of proud pleasure in stopping a moment before his open shop. The clumsy bellows is worked by a hand moving horizontally, as if at a "game of push and pull," the bellows itself being constructed on the principle of the air-pump. Right merrily does the crater-like forge display its Ætna fires, and you instinctively start back as you see the red lava line drawn forth by Vulcan and laid upon the waiting anvil. Perhaps he is forging an anchor, perhaps a gun-barrel; neither is much of a novelty to you; but when you see the brawny arms of his five hopeful sons, plying with their five huge sledges as many successive blows upon the same small brilliant spot of steel, you conclude that the organs of time and order must be well developed, upon the craniums of some of the Chinese at least.

But, not to keep you longer in the street, we will enter the first house you choose—it will serve as a sample for the whole. It is only to pass an entrance hall or two, and you find yourself in the one grand kitchen of the united household. It seems a very limited affair, but it is nevertheless broader than many of the streets beside which cooking is conducted on even a larger scale than is required here. Against the wall is built a fire-range, of the height of a common table, sometimes in a semi-circular form, and sometimes narrow at its first extremity, but gradually widening until it meets the contiguous wall. Shallow kettles, of graduated sizes, are fitted at intervals along its surface into the brick and mortar work, each over its appropriate arch, the arch itself being furnished with a grate very near the kettle, which leaves a large space to receive the falling embers beneath. These all communicate by a common tunnel with the chimney at the end, and the whole affair constitutes a most ingenious as well as economical contrivance, the fires being required for cooking only, and not designed to be used in warming the dwellings. The simple fire-place here described, with its kettles, and their slight wooden lids, want only a tea-kettle to make the complement. A basket for washing rice, and a basin and towel for the face, a small brush made after the manner of the aboriginal birch brooms of my native land, (the truly efficient agent in the washing of pots and pans,) a vessel in which the cups, bowls and chop-sticks are rinsed, with or without a towel for drying them, a shelf or table for the bowls, and a narrow deep basket for the chop-sticks, a brass ladle, and a few porcelain spoons, a stool for the cook, and a small extra furnace for his tea-kettle, with a warm, cushion-like basket of the leaves of the bamboo, made to fit his tea-pot, as an almond shell covers it kernel, thus economically confining the heat, which it is made to retain for a long time—and you have the Chinese kitchen, with all the indispensables thereunto belonging. And yet not all; for *Chau Kuen*, the household god, (a mere picture by the way,) must have his niche in the wall, perform his office as *seer* of the domestic world, and be ready at the close of the year to render up his account in person to his superiors, being annually dispatched through the ever ready chariot of fire to their abode, whence, after a short absence, he returns in a new body, with renewed honors, to resume anew the duties incident to his important post.

L. M. C.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 8.

From a Journal of Dr. J. D. B. STILLMAN, of New York.

Set sail from San Juan—Character of the Captain and Mate—The Corn Islands—Musqueto Keys—Arrive at the Island of St. Andrews—Description of the Island—An American Missionary—A Gale—Lose our Anchor—Narrow Escape from Wreck—Put to sea, and leave the Captain on shore.

The brig had been anchored in fresh water, but before we had gone a mile we were pitching in the swell of the Caribbean Sea. That day the wind was off the land, and in a few hours after our anchor was up, we were out of sight of the low coast, and escaped from the myriads of small musquitoes that infect it. We thought it a luxury to be once more on the open sea; and though we were crowded in the cabin, and the vessel was the most wretchedly fitted up of any that I ever saw, yet it was so refreshing to stretch our limbs out in a berth, with a pillow under our heads, and the prospect of a short voyage of only ten days to the soil of our own native land, that we were all in the best of spirits.

Capt. Lawrence was a good-natured fellow; though illiterate, and passionate when roused, yet he had not under other circumstances energy or decision enough to govern his vessel. The Mate, Mr. Suttor, was on the contrary all decision and energy, without judgment, or a tolerable share of sense. Vain-glorious and boisterous, his voice could be heard in every body's mess, and the command of the vessel to all purposes soon fell to him. Abusive and tyrannical to those he did not fear, he was at the same time obsequious to those who, he thought, had the power to injure or benefit him. He was on his way from California, as he told me soon after we sailed, was at Chagres when the Mechanic was fitting out, and was offered the place of Mate. He also informed me that the brig had been wrecked at that place, was condemned, bought for a small consideration by several gamblers, and sent up to San Juan for passengers as a place where the character of the vessel would not be so well known. He further stated, that it was the intention of the Captain to wreck the brig *Union*, and that he as mate expected to realize a fine sum from salvage. He was very communicative, and there were but few who did not have an opportunity to know the history of his whole life, as well as that of his family and his native town; and some of the passengers would gratify his vanity for the sake of seeing the wonderful inflation it produced, just as boys will tease the sea-porcupine with a straw to see the fish bloat.

The land breeze failed, and then followed a calm; after that the usual N. E. Trades, and we were compelled to stand off south-east. The brig had been sent out without spare rigging or a spare sail, and as we were here liable to light showers, attended with more or less increase of wind, the top-gallant sails were taken in every two or three hours, to prevent their being injured. The voice of Mr. Suttor would wake every one on board several times in the night, by bawling to the men, to "stand by the fore to'gallant balliards!" till, from its frequency and long continuance, it finally ceased to be noticed. We were beating about for ten days, endeavoring to get to windward, in order to lay our course clear of Cape Gratias a Dios. The Corn Islands were in sight four days, a fine trade wind blowing all the time, yet the Captain still persisted in beating up to the northward, against a one-knot current. At length the wind hawled more to the eastward, and we ran north until we made a group of keys and reefs between latitude 14° and 15° N. and longitude 82° and 83°. We sounded, and found eleven fathoms of water, when we stood S. E. by S. It began now to appear, that our vessel was inadequately supplied with provisions. Some important articles were already exhausted. We were also without proper medicines. Several cases of fever made their appearance, and no quinine was on board, except such as was in the hands of passengers, and even that was nearly gone.

On the 2d of January, in the morning, we made the island of St. Andrews, and endeavored to beat up to it for the remainder of that day, and during the following night we stood N. W. by W. till two o'clock A. M., when we tacked and made the west side about 8 A. M. There seemed to be no information on board relative to this island, but the Captain expressed an anxiety to get water and fresh provisions if possible. We were now only about one hundred and fifty miles from our point of departure, and at this rate it was evident that we should fall short of stores of every description. We came so near the island that we saw neat cottages on the highest parts, and satisfied ourselves that it was inhabited; but by what race, or what language was spoken, we knew not. St. Andrews lies in lat. 12° 33′ N. and long. 81° 43′. It is about seven miles long, and three broad. The west side is abrupt, three or four hundred feet high, and gradually sloping to the eastward. We continued to stand in until the cocoa-nut and plantain trees were distinguishable; at the same time the surf which dashed upon its shores seemed to preclude all hope of a landing; but, to our great relief, just as we were preparing to go about, a canoe was seen coming out to us. The brig was hove to, and two negroes came alongside in a craft that looked more like a hog-trough than a boat. It was about ten feet long, two wide, and had large holes in the sides, were the wood had rotted away. It required the constant bailing of one to keep it clear, and here they were, off soundings, and on the open sea. The negroes were taken on board, and the canoe hoisted in after them. They informed us that they could take us to good anchorage, and that provisions were plenty. We let go our anchor in five fathoms of water, with white coral bottom, and about a quarter of a mile from shore, opposite to a small cove. The boats were got out, and a considerable party of us were soon on shore. There was no one at the landing, and we followed the path that presented through the forest of lancewood, wild limes, guavas, a species of fig-tree resembling the banyan of the East, and other trees common to the West Indies, but unknown to me, for a mile or more, to the summit of the hill. Here was a neat cottage, occupied by an Englishman who had resided on the island for twenty years. He told us that Mr. Livingston, a missionary of the Laight-st. Baptist Church, and himself, were the only white persons on the island; the population, four or five hundred in number, being negroes of all the various shades. Many of them are from Jamaica, and they talk the English with variations peculiar to themselves. I could not recognize it at first as having any resemblance to our native tongue. The vowel sounds were distended to their fullest capacity of breadth and length, and the prevailing enunciation was in the minor key. Not knowing how short our stay might be, I sought to improve the time and explore the island as far as possible, following whatever road I found. The native huts are like those of Central America, except that the side walls are of bamboo, split into staves, and interlaced like basket work. The people are very destitute of all the comforts of civilization, and subsist for the most part on the spontaneons productions of the soil. They are just emerging from a state of slavery, in which blacks themselves of the most depraved character are the slave-holders. Cotton is the only article of consequence that is cultivated for export, requiring slave labor; but I was informed that the apprentice system is gradually emancipating the island. It is nominally under the government of New Grenada. The arrival of a vessel is a circumstance so rare, that the people were thrown into a state of excitement such as the island had not witnessed for years. Every where, as we passed along the way, people were making preparations to trade. Oranges, limes, soursops, papaws, and cocoa-nuts, were being gathered for the morrow. We had gone several miles by the winding road, and, desirous of reaching the windward side of the island, in the hope of finding some shells, we stopped at a cottage to inquire the road that would lead us to it. Every thing was neatly arranged about the well-furnished room, and four or five young white women were seated around it, dressed in American fashion, and sitting up as prim and solemn as school-girls expecting visitors. My first impression was that there was a death in the family, and they were awaiting the funeral ceremonies. The scene was so unexpected, that I was completely abashed, and was upon the point of retreating. They were evidently prepared, and I finally summoned up courage to inquire the way to the beach. They made some answer, but whether they understood me or not I could not tell. It was certain that I could not recognize the English in their vernacular, and went on to another house, where we had better success, and obtained the services of a lad as guide. We passed several cultivated fields, and saw yams, cassavi, cotton, corn, and cane, growing finely, while cocoa-nuts, guavas, tamarinds, and limes, grew wild in great quantities. There is no market for them, and they are suffered to perish where they grow. The sweet potatoes were pronounced as good as grow in any part of the world. The papaws are smaller and sweeter than those of Central America, where they grow larger than the largest muskmelons.

After spending two or three hours along the beach, looking for shells and coral, we went to a hut of the natives for food. Several dishes were prepared, but fried eggs and plantains were all that we could reconcile to our not over-fastidious appetites. Coffee was prepared by one of the company, but doubts being entertained about their being able to render it palatable, objection was made. Our hostess thought it was because we were unwilling to incur the *expense*, and wondered at it, considering that we were just from California! Before we had concluded our repast, we were surrounded by nearly all the women in the neighborhood, in their best attire. Two girls, quadroons, evidently regarded by their darker companions as capable of making an impression, were orphans left in possession of a considerable quantity of land, with tenants, slaves, and how many cocoa-nut trees I do not remember. Even here on this little Caribbean Isle, land monopoly is in full force. Land is valued at about two dollars an acre, and there is no part of it that is not susceptible of high cultivation. Cocoa-nut trees are valued at seven dollars each, and a thrifty tree will produce several hundred cocoa-nuts in one year. We returned to the harbor by another road, carrying our clothes full of limes and guavas, and our hands full of green soursops, which grew wild; but by the time we reached our vessel's deck, the guavas were made into a jelly, and I looked as though I had narrowly escaped from a cider press.

The island is protected from the the sea, on the windward side, by a coral reef, extending half way around it, and about a mile distant; but the opposite side is bold, having five fathoms close up to the coral rock, which is undermined by the waves, and honey-combed. The whole island is comparatively a wilderness, and covered with forests, which, when seen from the sea, gives it a charming appearance. Coral rock is the only kind we saw. Until very recently, the population was in the most abject vice and ignorance, but the efforts of Mr. Livingston have been productive of great benefit to them. I asked our guide the length of the island. He replied that it was long enough; but being pressed to give his idea of it in miles, he said about seven hundred!

The following night, the wind hauled to the northward, and a heavy sea set into our anchorage, which caused us to roll badly. The next morning the wind had increased, and the natives, who had congregated around the landing with their produce, were unable to get it on board. A canoe, in attempting to come off with a load of fruit, was swamped with four persons, and the natives on shore dared not venture to their assistance in their small canoes. They called loudly for help, but the mate said he had no boat for the "d—d niggers," and went about his business with as little concern as though the accident had not happened. The captain, however, after some time, went himself with the jolly-boat, picked them up and carried them to the shore. The long-boat was used during the day in bringing on board hogs and fruit. As the prospect for the passengers' stores was getting bad, two of us obtained permission of the mate to take the jolly-boat and go on shore. We returned with a load of oranges, cocoa-nuts, &c., for the cabin passengers, and succeeded in getting them on board safely. At night the wind increased to a gale, many trees were torn up, but we rode in safety, being under the lee of the island, though the rolling was so violent that fears were entertained for our masts, as the rigging was not set up well.

In the morning, as our roadstead was becoming untenable, it was decided to proceed on our voyage. The anchor was hove short, the fore topsail loosed, and the boats lashed on deck, when signals were made to us from the shore. These were at length so earnest as to lead to the impression that intelligence had arrived from the wreck at Serrana. A boat was lowered, and our Captain, with Captain Hutchinson, and three men, pulled off for the shore. Scarcely had they entered the cove, when the heave of the sea, with the wind on our loosed topsail, parted our anchor close to the stock. Immediately it was discovered that we were drifting rapidly upon the coral rocks. The mate, finding himself suddenly in command, and no one to depend upon for direction, lost his self-possession, and instead of making sail to get out of the peril, ran forward to unlash the other anchor, which was as fast as it had been during the voyage. Before this could have been effected, we should have been beyond saving. We were already but a few lengths from the rocks, upon which the sea was dashing fearfully, and every moment the distance grew shorter. To *me* it seemed inevitable that we must strike, and I hurried down into the cabin for all that was left to me of a pair of boots, to enable me to leap upon the rocks the moment she should strike, and before the vessel should recoil. Capt. Titcomb was below, but fortunately Capt. C. C. Sisson, of Mystic, who was of our party, and an admirable seaman, seeing the mate beside himself, with perfect equanimity took the helm, and deeming the occasion one that did not admit of ceremony, told the mate to hoist the jibs, and haul out the topsail. He did so immediately, and as the head sails filled, command of the vessel was once more obtained. As soon as the mate got an insight of what was necessary to do, he ran back to the quarter-deck, pale and agitated, and said, "Keep cool, men, I am here myself"—which, taken in connection with the scenes passing around, was awfully ridiculous. It was impossible to lay to in our present situation, as it was as much as the brig could do to hold her own in such a sea with all the sail that she could carry; and we stood off on the wind under reefed topsail and mainsail. The boat, as she approached the landing, was accosted by two or three negros, informing the Captain that they had some cocoa-nuts there that they would be glad to dispose of before he left! They turned about with the indignation that could be conceived; but what was their astonishment to see the brig, with sails set, flying directly from them! They followed us as far as they dared, then returned, and having climbed a large fig-tree on the highest part of the island, watched the receding sail until it was but a speck on the horizon. They then went to the Englishman's house, to speculate on the strange and unaccountable proceeding. Was the mate false to them, or had the passengers mutinied, put him in confinement, and proceeded on their voyage direct to New Orleans?

THE OPIUM TRADE IN CHINA.—A letter from Mr. Tallmage, of Amoy, dated Dec. 17, says that foreign merchants are engaged more or less directly in the opium trade, which is "entailing a fearful curse on the land, and yearly increasing the number of its victims. A reproach is thereby cast upon the Christian religion, and missionary effort greatly impeded."

Scriptural Benevolence.—The American Tract Society is circulating several treatises on benevolence, in which is illustrated and enforced the Scripture doctrine, that *every one* should contribute for benevolent purposes, and that *statedly* and *as God hath prospered*. The following pledge, which has been adopted by many pastors and laymen, should be adopted by all—only we would have the laying by done, not on the Sabbath, but, according to Scripture, "on the first day of the week," immediately after the Sabbath, while the heart is yet warm with its holy influences:—

"Believing that the Scripture system of benevolence requires every one statedly to 'lay by him in store as God hath prospered him,' I engage, on every Sabbath, or at other stated periods, to set apart such a portion of what God shall give me, as my judgment and conscience shall dictate, to be sacredly applied to charitable objec,ts according to my sense of their respective claims."

Perversions to Rome.—The *perversions* to the Romish Church, as the *London Times* calls them, continue. Among the more recent, two of some importance are mentioned—sufficiently important to inspire a leader in one of the morning journals. We find the following account of them:

In addition to the batch of Tractarians who went over *en masse* to the Church of Rome, in Leeds, on Thursday last, we have now to announce the names of Archdeacon Manning, and of Mr. James R. Hope, Queen's Counsel, as having also embraced Popery. Archdeacon Manning is brother to the Bishop of Oxford, another of whose near relations may be confidently expected to join the Romish communion in a few days. It is expected that the Archdeacon will bring over with him to Rome a considerable number of persons, some of them of high rank. He was the most influential man among the Tractarians, and has already sent various recruits to Rome.

Education in China.—A letter from a minister at Amoy, China, states that a very interesting experiment is being made, by which it is hoped the obstacles to education in China may be diminished. It has been ascertained that by the use of seventeen letters of the Roman alphabet, every consonant and vowel found in the Amoy language may be expressed, and all the tones may be designated by a few additional marks. Dr. Young has commenced teaching the colloquial language, as written with the Roman alphabet, in his school, and arrangements have been made to print a volume in the same language. Dr. Y. is of the opinion that boys apt in acquiring knowledge, may be prepared for reading the Scriptures by the new method in less than three months.

Mahommedans Defending Christians.—It is stated in a foreign paper, that when a Turkish mob at Aleppo made an attack upon the Christians at that place, who are few in number, and without means of defense, and killed five of them, wounding six more, and pillaging one hundred houses and five churches, the Sultan came to their rescue with his guards, and shot six hundred of the mob, condemned three hundred to the galleys, and put one hundred and fifty more on their trial. He has restored all the property he could recover to the Christians to whom it belonged, and recompensed the rest of the sufferers out of his own purse.

Fire in Independence, N.Y.—On the night of the 13th April, the dwelling of Lewis Fish, in the town of Independence, Allegany Co., N. Y., was burned. The family were not awakened until the flames had proceeded so far that they could not safely contemplate anything farther than an escape in the condition in which they sprang from their beds. The family consisted of the parents and eleven children. On taking observation, after having escaped, they were shocked to find that one of the children, a boy about ten years old, was missing. But the prospect of a rescue was hopeless, and the survivors were forced to the alternative of witnessing the fury of the flames which were devouring the unfortunate child. No cry of alarm, or for relief, was heard, but a removal of the smoking ruins that had accumulated in the cellar, revealed his charred bones.

T. E. B.

Sims, the Fugitive.—The fugitive Sims, who was sent back to slavery from Boston, was at last accounts occupying apartments in the County Jail at Savannah. It is said that on landing from the brig he made a speech, in which he denounced the abolitionists, and congratulated himself that he had been once more permitted to tread the hospitable soil of Georgia. Perhaps he did so, and perhaps the story is told for effect. Whether he talked that way to blind the eyes of his Georgia owners, or whether they talk that way to blind his abolition friends, is a question. All accounts represent Sims as an intelligent and shrewd man. If the slaveholders do not "gain a loss" by getting him back, we shall be mistaken.

Revivals in Western New York.—The Genesee Evangelist remarks, that "for many years the churches in that region have not witnessed a season like the present. The cloud of mercy appears to be general, and its fertilizing contents are enriching many churches."

Delegates to the Eastern Association.—If delegates to the Eastern Association, who expect to go by way of New York and Troy, would send their names to this office, it might save unnecessary trouble in arranging for conveyance from the latter place to Berlin.

Rev. A. D. Gillette, of the Eleventh Baptist church, Philadelphia, has prepared "A Sketch of the Labors, Sufferings, and Death of the Rev. Adoniram Judson, D.D."

Foreign News.

The Cunard Steamer Asia, from Liverpool, arrived at New York April 23d, with European news three days later than was brought by the Pacific. Many bets were pending in England upon the passage of the Pacific and the Asia. The Pacific made much the best time.

In the record of English movements we find nothing worth copying.

In France a new Cabinet has been announced—a very common event for that country in these days.

Accounts from Christiana state that disturbances have again broken out at Drontheim and its vicinity. The military and burgher guards were compelled to interfere, and several arrests took place.

On the 6th April the line of railway from Dresden to Prague, completing the southern line of communication with Vienna, was opened. The railroad runs from Dresden through the finest part of the valley of the Elbe.

A letter from Constantinople of March 25 says: The Sultan has refused to accede to tye demands of Austria to exclude M. Kossuth and seven of his companions in exile from the benefit of liberation, and the Austrian Minister has referred to Vienna for fresh instructions.

The Chamber of Nobility of Sweden was occupied at Stockholm March 27th, with a proposition tending to accord to the Jews the same civil and political rights as are enjoyed by dissenting Christians in Sweden. One member only, Count de Hartmannsdorff, opposed the proposition, and in particular dwelt on the fact that the Jews habitually practiced usury. A great number of the principal members defended the proposition, and M. Weidenjelm showed from statistical tables, that for the last forty years no Jew was condemned in Sweden for any great crime. The proposition was, however, rejected by 78 votes to 18.

Death of an Indian Chief.

Dro-ne-ho-ga-web, a Chief of the Senecas, died at Tonawanda, in this State, on Friday, March 11. This Chief was generally known among the whites by the name of John Blacksmith. He was a most determined and fearless defender of the rights of his brethren against the encroachments of the "pale faces," and his name may be found to several important treaties at Washington. He was always a zealous opponent of the Land Speculators, and frequently came in contact with them in courts of Justice, and we believe on one or two occasions actually forced some of them to leave the Indian territory. He was strictly temperate in his habits, and was regarded by the Six Nations as their greatest Chief since the death of Red Jacket.

According to the customs of the red men, a runner was dispatched to the Six Nations, consisting of the Oneidas, Onondagas, Tuscaroras, Mohawks, Cayugas and Senecas, with intelligence of the death of their great Chief. The runner to the Onondaga Nation passed through Syracuse on Monday, and on approaching the Council House of the Onondagas, raised the cry of lament, which was understood by the tribe, who happened to be assembled in the Council House at the time. A messenger was dispatched to meet the runner, who was still some distance from the Council House. Upon meeting the runner, the Onondaga, who understood from the peculiar cry that he was the bearer of bad news, addressed a few words to him in the Indian dialect, of which the following is said to be a correct translation: "Let it come forth, that our minds may also drop down." The sad news was then communicated to the Onondaga, and the two proceeded to the Council House, where a large number of the nation were assembled, and all the particulars of the sad intelligence communicated to them by the runner. A string of black beads, the token of the death of a great Chief, which is always carried by the bearer of the mournful news, was then passed from hand to hand round the Council, and other tokens of mourning were exhibited. The occasion was one of great interest, as the Chief whose death they were called to lament, was universally beloved and esteemed by the Six Nations over whom he exercised authority.

[Onondaga Standard.

A Pastoral Invitation Withdrawn.—It was announced some days since, says the Baltimore *Patriot*, that the Rev. Thomas K. Beecher had been elected Pastor of the Associate Reformed (late Rev. Dr. Duncan's) Church of this city. Since then it has been ascertained, through written communications received from Mr. Beecher, that he entertains opinions on the subject of Slavery at variance with those held by the people, and supported by the laws of this State. And inasmuch as the members of this Church, like our citizens generally, are opposed to the agitation of a question which has of late been exercising so unhappy an influence over the peaceful relations, civil and political, of some portions of our country, they very wisely and promptly determined to withdraw the invitation extended to Mr. Beecher, and thus avoid the unpleasant result which of necessity would have followed the declared intention to assail that domestic institution. Accordingly, at a meeting of the members and pew holders, a resolution was adopted by a very large vote recalling that invitation.

The Church Suit.—The suit between the Methodist Episcopal Church, South, plaintiffs, and the Methodist Episcopal Church, North, defendants, will be tried in the United States Circuit Court in New York City, on the 13th of May. Daniel Lord, of New York, Reverdy Johnson, of Maryland, and Daniel Webster, of Massachusetts, appear for the plaintiffs, and E. L. Faucher and George Wood, of New York, and Rufus Choate, of Massachusetts, for defendants.

An old house is about to be demolished in Newburyport, Mass., in which originated the witchcraft delusion in this country. It was built upwards of two hundred years ago, by Wm. Morse, whose wife narrowly escaped being hanged as a witch. Seventeen persons testified against her. Cotton Mather says that in the year 1679, this house was "so infested with demons," that whereas before, "the devil was chained up, the invisible hand did begin to put forth an astonishing visibility."

The Lewis County Bank.—A letter from the Cashier of the Lewis Co. Bank, dated on the 18th of April, says that its circulation at that date had been reduced to $55,000 Mr. Andrew White of Albany has made a report of the result of his investigation into the condition of this bank. He states that the aggregate amount of assets known as bills "receivable discounted," is $234,557 80. Of this sum $186,927 75 is due from E. N. Hamilton, treasurer, and F. Hollister, agent. The balance of these bills is supposed to be good. The bank has obtained judgment against three manufacturing mills to the amount of $173,897 46, as security for the payment of the bills discounted for Messrs. Hollister and Hamilton. These, and the amounts advanced by Mr. Hollister, $24,139 09, will secure the debt, and when converted into money will enable the Bank to renew its business, and to pay the stockholders more than dollar for dollar on their stock, beside leaving abundant funds to redeem all its outstanding circulating notes. If the judgments should not be converted at once into money, then other means will be required to provide for the payment of the notes unredeemed, and which, according to the ordinary course of business, must present themselves during the next sixty or ninety days, at the Bank of the redeeming agent at Albany. [Rochester Democrat.

The Erie Railroad Finished.—The iron track from Piermont to Dunkirk is at length completed, and the first train passed over the road on Tuesday, April 22. The Directors left New York on Monday, stopped for the night at Elmira, and arrived at Dunkirk about 6 o'clock on Tuesday evening, amid the rejoicings of thousands, who had gathered to witness the advent of the first train of cars from the banks of the Hudson. The Committee remained at Dunkirk Tuesday night, and on Wednesday afternoon started on their return. The road was found to be in excellent order. A freight train commenced running April 28th, but as the steamers on the Lakes will not be ready to commence their trips until the middle of May, the express trains will not commence running until that time. [Tribune.

Steamboat Explosion at Oswego.—On Monday, April 21st, the Canadian steamer Comet, running between Hamilton and Montreal, burst her boiler just as she was leaving her dock at Oswego. She immediately commenced sinking; but as her stern line was fast, she had not got out into the river, and swung slowly around to the dock again. Fortunately, there were no passengers on board, or the loss of life would probably have been great, as the explosion was terrific. Several of the crew were killed, or so wounded that they died in a short time. John Davis and James Carroll, Engineers of the boat; John O'Connor and James Church, waiters, and Thomas Quiggin, foreman, are dead. Three are missing and are supposed to have been blown into the river. The Jury returned a verdict that the explosion occurred from the want of water in the boiler.

A Catastrophe in Canada.—The Yamaska river, that runs through the French Seignories, on the East side of the river St. Lawrence, and about twenty miles below Montreal, has broken its banks. About seventy-two acres have fallen in, carrying with them three houses, out-houses, with the cattle and horses in them. One woman and two children were drowned. The husband has gone mad with fear, and a number of other persons have been injured. The inhabitants of the immediate neighborhood have lost three or four thousand cords of wood, and those who live on the banks of a neighboring river, have lost as much more, in consequence of the rise of the water. The debouching of the water over the country has done considerable damage in consequence of its violence.

Another Fugitive Slave Case was brought before the U. S Commissioner, Mr. McAllister, at Harrisburg, April 22. The alleged fugitives, a man, woman, and child, were arrested at Columbia, on warrant. From the evidence adduced before the Commissioner, it was proved that Daniel Franklin was the slave of Dr. Robert Franklin, of Ann Arundel Co., Md., and that Ally Franklin, the wife of Daniel, and their child, Caroline, about three years of age, were the slaves for life of Barbara Walles, of Baltimore City. Immediately after the hearing, the usual certificate was made out under Act of Congress, and the fugitives remanded to their owners.

The late remarkable passage of the *Pacific* has been the town's talk. The *Pacific* sailed from New York for Liverpool on the 23d March, and arrived on her return on the 19th April. The *Asia* sailed from New-York for Liverpool on the 26th March, and arrived back on the 23d April, each having completed the voyage in their *twenty-eight days*. The *Asia* made the shortest run Eastward, and the *Pacific* the shortest Westward; the former was 10 days 4 hours and some minutes; the latter, 10 days 2 hours and some minutes *mean time*.

The *Springfield* (Ill.) *State Register* says immigration is pouring into that region beyond all precedent. Upwards of eighty families—nearly all wealthy—have come in this Spring, and hundreds more are coming. Improved farms are in great demand, and new farms are opening in every direction. This improved state of things has been brought about partly by the construction of the Springfield and Naples Railroad, but more especially by the anticipated completion of the Alton and Springfield Railroad.

A Wilmington paper states that the law recently passed by the Legislature of Delaware to prevent free negroes and mulattoes from entering that State, does not apply to persons who are in the employ of citizens of other States, and sent by their employers on business into the State of Delaware. If parties are arrested under such circumstances, it is said they may obtain immediate release by applying to a Judge under the law of 1823.

On the 22d of April, an extensive break occurred on the Glen's Falls Canal Feeder. The water is yet running. It commenced on the heel path, about eighty rods below the rock section of the feeder—passed under the line of the canal, and discharged through the towing path, sweeping every thing to the rock. [At last accounts it was repaired.

SUMMARY.

A dispatch dated Washington, April 22, says: Those who have claims for Bounty Lands under the late act will find it necessary to exercise some considerable degree of patience. The number of applications received in a day have run up as high as 1,500. They now average about 400 a day. There are 100,000 applications on file which have not been touched. The number of warrants which the department has found it practicable to issue is about 200.

The St. Louis *Republican* states that Mr. J. B. Moulton County Engineer, is to be dispatched by the County Court to the portions of New York and the adjoining States, where plank roads are most in use, for the purpose of collecting information on the subject of the best mode for their construction, as well as all other information which can be of use to us in the early stage of our plank road making.

The United States Land Office, the State Land Office, and the Telegraph Office, at Defiance, Ohio, were burned on the 10th April. All the valuable papers of the Land Office, and the plates and papers connected with the current business, were destroyed. The land titles to the land in nearly one-half of the State is connected with these burned records. A few of the papers and plates of the State Land Office were saved.

The United States maintains six naval spuadrons (each of the six stationed, according to President Fillmore, in "*different quarters*" of the globe,) which cost annually several millions of dollars. During the existence of the government, the salaries of our naval officers have amounted to $80,000,000, the sum paid for active duty has been $20,000,000, actual pay for officers not in actual service $60,000,000.

The *Greenville* (S. C.) *Southern Patriot* says:—"We know of some gentlemen of wealth and worth who are about leaving South Carolina, on account of the continued political turmoil and warfare with the General Government which charaterizes her. If she persists in her mad scheme of secession, her best citizens will leave her in droves, and move, as one told us a few days since, 'into the United States.'"

During 1850 Wisconsin received an accession of eighteen Presbyterian and Congregational ministers, all of whom have found fields of labor, and are now preaching the Gospel in that State. Thirteen churches were formed during the same time, and five have been organized since the commencement of the present year.

At the late term of the Circuit Court in Westchester County, Z. J. McMaster and Jacob T. Merritt obtained a verdict of $14,188 54 against the Agent of the Sing Sing Prison. The suit was for damages sustained by a fire caused by the carelessness of the officers of the Prison. Within the past three years there have been about $40,000 recovered against the State.

The Rochester *Daily Advertiser* says that the Committee appointed for the purpose of selecting grounds for the State Fair, have made choice of a lot on the premises of Simeon Draper, Esq., on North-st., just over the railroad. The place henceforward will be known as "Floral Lawn"—poetic and appropriate, and bestowed by the proprietor.

Within a few days past a number of half-grown locusts have been turned up by the spade in several apple orchards at Hagerstown, Maryland. This is remarked as an indication that they are approaching the surface of the ground, and is confirmatory of their predicted periodical return in great multitudes during the present year.

A furious storm passed over North Alabama and Georgia on the night of the 7th and 8th inst. In attempting to cross the Caney Branch, six miles below Montgomery, six horses attached to the stage were drowned; the three passengers and driver saved themselves by climbing a tree.

New Orleans papers of the 16th April, contain dates from Galveston to the 13th. The bodies of seven men supposed to have been killed by Indians have been found near Corpus Christi. Hundreds of emigrants from Missouri, Arkansas, and other States, as well as foreigners, are flocking into Texas.

The Erie Railroad brought to our markets one day last week *seven tuns* of wild pigeons. Since the pigeon season commenced, probably not less than seventy-five tuns have found their way to this city, principally from the counties of Steuben and Allegany. The country in some places is completely covered with the migrating squadrons.

The *St. Joseph* (Mo.) *Gazette* says that a number of emigrants have arrived at that place, mostly for Oregon. They all speak of considerable companies who are to follow. Among the emigrants to Oregon are several missionaries sent out by the Baptist Home Missionary Society.

The coinage of the Three-Cent pieces has commenced, and as soon as a moderate amount has been coined, they will be forwarded to the Sub-Treasury in New York, and distributed to Post Offices, Banks, &c.,

There are at the present time 34 weekly newspapers in New Hampshire, having an aggregate circulation of about 50,000 copies, or an average of over 1,400. Of these 23 are political, 8 neutral, 2 religious, and 1 agricultural.

Booth, a fugitive slave barber in Lowell, Massachusetts, and Henry Jenkins, ditto in Worcester, have recently been bought of their Southern owners by the subscriptions of liberal citizens in the two cities. One cost $700, the other $800.

The Grand Jury of the United States District Court, at Boston, on Saturday last, brought in new bills of indictment against Elizur Wright and others, charged with assisting in the rescue of Shadrach.

The Methodist Episcopal Church has recently sent two missionaries and their wives to Oregon, and three more to California—five in all, who embarked a few days since for Chagres.

The Secretary of War has ordered thirteen guns to be fired at every Military Station as a token of respect to the memory of Gen. Brady.

The proceeds of Jenny Lind's five Concerts at Cincinnati amounted to about $85,000.

Late advices state that the most intense excitement prevails at Havana with regard to another invasion, and so confidently was it expected, that the troops had been ordered to sleep on their arms, and be ready for marching at a moment's warning. The vessels of war in port have been ordered to be ready for action.

Jenny Lind has sent $3,000 and Barnum $1,500 to Mayor Taylor, of Cincinnati, to be disposed of as he thinks most judicious, for the relief of the unfortunate and distressed in that city. In addition to this Barnum had previously given $400 or $500. Jenny is called an "angel in disguise."

A general response has been given by the Western Press, without distinction of party, to the suggestion of the *Chicago Democrat*, for a River and Harbor Convention at Detroit on the 4th of July, and the region of the Lakes will be largely represented.

The entire length of the finished railroads in the United States, is said to be ten thousand six hundred and eighteen miles. By the end of the ensuing year there will be completed over twelve thousand six hundred miles, which, if extended in one line, would reach half round the globe.

The whole number of newspapers published in South Carolina is 40, of which 8 are issued daily. Each daily paper has also a tri-weekly issue, and three of them publish a weekly sheet, being merely a transcript from the dailies. Within five years the number has increased.

The *Syracuse Standard* says: "Several ladies appeared in the streets yesterday with dresses of a very *laconic* pattern, and pantaloons *a la Turk*. The new style looks decidedly tidy and neat, and imparts to the wearer quite a sprightly and youthful appearance."

Thirty banks have applications before the Legislature of Massachusetts for an increase of their respective capitals, the aggregate increase asked for amounts to $4,382,000. Seven have applied for new charters, the capitals of which are $1,450,000.

Rev. Charles G. Finney and lady arrived at New York last Sabbath, by packet ship Southampton from London. Mr. Finney, we understand, is about to resume his place as a professor of theology at Oberlin, Ohio.

On Friday night last, there was a fire at Honesdale, Pa., which destroyed two blocks and a half in the most central and business part of the town. The loss is estimated at $150,000.

Several of the citizens of Greenfield, Mass., have contributed money, and secured the purchase to freedom of Robert Wright, a fugitive slave living in that town. Marshal Devans contributed alone $50 towards the object.

Along the shores of Asia Minor, whole villages have been destroyed by the earthquake of the 28th of Feb.—the same which was so severely felt in the island of Rhodes.

In Maryland the spring is early, the weather pleasant, fruit trees in full bloom, and the growing crops vigorous and flowing, wearing more the appearance of early June than April.

During the late thunder storm in Dallas county, Texas, two negro girls were struck by lightning; one was killed, and the other resuscitated, after a long time, by the application of cold water.

Charles Sumner of Boston was last week elected to the Senate of the United States for six years from the fourth day of March last.

New York Markets—April 27, 1851.

Ashes—Pots $5 00; Pearls 5 75.

Flour and Meal—Flour is coming in, and prices are a little easier; Canadian 4 50 a 4 56; common to strait State 4 37 a 4 50; Michigan and Indiana 4 50 a 4 62; pure Genesee 4 81 a 4 94. Rye Flour 3 37 a 3 44. Jersey Meal 3 10 a 3 12; Brandywine 3 37.

Grain—Wheat 1 00 for mixed Ohio, 1 07 for a lot of white Michigan. Barley is inactive at 1 00 a 1 12. Rye 73c. Oats, 45 a 46c. for Jersey, 46 a 47c. for Northern. Corn, 64 a 70c.

Provisions—Pork is rather more active; 14 00 for old mess, 15 12 for new; 11 75 for old prime, 13 00 for new. Beef is in fair demand at 5 37 a 6 50 for prime, and 9 37 a 11 50 for mess. Lard 9 a 10c. Butter is more plenty, new Ohio selling at 11 a 13c., new State at 14 a 17c. Cheese 6¼ a 7½c.

Wool—Domestic Fleece is selling at 44 a 45c. The finer qualities of Pulled Wool are in demand at 36 to 45c.

MARRIED.

On the 24th inst., by Rev. T. B. Brown, Rev. Lemuel Chester to Mrs. Matilda Meakin, all of this city.

DIED.

In Hopkinton, R. I., April 12th, Mrs. Abby Brown, wife of James W. Brown, aged 54 years. She had been an example of piety for many years, and though lingering under a consumption of the lungs, she was enabled to bear her affliction with patience, and died happy in the Lord.

At her residence in Westerly, R. I., Feb. 22d, Miss Sally Saunders, aged 54 years. The deceased was considered a worthy member of the 1st Hopkinton Church.

In Rockville, R. I., March 30th, 1851, Betsey Ann, daughter of Joshua and Julia Burton, aged one year and three months.

At Marlboro, N. J., on the 23d of April, of a pulmonary affection, Mr. Elmer Ayars.

LETTERS.

S. S. Griswold, C. M. Lewis, D. Clawson, J. Whitford, D. Larkin, E. Burdick, B. G. Stillman, O. Spicer, A. Burdick, R. Ford, A. C. Potter, T. E. Babcock, J. M. Allen, C. C. Lewis, O. Babcock, J. Ayers, G. P. Maxson, W. H. Hydorn, J. F. Randolph, L. M. Cottrell (yes,) L. Andrus (first intimation—will credit.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

C. C. Lewis, Hopkinton, R. I.	$2 00	to vol. 7	No. 52
Matthew Potter, "	1 00	" 7	" 52
W. Lewis, Rockville, R. I.	2 00	" 7	" 52
Jacob Ayers, Westerly, R. I.	1 00	" 7	" 52
Daniel Larkin, "	2 00	" 7	" 52
Job Ayars, Marlboro, N. J.	2 00	" 7	" 52
Geo. W. Stillman, Hebron, Pa.	2 00	" 7	" 52
Wm. H. Hydorn, "	2 00	" 6	" 52
T. H. Dunn, Meadville, Pa.	2 00	" 8	" 40
Edgar F. Stelle, Crossingville, Pa.	2 00	" 7	" 52
Manning T. Freeman, "	2 00	" 8	" 30
R. Ford, Grafton, N. H.	2 00	" 7	" 52
Asa C. Potter, Farmington, Ill.	2 00	" 8	" 9
J. S. Smith, Chaumont,	2 00	" 7	" 52
Silas Church, Jr., South Otselic,	1 00	" 8	" 27
Eunice Lanphear, "	1 00	" 8	" 27
Charles Langworthy, DeRuyter,	2 00	" 7	" 43
Amos Burdick, Alfred,	2 00	" 7	" 52
Wm. P. Longmate, Pendleton,	2 00	" 7	" 52
Daniel P. Hull, Berlin,	4 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

David Clawson, Shiloh, N. J.	$3 00
Jonathan F. Randolph, New Salem, Va.	3 00
Charles Spicer, Hopkinton, R. I.	2 00
J. S. Smith, Chaumont, N. Y.	1 00

BENEDICT W. ROGERS, Treasurer.

Associational Meetings.

EASTERN ASSOCIATION.

By leave of Divine Providence, the Seventh day Baptist Eastern Association will hold its Seventeenth Anniversary at Berlin, Renesselaer Co., N. Y., commencing on the fifth day of the week before the fourth Sabbath in May, (22d day of the month,) at 10 o'clock A. M.

The Executive Committe will hold a meeting as above at 8 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

CENTRAL ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Central Association is appointed to be held with the Church in DeRuyter, Madison Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (11th day of the month.)

WESTERN ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. Morning Way Train at 5½ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. Morning Mail Train at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. Way Train at 3½ P. M. for Piermont, Otisville, and all intermediate stations. Evening Way Train at 5½ for Sufferns, Otisville, and all intermediate stations. Night Express Train at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangements.

THIS Road extends from *Elizabethport* 35 miles to *White House, N. J.*, reducing the staging between the terminus of the Road and *Easton* to 25 miles.

This line leaves New York by steamboat Red Jacket, Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trins Up—Leave New York by steamboat Red Jacket, Pier No. 1 North River, at 9 A. M. passenger; 1 P. M. freight, and at 5 P. M. passenger, and by N. J. Railroad, foot of Cortland-st., at 9 A. M. and at 2 and 5½ P. M.

Trains leave White House and other places for New York as follows:—

White House at 3½ A. M. Freight; at 5.40 A. M. Passenger; at 1.40 P. M.

Somerville at 4.30 A. M. Freight; at 6.05 A. M Passenger; at 2.05 P. M.

Bound Brook at 4.50 A. M. Freight; at 6.15 A. M. Passenger; at 2.15 P. M.

Plainfield at 5.20 A. M. Freight; at 6.35 A. M. Passenger; at 2.35 P. M.

Westfield at 5.50 A. M. Freight; at 6.50 A. M. Passenger; at 2.50 P. M.

Elizabethtown at 7.15 A. M. Freight; at 10.30 A. M. Passenger; at 3.15 P. M.

Elizabethport at 7.30 A. M. Freight; at 10.45 A. M Passenger; at 3.30 P. M.

Stages will be in readiness on the arrival of the 9 A. M. train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn., and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N. J.

N. B.—All Baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

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And American Biblical Repository.

[Conducted by B. B. Edwards, E. A. Park, and M. Stuart, of Andover; Dr. Robinson and H. B. Smith, New York.]

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"The publication will embrace Theology in its widest acceptation, as comprehending the literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History, with the History of the Christian Doctrines and Sacred Rhetoric. It will also include, to a limited extent, Mental and Moral Philosophy, Classical Literature and Biography. Special prominence will be given to Sacred Literature. It will be the aim to procure for every number two or three articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or dicussions in the rich field of Biblical Criticism. Articles will be sought which will be valuable twenty or fifty years hence, in preference to those of a local, temporary, or merely popular character. In short, the great object of the conductors of this publication will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed abroad as doing honor to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion."

The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity, for the promotion of the highest religious interests, and the elevation of the standard of American scholarship.

The united work will leave no field unoccupied, which either work has heretofore filled.

The large increase of subscriptions which has been received in the short time which has elapsed since the union was made public, and the universal approbation of the measure which the publisher is daily receiving through the press and from private sources, place beyond a doubt the practicability of the plan, and fully justify the anticipated benefits of the increased strength and stability naturally resulting from such a combination.

The increased patronage secured by this union has encouraged the Publisher to enlarge the present volume, and will, it is hoped, justify other improvements which will materially add to the value and interest of the work, while it will continue to be furnished at a lower rate than any similar Periodical has ever been offered in this country.

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Miscellaneous.

Keep it Before the People.

Keep it before the people
That the earth was made for man,
That the flowers were strewn
And fruits were grown
To bless and never to ban;
That sun and rain
And corn and grain
Are yours and mine, my brother—
Free gifts from Heaven,
And freely given
To one as well as another!

Keep it before the people
That man is the image of God,
Whose limbs or soul
Ye may not control
With shackle, or shame, or rod!
We may not be sold
For silver or gold—
Neither you nor I, my brother—
For freedom was given
By God, from Heaven,
To one as well as another!

Keep it before the people
That famine and crime and wo
Forever abide,
Still side by side,
With luxury's dazzling show;
That Lazarus crawls
From Dives' halls,
And starves at his gate, my brother—
Yet life was given,
By God from Heaven,
To one as well as another!

Keep it before the people
That the laborer claims his meed—
The right of soil,
And the right to toil,
From spur and bridle freed;
The right to bear
And the right to share
With you and me, my brother,
Whatever is given,
By God from Heaven,
To one as well as another!

Adventures of a Sea Captain.

From the Hartford Daily Times.

The family of Captain Reuben Kellogg, of this city, were surprised—most agreeably, however—at his sudden appearance among them on the 14th inst. They had given him up as lost, supposing that he was dead, as they had good reason to suppose. His story is a singular one. He has been through the most startling dangers and the most extraordinary scenes.

He left San Francisco on the 9th of last October, as a passenger in the ship Powhattan, Capt. Hopkins, bound to Panama. There were 170 passengers on board, and it was soon found that the ship was not provided as well as it was advertised she would be. Indeed, the passengers were put upon an allowance of water, and there was much dissatisfaction. Captain Hopkins became alarmed, and called Capt. Kellogg to his room and told him he feared trouble—that there were indications which led him to believe that the passenger were about to take charge of the ship.

Capt. Kellogg told him the passengers were well disposed; that they only asked for fair treatment, and if the ship would put into the first port and get water, all would be well. Capt. Hopkins said he would put in if the passengers would sign a petition requesting him to do so. A petition was drawn up and signed by over 100 passengers. Capt. Hopkins then made for Tehuantepec Bay, and was becalmed at the westward of it. Capt. Hopkins requested Capt. Kellogg to select a boat's crew and go into the Bay and find a passage for the ship. He took nine men, with lead lines, &c., and after rowing all day, and not finding any landing place, they put back and got on board the ship at 12 o'clock at night. This was on the 20th November.

On the 22d November the ship was again anchored, having run down the coast a considerable distance, a point of land being within four miles of her. It was supposed the bay was round this point. But it afterward proved that it was not the bay. Capt. Kellogg and a crew of nine men (part of the former crew) rowed round this point at 8 o'clock A. M., and found it was only a bend in the coast, and that there was no bay there. They continued to row up the coast to find a landing place. At 2 o'clock P. M., to their surprise, they lost sight of the ship, but proceeded up the coast till 4 o'clock, when the men gave out, being exhausted, hands blistered, &c. A norther was springing up, and Captain Kellogg saw at once that he must land or be sent out to sea. Capt. K. then went on the top of a hill about 300 feet above the sea, and looked for the ship, but she was out of sight and they saw no more of her. They could not account for such rascality. The norther was not so strong as to drive a ship to sea, and there was no good reason for leaving ten men upon the coast without provisions and among hostile Indians.

From the hill, Capt. Kellogg discovered a ranche about three miles to the northward. He at once told his men that their only course was to repair to the ranche, and after reloading their revolvers they did so. It proved to be occupied by three Mexicans, who were stationed there to sell salt. They were friendly, and provided the men with provisions and water, this being the only place along the coast where water could be had.

After staying here two days, they procured a guide and started for the town of San Matao, about thirty miles eastward, a place of about 700 people. They crossed the Tehuantepec River, and arrived at Matao about 8 o'clock at night. The cholera was raging badly, and the men procured another guide the next day and left for Saramaree, about twelve miles up the coast—a place of about 200 people. From here they went to Tehuantepec, a place of about 12,000. There was a revolution here, and they found about 2,000 Indians, headed by Gen. Malindries, outside of the place, trying to take it by storm, but being short of amunition, they finally gave it up.

Here Capt. Kellogg was taken with the cholera, within half an hour after his arrival; and in about an hour later, Mr. Henry Crann, of Boston, who was taking care of him, was also taken. Mr. Crann died in four hours. This was on the 28th of November. Capt. Kellogg was sick at this place for 47 days. His companions, believing that he could not live, left him on the 29th of November, and proceeded on their way across the country to Vera Cruz. Two of their number, Mr. James Wetherspoon and Alonzo Vreeland, died on the route. Six of them arrived at Vera Cruz, and from there sailed for their homes in the States.

After his 47 days of terrible sickness, Capt. Kellogg left Tehuantepec for Manititlan, where he was detained 45 days. After waiting 45 days he rode on horseback 60 miles to the San Juan River, and proceeded 90 miles down that river in a canoe, with two Indians. This brought him to Clactalpo, on the Alvarado River—a place of about 3,000 people. Here he took a steamboat for Vera Cruz, and arrived there on the 16th of March.

Flax *vs.* Cotton.

From the Cleveland True Democrat.

Some considerable inquiry has of late been made in relation to the probabilities of a sufficient supply of flax cotton in the Northern States in case there should be a demand for it for manufacturing purposes. The following data, gleaned from reliable sources, will be satisfactory to those interested in the growth of cotton, or the manufacture of linen therefrom.

The annual imports of fine linens average about $6,500,000, and the wholesale prices of these cloths range as high as to average 65 cents per yard; while the retail prices go up to 95 cents and $1 20 per yard.

In 1840 the number of acres of land on which grain, &c., was grown in ten of the Northern States, was about 29,000,000; and the flax crop of that year in all of the States north of the Ohio River, including Maryland, covered some 4,000,000 acres.

The average crop of *flax lint* is about 350 lbs. per acre, of which one-third, or say 120 lbs., is flax cotton, leaving 120 lbs. of coarse tow for paper, bagging, or any other article it will make.

The flaxseed is about 19 bushels per acre, and is generally worth $1 per bushel.

We may readily suppose that in all the States suitable for the growth of flax, 8,000,000 of acres could *now* be turned to that crop without at all disturbing the *present* serial crop, or diminishing the quantity now devoted to the culture of other crops.

This basis gives us the following results:

8,000,000 acres, average, 120 lbs. flax cotton per acre,	960,000,000 lbs.
8,000,000 acres, average 15 bushels seed per acre,	120,000,000 lbs.
8,000,000 acres, average 230 lbs. flax tow, rough, per acre,	1,840,000,000 lbs.

This being sufficiently near the *amount* of such a crop of flax, the following figures give us the value of the same, as near as we can determine from our present limited knowledge of its properties:

960,000,000 lbs. flax cotton at 7c. per lb. at factory,	$67,200,000
120,000,000 bush. seed at $1 per bush. at factory,	120,000,000
1,840,000,000 lbs. coarse tow at 3c. per lb. at factory,	55,200,000
Total,	$242,400,000

The cotton crop of '49 and '50 was about 2,200,000 bales, at say 400 lbs. per bale; and the price averaged 11⅓ cts. per pound—value, $90,400,000.

The flax cotton would be 2,400,000 bales of 400 lbs. each, giving *above* the present average of cotton, 200,000 bales.

The difference in the total value of the two crops would be $132,000,000 *in favor of the flax crop.* Allowing these estimates to be high, still $132,000,000 is quite a margin to work on.

For the new Leavitt machinery, the flax may be either *mowed* or *cradled*, so that the harvesting of the crop may be done on the cheapest possible scale.

Farmers would do well to consider these facts, and act accordingly; for that there *will* be a demand for their flax crop of the coming season, there can be little doubt.

Those who raise flax should, after threshing the seed, bind up the stalk in convenient bundles to handle. It should then be laid as even as possible, and in this condition stacked away and covered with straw, to dry and prepare for the market.

Indian Adventurers.

A correspondent of the *National Era*, writing from Santa Fé, January 31, gives the following pleasant sketch of the famous Kit Carson, and another Indian Adventurer:—

The world-renowned Kit Carson has been here for some days past. You would not suppose from a glance at the man that he was the hero of so many border exploits—the terror of the wild nomad, the far-famed Kit Carson. I was disappointed at first sight of the man, and so perhaps would any one be, who had heard merely of the character and exploits of the man, without having seen a minute description of his contour. It was only when I came closely to analyze his features that I detected the real *Kit.* He was not dressed in the outlandish habiliments with which fancy, since the days of Boone, instinctively invests the hunter and the trapper, but in genteel American costume. How he dresses when domiciled in his own *rancheria* I do not know *now*, but perhaps shall sometime during the coming Spring or Summer. Carson is under the medium hight, but his frame is exceedingly well-knit, muscular, and symmetrically proportioned. His hair, a light auburn, and worn long, falls back from a forehead high, broad, and indicating more than a common share of intellect. The general contour of the face is not handsome, and yet not unpleasing. But that which at once arrests, and almost monopolizes your attention, is the eye; such an *eye!* gray, searching, *piercing*, as if with every glance he would reach the very well-springs of thought, and read your very silent imaginings. In the language of Byron,

> "——— the wild sparkle of his eye seemed caught
> From high, and lightened with electric thought."

Whether a better acquaintance will warrant the expectations excited by the outward appearance, I cannot yet tell.

But Kit is not altogher a *sui generis* in border exploits and notoriety. There is another man here at this time, who, though not world-renowned, is no less known and feared by all the nomadic tribes of savages, from the Colorado to the Arkansas. Not even the name of *Kit Carson,* I have been told, will sooner set the Indian Camp in motion, and put them all on the *qui vive*, than the name of *Hatcher.* This man is a little taller, I think, than Kit, but more slenderly made; sandy hair, light, small, blue eyes, keen in their glance, slightly inclining to a squint, and continually dancing and flashing about, as if all the time looking out for a Navajoe or an Apache. His face and head are rather small than otherwise, and do not indicate as much intellectuality as Kit's. His movements are of the most mercurial kind, so that you are not long in making up your mind to the verdict, that if *caught,* it will not be *napping.* Such are the two men whose names carry more terror into the camp of the Navajoes, Apaches, Cammanches, Ctaios, and Rappahoes, than a whole regiment of armed infantry.

A Streak of Luck.

At the late Custom-House sale of unclaimed bonded goods, thirty-two large packages were set up by the auctioneer in one lot, "supposed," as he said, "to contain a lighthouse." This being the only intimation bidders had of the contents, offers were dull, and the lot was knocked down at $500 to a German of the name of Stephen Lutz, who, being in the china and glass business, was probably led to make the highest offer, by the prospect of obtaining material of certain and immediate value. The largest of the above packages was found to present a surface seven feet square, and the smallest of five feet square, with a depth for the former of four feet, and the latter of three. It appears that none of the packages had as yet been opened, and, subsequently apprehensive of the value of his purchase, the purchaser took in four other partners, also Germans, "for better or worse." On opening the largest package, a large wheel of copper was found, adorned with curious devices, and evidently fitted for the most complicated machinery. Other cases were found to contain the looked-for lenses and immediate apparatus of a lantern. The searchers, at an early stage of the examination, having satisfied themselves that the supposed light-house was an actual verity, and by inquiry as to the location of the lot during the past twelve months and the mode of sale, that they had all its parts complete, discontinued operations, and from that time to this, have received from the few acquainted with their bargain, various offers, the highest of which reaches $7,000. On this they for some time wavered, but finally declined. Two conjectures have been hazarded as to this work of art, which all the pieces yet come to light, serve to show is of great beauty and value. There are, indeed, evident marks of its having been forwarded to this country by the French Government, and that it was intended for the American Government, and the two conjectures have hardly more than room enough to play upon the terms upon which it was transmitted, whether by purchase of our own, or grant from the French Government. The parties who hold the property are inclined, we believe, to wait the issue, previous to transferring it, at any price, to other hands. The lot was originally consigned to a naval officer, whose death accounts for its having been unclaimed. It is possible that the light house acquired in so extraordinary a manner, may prove to be of the value of $30,000. [Cour. & Enq.

Marrying a Man who Advertised for a Wife.

An affair, somewhat novel and exciting, took place in the village of Cutchogue, L. I., a few days since. It appears that Joseph Baker, of that place, and late of Greenport, went to New York a few weeks ago, for the purpose of obtaining a wife. His first move was to publish a notice in the *New York Sun*, stating that a young widower, about 25 years of age, having one child and a farm at a short distance in the country, wished to enter a second time into the matrimonial state, with some respectable lady, of about his own age.

This notice attracted the attention of a young girl in the city, aged some 18 or 19 years, by the name of Elsie Craig, who soon responded to Joseph's notice. This was followed by an interview between the parties.

According to the account which the girl gave at Cutchogue, Mr. Baker represented himself to her to be a gentleman of character and respectability, in the community where he lived; that he had a valuable farm down on Long Island, with a good house, pleasantly situated, and all the necessary improvements and appurtenances; that he kept cows and other stock, together with a horse, carriage, &c.

After a negotiation of a number of days, a matrimonial engagement was entered into, which was finally consummated in due form, by a clergyman of the city. After the marriage ceremony was solemnized, the parties, accompanied by the mother of the bride, immediately left the city to visit the splendid establishment of Mr. Joseph Baker, at Cutchogue, on Long Island, with high hopes and pleasing anticipations, no doubt.

On arriving at Mr. Baker's handsome country residence, behold it was not there! Nothing but a little shanty, situated in a lonesome, out-of-the-way place, with every indication of indolence and poverty, instead of a neat, comfortable dwelling, presented itself to the astonished strangers. The poor girl and her mother, after taking a fair view of the premises, and discovering the imposition, and the manner in which the daughter had been duped, overwhelmed with disappointment, mortification, and disgust, at once decided to return to the city.

After making proper inquiries respecting the character, habits, and circumstances of the said Joseph Baker, as they were understood in that community, they declared that the marriage was brought about by false pretenses, misrepresentations, and hypocrisy. A lawyer and a justice were soon called in, to untie the matrimonial knot, which had so recently and so imprudently and foolishly, on the part of the girl, been formed by the parties.

Educate the Farmer.

It is calculated that the division of the occupations of the men in the United States, is nearly in the following proportions:—

No. engaged	in internal navigation,	33,076
" "	on the ocean,	56,022
" "	the learned professions,	65,255
" "	commerce,	119,607
" "	manufactures,	791,749
" "	agriculture,	3,719,951

Thus it will be seen that those who are engaged in agriculture, are three and a half times greater in number than those of all other divisions. The agriculturists therefore have the physical numerical power, and can, at any time, control every government in the United States, and give tone to public opinion. But do they? No, indeed, for however powerful they may be in number, they are weak in influence, and this arises from the want of proper education. The sixty-five thousand two hundred and fifty-five, engaged in the learned professions, are intellectually stronger than the three millions seven hundred and nineteen thousand nine hundred and fifty-one, engaged in agriculture, and therefore rule them. If it were not so, seven-eighth of the offices in the country would not be held by lawyers and doctors; nor would all the colleges and high schools be endowed principally for the learned professors.

Farmers, when will you arouse yourselves to the dignity and importance of your calling, and educate yourselves to the hight of intelligence which will make you the rulers instead of the ruled of other professions? There is surely nothing to prevent this; only be true to yourselves. [Agriculturist.

Anecdote of Richard III.

In the town of Leicester, the house is still shown where Richard III. passed the night before the battle of Bosworth; and there is a story of him still preserved in the corporation records, which illustrates the caution and darkness of that Prince's character. It was the custom to carry, among the baggage of his camp, a cumbersome wooden bed, which he pretended was the only bed he could sleep in. Here he contrived a receptacle for his treasure, which lay concealed under a weight of timber. After the fatal day on which Richard fell, the Earl of Richmond entered Leicester with his victorious troops; the friends of Richard were pillaged, but the bed was neglected by every plunderer as useless lumber. The owner of the house afterwards discovered the hoard, became suddenly rich without any visible cause. He bought lands, and at length arrived at the dignity of being mayor of Leicester. Many years afterwards, his widow, who had been left in great affluence, was murdered for her wealth by her servant maid, who had been privy to the affair; and at the trial of this woman and her accomplices, the whole transaction came to light.

Strength of the Spider.

The intelligence and power evinced by the spider, in securing its prey, has attracted attention; but we have seldom heard of so remarkable a display of these faculties as we witnessed a few days since. A small sized spider had made his web on the under side of a table. Early one morning a cockroach was noticed on the floor, directly under the web, and on approaching to take it away, it was found that the spider had thrown a line round one of its legs, and while the observer was looking at it, the spider came down and lassoed the opposite leg of the cockroach. The spider then went to his web, but instantly came down and fastened a line to another leg, and continued for several minutes darting down and fastening lines to different parts of the victim. The struggle of the cockroach (though a full grown one) were unavailing to effect his escape—he could not break his bonds, and his efforts seemed only to entangle him more. As his efforts became more and more feeble, the spider threw his lines more thickly around him; and when he had become nearly exhausted, the spider proceeded to raise him from the floor. This he did by raising one end at a time. He at first raised the head and forward part of the body nearly half an inch; then raised the other end; and so continued to work until the cockroach was elevated five or six inches from the floor. Thus, "hung in chains," the victim was left to die. The spider was, as before remarked, a small one, and could not have been more than one-tenth of the weight of his prey. [Noah's Messenger.

Hydropathy.

The water-cure is thought by many persons to be a modern discovery; but there is probably not one of its processes that has not been practised somewhere, and by somebody, ever since men were afflicted with disease. In England, more than fifty years ago, Dr. Wright cured fever by wrapping his patients in a wet blanket. Dr. Smith, formerly a medical professor of Dartmouth and Yale, used to pour buckets of cold water over his typhus patients, in bed, and let them lie in the water. Rush gave the cold water dash in yellow fever. Bruce says that people in the interior of Africa cure malignant fevers with a constant bath of cold water. Galen treated all his fever patients with cold water. Harvey, the discoverer of the circulation of the blood, when he felt a fit of the gout coming on, used to plunge his foot in a bucket of cold water. "In Sicily," says Briclone, the tourist, "they cure fevers by giving ice-water to drink, and covering the breast and belly with snow and ice." A Dutch physician in the West Indies cured the lockjaw with the wet sheet, before Priessnitz was born; yet Priessnitz has the the credit of this discovery, and rightly enough, perhaps, as the same idea may have occurred to many. [Noah's Mess.

A Remarkable Woman.—The Philadelphia *North American* of Friday says: Yesterday the widow Wilson, of Shippen st., widow of Capt. Andrew Wilson, was consigned to the grave in Pine st. church yard. In an address at her funeral, Rev. Dr. Brainerd said she was 86 years old, and had worshiped in Pine st. before the war of the Revolution, and ever since; that when the British held possession of Philadelphia, they not only converted Mrs. Wilson's church into a stable, but expelled herself and family from her dwelling south-east corner of George and South streets, to accommodate British officers; that, once sailing with her husband, Mrs. Wilson was captured on the high seas and taken a prisoner to Jamaica, where her force of will and language availed to protect a good part of her property. He might have added that she was in the receipt of two pensions from the General and State Governments; that she kept up an unbroken interest in all political affairs, and could sketch to the life prominent politicians; that her strength of character was unaffected by years; that she carried to life's close, unchanged by contact with new generations, the peculiarities formed in the early days of our land, and the most stormy period of our history. She was a character at once so unique and resolute, that she would have been a treasure to the genius of Walter Scott.

Collecting Debts in Michigan.—Among the acts adopted by the late Michigan Legislature, was one abolishing all laws for the collection of debt. Michigan has now in force the most of the National Reform measures. No Land Limitation Law has yet been enacted, although the homestead has long been exempted. A number of mercantile firms and dealers in Kalamazoo, since the adoption of the law relating to debts, have announced their intention of publishing the names of all delinquents, "being well convinced (as they say) that no man of good intentions and honorable principles will allow himself to be thus posted before his neighbors and fellow-citizens." "The honor of the man is hereafter to be the foundation of all ordinary transactions."

Diffusion of Knowledge.—A correspondent of the *Gateshead Observer*, in reference to a paragraph stating the fact that the booksellers of Newcastle had observed that most of the standard mathematical works were purchased by pitmen, gives an anecdote in point. He says:—"Some years since, a gentleman, on his passage from Newcastle to Shield in a steamboat, went into the engine-room, and found one of the books mentioned, namely, Emerson's Fluxions, lying on the table, rather black and smutty, evidently much read. He asked the young engine-man who read the book? He answered 'that he did when he had time.' Rather surprised at the fact, they entered freely into conversation; and from that time the stranger used all influence to bring the studious engine-man into notice. That engine-man is now a distinguished mathematician, and the author of many of the very works alluded to. He had, a short time previously to the interview, 'risen from a bank trapper to a breaks-man,' in a Newcastle coal-pit, as stated in evidence before the Lords' Committee last session; and is now—Professor Hann of King's College!"

The Interior of Africa.—The Liberia Advocate furnishes an account of a tour on foot by a missionary, 254 miles in the interior. The writer declares that the region is unsurpassed by any portion of the West Indies. It is an elevated country, with high ranges of mountains, extensive valleys, and fine undulating tracts lying between, well watered, and covered with valuable timber. The soil is fertile, supplying all the productions of the tropics with incredible rapidity and abundance. Cotton, coffee and tobacco, of the best quality, can be raised in any quantity. The region in the vicinity has great mineral wealth. Besides gold, the abundant production of which is well-known, iron ore is found of such purity that the natives are able to construct from it their knives and other instruments, without smelting, as it becomes at once, on being heated, sufficiently malleable for this purpose.

Variety.

The following is a specimen of a California bill:

The Mayor and Common Council of the City of San Francisco, To Miss Thompson, Dr.

To 89 scarfs at $14,	$1,246
To 48 batons,	50
To 18 armlets,	45
To 30 caps and shirts,	300
Vo 1 Miss' dress,	50
To sash, cockade, and tassel,	14
To 1 silver wreath,	15
Total,	$1,720

As an instance of what an extreme change is made by a simple and slight alteration of the proportions of the same ingredients, we may notice, that the antagonism between sweet and sour, as observed in sugar and vinegar, is owing only to a little more or a little less of carbon and water. Thus, if in one hundred parts about forty-two be carbon, and the rest be water, we shall have sugar; but if forty-seven parts be carbon, and the rest water, we shall have vinegar.

A man in Connecticut obtained a winter's supply of excellent potatoes in the following cute manner. He gave out that he was desirous of obtaining a specimen of the best sort of potatoes, and would pay $3 for a peck of such, himself to be the judge. Potatoes poured into his cellar from all the country around, and when the avalanche had subsided, the man handed over his three dollars for the best peck, and the next spring sold potatoes enough to more than cover the original outlay besides having a first quality of article for home use all winter.

A return to parliament has been printed, showing that on the 25th of March, last year, there were 27,351 boys in the workhouses of England and Wales, and 22,838 girls; making 50,819; being a decrease of 11 per cent. on the number in 1849. The illegitimate children amounting to 12,694, of 8,874 of whom the mothers were in the workhouse. The deserted children, whether by father, mother, or both, amounted to 8,354, and those whose fathers were transported, or suffering imprisonment for crime, to 1,328.

Mayor Kingsland has been fining the merchants of New York city for obstructing the side walks with their boxes, bales, and barrels of goods. Some of the sufferers retaliated by keeping watch over the large wholesale establishment of the Mayor, who is himself a merchant. The other day they caught the Mayor's employees napping, entered complaint before his honor, and obliged him to fine himself three hundred dollars.

In a weaving mill, near Manchester, England, where the ventilation was bad, the proprietor constructed a fan. The consequences soon became apparent in a curious manner. The operatives, little remarkable for olfactory refinement, instead of thanking their employer for his attention to their comfort and health, made a formal complaint to him that the ventilator had increased appetites, and that, therefore they were entitled to a corresponding increase of wages.

A quaint old gent, not a hundred miles from here, who is, withal, one of our active, stirring men, had a man at work in his garden who was quite the reverse. "Mr. Jones," said he to him, one morning, "did you ever see a snail?" "Certainly," said Jones. "Then," said the old boy, "you must have met him, for you could never overtake him."

A. O. Gardner, temporarily in charge of the Post Office at West Buffalo, Iowa, has been arrested on charge of having abstracted a check for $100 from a letter received at that Post office. Gardner is a lad of only 17 years of age. He obtained the money on the check.

A writer in Frazer's Magazine suggestes that to accommodate the immense crowd at the London Fair with "lodgings" who are barred out from feather beds in snug inns, that the River Thames shall be covered with rafts, on which lodging-rooms or stalls shall be constructed and let out at a cheap rate.

There was a serious railroad accident near Geneva, N. Y., on the 17th inst. The accommodation train ran into the express train, damaging five cars, and wounding four persons, one of whom died in a short time.

The Legislature of Kentucky have appropriated $500 for a monument to Col. R. M. Johnson.

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The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
No. 3 Authority for the Change of the Day of the Sabbath. 28 pp.
No. 4 The Sabbath and Lord's Day A History of their Observance in the Christian Church. 52 pp.
No. 5 A Christian Caveat to the Old and New Sabbatarians. 4 pp.
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No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

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These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to George B. Utter, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "Exodus"—Part 4.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt 5: 20.

MESSRS. EDITORS:—It is to be lamented that Discussion is so seldom the noble and beautiful thing it ought to be. As the handmaid of Truth, it should have only less than her queenly dignity, with all her captivating attractions. But this idea is not realized. Discussion is often introduced by one or both parties rashly, without competent knowledge, which, when associated with candor, is easily excused; but, what is infinitely worse, it is often maintained for a long time without any real and controlling love of Truth. More solitary study, more devout prayer to the Father of Lights, and more silent, patient discipline of the reasoning faculties, are much to be desired.

If I might illustrate my conception by a comparison, I would say, that Argument should be like the Crystal Palace now erecting in London; constructed, not for a party or nation, but for a world; of ample comprehension; of harmonious proportions; of pure and polished material; fitly framed, and firmly compacted with ligaments of iron, yet transparent throughout, and luminous with light from Heaven! Into such an Argument, supported by its broad foundations and solid pillars, might be introduced all the selectest productions of earth, wrought into the most useful and elegant forms, arranged in perfect order, exhibited to the highest advantage, and enlivened by the figures, costumes, and ideas of the various tribes which make up the great brotherhood of Man.

Neither my friend "Exodus," nor myself, claim to fully *realize* this high ideal; but even to *recognize* it, is something; to *approach* it practically nearer and nearer, will be no small attainment. May we aid one another by steady example, and sound because friendly criticism; jealous of the honor of Truth, rather than of our own reputation; thankful for the detection of our own unconscious errors; and, like Milton, writing—

"As ever in our great Taskmaster's eye."

6. Only one more proposition of "Exodus" remains to be considered. It is that "the Epistles uniformly regard the Sabbath as a provisional type, fulfilled and superseded by the Gospel dispensation."

It may seem a waste of time and strength to examine this last proposition minutely, after what has been said already. And happily, it is unnecessary to follow in detail my friend's argument from the Epistle to the Hebrews, as most of his remarks and reasonings are really sound and appreciating. I give him credit for a very careful study of the Apostle's train of thought, and exhaustive method of argument, on the passage quoted from Ps. xcv. 11. Only on two points of his conclusion, which indeed resolve themselves into one, do I see cause to differ from him. The first is, as to the *character* of the "rest that remaineth to the people of God," and the second, as to the *time* of entering into it. The first of these he understands to be simply a *spiritual* sabbatism, and the second, an *immediate*, as well as complete entrance into it, by faith, *in the present world.* A word on each of these.

The first opinion of "Exodus," (and particularly, not exclusively, of Dr. Gill,) rests on two grounds. 1. The *general scope of the Epistle.* This, I agree with my friend entirely, "is the Levitical symbolism of the Gospel," only I differ with him *altogether* when he says it is "without the slightest reference to a *future* life." On the contrary, *it is with perpetual reference to a future life.* Christ, says the Apostle, as "our forerunner, hath entered for us *within the veil;*" he is seated on the right hand of God *in heaven*; he reigns *there* as King; he officiates *there* as our High Priest and Intercessor; he speaks from *thence* as our Prophet, in distinction from Moses, "who spake on earth." He receives *there* at last those who "inherit the promises," even those "who draw not back unto perdition," but "believe to the saving of the soul." *There* the "elders who by faith obtained a good report," and "of whom the world was not worthy," are already entered; and we who follow them are said to "have here no continuing city, but to seek one which is to come." But enough. A future life, and the way, divinely ordained, to enjoy its blessings forever, are the very substance and soul of this Epistle to the Hebrews; all Rabbinic opinions, endorsed by Christian divines, of the phrase, "world to come," notwithstanding.

And 2d. This opinion of "Exodus" rests upon an *inadequate conception of the context.* For the *particular scope* of the Apostle, in the passage under consideration, is peculiarly directed to this doctrine of a future life. For he is here exhorting the Hebrews (iii. 6—19, iv. 1—13,) to beware lest, "through unbelief," they, like their fathers in the wilderness, fall under the irrevocable oath of exclusion from the Rest of God with Christ. This rest, of which God speaks so solemnly in Ps. xcv. 11, the Apostle proves, *by the time of its mention there,* cannot be either the rest of the original Sabbath, (Gen. ii. 2,) or the rest of Israel in Canaan, (Josh. i. 15,) both which were in the actual possession of the persons addressed in the time of David. Therefore it is a rest "which remaineth" still to be enjoyed by "the people of God," that is, by believers.

As to the *time* of entering it, "Exodus" lays unwarrantable stress upon the tense of the verb. "For *we which believe do* enter into rest." Whereas, the meaning evidently is, *believers, (and they only)* shall inherit it, not *here*, but *hereafter.* True, Christ now gives them rest, (Matt. xi. 28,) but only "rest to the soul," whereas the Apostle is speaking of the rest of the *whole man* with God, in the "city that hath foundations, whose Builder and Maker is God." (Chap. xi. 10.)

"Let us labor, therefore, to enter into that rest." This exhortation, "Exodus" thinks, refers exclusively to *spiritual* rest; "evidently (he says) not in a *future* sense." On the contrary, it is precisely parallel to the exhortation (vi. 11, 12, 19,) "we desire that every one of you do *show the same diligence,* to the full assurance of *hope* unto the end; that ye be not slothful but followers of them who *through faith and patience inherit the promises.*" "Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into *that within the veil,* whither the Forerunner hath for us entered, even Jesus," &c.

Having thus shown that "Exodus" has mistaken the Apostle's scope, it is easy to see that the argument he builds upon this passage to support his *sixth* proposition falls to the ground. The doctrine that "the Sabbath was merely a provisional type of the Gospel, fulfilled and superseded by it," finds, as I said at first, no support from the Epistle to the Hebrews. And if not *there*, where then? We have searched before in the Epistle to the Collossians (ii. 16, 17,) and it is not *there.* "Exodus" has affirmed that the "Epistles *uniformly* so regard it;" but a rigid examination, on philosophical and logical principles, finds *no such doctrine in any one.* And if not taught in the New Testament, of what avail is a dream of the Jewish Rabbins, or a happy metaphor of Justin Martyr in his dialogue with Trypho the Jew, or the occasional allegorical expositions of other later Christian divines. "What is the chaff to the wheat? saith the Lord." Even the great name of Calvin, generally the keenest of interpreters, or of Whately, generally the shrewdest of logicians, will merely prove that my friend errs in illustrious company, nor that he does not err.

My friend grows truly eloquent, and witty withal, in winding up his argument, especially on the oft-cited words, "Sabbath days" and "holy days," in Col. ii. 16, 17. I can admire eloquence and wit, even when directed against myself; especially when so evidently the offspring of a genial heart, and when at the *time* it seemed to him to have some foundation in truth. But as in Part II. of my Reply, I so fully answered the whole *argument* built on these words, and showed that his construction is at war with the fundamental doctrine of Christ as to the perpetuity of the Decalogue, it is unnecessary now to say a single word more. If I have not made "the trifling discovery of a Scriptural text half so explicit—half as unmistakeable," on my side, "of either of the six propositions," as *that* text is upon this, I have certainly no right to expect him to be convinced. But if I have fairly met him, at every point, with *pertinent* text and *necessary* interpretation, and historical fact, and logical reasoning, I may perhaps venture to hope he will remember his "*promise*" here, to "abandon the whole argument *without reserve.*" The views I take of human nature in general, even in that case, would hardly lead me to anticipate such an unconditional surrender, without the interference of a Higher Power, whose hand is on the hidden places of the heart.

To that Higher Power, I do indeed earnestly look on behalf of my friend. And should so happy a result ensue from this discussion, I too here *promise* to the "Lord of the Sabbath," that it shall be hailed by me with the lowliest self-abasement, and with the warmest gratitude. No sweeter hope could cheer me in my labor of love than this, "If he hear thee, *thou hast gained thy brother.*"

My friend throws himself in the last resort into Rom. xiv. 1, 5, 6, as into a citadel of impregnable strength. But candidly, now, what is Paul urging there? Forbearance with weak faith—with imperfect knowledge—with mistaken judgment—in true Christians, who, however they for the time doubt or differ as to the will of God, still with conscientious love *do, or forbear to do,* solely to please Him. See verses 1, 5, 9. Now mark one momentous distinction. As to "meats," *the Apostle decides the question clearly,* while urging forbearance, (verse 14;) whereas, in regard to "days," *he leaves the question here undecided,* as one of a more complicated nature, and requiring therefore the *greater forbearance,* in the existing relations between Judaism and Christianity. At the same time, he urges conscientious care in deciding this question on right grounds. "Let every man be *fully persuaded* in his own mind," (verse 5.) He then forbids all uncharitable judgment of each other's *motives,* (verse 10,) and urges the utmost caution against every antinomian tendency, or uncharitable stretch of our Christian liberty, lest it should betray others into sin, and jeopard their salvation, (verse 13.) See also, to the same purpose, verses 15, 16, 19—23. His conclusion is, that "the strong in faith ought to bear the infirmities of the weak," and not to *please* but *deny themselves,* after the bright example of the meek and benevolent Saviour, xv. 1—7.

Now if this be the Apostle's real meaning, my friend has small occasion to triumph in this passage. For he can find in it no condemnation of a Christian Sabbath, express or implied. On the contrary, *every tendency to overstrain Christian liberty* to the injury of a brother's soul, is smitten as with lightning from heaven. If any wish to see the awful force of the expression, "Put a stumbling block, or an occasion to fall, in his brother's way," he may consult Matt. ii. 8, Matt. xviii. 6—14; Mark ix. 38—50; Rev. ii. 14, and 1 John ii. 10; where he will find various examples, and the most impressive warnings.

Notwithstanding my friend has indulged in a little witticism at my expense here, I hardly think, after reading my remarks on the passage in Collossians, in Part II. of my Reply, explaining the Apostle's standpoint, and illustrating his real aim, that he will again charge me, *in any bad sense,* with "an original mode of argument." It is sometimes the highest merit of a mode of argument *that it is original,* i. e. that it ascends to a higher point of view, from which seeming contradictions disappear in one grand and triumphant harmony of truth and reason. Whether mine has that merit I submit to the impartial. Since I am "fully persuaded in my own mind," that Christ, followed by Peter, and James, and Paul, and John, are on my side, I can look very calmly upon an *occasional* slight disagreement with such illustrious men as Luther, and Tyndale, and Gill, and Valpy, and Coleridge, and Clarke. Indeed, if the question simply were whether the Sabbath is now to be observed *on Jewish principles,* with the rigidity of Pharisaic constructions, or the severity of monkish superstitions, then I myself would adopt almost everything these great men have spoken, as my own. I plead for the obligation of the Sabbath, only as expounded, settled, and glorified by Jesus Christ.

On reviewing what I have written, I am pained at perceiving a certain air of egotism, which does not become a minister of Jesus. I know that something of this appearance is unavoidable in discussions which demand a free use of the personal pronoun. So far as it goes beyond this point of real necessity, I ask forgiveness of God and man.

I am happy that my friend "Exodus" is to have room allowed him to speak of the "two points" he desires to notice, and indeed of any other points involved.

On my friend's "serious question" in his closing paragraph, I remark but this: He put it *before* he knew the real strength of my position, and the utter weakness of his own at every point. The two positions are contradictory. They cannot both be true. "Exodus" has made a gallant stand against my *first* brief attack; but let him *now* look along the whole line of his defense, and see if one stone is left upon another.

And now, in conclusion, I submit it to him, with equal sincerity and seriousness, Have I not fairly met and overthrown every one of the "six propositions," which a few weeks ago he honestly thought were "undeniable," and able to "challenge refutation?" Have I not shown, by fair argument and authentic facts, that there is a Sabbath as early as Creation, and as perpetual as Christianity; that this Sabbath, as recognized in the Decalogue, is not ceremonial nor Jewish, but moral and universal; that Jesus *never,* (much less *studiously,*) violated, but vindicated and honored it; that the New Testament does uniformly, encourage its observance, and condemn its profanation; that it was not abrogated, nor even touched in "one jot or tittle," by the Apostolic Council of Jerusalem; and that it was not therefore merely a provisional type, fulfilled and superseded by the Gospel? In a word, have I not proved that it was inserted by our Lord, with the rest of the Decalogue, into the fundamental law of Christianity; exalted by a new association with the mightiest of God's works, the glorious work of human redemption; and observed by the Apostles and primitive Christians as the "Lord's day," "the chief of days," "our rest indeed?" Have I not shown, that this view embraces, harmonizes, and illustrates all the facts, testimonies, and representations respecting it, in Scripture and elsewhere, in a manner worthy of God, and beneficial to mankind; and is therefore as much entitled to universal credence and respect as the Newtonian Theory of gravitation in Physics, and for similar reasons, viz., that it admits *all* the phenomena; assigns to each its real character, relations, and force; and solves all the problems suggested by *apparently* contradictory facts.

The argument for the present is closed. I leave the subject in the hands of my readers, with this little Apologue, suggested by the occasion, and illustrative of my views.

THEION, the venerable king of OURANIA, had a daughter named EUSEBIA, whom he tenderly loved. At a very early age, he presented her with a beautiful necklace, composed of ten priceless pearls, fastened on a golden chain, each link of which was curiously inwrought with his own name. He clasped it round her neck with his own hand, and charged her to preserve it unbroken through her whole life, as the proof of her filial love. When she came of age, EUSEBIA formed the acquaintance of a gentleman by the name of APEITHOS. One day, on examining her beautiful necklace, he surprised her by pronouncing positively that *one of the supposed pearls was but a paste imitation.* In her curiosity to ascertain the fact, or indignation at the supposed imposition, she broke from her neck the golden band which bound them all together; and instantly, to her dismay, she beheld all the glittering pearls rolling in the dust, and trampled under foot by filthy swine. APEITHOS coldly turned away, and left her blinded with her tears, to collect them again as she could. But in vain she tried to clasp the golden chain as before. Filled with sorrow and shame, and fearful of her father's just displeasure, she sought her eldest brother CHRISTOS, and entreated his intercession. The generous Prince sympathized with her in her affliction, and proffered his best offices in her behalf. Soothed by his tenderness, and supported by his arm, she hastened to her father, at his feet confessed her fault, and implored his pardon. Her father, out of respect to her generous brother, kindly forgave her, and pressed them both to his bosom. He then commanded his Son's name to be engraved on the golden chain, together with his own, in perpetual memory of the event; and as he reclasped the golden band around her neck, charged her in future, by her filial and fraternal love, to beware of a second delusion, especially from the confident tone of a stranger. The key to this Apalogue will be found in Matt. v. 17—20.

J. N. B.

A little African girl, who lived in the missionary house in Africa, was requested by a woman to steal some article, and bring it secretly to her. The child replied, "What shall I say when God speaks to me about stealing? and when I burn what shall I do?"

SPEAK KINDLY TO THE POOR.

Speak kindly to the poor!
  One little word, if imely said,
May tend to soothe a thousand cares—
  May dry the tear by sorrow shed.
Let no reproaches from thy lips
  Be breathed, which thou might'st not endure;
Oh, give of that which nothing costs!
  Speak kindly to the poor.

Look gently on the poor!
  And not be hasty to depart;
Beneath those homely garments throb
  Full many an honest heart.
Thy smile may shed a heaven of joy;
  A sunlight world hope ensure;
Oh, turn not then in scorn away!
  Look gently on the poor.

Be friendly to the poor!
  To such the promise has been given;
Despised and scoffed at here on earth,
  They shall inherit peace in heaven;
But, ah! how sad will by thy fate!
  Thou com'st to enter at the door,
And find'st no banquet there prepared
  For any save the poor!

RIGHTS AND RESPONSIBILITIES OF TRUSTEES.

From the New York Commercial Advertiser of April 16.

A question of grave importance has been for some time pending among the Baptists of New York city. It has within the last two days come to an issue before an Ecclesiastical Council, and is now a public matter.

In August last, the First Baptist church in New York, (Rev. Dr. Cone's,) at a regular church meeting, invited the American Bible Union—the new version Bible Society, formed last June—to hold its first annual meeting, which was to occur in October, in the house of worship occupied by that church. Not long afterwards, Dr. Cone made formal application to the Trustees of the church for the use of the house for that purpose. The question, whether the house should be used or not, seems to have awakened a good deal of interest in the church and congregation, and when the question came before the Trustees for decision, it was accompanied by a protest against the grant.

There are nine Trustees. Of these, eight were present, and the vote being a tie, (4 to 4,) the motion to grant was declared lost. The dissenting Trustees were Messrs. W. W. Todd, (President,) Z. Ring, Nathan C. Platt, and John M. Bruce, Jr. The two last named were communicants in the church; the two first were members of the congregation only. This refusal gave great offense to the church, which immediately passed a resolution that these gentlemen had all "violated their trust in its spirit, and ought to resign their places as Trustees." Messrs. Todd and Ring replied to this demand by letter, and Messrs. Platt and Bruce orally, that the trust which they held was a secular one, with which the church had not jurisdiction—that they were elected to their office by the pew-holders and contributors, under the laws of the State, and were responsible to those electors and amenable to those laws—that the sphere of the church was altogether spiritual, and that its action could be legitimate and binding only as confined within that sphere. At the same time, the great importance of harmony between the church and Trustees was conceded, and the duty of the latter so to administer their trust, as to promote the spiritual ends of the former. At a subsequent meeting of the Trustees, Mr. Joseph Durbrow, the Trustee who was absent at the previous meeting of the Board, being now present, a vote was passed declaring the office of treasurer vacant, and by another vote, Mr. Todd was elected to that office. This gentleman had been treasurer for twenty years, until 1848, when he resigned in consequence of the loss of his sight, which is now restored. This step likewise, gave offense to the church, and was made the subject of a condemnatory resolution. Mr. Durbrow voted for this change of treasurer, which was the only offense with which he was charged.

The evidence adduced, goes to show that by this time a pretty wide breach existed in the church and congregation. The minority seems to have been respectable as to numbers and character, but the far greater part of the church, at least, were opposed to the action of the Trustees, and were with the pastor in his new version views. In this state of things, Mr. Platt called upon the pastor, and, expressing his regret at these differences, proposed an arbitration; but this was declined by the church. This having failed, he went before the church, and proposed to put an end to all difficulty by resigning his place as Trustee, and taking a letter of dismission to another church, he said that he had fulfilled his duties as Trustee according to his best discretion and in good faith but he was unwilling to contend with the church, and for the sake of peace would resign and retire. Pending a motion to lay this proposition on the table, however, he withdrew it, to save from that disposition. As the next step, Messrs. Platt, Bruce and Durbrow, were cited to appear before the church to answer a charge of "disorderly conduct," under four particulars, (the charges against Mr Durbrow being confined to the third particular.)

1. For opposing the wishes of the church in regard to the use of the house for the anniversary of the Bible Union.
2. For not resigning their offices as Trustees when admonished so to do.
3. For removing the Treasurer.
4. For attending and favoring meetings of the minority of the church and congregation, which were adjudged to threaten the peace of the church and the permanency of the pastoral relation.

A certified copy of the vote of citation, with the charge and particulars annexed, was served upon these gentlemen by the clerk of the church, and they proceeded to propose answers. At the day specified, they appeared personally and offered their answers. They were met with the objection that written answers were inadmissible. They were expected to reply *orally* to such questions as the pastor might propose. This they declined to do. They had been cited in writing to answer, and had prepared answers which they were ready to present; but if these answers were declined, they had no others to make. They were accordingly excluded from the fellowship of the church at that meeting.

Believing their exclusion unauthorized and unjust, they at once made application to the Tabernacle Baptist church, Second Avenue, (Rev. Mr. Lathrop's,) for admission to that body, at the same time offering to submit their case to a Council. The Tabernacle church entertained the question, and through a committee, of which Mr. William Colgate, was chairman, invited the First church to unite with them in calling a *mutual* Council. This the First church declined. The Tabernacle church then proceeded to call a Council upon its own responsibility, and this Council met on Monday, April 14. Nearly all the Baptist churches of New York, Brooklyn, Williamsburg, Jersey City and Hoboken, were invited, with the First church in Boston, the First church in Providence, the Pearl Street church in Albany, the South church in Newark, and the Sansom Street church in Philadelphia. Of these thirty-one churches, all but four or five were represented, and of these four or five, all but one were in this city. The Rev. Morgan J. Rhees, of Williamsburg, was Moderator of the Council, and the Rev. William Verrinder, of Jersey City, Clerk.

The Council being organized, the Tabernacle church, through their committee, Messrs. William Colgate and William Winterton, laid before it the proceedings of that church in the case, concluding with the information, that since the declining of the First church to unite in calling the Council, that church had been invited to send delegates with information. To this last invitation, no answer had been returned.

The case was fully spread before the Council on Monday evening, in a document, the reading of which occupied two hours. This document was addressed to the Tabernacle church, by the applicants for admission, and, after a history of preceding events, presented the citations addressed to Messrs. Platt, Bruce and Durbrow, by the first church, with the answers, which they were not permitted to read, when on trial before that body. From this document has been gleaned the foregoing information. It should perhaps be added, that, in their answers, the gentlemen accused took the ground, that while they were bound to "*hear* the church," in all matters upon which it was within the province of the church to speak, for their acts as Trustees, performed conscientiously, in good faith, and according to their best discretion, and therefore involving no moral delinquency, they were responsible to those only who made them Trustees, and in whose behalf they acted, viz., the pew-holders and contributors. In regard to the minority meetings, alledged to be schismatical, they denied that they were so. These meetings, they said, were held for mutual counsel in embarrassing circumstances, and a denial of the right to hold them would be to invade the lawful and acknowledged rights of minorities. These answers concluded with a joint offer to submit the whole case to a mutual Council and abide the result.

The case being thus before the Council, all the documents pertaining to it were referred to the following committee: Rev. W. R. Williams, D. D., of New York; Rev. J. H. Granger, of Providence; Rev. R. H. Neale, D. D., of Boston; Rev. W. Hague, D. D., of Newark; and Hon. Ira Harris, of Albany. The Council then adjourned to meet at 4 P. M., on Tuesday.

At that hour the committee reported, setting forth what they deemed the nature and rights of independent churches, with their just and proper relations to each other. The report concluded with a series of resolutions, embodying the principles thus stated, and advising the Tabernacle church that, under the evidences presented to the Council, that church would be justified and approved by the churches generally, in receiving to membership the excluded persons.

The Rev. Mr. Eddy, of this city, moved a substitute for the report and resolutions, arriving at precisely opposite conclusions, and sustained his motion by a written argument of some length. The motion to substitute was, however, laid on the table, and the resolutions of the committee were readily adopted, until the final and essential one was reached. This was debated by the Rev. Drs. Williams, Welch and Dowling, Rev. Messrs. Granger, Backus and Sayres, (the two last named being opposed to the resolution,) and by Judge Harris. Judge Harris confined his remarks mainly to the question of the province and duties of Trustees, and contended that "the views on this subject held and acted upon by the ex-communicated Trustees were just and correct, and that the First church was clearly in the wrong in that matter"—that to deny this was to confound things spiritual and secular, and a departure from the acknowledged doctrines of Baptist churches. At a later stage of the proceedings, Judge Harris was requested to give his views on this subject through the press, and he engaged to do so. The resolution of advice to the Tabernacle church was carried by a vote of 45 to 16. The Council voted to publish their proceedings, and adjourned *sine die.*

RETRIBUTION.—When Admiral Coligny was assassinated at midnight of St. Bartholomew's day, and thrown out of his window upon the pavement, Henry Duke de Guise, to be assured of his death, wiped the blood from his face with his handkerchief, and said, "I know him, it is he;" and then giving the dead body a kick, rushed on to extend the carnage. Sixteen years after, this same Henry de Guise lay dead before Henry III., who also gave him a kick in the face.

Never be influenced by external appearances in forming your judgment of a person's worth. This is an important rule; for many a noble spirit is covered by the habiliments of poverty; while, not unfrequently, a showy exterior conceals a villain.

REMINISCENCES OF A MISSIONARY.

A missionary writes to the *New York Evangelist* and gives some interesting recollections of his experience in first engaging in his work. The account which follows is instructive, showing as it does, that it is safe to follow duty and leave results with God:

In the spring of 1831 a youthful party had assembled to spend the evening at the house of a venerable professor. Mirth had passed its bonds, and midnight found the young hearts reveling in social gayety. E. loved the Saviour, and for some time had sat in silence—his face concealed by his hand. I rallied him for his stupidity. He drew me to his side. I was impenitent, but the strongest friendship existed between us. With tenderness he inquired, "Am I the guilty murderer of your soul?" I had previously wept in his presence as he spoke to me of Christ. I mingled again with the mirthful band, but he rose not from his seat until the party dispersed. Returning home that night my horse ran of fright, and though he kept the road, passed directly over a creature that lay in his way. We were three persons in the carriage, and it seemed a miracle that we escaped unhurt. Peace deserted me until Christ took possession of my soul.

I read the memoir of S. J. Mills, and though I dreaded the trials, I longed for the work of a missionary. With the advice of friends I commenced study for the ministry, but poverty drove me to teaching; and while thus engaged, I was solicited to go as a teacher for the American Board to the Indians. All but my father counseled me to go. He was silent, and when I received my appointment his heart revolted. He was poor, and sickness had made havoc with his health and property. His hopes were living in me, and as my preparation to leave advanced, they died before his eyes. For three days he could neither see nor speak to me. The night previous to my departure, knowing that he was in his room, I entered and spoke to him, but he could not answer. What could I do? I had received and expended the money for my outfit. How could I retreat? How could I go forward without his consent—nay, without his blessing? She that bore and nourished me said, "Be patient, God will make your duty plain."

The next day I found in my chamber a letter from my father, written with the emphasis of despair, consenting to my departure, but urging me to return in five years and take care of my mother, as his suffering body would long ere that rest in the grave. He placed my trunk upon the stage with his own hands, and with an earnest 'God speed and protect you,' bade me farewell. The cloud of despair on his features had given place to a smile of calm submission. Night and a storm were gathering over the scenes of my youth as I departed, but oh! the light and peace that burned on that altar where parental piety had, scarce knowing what it did, consecrated me again and again to the service of God.

My father changed his residence in consequence of my departure, and passed from a state of moral inactivity into one of decided usefulness. He became a leading member in society, an elder in the church, a superintendent in the Sabbath-School, his property nearly doubled in value, and ten years afterwards his body, instead of resting in the grave, had not been prostrated a day by disease, but was bearing an honored and hoary head in the way of righteousness. In assisting a child, to whom he had looked for comfort, he had fallen in debt. I had left the service of the Board and was teaching for the government, with a support that our missionaries never receive, and tendered him aid. With joy he received it, but though I labored three years to relieve him, his sickness and misfortunes swallowed without benefit all I did. I then, from conscientious motives, resigned my charge, since which neither sickness or misfortunes have interrupted him.

A THANKSGIVING INCIDENT.

It is three years since early one morning, we stepped into a store on Fore street, and found there a sailor hastily bargaining for a few necessary articles. His ship was upon the point of sailing, and he had not a moment to spare. But the store-keeper could not change the bill presented, and both were in perplexity. At this moment, a plain, and evidently hard-working man, who had been a spectator, stepped up and exclaimed, "Never mind, Jack, I'll pay the score, so hurry off, or you'll lose your ship." Jack looked hesitatingly at the man, exclaimed, "Thank you, sir," and was gone. We were pleased at the occurrence, and it dwelt pleasantly in our minds for many days. But time wears away the solid stone, and so the memory of the sailor and his friend had passed away from us. We were again in the same store, and it was the day before Thanksgiving. There were many present, but one came slowly and sadly in. He was evidently a poor man, and he whispered anxiously to the store-keeper, and we caught the word "credit." The store keeper shook his head. The poor man was turning away, when a rough voice saluted him—"Avast there a bit, I have seen you before!" We looked, and memory came slowly to our aid. It was the sailor. We looked again, and saw in the poor man, he who had so readily paid his bill. The sailor had by this time grasped the poor man's hand, and was astonishing him with an outpouring of gratitude, garnished with oaths, the upshot of which was that "Shiver his timbers if he'd see him want while he had a shot in the locker." And he was as good as his word, for the poor man departed well laden with good things for the coming morrow. And so here was a fitting afterpart to the little incident of three years before.

[Portland Transcript.

"I don't like this telling about what people give to this and that object," said a penurious person; "what I give is *nothing* to nobody."

The Sabbath Recorder.

New York, May 8, 1851.

"OBLIGATION OF THE SABBATH."

The article of "J. N. B.," which we publish this week, is excellent. We commend it to the careful perusal of our readers. The Apologue, with which he closes, is a beautiful illustration of the perfect harmony of the Gospel with the Law. To subvert the Law—to invalidate a single one of its precepts—to remove "one jot or one tittle" from it, was no part of our Saviour's mission. The Law is the standard of duty; the Gospel is the power by which the heart is brought into conformity to the standard. The soul renewed by the Gospel says, "O how love I thy law," and from henceforth strives with might to keep every one of its precepts. We do not believe that one new born into the kingdom of heaven, would feel any disposition to set aside that precept of the law, which enjoins a season of rest and communion with God. In the "love of his espousals," the Sabbath is esteemed by him "a delight." It is only after having left his "first love," that he begins to doubt its claims to sanctification, and weaves out that specious web of sophistry which sets its authority aside altogether.

We are exceedingly happy that we can give the article of "J. N. B." such unqualified approbation. We have no particular strictures to offer this week.

SEVENTH-DAY BAPTISTS IN WISCONSIN.

The Legislature of this flourishing member of our great Republic has recently enacted the following law:—

AN ACT for the relief of those persons commonly called Seventh-day Baptists, and others who keep the seventh day of the week as a day of rest.

The People of the State of Wisconsin, represented in Senate and Assembly, do enact as follows:

SECTION 1. Whenever civil process shall be issued by a Justice of the Peace against any person who habitually observes and keeps the seventh day of the week instead of the first as a day of rest, and such process shall be returnable on the seventh day of the week, known as Saturday, such defendant shall be entitled to have the cause continued to the following Monday at the same hour, by filing with such Justice, one day before the return of the writ, an affidavit in writing, stating that he or she (as the case may be) habitually keeps and observes the seventh day of the week instead of the first as a day of rest, and such defendant shall be entitled to all his rights on such adjourned day, the same as if it were the return day of such writ, provided that the costs of such continuance shall be paid by the plaintiff in such writ.

F. W. HORN, Speaker of the Assembly.
S. W. BEALL, Lt. Gov. and Pres. Senate.
Approved, March 15, 1851.
NELSON DEWEY.

Upon this the *N. Y. Daily Express* holds the following language:—

THE SABBATH DAY.—The people of Wisconsin passed a law, in March last, which relieves the sect known as the Seventh-day Baptists, from the usual legal liabilities on Saturday. The processes which bear upon them are made returnable on Monday. We suppose the observance of the one National Sabbath at least to fall within the spirit of the Divine command. What is now known as the Sabbath has been so known for a long, long course of years, and in almost all countries. It is now eight hundred and ninety-one years since our present Sunday was ordered to be kept holy in England. In the reign of James, the ideas of the Sabbath, were so strict that, by an act of Parliament, one shilling per head was levied upon all church absentees during Sunday. In the reign of Charles I. amusements were suspended on that day, and in the reign of Chas. II. (1677) an act was passed forbidding all servile work, all sale of goods, and everything except meat in public houses, and all works except those of charity or necessity, on a penalty of five shillings for each offense.

The Jews commemorated the Sabbath not only as an ordinance of God, in remembrance of the Creation, but also of their redemption from the bondage of the Egyptians. The Jews call the seventh day their Sabbath, and they maintain that it was never abrogated or superseded, and is founded on Divine authority.

The Christians celebrate our Sabbath—the Sabbath of our country and of our ancestors, English, Dutch, and all, in commemoration of the resurrection of Christ from the dead, and the universal resurrection of the whole family of man.

We are not about to enter upon the discussion whether the Jews or Christians are right. It is enough to know that one day, and that associated with the resurrection of Christ, the greatest of all events in the history of the religious world, has been set apart for worship and for rest. The Seventh-day Baptists claim to be more alive to old rites and recorded duties than the rest of mankind. They ask peculiar legislation in their behalf—a sort of new dispensation for their special benefit. To grant such petitions may not only now lead to the embarrassment of others, but perhaps to an interference with their conscientious scruples touching the observance of some other day in the week as the true Sabbath, or fall upon some other day as one peculiarly sacred and holy. By and by Legislatures may be called upon to grant exemptions for every society in the calendar of sects. There are, according to Balbi, 225,000,000 of Christians, so called, all believers in the Christian Sabbath. There are 155,000,000 of Mahomedans, all, we believe, making Friday their Sabbath. There are 4,500,000 Jews, besides a few Christians, who, like the sect in Wisconsin, maintain that Saturday is the true Sabbath. And there are 665,000,000 unbelievers in Christ, Judaism, or Mahomet, who either hold all days alike, or no one particular day worthy of Christian, Jewish, or other remembrance.

We cling, therefore, to our own Sabbath, and desire to see no innovations upon it; neither the recognition of other Sabbaths by legislative enactment, nor anything calculated to draw off attention from or diminish respect towards the Sabbath of our fathers and their fathers, and from the Sabbath day of our people now, and, as we hope, in its most holy observances, the Sabbath of the nation for all time to come.

Remarks.

The Seventh-day Baptists do indeed "ask peculiar legislation in their behalf," or—as the *Express* otherwise tauntingly *expresses* it—"a sort of new dispensation for their special benefit." But they ask it, not—as covertly insinuated—that they may have any advantage over their fellow citizens, but that they may stand on an equality with them. Other denominations who observe the first day of the week have already been favored with "peculiar legislation in *their* behalf," and Seventh-day Baptists can see no good reason why their own consciences should not be guarded as safely as those of their neighbors. They never could understand, why those constitutional pledges of our national and state governments, which guaranty to every citizen the full and free enjoyment of such form of religion as may be most agreeable to the dictates of his own judgment, and security from being compelled by law to patronize or support any system of religious belief whatever, should always be construed for the special benefit of those who keep holy the Sunday. 'It is a poor rule that won't work both ways,' they think; and so they take it upon themselves to remind our law-makers, that if they will shape their laws so that those who have conscience with regard to Sunday can receive the benefit of them, justice, equality, and every principle of republicanism, require that they should make another set of laws, so that those who have conscience with regard to the *seventh* day can in like manner be benefited. As things now stand, in most of the States we are an oppressed people. In those in which we are most favored, we are prohibited from performing common labor on the first day of the week, except under restrictions shamefully destructive of the great principle of equal rights. In the State of New Jersey, for instance, a Seventh-day Baptist may work quietly on his farm, provided he is very still about it, and makes no noise which an ill-natured neighbor can construe into a disturbance of his peace; but wo be to him, if he attempts to cart a load of hay through the streets. Other people may go to the salt-marsh, and take home their hay on Saturday, passing directly through a community of our own, and nobody can molest them. But if a Seventh-day Baptist does the same thing on Sunday with impunity, he does it through the forbearance of his neighbors, and not because the law protects him. In the little village of Shiloh, in that State, and for a mile or two round, the people are almost exclusively the adherents of our faith. If one of them should find it for his interest to go to Bridgeton, and start a steam saw-mill, or some other establishment of like nature, and keep it going on Sunday, the offended citizens might complain of it as a disturbance, and oblige the owner to suspend its operations on that day. But a citizen of Bridgeton might start a noisy factory under the very eaves of the Shiloh meeting-house, and keep it in operation every Sabbath day with perfect impunity. In many of the States, however, it is a violation of the law for our people to work at all on Sunday. Even in their own shops, and on their own farms, they are not protected; and whoever chooses to be base enough to inform against them, can be their persecutor. They may be made to do military duty on the seventh day, or pay their fine; they may be compelled to serve as jurors, and can be excused only by the courtesy of the judge, not of right; they may be subjected to legal process on the Sabbath, and they have no redress; and all this in a country, whose institutions profess to be based upon equal rights. Of such things Seventh-day Baptists complain; and they intend to complain, till the increase of light shall have shamed legislators into the enacting of such laws as shall be more in accordance with the true principles of our republican government. In the mean time, they thank God and take courage in view of what has been accomplished in Wisconsin.

We know how often it has been said, that we are a very small minority, and that the will of the majority must govern in such cases. But we know also, that the majority long ago settled it as a principle of our government, that the full and free enjoyment of such form of religion as might be most agreeable to every man's conscience, should not be prohibited, nor in any way restrained by oppressive legislation. This was the Constitutional guaranty of our national government. The same provision, substantially, enters into every one of our State Constitutions. And what, in the name of sense, are Constitutions for, unless to secure the rights of minorities? If we may believe and practice nothing but what the multitude allows, in what respect are we better off than those who live under a monarchy or a despotism? If we know any thing about government, Constitutions were ordained to shield minorities from the oppression of majorities. That government is truly American, and (we may add) truly divine, which affords the best protection to the weak. The strong can take care of themselves.

The historical facts, in which the *Express* deals, have nothing to do with the merits of the question. They are introduced more for effect than any thing else, and do not necessarily require notice. We would remark, however, that it is so far from being true, that "what is now known as the Sabbath has been so known for a long, long course of years, and in almost all countries," that it is only about two hundred and fifty years since the doctrine which founds the obligation to keep Sunday upon the fourth commandment was first broached. And even now its sabbatic character is recognized nowhere but in Great Britain and the United States. Yet the *Express* would have us believe, that as long ago as the time of Alfred the Great, it was recognized as the Sabbath of the Lord. As a religious festival it has been in use from a very early period. But the first man that proclaimed its sabbatic character, and rested its claims upon the divine law, was Dr. Nicholas Bound, of Norton, in the county of Suffolk, England, who, in 1595, published a book entitled "Sabbathum Veteri et Novi Testamenti; or, The True Doctrine of the Sabbath." The Puritans, who were then creating considerable sensation, all fell in with this doctrine, and lent their utmost influence to spread it through the kingdom. Before this, no one ever attempted to found its right on the Scriptures, any more than they did that of other days which were usually associated with it, and which were acknowledged on all hands to have derived their sacred character solely from the Church. And however true it is, that the Sunday was ordered to be kept holy in England eight hundred and ninety-one years ago, it is equally true, that the same order was extended to the other days that were observed by the Church as fasts or feasts. If any one of these fasts or feasts was weekly, there was no difference whatever in the sanctification between it and Sunday.

The *Express* tells us what strict ideas of the Sabbath prevailed in the reign of James, but says nothing about the celebrated "*Book of Sports*," published by his order, and republished by his son Charles the First, in which was set forth the royal pleasure, "that after the end of divine service his good people should not be disturbed, letted, or discouraged from any lawful recreations, such as dancing, either of men or women, archerie for men, leaping or vaulting, or any such harmless recreations; nor from having May-games, whitsun-ales, or novice-dances, and setting up of May-poles, or other sports therewith used; so as the same be had in due and convenient times, without impediment or let of divine service." The fact is, there was no other sacredness attached to the Sunday than there was to all other days acknowledged as holy by the Church of Rome. The decrees of James and Charles were nothing more than a repetition of what had already been done by their predecessors, under whom "Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law." We are compelled, therefore, to regard this attempt of the *Express* to impose upon its readers the belief that Sunday has always, and in every place, been recognized as the Sabbath, as one of those "pious frauds," by which the advocates of this festival have in every age endeavored to get it enshrined as sacred in the hearts of the people.

We think the Act of the Wisconsin Legislature a *good* "precedent." We hail it as one of the favorable signs of the times—a sign of progress—a sign that there are some in our land who acknowledge the principle of equal rights, and have justice enough to apply it.

OUR SHORT-SIGHTEDNESS EXPOSED.

The Sabbath Discussion and the Sabbath Recorder.

We have been quite amused at the course of this paper in reference to the discussion on the Sabbath, that has been going on in the *Chronicle* for some time past. The *Sabbath Recorder* is a respectable sheet, published in New York, for the purpose of defending the *seventh* day, as the true legitimate Sabbath. It meets with many opposers both in faith and practice, and when the discussion was started between "J. N. B." and "Exodus," it threw its sails to the wind, and exulted in view of glorious times as just ahead, not only that this subject was to be investigated, but that it was to be published in a paper which did not sympathize with the *Recorder* in this particular. Its congratulations were loud and long. "Exodus" was received with open arms, and its cause was considered as in the hands of a GOLIATH. It triumphantly exclaimed, this whole discussion will be transferred to my pages, and the public shall know full well the great argument. It exultingly commenced the work, and when we stated that the discussion would close within such a time and space, it seemed to be in tears and deplore exceedingly such a verdict. It was regarded as a verdict based on bigotry and sectarianism, and a fear that the truth would be told. When at the special plea of the parties at issue, it was to *continue* for a season, its joy was inexpressible. But the merits of the discussion did not at first appear, and so the *Recorder* was caught in own trap. "J. N. B." was for the *first* day as the Sabbath, the *Recorder* for the *seventh* day for the Sabbath, and "Exodus" was for *neither!* The Recorder first sympathized with "Exodus," and boastingly published his bold arguments. But soon finding "Exodus" was driving with his calm might against everything in *the shape* of a Sabbath, it set itself on the defensive *against* him, and resorted to every plea for support *against* his thrusts and blows to overthrow the seventh day as the Sabbath. After bracing up for a while against him as he grew warmer and warmer, it dropped the discussion altogether, and fairly *backed* out of the whole affair, leaving the *illiberal*, *bigoted*, and *timid Chronicle*, to go through with it all alone! "Exodus" was first congratulated, then embraced, then repulsed from its arms, and finally turned out of doors by this very hospitable host. We truly sympathize with "Exodus" at such treatment, pity the *Recorder* at such stings from its supposed friend, and congratulate the *Chronicle* that it has withstood the shock, and still holds on the even tenor of its way, yet proclaiming the doctrine of free discussion! We would, however, advise the *Recorder* to beware of its friends in future, and not speak till it first knows to whom it is speaking, and about what it is speaking. It is a little mortifying to set a snare for others, and fall into it ourselves!

The foregoing specimen of verdancy we clip from the *Christian Chronicle* of April 23d. We give it to our readers, that they may have something to laugh at. Not that we have any desire to hold up the author of it to ridicule, but because we wish to be a *recorder* of the odd vagaries and strange conceits to which the agitation of the Sabbath question gives rise, for the instruction of future generations. We shall not, of course, saddle the authorship of the piece upon the responsible editor of the *Chronicle*, for we cannot believe that one who writes so creditably upon ordinary subjects could descend to such puerility upon this. It is, probably, the production of a beginner in editorial tactics, who feels somewhat chafed by the discussion, and wishes to administer to us a castigation, which he is not yet quite competent to undertake. He will doubtless improve in this line, however, and when he becomes more accustomed to shaking the rod, so as to conceal the tremor of his hand with better skill, it may be that we shall writhe under his blows rather more than we do at present. We only wonder that the *Chronicle* admitted the article without subjecting it to a closer scrutiny. But Jove himself sometimes nods.

The insinuation that we at first supposed "Exodus" to be an advocate of *our* cause, is so perfectly ludicrous, that we are almost tempted to think that it was a slip of the pen. It is barely possible that some of the *Chronicle's* subscribers may be hoodwinked into the notion that we were thus duped. But we can assure them, that we are not quite so unitiated into the various mysteries of this question. The era of our conversion to the Bible Sabbath—some twelve years ago—was marked by encounters with anti-sabbatarianism; and, from that time, its various phases have been our diligent study. We flatter ourselves that we have become so well acquainted with it, that it must come under very skillful disguise if we do not discern its approach at the outset. No, no, brother *Chronicle*, you must try some other ruse, if you wish to neutralize our influence. That "Exodus" "was driving with his calm might against everything in the shape of a Sabbath," we knew full well at the outset; and the endeavor to create the impression that we suffered disappointment afterwards, and "resorted to every plea for support against his threats and blows," and at last "fairly backed out of the whole affair," is too foolishly false for farther notice. We did rejoice in the commencement of the discussion, and rejoice in it still. Not that we can subscribe the propositions of either party, but we hope that the agitation of the subject will open the eyes of some of our Pennsylvania friends to see that it is one which is not generally understood. If they can once be made to see this, they may be the better prepared to give a candid hearing to views which are more in accordance with truth than those of either "Exodus" or "J. N. B."

BRITISH CORRESPONDENCE—No. 36.

Mesmerism, Electro-Biology, &c.

GLASGOW, April 18th, 1851.

Mesmerism, Electro-biology, and other forms of interference with the human will, and dealing with spiritual agencies, are finding favor with many whose professions might be expected to excite caution. Dr. Gregory, of Edinburgh, has delivered two public lectures in commendation, in that city—the meetings having been presided over by a clergyman of the Free Church, to which denomination, I think, Dr. G. himself belongs. Dr. Darling has now published a book on the subject; and at one of his performances in this city, a letter was read from the Earl of Eglinton, stating that his Grace had performed greater Electro-biologic wonders than any of those done in public by Dr. D.; and we do not doubt that many here are in private having recourse to the same thing. But while there may be no difficulty in the way of doing so, it is much to be regretted that there is so little solicitude evinced to ascertain whether men ought to take part in such things. There was no difficulty to prevent Eve from taking the fruit, the eating of which God had forbid. She was even pressed to do as she did, and was led to believe that much advantage would result from it. The *legality* of what is proposed, is of more consequence than the ease with which it can be performed.

The denunciations in Scripture as to dealings with spiritual agencies do not imply that there is an impossibility on the part of any to commit the sin. Witchcraft is by the Apostle Paul classed among "the works *of the flesh;*" and the Canaanites, who were destroyed for this among other sins, seem to have found no difficulty in committing it. It is true, that many practices have in modern times been associated with the name of witchcraft, which may have had no connection with it; but the sin itself may not be less practicable than other "works of the devil." The divine denunciations of the Canaanites (Deut. xviii. 9—14,) plainly imply, not only that the forms of divination were various, but that these were extensively practiced among them. It is very doubtful whether any clear conception can be formed of the import of some of the terms there used in the original Hebrew, or whether we are much helped to this by the English words employed in translation. Yet all of them are prohibited in much the same way as theft, or murder, or Sabbath-breaking. The evils are spoken of, too, as realities, not pretenses. It is a crime distinct from imposture, yet not less really a crime. Dr. S. R. Maitland, in his Illustrations and Enquiries relating to Mesmerism, has been at pains to trace out the meaning of the consulting with familiar spirits; and remarks, that the original has nothing corresponding either to our English words "spirit" and "familiar," or giving countenance to the ideas commonly associated with these terms. It means simply one that asks Aub. The Septuagint generally renders by a word signifying one whose *mythos* was *gastric*, or some how connected with the *stomach;* and, as the Doctor remarks, those who have any knowledge of the subject know that the stomach occupies an important position in Mesmerism, and in the mythic performances of clairvoyant patients. In this respect, some of them are true "ventriloquists"—for those who take that name in the present day do not speak from the stomach, while the mesmeric statements in regard to many of their patients are, in this respect, quite remarkable.

It is true, that the Septuagint is only a translation, and sometimes renders the original incorrectly, and even in this case quoted has used a word which does not express the meaning of one that asks Aub. But at the period at which they wrote they may have known that the meaning of the phrase was expressed by a word which pointed to the practices of those who spoke by the stomach. And while they have in general given this translation, Dr. M. shows that in 2 Kings xxi. 6; xxiii. 24, where the same Hebrew words occur, they have rendered differently, and in the latter of these texts, they in Greek express that Josiah "put away *the willers.*" In this word we have a perfectly correct appellation for Dr. Darling and all Electro-biologists, as also of many of the Mesmerists, who have not assumed this name having so much the air of "science, falsely so called." But "the willers" seems to express the meaning of the Hebrew Aub, which is a noun derived from the verb signifying *to will*. And this, again, Dr. M. connects with the fact that in Col. ii. 18, which in our translation reads, "Let no man beguile you of your reward in a voluntary humility," the word *voluntary* refers to the will of the beguiler, and not that of the beguiled, and would therefore be better understood if translated, "Let no man beguile you *willing*."

It need not surprise us if we are thus led to believe that at Collosse, in the days of the Apostle, sins were indulged akin to or identical with those for which destruction came upon the ancient Canaanites; but it is grieving to think that Christian men and women, in the present day, including even a number of ministers of the Gospel, may be tampering with the evil, and in all danger from it. If Satan do sometimes assume the character of an angel of light, and give promises of great good, it will be that it may issue in greater evil; it may indeed be a different kind. Miss Martineau, who believed herself to be cured of disease by the agency of Mesmerism, and who afterwards boasted that, by the same means, she cured her sick cow, and who supposes that she has made thereby great discoveries of "the Laws of Man's Nature," seems to have become a perfect Atheist. If so, has Satan lost by her Mesmeric cure? Or is the gain she has got a thing to be desired by any, if at the hazard of such expense? That Saul went and consulted a Mistress of Aub, when the Lord refused to answer him, is one of the reasons divinely assigned even for his death. As such evils prevail, it becomes the Christian to be doubly careful in standing apart from what has even the appearance of evil, until he satisfies himself that it is not evil in reality also.

J. A. BEGG.

A CLERICAL FUGITIVE.—Several months ago we chronicled the fact that the University of Heidelberg had conferred the title of Doctor of Divinity upon the Rev. Mr. Pennington, pastor of a colored Presbyterian Church in New York City. Mr. Pennington was at the time traveling in Europe, and since the passage of the Fugitive Slave Law, he declines to return. The *Independent* gives the following account of his relation to slavery:—

"He is a fugitive slave. If we are rightly informed, he escaped from his master when the latter had brought him to the north as a traveling servant. Since then, he has lived at the north unmolested, openly preaching the Gospel of Christ. An attempt was once made by some friends in Connecticut to purchase his freedom, which failed, either because the sum offered was not deemed sufficient, or rather, as our informant supposes, because his master refused to sell him on any terms, but avowed his purpose to get him back into bondage as a punishment for his ungrateful desertion. Until the passage of the late law, there was no hope of this; but now Dr. P. could be seized in his very pulpit, and even while ministering at the table of the Lord; or, perhaps, while sitting as moderator of the third presbytery of New York, dragged before a commissioner, and remanded to his 'owner,' to be put up at auction in a southern mart, or worked under the lash, far away from wife and family, from church and Christian friends, perhaps denied even to read the word God."

"ANNIVERSARY WEEK."—The Anniversaries of several of the large benevolent and reformatory societies occur in New York during the present week. In our next we shall endeavor to present the leading facts of general interest which are reported.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 9.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Take off the Captain—New Difficulties—The Roncador—Quitta Suano—Discover a Wreck—Efforts for the relief of those on board.

We were now free from immediate danger, but what course to pursue we knew not. We were at sea, with the Mate in command, and he was totally incompetent to the responsibility which devolved upon him. It seemed to be the prevailing sentiment, that if the Mate failed to get the Captain on board within a reasonable time, it was due to ourselves to depose him, put one of the seaman passengers in command, and proceed to the nearest port where a survey of the vessel could be had. Our uneasiness was increased by the fact that the sand which had been placed in the hold for ballast had choked the pumps, or it was supposed so, for they would not work; and the water, accumulating beneath the floor in the hold, where about forty passengers were confined, washed the sand up through every crevice. If any thing could add to our discomfort, it was the fact that there were but two seamen of the crew fit for duty.

The Mate evinced the greatest perplexity. As soon as we were clear of the land, he brought the chart down into the cabin, and, calling for a pair of dividers, began to make some jagged pencil lines with a trembling hand, but for what purpose, or what he could possibly want of the chart, no one of the persons present could conceive. At length he asked Capt. Titcomb what he should do, and expressed a wish to stand off on the starboard tack till midnight, then on three hours, and off four, till the wind should abate. Capt. T.'s advice was to go about immediately, before we should lose sight of the island; (for, having no chronometer on board, he doubted whether in such case he would be able to find it again;) get as near the anchorage as was safe, and if we could not pick up the men, then to make short tacks until it was possible. This advice he followed, and stood about for the island. As we neared it, he could not tell where he left the boat, and was again under the necessity of asking advice from the passengers. Before night the Captain and boat were picked up, and we laid our course around the south end of the island, stearing S. E. by E. to clear the S. E. Keys, a dangerous reef twenty miles from St. Andrews. There was *reported* to be a bad reef extending to the northward for many miles, and the charts could not be depended upon. (Owen's Surveys were not on board, nor did the Captain know that there were such charts.) The wind was now favorable for running to windward, but this imaginary obstacle compelled us to run off.

It really seemed that home grew farther off with each day's efforts to get there. Just three months had elapsed since I left Sacramento, with an eager, light heart, hoping to be soon at an end of all my adventures and hardships; but disappointment and long delays had fairly reduced our hope to apathy, and home seemed like some vision of our childhood, every day more unreal and uncertain. It was the general opinion of the seamen on board, that there is no navigation more difficult or dangerous than that on this coast. The coral reefs and banks which intersperse it, and which are so low as not to be discoverable until one is upon them—the current, which accompanies the trade-winds, and which renders all calculations uncertain—the discrepancy in charts, and the necessity of beating up for a vessel bound north from San Juan—are circumstances of which we were not ignorant, any more than of the entire unseaworthiness of our brig and crew. There was such a want of confidence in the officers on the part of the three ex-captains on board, that there was not an hour of the night that some one of them was not on watch, and it was from their vigilance, more than from any particular good luck, that we ever reached home. There was generally more concern among the officers to get their meals before the passengers, and secure the choicest bits, than for the safety of the vessel or the lives of those on board. So careful was Captain Lawrence that all of his officers should eat before the passengers, that the deck was habitually left without an officer during meal time.

On the night of January 6th, the officer of the watch reported smooth water, and the noise of many birds, such as are not heard far from land; and it was supposed that we had passed close under the lee of the Roncador reef, where the brig *Metamoras* was reported at St. Andrews to have been wrecked about two weeks before. If this were the case, we should be able to make Serrana before night, as it was only forty-five miles N. by W. The wind was now blowing from the old quarter, and we were running to the westward of north. About an hour after sunrise Capt. T., who was, notwithstanding his age, the sharpest sighted of us all, discovered breakers under our lee, and the Captain was informed of it. He continued to run on for some time, when a sail was discovered about two points on our weather bow. She had all sail set, and was apparently bound the same way with ourselves. The breakers were now seen broad off our beam, and extending in a long white line far to the north and south. The order was given to go about, for we were almost in the jaws of our worst enemy. This was "Quitta Suano," ("Banish Sleep,") a reef extending about twenty-five miles, with a strong current setting across it from the eastward, and having no land above water to afford a footing to those who are cast upon it. Serrana, the easternmost limit of our route, was about twenty-five miles to the windward. That day and the ensuing night were spent in beating off, and the next morning, when it was supposed that we were in the longitude of that reef, we stood nearly north.

About eight o'clock a sail was seen off our lee bow; and soon after it was discovered that she was in distress, having lost her foremast, and her colors were set on the mizen, union down. One of the men from the wreck of the *Union* went aloft to determine whether it was not that vessel, but returned immediately, not recognizing her, and reported breakers all about her. We ran on until she was off our beam, when the seas could be seen making completely over her, and by the help of a glass we discovered a man climbing the shrouds. It was now thought that this was the same vessel that we saw the day before, and that she was on the Quitta Suano. The Captain determined at once to do something for their relief, and Capt. Hutchinson stated publicly, that as his crew were on land, well provided with stores for six months, and these men must perish soon unless aid could reach them, he would relinquish his charter, and it was a unanimous resolution, on the part of the passengers, to share their last biscuit with them rather than leave them to perish. The only mode of reaching them would be to get to the leeward, where the bank or shore extends about twelve miles wide. This is of coral, which frequently rises to the surface, sometimes in reefs, and at others in isolated rocks. So we squared away, ran around the south end of the reef, and worked our way amongst the rocks as far as it was possible toward the wreck. We dropped our anchor in ten fathoms of water, and the brig lay in fine corals, projecting themselves to the surface on every side. The water was so clear that the bottom could be seen at the depth of ten fathoms, and fish could be distinguished in great numbers feeding upon the coral. We were still twelve miles from the wreck, and it was now four o'clock P. M., and too late to attempt any thing that day, farther than to make preparations for the next morning.

That night was a strange one. We no longer heard the dash nor felt the heave of the sea about us, but the distant, sullen roar of breakers. Our little wandering hag of a vessel was anchored, as if asleep, far from land, or shelter from the gales that sometimes sweep the ocean. Our only anchor was in the coral beds, and we dreaded to think what our fate must be should we be driven from our anchorage at night by such a wind as that we had encountered but a few days before. But what concerned us most was the scarcity of provisions, which might yet compel us to put back. All the fishing tackle on board was put in requisition to contribute to the supply, and many small fish were caught.

It was eight o'clock the next morning before the boats were ready to be launched, and then one was discovered coming down from the wreck, with a blanket raised for a sail. This contained the Mate and two men of the Martha Sanger, from Chagres, bound to New Orleans, with 90 passengers, requesting assistance. The jolly-boat was put under the command of Capt. Hutchinson, and the long-boat under the Mate, who was *ex-officio* in command of all the boats. All the able seamen were sent with them. The wind was fresh, and the long-boat, which is generally the poorest sea-boat that is built, being unable to make head against it, was compelled to make fast to the coral. The two small boats succeeded in reaching the wreck, but that of Capt. H., which was the smallest, was with great difficulty kept from swamping, and he was unable to do more than concert a plan of operations, and encourage the men, who were terror-stricken. The boat belonging to the wreck, having wash-boards temporarily fastened around it, came off with the master (Robinson,) mate, and the captain's large sea-chest, containing his own valuables, with as much gold-dust as he could induce the men on board to trust to his keeping, leaving all his passengers to the uncertainty of another night. A keg containing spirits, and a fur robe, which Capt. Robinson had taken from an infirm old man, one of his passengers, were hoisted on deck, and *good spirits* prevailed that night among the *ward-room* officers. Never did I witness, even in the scenes of the Valley of the Sacramento, such a total recklessness of responsibility and disregard of human life. Capt. Robinson thought himself on Serrana, and would not be convinced to the contrary. The current had carried him further to the westward than his reckoning made him.

The next morning the three boats were connected by means of a line, so as to assist the long-boat in getting up to the reef. There was difficulty in getting men to man the boats. Capt. Robinson had promised his passengers that he would return this morning to their assistance; but he hired a substitute, and remained with the brig. I volunteered to go with Capt. Hutchinson, as the only man in whose courage and prudence I had any confidence. His boat pulled but two oars, and we started off with enthusiasm. It was about 8 o'clock, and we wished to gain the reef directly to windward before the breeze freshened in the afternoon. The distance was only about five miles, but the utmost exertion was requisite to stem the current, wind, and waves. We got near enough to make fast to some coral, a few feet beneath the surface, by means of a small pinnace gun, with a painter attached, when we encountered a heavy squall and rain; but the boats were so arranged that one broke the force of the wind from the other two, and when its violence had abated we pulled in closer to the reef, where the sea was smoother.

It is rarely that one has a better opportunity to see those marine forests than was furnished me that day. Divesting one's self of the idea of danger—if possible, while floating between two submerged hills, from whose crests the sea firs wave and trees of white coral project their flinty boughs, teeming with many-colored life—he might almost see the Nereids sporting in the groves. Sponges and plants take root in the shelly bottom, and look green as our woods on terra firma. Fish of the most gorgeous colors, and shells, you will see; and even a branch of the coral which you raise is covered with the lower forms of animal life. In fact, the whole is one animated mass. But to the sailor these are full of horror; he sees those corals, like dead men's fingers, pointing from the grave, and threatening the thin cedar boards that separate the world above from that beneath the waters; and the daughters of Nereus he knows in the character of sharks.

We followed along the thundering line of seas, whose huge crests protected us from the wind, pulling "hard starboard" or "hard larboard," to clear some lurking rock, till the middle of the afternoon, when we were close upon the wreck. The most difficult part to be accomplished was to get through the reef and surf to the vessel. At low tide the points of rock on the reef project a few inches above water, with race-ways or water-worn channels; and as the sea breaks and rushes in tumultuous foam over the rocks, it flows through these channels. Through these a boat must pass, and Capt. H., who had cast off from the long-boat, told us to pull steady and strong, on no account to look around us, but to keep our eyes steadily on the oar; and we pulled as though our lives depended on each stroke. We entered the channel under the lee of the wreck, and slowly gained upon the foaming torrent. Our oars on both sides touched the rock, and placing them against this firmer fulcrum, we forced ourselves through. A few more strokes carried us over the turbulent heaving mass of foam between it and the wreck, when my strength entirely failed, and I had not the power to grasp the rope that hung over the side. A small raft had been made of the masts and spars that had fallen overboard, and empty casks were bound to it. This was surging against the vessel's side with every wave, alternately underneath and uppermost the sea. From this I was lifted on board, and repaired to the quarter-deck.

The Society for Meliorating the Condition of the Jews.—The Anniversary of this Society was held in a Reformed Dutch Church in New York, on Thursday evening, April 24. Rev. Dr. Bailey, of Troy, preached the annual sermon. The Report states that one hundred Jews have been converted during the past year. It was also stated, that there are at present 100,000 Jews in this country, and large numbers of Jewish immigrants are continually arriving. The Society has six missionaries, and a large number of agents and minor officers. The receipts for the last year were $11,163 02, and the expenditures $11,099 04, leaving a small balance in the treasury. The receipts of the last year exceeded those of the preceding year by $5,000.

A Church Struck by Lightning.—At Danville, Pa., on Sunday afternoon, April 27, during the service in the Methodist church, and while the congregation were at prayer before the communion, the church was struck by lightning—the fluid passed down the steeple and lamp rods into the center of the church, amid the assemblage, instantly killing Mrs. George Pensyl, and seriously injuring several others in different parts of the house. The steeple was shattered, pews destroyed, and flooring torn up. The church was new and has sustained considerable injury. What use will the collectors of "Sunday Accidents" make of this?

Board of National Education.—A letter dated at Cleveland, Ohio, says that the Board of National Popular Education, of which Gov. Slade is Agent, has its principal officers in that city. It has already sent two hundred female teachers to the great West, and the call is still for more. Hitherto the classes have received a preparatory course at Hartford, Conn., but this year they have been gathered under the care of Miss B. Guilford, at Cleveland. Some twenty-five in number (the present class) leave in a few days for their various fields of labor, and their molding influence upon a portion of the children of the Western World will be felt, we doubt not, for good. Gov. Slade expects to make Cleveland his future residence.

Fugitive Slaves fleeing to Canada.—The Springfield Republican says that all or nearly all of the Fugitive Slaves residing in that place have gone to Canada, many of them within a few days past. This is undoubtedly the happiest course; it relieves them from the apprehension of reclamation, whose continual presence is worse than Slavery itself; and although in many cases it is to the serious sacrifice of pecuniary and social advantages, the feeling of security and independence which a transfer from the Republic of America to the Provinces of a Kingly power gives them, must prove more than a full compensation. In some instances, the fugitives better their pecuniary condition by the change. We hear of one who lately went from Springfield, to whom his freedom would be no inducement to return, he having purchased a little farm, and engaged successfully in its cultivation.

A Curiosity.—While Governor Brown was in Key West, says the *Tallahassee* (Fla.) *Sentinel*, he was presented by Hon. A. Patterson with a miniature bust of Gen. Washington, found ten years ago, in the neighborhood of Mr. Patterson's premises, imbedded in the limestone which forms the island. The bust is of marble, and is evidently the work of a master. The expression is said to be identical with that of the famous statue of Washington at Richmond, allowed to be the best likeness in existence. The little bust is in a state of perfect preservation; all the delicate chiseling in the plaits of a ruffled shirt remaining as sharp and well-defined as ever, and the marble without discoloration. Across the shoulders is inscribed the word "Washington." In the same spot two English guineas were found. All were probably deposits by some freebooter of the olden time.

Girls' School in China.—The missionaries in China from the Episcopal Church in America, are making frequent and urgent appeals for help to erect suitable buildings, for a Girls' School at Shanghae. Hitherto, they say, nearly all the educational efforts of the mission have been expended on boys, but now the time has come when some arrangement for the education of girls, consistent with the customs of the country, seems indispensable.

Jenny Lind's farewell series of concerts in New York commence this week—the first on Wednesday evening, May 7—the second on Thursday afternoon, May 8—and so on. Castle Garden has been fitted up for the purpose in a very elegant and comfortable style. Jenny is to be assisted by Signor Salvi, Signor Belletti, Mr. Benedict, and a host of musicians. The price of tickets has been fixed at one, two, and three dollars, according to locality.

Delegates to the Eastern Association, who go by way of New York and Troy, should leave this city on the evening of Third-day, May 20.

European News.

By the steamer Niagara we have one week later news from Europe, the substance of which is given below.

The great Exhibition is to be opened by Her Majesty in state on the 1st of May; but the public are to be excluded until the ceremony is over, when those holding tickets will be admitted. There will be 30,000 troops within five miles of Hyde Park on the occasion.

The schism in the Established Church of England is said to be widening. The Bishop of Exeter proposes the convening of a Diocesan Synod. The Gorham question is at the bottom of the difficulty.

It is understood that the steamer Great Britain, when her fittings are completed, will be entered for New York.

Trade in France is heavy, and in the manufacturing districts great suffering is experienced.

The Duke of Saldanha has got up another insurrection in Portugal, on what special point we are not informed.

From Turkey we have the painful intelligence that Kossuth and his immediate friends are still to be kept at Kutahia, under the surveillance of the Turkish authorities.

Late accounts from the Cape of Good Hope state that the British forces had obtained a decisive victory over the Kaffirs at Kat River; still there was little prospect of a speedy termination of the war.

The latest accounts from Bosnia are, that the rebels were retreating toward Bihacz. Many of the Chieftains are recruiting their forces for renewed efforts. It is positively stated that the Russians will evacuate the Danubian Principalities on the 27th.

A letter from Stockholm states that a pleasure excursion from that city to Paris and London, to take place in June, has just been organized. Six hundred persons have already taken tickets.

At Temesvar, in Hungary, the powder magazine in the Citadel exploded on the 3d ult., killing twenty persons. The following is an account of it written from the place:—

"This morning, at 7 o'clock, a noise like thunder was heard over the city, followed by a sound like a heavy fall of rain; every window in the city was smashed to atoms, the doors in all the houses, even those which were locked, were burst open, masses of masonry strewed the streets, and a dense mass of smoke darkened the atmosphere. In a few minutes the noise of the explosion ceased, and the cause was ascertained—the powder magazine near the Transylvanian barracks had blown up. People hastened to the barracks as soon as the smoke had cleared away. Of the magazine itself, a large building, with substantial walls, nothing remained but a heap of smoking ruins, from which occasionally a shell exploded. The whole roof of the barracks was blown away, the walls riddled with shells and other materials, which had been thrown likewise into every part of the town, committing havoc where they exploded. Legs and arms and corpses, horribly mutilated, were scattered in all directions. The exact number of killed has not yet been ascertained. Two captains and forty privates are reported dead. Half an hour later a whole battallion would have been on exercise in the barrack yard, and probably exterminated. The town gates are so seriously damaged that they are unsafe. At the moment I am writing, the shells continue to explode, some rising to a great height in the air. It is not safe to venture near the spot. Ten hundred weight of powder is deposited at no great distance, but it is hoped that it will not be ignited. Members of some of the unhappy victims were found 1,500 yards from the spot. Nearly all the inhabitants have fled from the city for safety. No clue to this disaster has as yet been found."

In Sicily there was a tremendous storm on March 13 and 14:—

Its ravages, says the Official Journal, were not confined to Palermo, but extended also to Messina, Cefala, and the neighborhood. Cliffs and rocks have fallen down in many places and caused inundations by stopping the course of rivers already swollen by heavy rains; houses have been swept away, with their inmates; gardens, vine-yards, olive plantations, &c., are now transformed into deserts. At Montemaggiore, one third of the houses lie buried under an immense mass of earth detached from the adjoining mountain; but the inhabitants had fortunately foreseen the impending danger, and had taken to timely flight. Another land-slip occurred at Schlafani, and overwhelmed the mineral baths at that place. It has not yet been ascertained whether any lives were lost. The road from Cefala to Messina is perfectly impassable. Hundreds of fishing boats have been wrecked on the coast.

At Athens, Rev. Mr. King, the well-known American missionary, has got into trouble, which is thus described by the *Courier* of that city:—

"A disgraceful scene took place on Sunday, 22d, in the house of Mr. King, a Protestant minister. This gentleman, who is an American subject, has been in the habit of preaching every Sunday at a fixed hour, in the Greek language, on which occasion the entrance to his house is always open to the public. Hitherto not more than a dozen young persons have been in the habit of attending, but on Sunday last upward of fifty presented themselves at the moment Mr. King, in alluding to the crime of Cain, pointed out the disastrous results of religious divisions. Suddenly one of his auditors, interrupting Mr. King, expressed a wish to put sundry questions to him. Mr. King mildly replied, that if the questions referred immediately to the subject on which he was then speaking, he would answer them immediately; but that, if such was not the case, he would defer the discussion to another day. On this the interrupter demanded an immediate solution; some of the persons present supported him, while others opposed him; and such a terrific noise ensued, that Mr. King, thinking himself in danger, left the pulpit, protesting against the violence used against him, and hoisted the American flag on his house. The crowd then left, uttering loud murmurs, but without committing any act of hostility."

Later from California.

By the steamship Alabama, at New Orleans from Chagres, San Francisco dates to April 1st have been received. The news generally is unimportant.

From the mines and Dry Diggings the reports are very favorable, and new discoveries are continually being made.

There has been frequent rains in the valleys, and snow on the mountains, thus enabling the miners to renew their digging operations.

Agriculture, this year, will be an important feature in California. A large portion of the population having turned their attention that way.

A great many murders are reported as having occurred in different parts of the country, the most cruel of which is the murder of Capt. Jarvis, of Texas. The papers literally teem with fights, murders, and robberies.

By the burning of Nevada City, the loss is estimated at $2,000,000. Extensive preparations are making to rebuild.

The Indian difficulties are not yet definitely settled.

SUMMARY.

The *Missionary Herald* for May announces the death of Rev. Mr. Bryant, a missionary of the American Board, at Inanda, South Africa, on the 23d of December. He was formerly pastor of a church in Littleton, Mass. This is the first grave that has been opened in South Africa for any one connected with the mission.

In the Massachusetts Senate, on Friday, a petition was presented from 107 clergymen of the Methodist Episcopal Church, praying that body to take all such steps as are constitutionally in their power to prevent the execution of the Fugitive Slave Law.

The Committee of the Toronto Anti-Slavery Society have issued an address to their fellow citizens, setting forth the provisions of the Fugitive Slave Law, the characteristics of American Slavery, and making an earnest appeal in behalf of the colored refugees, who are arriving in Canada in a state of destitution.

The Detroit *Free Press* of the 1st inst. announces the death of Gen. Elijah J. Roberts, a distinguished citizen of that city, aged 49 years. In 1820 he established the *Western Courier*, at Homer, Cortland Co., N. Y., and was subsequently connected with several other journals.

A convention of colored people, lately held at Cambridge, Md., voted to send a delegation to Liberia to inquire into the condition of the colony, with a view to future emigration, if their report should be favorable.

The Old School General Assembly of the Presbyterian Church of the United States, will hold its next annual session at St. Louis, May 15. On the same day, the New School General Assembly will commence its session at Utica, N. Y.

Levi Cole, the accomplice of Tom Kanouse, who stands charged with being connected in the robbery of the Phœnix Bank, Westerly, R. I., was arrested at Baltimore last week. He will be taken to Rhode Island for trial.

On and after Wednesday, May 7, the steamers on the Stonington line to Boston will leave pier No. 2, North River, New York, at 6 o'clock P. M., instead of 5 o'clock, as heretofore.

A dispatch in the *Washington Republic*, dated Savannah, Ga, April 28, says: "An expedition, against Cuba, it appears, has been set on foot, and is marching South across the State. To intercept and frustrate the design, a steamboat has been charted and officers sent South."

It is said that the Mexican Government is already prepared to demand of the United States something like a million of dollars for damages caused by the Indians on the borders, which by the treaty of peace we became bound to prevent.

Three flat-boat loads of lead, from the Neosho Mines in Missouri, arrived at Fort Smith on the 9th ult. They were consigned to a house in Fort Smith, and the capacity of the Mines for a continual supply is confidently asserted.

The *Philadelphia Ledger* says: Numbers of expatriated Hungarians are arriving in this city, on their way to seek employments and new homes in this the land of their adoption. Many of these brave and unfortunate men are stripped entirely of means. Many of them perform the journey on foot.

Calls have been issued for a "Christian Anti Slavery Convention," to be held at Indianapolis on the 28th of May, and for a "Political Anti-Slavery Convention," to be held at the same place on the 29th of the same month.

It is rumored at Savannah that the Boston Marshal and Assistants received insults and indignity from the people of Beaufort, on their way back to Charleston, after delivering Sims.

The amount of duties paid at the port of Boston an Foreign Merchandise for the first quarter of 1851 was $1,813,018 88. The amount paid during the corresponding period last year was $1,801,913.

In thirty-six hours, last week, there arrived at New York 3,728 emigrants, many of them Irish farmers of the middle class having money sufficient to purchase land at the West.

During "Anniversary Week" passengers are brought from Boston to New York, and back again for four dollars—the usual fare being ten dollars.

A dispatch from Buffalo, N. Y., dated May 2, states that on the previous day a gale of unprecedented severity swept over the Lakes, doing much damage to shipping, and causing the loss of many lives.

The proceeds of Jenny Lind's Charity Concert in Baltimore were $3,700, most of which went to two Orphan Asylums, the Farm School, and the Widow's Home.

Dr. Dewey says that the emblem on our shield should be a railway train, while our only motto should be "hurrah!"

Rev. Mr. Leahey was mobbed at Chicago on the 15th inst., but was not seriously injured.

The Syracuse *Liberty Party Paper* contains a call for a National Liberty Party Convention, to be held at Buffalo on the 17th and 18th of September next, to nominate candidates for President and Vice President of the United States, and to discuss the peculiar views of civil government which that party is known to entertain.

On Friday morning, May 2, the steamboat Webster was burned, about 100 miles above Vicksburgh. The number of passengers and hands on board was about one hundred, of whom only about sixty can be found; the rest are supposed to have perished with the boat.

An extra from the office of the *Newport Mercury*, dated May 3, says the schooner Minerva, (of Harwich,) Merchant, was capsized in a squall off Fire Island light, at half past nine o'clock, Thursday night, and all hands, numbering sixteen, were lost.

After full investigation by the Attorney General and Secretary of the Interior of the charges against Commissioner Ewbank, they have been dismissed as frivolous and untrue, and a written statement to that effect given to Mr. Ewbank.

The slander suit of Asahel Fairbanks and wife *vs.* Samuel Burroughs, all of Warren, was concluded before the Supreme Court at Worcester, last Friday, by a verdict of $1,000 damages in favor of the plaintiffs.

Hon. John Burch, of Monroe, Hon. W. A. Burt, of Macomb, and Warren Isham, Esq., editor of the *Michigan Farmer*, have been appointed Delegates to the World's Fair, under the seal of the Michigan State Agricultural Society, and are now on the way.

Forty-three persons have been indicted for a conspiracy to destroy the Michigan Central Railroad, in a manner to endanger the lives of passengers. May 13 is fixed as the day of their trial.

The dwelling of E. W. Harrington, at Clarenceville, N. Y., was destroyed by fire on Sunday, and sad to relate, Thomas Hunter perished in the flames.

Ex-Chancellor Walworth was married on the 17th of April at Jacksonville, Illinois, to the widow of Col. Hardin, who was killed at the battle of Buena Vista.

It is proposed to introduce the Free Banking system into South Carolina, a bill to establish this system having been brought forward in the Legislature of that State.

A conductor on the Erie Railroad, named Christopher Dentan, was run over and killed, near Cameron, last Sabbath.

Julia A. Perkins, of Rhode Island, has recovered $3,000 of Francis Hersey, for not marrying her according to promise.

A slave has been sentenced to be hanged at Anderson, S. C., for *attempting* to murder his master.

The *Paris* (Ky.) *Citizen* says that thirty-two slaves have been emancipated in Bourbon county from June, 1850, to March, 1851.

New York Markets—May 5, 1851.

Ashes—Pots $5 00; Pearls 5 62.

Flour and Meal—Flour, 4 18 to 4 25 for common to strait State, 4 25 a 4 50 for fancy Michigan and Indiana, 4 56 a 4 75 for pure Genesee. Rye Flour 3 44 a 3 50. Jersey Meal 3 12.

Grain—Wheat, 96c. for Ohio, 1 12 a 1 14 for Genesee, Barley 1 00 a 1 12. Rye 76c. Corn 62 a 64c. Oats 43 a 45c. for Jersey, 46 a 47c. for Northern.

Provisions—Pork has improved in a week; 12 75 for old mess, and 13 75 for new; 12 50 for old prime, 13 50 for new. Beef, 9 25 a 11 50 for mess, 5 25 a 6 50 for prime. Butter 14 a 17c. Cheese 6 a 8c.

Seeds—Clover 8½ a 9¼c. Timothy 17 50 per tierce. Flaxseed 1 70 a 1 75.

Tallow—7⅝c. per lb.

MARRIED.

In Alfred, N. Y., March 30th, by Eld. J. Kenyon, Mr. John R. Shaw to Miss Mary S. Williams, both of the above place.

In Brooklyn, Monday, April 21, by Rev. Mr. Hodge, Mr. Charles H. Hughes, of California, to Miss Ann Lawton, of Brooklyn.

In Leonardsville, N. Y., April 24th, by Eld. W. B. Maxson, Mr. Lamott Gilbert to Miss Nancy Brand, both of Leonardsville.

DIED.

In Brookfield, N. Y., on the 25th of April, Mrs. Fidelia (alias Fally) Burdick, consort of Mr. Clement Burdick, aged 76 years. Mrs. B. was formerly from the State of Rhode Island. In early life she became a member of the Seventh-day Baptist Church in Hopkinton; but subsequently removed to Brookfield, N. Y., where she united with the 3d Church of that town. During her residence in Brookfield, her religious deportment has been such as to gain for her the affection and confidence of all who knew her. Her death was tranquil and full of hope. W. B. M.

In Alfred, N. Y., April 27, of consumption, Susan Langworthy, relict of Daniel Langworthy, in the 57th year of her age. She was a worthy member of the 2d Seventh-day Bap. Church of Alfred, and died in the most perfect triumph of Christian faith. N. V. H.

LETTERS.

Andrew Babcock, A. P. Harris, Joshua Greene, I. Hull, Samuel Hunt, E. R. Gallup, T. Davis, Wm. M. Jones, I. D. Titsworth, David Clarke, W. B. Maxson, J. Kenyon, D. C. Kenyon, N. V. Hull, J. M. Allen, G. H. Babcock, Martin Wilcox.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Martin Wilcox, Verona Mills,	$4 00	to vol. 8	No. 52
Frederick Chase, Greenport, L. I.	2 00	" 7	" 52
Lorenzo Walters, Brooklyn,	2 00	" 8	" 47
Sam'l Hunt, West Newstead,	2 00	" 7	" 52
Lyman Pratt,	2 00	" 8	" 52
Hannah Eldred, Clarence,	2 00	" 7	" 52
Joshua Green, Potter Center,	2 00	" 8	" 21
Chauncy Green, Almond,	4 00	" 7	" 52
Abram Coon, S. Brookfield,	2 00	" 7	" 52
David Clarke, Brookfield,	2 00	" 7	" 52
Jonathan Babcock, "	2 00	" 7	" 52
Clarke Burdick, "	2 00	" 8	" 52
Isaac S. Dunham, Plainfield, N. J.	2 00	" 7	" 52
Barzillai J. Randolph, "	2 00	" 7	" 52
Wm. S. Dunham, "	1 00	" 7	" 26
H. E. Champlin, Pelham,	75	" 8	" 3

BENEDICT W. ROGERS, Treasurer.

Bills.—We are sending out Bills to those who owe for the Sabbath Recorder. If they are erroneous in any respect, please inform us, that we may correct them. If they are right, please forward the money at your earliest convenience, either through our local agents or through the Postmaster. The volume ends five weeks from to-day. According to our published terms, subscriptions not paid at that time are liable to an addition of fifty cents.

Just Published.

A GENERAL HISTORY OF THE SABBATARIAN CHURCHES, both Ancient and Modern, embracing accounts of the Armenian, East Indian, and Abyssinian Churches in Asia and Africa—the Waldenses, Semi-Judaizers, and Sabbatarian Anabaptists of Europe—with the Seventh-day Baptist Denomination of the United States. This work is elegantly bound, and for beauty of finish and typography cannot be excelled. It cannot fail to be of the highest interest to our Denomination, and some hundreds of copies have already gone into circulation among first day people. Orders for said work thankfully received and punctually attended to by

Mrs. TAMAR DAVIS,
Shiloh, Cumberland Co., New Jersey.

Associational Meetings.

EASTERN ASSOCIATION.

By leave of Divine Providence, the Seventh day Baptist Eastern Association will hold its Seventeenth Anniversary at Berlin, Rensselaer Co., N. Y., commencing on the fifth day of the week before the fourth Sabbath in May, (22d day of the month,) at 10 o'clock A. M.

The Executive Committe will hold a meeting as above at 8 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

CENTRAL ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Central Association is appointed to be held with the Church in DeRuyter, Madison Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (11th day of the month.)

WESTERN ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. Morning Way Train at 5½ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. Morning Mail Train at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. Way Train at 3½ P. M. for Piermont, Otisville, and all intermediate stations. Evening Way Train at 5½ for Sufferns, Otisville, and all intermediate stations. Night Express Train at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangements.

THIS Road extends from *Elizabethport* 35 miles to *White House, N. J.*, reducing the staging between the terminus of the Road and *Easton* to 25 miles.

This line leaves New York by steamboat Red Jacket, Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

Trins Up—Leave New York by steamboat Red Jacket, Pier No. 1 North River, at 9 A. M. passenger; 1 P. M. freight, and at 5 P. M. passenger, and by N. J. Railroad, foot of Cortland-st., at 9 A. M. and at 2 and 5¼ P. M.

Trains leave White House and other places for New York as follows:—

White House at 3¼ A. M. Freight; at 5.40 A. M. Passenger; at 1.40 P. M.

Somerville at 4.30 A. M. Freight; at 6.05 A. M Passenger; at 2.05 P. M.

Bound Brook at 4.50 A. M. Freight; at 6.15 A. M. Passenger; at 2.15 P. M.

Plainfield at 5.20 A. M. Freight; at 6.35 A. M. Passenger; at 2.35 P. M.

Westfield at 5.50 A. M. Freight; at 6.50 A. M. Passenger; at 2.50 P. M.

Elizabethtown at 7.15 A. M. Freight; at 10.30 A. M. Passenger; at 3.15 P. M.

Elizabethport at 7.30 A. M. Freight; at 10.45 A. M Passenger; at 3.30 P. M.

Stages will be in readiness on the arrival of the 9 A. M. train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn., and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N. J.

N. B.—All Baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

Bibliotheca Sacra,

And American Biblical Repository.

[Conducted by B. B. Edwards, E. A. Park, and M. Stuart, of Andover; Dr. Robinson and H. B. Smith, New York.]

IS published at Andover, Mass., and at New York, on the first of January, April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly.

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Miscellaneous.

A Man Starving.

From Mrs. Nicholson's "Annals of the Famine in Ireland."

The first starving person that I saw was a few days after the story of the woman and dog had been related. A servant in the house where I was stopping, at Kingstown, said that the milk woman wished me to see a man near by, that was in a state of actual starvation; and he was going out to attempt to work on the Queen's Highway; a little labor was beginning opposite the house, and fifteen pence stimulated this poor man, who had seven to support, his rent to pay, his fuel to buy. He had been sick with fever: the clothes of his family that would fetch any price, had been pawned or sold, and all were starving together. He staggered with his spade to the work; the overseer objected; but he entreated to be allowed to try. The servant went out and asked him to step into the kitchen; and, reader, if you have never seen a starving human being, *may you never!* In my childhood I had been frightened with the stories of ghosts, and had seen actual skeletons; but imagination had come short of the sight of this man. And here, to those who have never watched the progress of protracted hunger, it might be proper to say, that persons will live for months, and pass through different stages, and life will struggle on to maintain her lawful hold, if occasional scanty supplies are given, till the walking skeleton is reduced to a state of insanity—he sees you not, he heeds you not, neither does he beg. The first stage is somewhat clamarous—will not easily be put off; the next is patient, passive stupidity; and the last is idiocy. In the second stage they will stand at a window for hours, without asking charty, giving a vacant stare, and not until peremptorily driven away will they move. In the last state, the head bends forward, and they walk with long strides, and pass you unheedingly. The man before mentioned was emaciated to the last degree; he was tall, his eyes prominent, his skin shriveled, his manner cringing and childlike; and the impression then and there made never has, nor never can be effaced; it was the first, and the beginning of these dreadful days yet in reserve. He had a breakfast, and was told to come in at four and get his dinner. The family were from home; the servant had an Irish heart, consequently my endeavors were all seconded. Often has she taken the loaf allowed for her board wages, (that is, so much allowed weekly for food,) and sliced nearly the whole away—denying herself for the suffering around her. It must be mentioned that laborers for the public, on roads, seldom or never ate more than twice a day, at ten and four; their food was the potato and oatmeal stirabout, and buttermilk, the luxury which was seldom enjoyed. This man was fed on Indian meal, gruel, buttermilk, or new milk and bread in the morning, stirabout, buttermilk and bread at four. Workmen are not paid at night on the public works, they must wait a week; and if they commence labor in a state of hunger, they often die before the week expires; many have been carried home to their wretched cabins some dead and others dying, who had fallen down with the spade in their hand. The next day after the wretched man was fed, another, in like condition, at work in the same place, was called in and fed; he afterward died, when the labor was finished, and he could get no more work. The first man gradually gained strength, and all for him was encouraging; when my purse became low—so many had been fed at the door that a pot was kept continually boiling, from seven in the morning till seven at night; Indian meal was then dear; the Americans had not sent their supplies; and much did my heart shrink at the thought that my means must be exhausted.

The Hillotype.

Mr. L. L. Hill, the discoverer—who resides in the secluded village of Westkill, behind the Catskill mountains, in Greene county, New York—is, or was a clergyman, who was compelled, some years since, to abandon the pulpit in consequence of some severe bronchial affection by which he was incapaciated. Seeking at first amusement in the daguerreotype art, he afterwrad adopted it as a profession, pursuing it principally or altogether in the rural districts of the Empire State, and only making himself known to the world by a "Treatise on the Daguerreotype," of which he is the author. This—with the fact that he commenced experimenting for colored daguerreotypes some two years ago, and obtained his first successful results only a few months since; and the further circumstance that he is a poor man," who needs the compensation which he is certain to obtain for his brilliant discovery—is all at present known personally of a man whose name is hereafter destined to attract unusual attention.

In regard to the secret of his discovery it is not to be supposed that we can glean any information from his published letters, or that the world be favored with any, until he has taken all the steps requisite to secure the enjoyment of his invention. "My wife and myself alone," says he, "know the process, and not a scrap or item shall ever be communicated until I am made perfectly sure of suitable compensation." All that he has divulged is, that the mystery is dependent on the new and "singular compound" which he, one day unexpectedly formed, and as unexpectedly found to be the grand arcanum and philosopher's stone, of which he had been so long in quest. Of this he gives the following account:

"The compound above referred to is to me a non-descript, through I have made the science of chemistry my study for years. That it is a new substance, or combination of substances, I am positive; and this is all I know concerning it. It is simply and easily produced, but not by any law stated in the large number of chemical works with which I am familiar. Doubtless, however, a correct and thorough analysis will determine its nature."

At the date, of this communication—Feb. 4—Mr. Hill had forty-five specimens of the Hillotype, of the character of which some idea may be formed from his description, which we quote as follows:

"1. A view containing a red house, green grass, and foliage, the wood color of the trees, several cows of different shades of red and brindle, colored garments on a clothes line, blue sky, and the faint blue of the atmosphere, intervening between the camera and the distant mountains, very delicately spread over the picture as if by the hand of a fairy artist.

"2. A sunset scene, in which the play of colors upon the clouds are impressed with a truthfulness and gorgeous beauty which I cannot describe.

"Several portraits, in which I have the true complexion of the skin, the rosy cheeks and lips, blue and hazel eyes, auburn, brown, and sandy hair, and every color of the drapery. Changeable silk is given in all its fine blendings of colors and delicate richness of hues. I not only can get red, blue, orange, violet, &c., but their various tints. The whole impression, including the lights and shades, is far more brilliant, round, and mellow than the most superb daguerrean image I have ever seen."

He adds:—"I have a most exquisite type of my little girl, (one year old,) taken in the act of *crying*, the plate not having been exposed a full second. At the same time my light required fifteen seconds for a daguerreotype. This picture has caught the expression perfectly, both of the eye and whole face. On one cheek is seen a bright tear drop, and the color showing through it much deeper than the surrounding parts; which, latter, I suppose, is owing to the refractive action of the fluid."

Sewing Machines.

We had heard a good deal about this sewing machine, invented by Mr. M. Singer, but never had an opportunity of witnessing its practical operation until yesterday, when a friend invited us to go with him to Shepherd's, 256 Broadway, where it is now in operation. We must try to describe it as we can.

A table of iron, with a moveable brass ribbon running across it and cut open in the middle, beneath which the fairy shuttle which does the job flies daintily to and fro, receives the cloth—the edges, or wherever the seam is to be sewed, being held down by a little tin thumb nail pressed downward from above. Just outside this thumb the needle works (or rather plays, for sewing by this process can scarcely be called work) horizontally, the eye being about one-third the distance from the point to the heel. The length of the stitch is regulated to the most bair-breadth precision by simply turning a screw; and by a principle as novel, as it is beautiful, the loop is infallibly made, and the tension ef the thread is adjusted in a moment to any sort of fabric or work. The machine sews leather as well as cloth; and it is already entirely employed in several of the largest New England shoe factories, where it works admirably.

The comparative speed of sewing by Mr. Singer's machine and by hand can be thus stated. A good seamstress averages forty stitches a minute—the machine makes with ease five hundred a minute, or more than twelve times the number—and with greatly superior closeness and evenness. [Day Book.

A Leopard under the Influence of Chloroform.

During the last three or four days says the London *Globe*, the visitors to the Zoological Garden, Regent's Park, have been grieved at seeing the beautiful male chetah, or hunting leopard, lately presented to the Zoological Society of London, by the Pasha of Egypt, limping about in its den on three legs. The friends of the brute creation will, however, be pleased to find that in the advantages arising from an improved state of surgical science, and in the discoveries which have been made for the purpose of alleviating or preventing pain while undergoing surgical operations, the lower and even wild animals come in for their share.

It happened that about ten days since, the male chetah, in its gambols, got one of his hind legs between the bars of its den, and in its violence to get released, sustained a severe compound fracture of the limb. Prof. Simmons, of the Royal Veterinary College, at Camden Town, was consulted on the subject, and, as the nature of the accident would apparently render all attempts to save the leg ineffectual, amputation half way down the thigh was decided on as the only means of preserving the animal's life.

The operation was performed on Monday last, in a very skillful manner, Prof. Simmons, assisted by Mr. Fraser, surgeon of Oakley Square, (who considered the case sufficiently interesting to merit the attendance of a practioner of human surgery) and the keeper. Previous to undergoing the operation, the animal was made to inhale chloroform, by applying to its mouth and nostrils a sponge moistened with that liquid, and fastened to the end of a stick. Its dislike to this part of the process was very loudly expressed; it, however, soon fell under the influence of the chloroform, which evidently rendered it totally insensible to suffering. as it lay perfectly motionless and quiet during the operation, and until its removal from the operating table, when it speedily revived and moved about on its remaining three legs as though nothing had occurred. The last "bulletin" states the patient to be getting on "as well as can be expected," and no doubt is entertained of the favorable result of the case, except that occasioned by the restless nature of the animal, and the fear that, in consequence, it may knock the stump about and so cause inflammation and fever.

Decay of Peach Trees.

A singular fact, and one worthy of being recorded, was mentioned a few days since by Mr. Alexander Duke, of Albemarle. He stated that whilst on a visit to his neighbor, his attention was called to a large orchard, every tree in which had been totally destroyed by the ravages of the worm, with the exception of three; and these three were probably the most thrifty and flourishing peach trees he ever saw. The only cause of their superiority known to his host was an experiment made in consequence of observing that parts of worm-eaten timber, into which nails had been driven, were generally sound. When his trees were about a year old, he had selected three of them and driven a tenpenny nail through the body, as near the ground as possible; whilst the balance of the orchard had gradually failed, and finally yielded entirely to the ravages of the worms, these three trees, selected at random, treated precisely in the same manner, with the exception of the nailing, had always been vigorous and healthy, furnishing at that very period the greatest profusion of the most luscious fruit. It is supposed that the salt of iron afforded by the nail, is offensive to the worm, while it is harmless, or even beneficial to the tree. [Plant.

The Hazards of Mercantile Life.

From an article in a late number of Hunt's Magazine we copy the following interesting statements. They afford a melancholy illustration of the hazards and fluctuations of mercantile life:—

"It is asserted that but one eminent merchant (and his death is still recent and lamented) has ever continued in active business in the city of New York to the close of a long life, without undergoing bankruptcy or a suspension of payments in some of the various crisis through which the country has necessarily passed. I have no means of determining the truth of this assertion, but it must have some foundation, and I think it would be difficult for either of us to add to the number.

"It is also asserted by reliable authority, from records kept during periods of twenty to forty years, that, of every hundred persons who commence business in Boston, ninety-five at least die poor; that of the same number in New York, not two ultimately acquire wealth, after passing through the intermediate process of bankruptcy; while in Philadelphia the proportion is stil smaller.

"By the statistics of bankruptcy, as collected under the uniform bankrupt law of 1841—

The number of applicants for relief under that law were	38,739
The number of creditors returned	1,049,603
The amount of debts stated	440,934,615
The valuation of property surrendered	43,597,307

"If this valuation were correct, nearly ten cents would have been paid on every dollar due, but what was the fact?

"In the southern district of New York one cent was paid, on an average, for each dollar due; in the northern district, 13⅔ cents, being by far the largest dividend. In Connecticut the average dividend was somewhat over half a cent on each dollar.

In Mississippi it was	6 cents to	$1,000
In Maine	½ "	100
In Michigan and Iowa	¼ "	100
In Massachusetts	4 "	100
In New Jersey	1 "	100
In Tennesse	4½ "	100
In Maryland	1 dollar to	100
In Kentucky	8 "	1,000
In Illinois	1 "	1,500

In Pennsylvania, East Virginia, South Alabama, Washington, Nothing."

Ida Pfeifer, the Traveler.

"This lady, of a humble, simple appearance, but endowed with uncommon qualities, has arrived in London. She has distinguished herself by her extensive travels in distant lands; and, strange to say, she has gone immense distances without her companion, overcoming the greatest difficulties by her unaided genius, and penetrating into the midst of what Europeans are pleased to call 'the most uncivilized nations,' passing through them unscathed, without any other protection than her harmless disposition and her firm confidence in Providence. Mrs. Pfeifer is a native of Vienna. Her traveling propensity manifested itself from her earliest childhood, and she gratified it then by roaming about in the neighborhood of that city. It was only late in life that she was able to indulge more fully in her predominant propensity. During the earlier part of her life, she attended with exemplary devotion to the duties of a wife and mother. When her children had grown up to manhood, and gained an independence for themselves, she then thought herself justified in following a propensity which was in her so powerfully at work, and which prompted her to leave a comfortable home and many loving friends. She first directed her steps to Palestine and Egypt. After her return she visited Scandinavia and Iceland. Then she set out on a voyage round the world, landing in Brazil, surmounting the Parahyby, and penetrating through thick, primitive forests, to visit the aborigines at their own homes; then passing Cape Horn, touching at Valparaiso, she traversed the Pacific Ocean to Otaheite and China, Singapore and Ceylon, as far as Kandy; wandering hence to Bengal, Hindostan, and Delhi, turning her steps to the caves of Adjunta and Ellora, to Bombay. From that spot she sailed through the Arabian and Persian Sea to Bassora, followed the Tigris up to Bagdad, continuing to pass over an immense country to Babylon, Mosul, Nineveh, into Kurdistan, and Persia's second capital, Tabris. Pursuing her course over Tiflis, along the Caucasus, she embarked at Redout Kali for Constantinople and Greece, whence she returned to her native country. She speaks in glowing terms of the kindness she met with at the hands of some of the tribes who are considered to be most backward in civilization."

Indian Antiquities.

Mr. Stephen Taylor, the President of the Board of Commissioners of Richmond, has appropriated a spacious lot adjoining his dwelling in that district, to the portraiture of the famed Indian mounds and fanciful earthy protuberances to be found in various parts of the West and South-West. Mr. T., while an officer of the General Government, some years since, explored the recesses of the forest for the purpose of obtaining information in regard to these peculiar works. These researches became known to Professor Silliman, who requested of Mr. T. an essay on the subject, which was published in the *American Journal of Science and Arts.* The miniature representations in Richmond comprise the ordinary cones so frequently found in the West, the colossal human figures, and those of birds and beasts. A portion of the ground is laid out in a representation of the ancient city of Azatlan, and conveys a good idea of its massive walls of burnt clay. The whole arrangement is highly interesting, and calculated to impress the beholder with a practical knowledge of these mysterious constructions of the Red Man. It has been got up solely with that view and as an ornament to the neighborhood.

FLAX COTTON IN GREAT BRITAIN.—The London correspondent of the *Commercial Advertiser* says of Flax Cotton:—

The use of flax cotton, manufactured according to the process of Chevalier Claussen, is now in progress upon an extensive scale at Bradford, in Yorkshire, and at Cork, in Ireland, large mill owners having entered into contracts. The principle of the invention, by which flax is adapted for spinning upon cotton, wool, and silk machinery, consists in the destruction of the cylindrical character of the fibre by the expansive power of carbonic acid gas. The first process, however, is the removal of the resinous matter peculiar to the plant. This is effected by boiling it for three hours in water, containing one half per cent. of common soda, after which it is dipped in water slightly acidulated with sulphuric acid. The flax is then thoroughly saturated in a solution of bi-carbonate of soda, and being subsequently immersed in a solution of diluted sulphuric acid, a liberation of gas takes place, which causes the tubes of which the plant is composed to split, when the material, instantly losing its rigidity, becomes a light, expansive mass, of cottony texture, "increasing in size like leavening dough or an expanding sponge." Lastly, for the purpose of being bleached, it is plunged into hypochlorite of magnesia, when it instantly becomes white. A very general opinion prevails, that the invention will lead to rapid and extraordinary results. Sixty tons of the cotton are now being prepared for the Manchester market.

Locusts.

"Soon after my return, I was standing on my terrace, when my attention was attracted by what seemed to be a moving cloud. A dark compact body of insects came floating along from the west, while here and there a straggler lingered behind, and, after vain attempts to join the main column, fell exhausted on the terrace before me. I took up one of these in my hand, and was soon watching, with mingled curiosity and compassion, the last moments of an expiring locust. Despite their destructive qualities, I could not help pitying the poor weary insect, who, after a flight of so many miles, was doomed to sink down with the land of plenty before his eyes. A few minutes longer and he would have been banqueting with his more fortunate brethren on the olive trees of Bagh Sheikha, or the corn fields of old Ninevah. I placed a drop or two of water in the palm of my hand; he seemed to drink eagerly of the refreshing element; but his brief span of life was closing, and I laid him down to die.

"As the locusts proceeded, great numbers of them fell and covered the terraces of the city in heaps. Their color was a darkish yellow, and they were about an inch and a half in length. Their whole appearance resembled very much that of a grasshopper.

"The last straggler had crossed the Tigris, and the people around all appeared on the neighboring terraces, furnished with large baskets, into which they threw whole heaps of the dead and dying insects. I was not sorry to get rid of them, on account of the stench which arose from their rapidly decaying bodies. The putrefaction of locusts is said to have been the cause of plague in various parts of Asiatic Turkey. Their ravages are much dreaded, for they leave all the trees quite bare, stripping off even the hardest bark. I have heard that on some occasions they have entered houses in a body, and commenced destroying everything that they could find." [Fletcher:

Driving Trees.

"But felling a single tree is a small matter compared to a process called here "*driving trees!*" Don't imagine a whole "Birman" on the move for "Dunsinane," like a flock of sheep going to market; but sit down with me here on the side-hill, and look at that opposite mountain slope. Just above that black fallow, or as they call it here "foller," there, in that deep grove, five as good choppers as ever swung an axe, have made the woods ring for the last three hours with their steady strokes, and yet not a tree has fallen. But, look! now one begins to bend—and hark, crack! crack! crash! crash! a whole forest seems falling, and a gap is made like the path of a whirlwind. Those choppers worked both down and up the hill, cutting each tree half in two, until they got twenty or more thus partially severed. They did not cut at random, but chose each tree with reference to another. At length a sufficient number being prepared, they felled one that was certain to strike a second that was half severed, and this a third, and so on, till fifteen or twenty came at once with that tremendous crash to the ground. Here is labor-saving without machinery. The process is called "*driving trees*," and it is driving them with a vengeance." [Headley.

THE REV. DR. VAUGHAN'S FIRST GUINEA.—At the annual meeting of the Oldham Lyceum, last week, the Rev. Dr. Vaughan gave the the following interesting incident of his own history:—He well remembered, when a little boy, becomiug very affluent when possessed of his first guinea. He turned out into the streets of Bristol, looking into all the shops, and turning over and over his guinea, putting it first into one pocket, and then in another; then again looking at it. At last he turned into a book-auction, where the "History of the World," in two volumes, was standing at 7s. Eight was bid. "Going, going." He bid 9s., with his chin scarce higher than the table. Nobody bid against the boy, and he got the whole world for 9s., which he carried exultingly home on his shoulders. He sat reading till midnight, and those books were read through and through many a time; and they had formed the taste and created that passion for reading which he would not lose for the wealth of the Indies; and now, when perplexed in mind or oppressed with trouble, he would down with his book or history, and away fled the trouble and the sorrow, which was soon forgot. [Morning Advertiser.

A SOFA MADE OF COAL.—The *Fife Advertiser*, referring to one peculiar characteristic of the coal found in that district, which can be converted into articles of household furniture, such as looking-glass frames, writing-desks, chairs, and tables, states that Mr. William Williamson is at present engaged in making a sofa wholly composed of coal. It is nine feet long, with three compartments or divisions, and is sufficent to contain seven people sitting on it. The front standards are beautifully carved, displaying three mongrel animals, which forcibly remind the spectators of those richly carved figures that appear so frequently in Dr. Layard's remains of ancient Babylon. This rare geological curiosity was ordered by General Wemyss, and it is highly probable that it will appear at the Great Exhibition, as it was ordered to be finished previously to that time; and as the General holds an appointment in the Queen's household, it may yet be transferred from the Crystal Palace to the palace of her Majesty.

ENORMOUS MASS OF PURE COPPER.—We stated a day or two since, (says the N. Y. Tribune,) that the Cliff mine on Lake Superior had more copper uncovered than could be got out by the present force in three years. We have since ascertained the dimensions of one single sheet which they are at present working on, which presents the following almost incredible dimensions; forty feet long, eighteen feet high, and from six inches to three feet thick. It probably weighs three hundred tons, and the miners have not yet reached either the end or the top of the sheet. It may possibly be two or three times as large as has yet been developed. The public at large are entirely in the dark in regard to the riches of the Lake Superior mineral districts.

A NEWSPAPER PRINTED IN GOLD.—We are indebted to Mr. Simmons of Oak Hall, who has just returned from a business visit to California, for San Francisco newspapers; and also for a look at a copy of the Alta Californian, printed in gold, and designed for the great Exhibition in London. The *paper* is white satin, printed on both sides, with some preparations of the real dust, so as to exhibit a gold face. The idea is a good one, and although printing in gold is no new thing, it is not common to beautify newspapers in that manner. The present specimen not only shows what can be done, but renders the paper a more emphatic illustration of the character and productions of El Dorado. [Boston Traveler.

Variety.

The patent omnibuses newly invented by Mr. J. A. Franklin of London, are great things, if they are anything at all. Around the vehicle runs a gallery by which each passenger goes to his place, being admitted thereto by a private door which opens on that place alone. His seat is the perfection of comfort, and before him is a mirror in which he can study his own physiognomy undisturbed. A pipe of gutta percha leads to the driver, with whom he can confer whenever he desires.

Prince Paskewitch, the Russia governor of Warsaw, has published a circular, addressed to all the Roman Catholic Bishops in Poland, requiring them to make it imperative upon the inferior orders of the clergy that the latter shall divulge all political secrets entrusted to them in confession.

Dainel C. Gaskill, a son of Joseph Gaskill, of Owego, and a printer by trade, having served his apprenticeship in the Owego Gazette Office, with Hon. S. B. Leonard, has recently been elected Mayor of Konosha, a new city in the State of Wisconsin.

A landlord recently called out to a temperance man—"Why, you are looking yellow with your abstinence." "Yes," said the man putting his hand into his pocket, and pulling out some eagles, "and my pocket is looking yellow, too!"

A man is a fool if he be enraged with an ill that he cannot remedy, or if he endures one that he can. He must bear the gout, but there is no occasion to let a fly tickle his nose.

A beautiful trait of Hurdis, the poet, is mentioned by Southey. He used to let the wheatears out of their traps, and leave their price for their ransom. This was to be just and generous both.

Revenge is a momentary triumph, of which the satisfaction dies at once, and is succeded by remorse; whereas forgiveness, which is the noblest of all revenges, entails a perpetual pleasure.

The ink for printing bank notes in London is made from the calcined leaves and seeds of grapes, and forms one of the finest and darkest imprints that can be found.

Leigh Richmond being urged to write in an album, "if it were but two lines," wrote the following:

> "Can 'two lines' teach a lesson from above?
> Yes, *one* shall speak a volume—'GOD IS LOVE!'"

It is related of Addison that he met with a page of Baxter's writings under a Christmas pie, and perusing it, conceived so high an idea of the author that he went and purchased the book.

In a little over a century the yellow fever has visited New York eleven times, viz: in 1741, 1742, 1791, 1795, 1798, 1799, 1800, 1803, 1805, 1819 and 1822.

The leaks in the Crystal Palace have been discovered and stopped. They arose from malicious obstruction of water courses.

The Southern Rights Associations oppose the importation of goods from the North unless the articles imported are taxed by the Southern States where they are received.

"Space" has been granted in the Great Exhibition for a cooking stove made out of a farthing, with pots and kettles to match made from a silver two-pence.

The Governor of New York has appointed Tuesday, May 28th, as the day of election to fill the vacancies caused by the resignation of members of the State Senate.

LADY BLESSINGTON said, and surely she ought to know, "those who are formed to win general admiration are seldom calculated to bestow individual happiness."

It is not only for the sick man, but the sick man's friends, that the doctor comes. His presence is often as good for them as for the patient.

The loss of a friend is like that of a limb. Time may heal the anguish of the wound, but the loss cannot be repaired.

A debtor, when asked to pay his creditor, observed to him that it was not his interest to pay the principal, or his principles to pay the interest.

The Secretary of the Navy has directed that suitable honors be paid to the memory of Commodore Barron at the different Naval Stations.

The clipper ship Seaman arrived at San Francisco on the 10th of March, in 107 days from New York.

Pacha Mehemet Ali's magnificent winter palace in Constantinople has been burnt. Loss $750,000.

Deaths in London, during March, ranged from 1200 to 1500 a week—the usual mortality.

The mammoth iron steamer, Great Britian will be ready for sea by the 1st of September.

THE THIRD EDITION OF

"NEW YORK: Past, Present, and Future."

BY E. PORTER BELDEN, M. A.

Prepared from Official Sources,

PUBLISHED by Prall, Lewis & Co., and for sale by Booksellers throughout the United States and the Canadas. The Publishers have made arrangements by which they have bound and will continue to bind with the above

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Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

These tracts will be furnished to those wishing them for distribution or sale, at the rate of 15 pages for one cent. Persons desiring them can have them forwarded by mail or otherwise, on sending their address, with a remittance, to GEORGE B. UTTER, Corresponding Secretary of the American Sabbath Tract Society, No 9 Spruce-st., New York.

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The Sabbath Recorder.

For the Sabbath Recorder.

"CHURCH ACTION ON SABBATH DESECRATION."

We learn with pleasure, that the subject of Sabbath Desecration is exciting interest in the minds of many at the present time, and that a *mutual* interchange of views is called for by those interested. It is earnestly to be desired, that in such interchange of views upon this subject, we may ever be guided by the spirit of earnest seekers after truth, and that when the truth is found we may receive it with joy, adopting it as the rule of action. It is fondly believed, that it is the aim of the entire denomination to make the Sabbath "a delight, holy of the Lord;" yet as individuals, as churches, and indeed as a denomination, we may sometimes err in the application of the spirit of the law of the Sabbath to particular cases. Such, it is feared by many, is the case with the First Church of Alfred, in the late action on the subject of Sabbath Desecration. Some feel—deeply feel—that its influence has been cast on the side of Sabbath profanation—cast in that direction, the tendency of which is ever downward, instead of upward, exalting, holy. God grant that such may not be the result.

"*Remember the Sabbath day, to keep it holy,*" is an injunction resting upon mankind universally. No acts, save those bearing the impress of holiness to the Lord, are to have place on that day. The question is, What acts are conformable to this law—to the spirit of holiness—and what are not? Our Saviour tells us that "the Sabbath was made for man;" consequently we should naturally infer that Sabbath duties are conformable to the highest interests of man? What are his highest interests? Evidently his moral and religious interests. All of his other interests are of minor importance; hence, when they conflict with his higher interests, the lower must evidently give place to the higher. Is not this the principle that Christ, by his examples and precepts, inculcated? Is not this a fundamental principle, running like a ray of light through all of our Sabbath relations, separating our duties from things forbidden? Christ has taught us that deeds of necessity and deeds of mercy, come under the head of allowable Sabbath duties; hence they are for man. Acts of mercy may be considered the same as acts of necessity, only in a less intensive form or sense—the same in kind, but not in degree. Deeds of necessity are absolutely required to save life or mitigate suffering. As such, they are demanded by the highest principles of our nature. Deeds of mercy are evidently allowable, not on the ground of saving property, but on the ground of their being required by some of the highest impulses which the Creator has implanted within the human heart; such as benevolence, compassion, tenderness, kindness, love, &c. If this is the case, they are demanded by the highest interests both of the agent and recepient of the deed.

With these principles established, let us inquire into the principal reasons upon which the before-named church action was predicated. In regard to traveling, hay-making, sugar-making, &c., there seems to have been no difference of opinion. All agreed in ranking them among forbidden employments—a decision that will be upheld and applauded by every conscientious Christian, as being in accordance with the teachings of the Word of God. But the difficulty seems to have been, that the Report unjustly placed cheese-making in the same category with the things above mentioned; hence it is said that "the odium justly attached to the above-named offenses unjustly attached to cheese-making." The reasons assigned, why the same odium should not be attached were these: "If a law of nature required the cutting of hay or grain on the Sabbath, then the plain inference would be, that they might be gathered also on the Sabbath. But there is no such law of nature; therefore grain may not be gathered on the Sabbath. But there is a law of nature requiring us to milk our cows on the Sabbath; therefore milk may be *saved* on the Sabbath."

There is an evident fallacy in the above argument. The fallacy is that of making the ground of saving or not saving, lie in the fact that we perform in obtaining what "nature, unsought, places in our hands." The argument, stated in syllogistic form, would be this: Whatever we assist nature in bestowing upon us, on the Sabbath, we are bound to save; we assist nature in pouring the milk into our pails; therefore we are bound to save it. Whatever we do not assist nature in bestowing upon us, may *not* be saved; we do not assist nature in pouring the sap into our buckets; therefore sap may *not* be saved. Again: whatever we assist nature in placing in a situation which renders it incapable of remaining over the Sabbath, we are bound to save, but whatever we do *not* assist nature in placing in that situation, we may *not* save; we assist nature in placing the milk in that situation, but not in placing grain, hay, and the like, there; therefore, we may save the milk, but may *not* save hay, grain and the like.

Now, we have, in the major premises of these syllogisms, palpable contradictions—contradictions that cannot be supported by reason or revelation. In the one case, God bestows a blessing, but we may not save it; in the other, he bestows one by our assistance, and we are in duty bound to work on the Sabbath to save it. Permit me to ask, Wherein consists the purifying, sanctifying influence of our coöperation in the laws of nature? Does the fourth commandment teach us that upon the Sabbath we shall not do any work, except make cheese, which we may freely do, and that from the sanctifying influences thrown around it by the previous operation of milking? Does Christ, or do his apostles, make any proviso in favor of the same? If not, then it follows, that if we are bound to save that which nature by our assistance, places in our hands, we are also bound to save that which nature, unsought, and without our assistance, places in our hands. The particular *quo modo*, or manner of our receiving the blessing, does not appear to have anything to do with our future course, provided that the manner of reception be right, which is supposed to be the case in both of these instances.

To illustrate: Suppose that we have our buckets full of sap, our pails full of milk, our fields covered over with grain and hay. Now, if the sap, hay, milk, and grain, are in that state which renders them "incapable of lying over without damage or absolute loss," we are in duty bound to labor on the Sabbath to save one as much as another. There is no inherent virtue in one of these that is not in the rest, which will make it right to save it, and not the other; for God's favors are just as pure and holy without our coöperation, as with it. They may not all require the same degree of labor, but they all require the same kind, that is, physical labor.

Such is the dilemma in which we are involved by following out the legitimate tendencies of the before-named argument. If such is the conclusion to which we are driven, may we not well stop and ask, Is the principle of saving the ultimate principle on which to base any of our Sabbath acts? Is it the principle on which Christ predicated his declaration, that "the Sabbath was made for man?" Did he ever construe it thus by his acts or precepts? Did he ever do or sanction any work on the Sabbath, that was not prompted by the moral or religious emotions of our nature, hence tending to man's highest or spiritual interests? If the mere saving of property is the ultimate ruling motive, have we any more right to violate the law of the Sabbath, to gratify that motive or propensity when it comes in conflict with the higher interests of our nature, than we have to gratify any other propensity conflicting with our spiritual interests on that day?

In the next place, let us notice the manner in which the milk is to be saved. The plan proposed is, "that we are to pursue that course which will best exclude waste, coupled with the least labor." It was farther remarked, that "cheese-making was as unobjectionable, upon the whole, as any other form." To this we would reply, that if it be true, as we have shown, that the saving of milk on the Sabbath is no more sanctioned, than the saving of hay, grain or sap, then it would follow, as a logical sequence, that if we are to pursue that plan which will save most with the least labor, in the matter of milk, we are in duty bound to pursue the same course in regard to hay, grain, &c. Farther than this, if by working one hour, we could save one dollar's worth of milk, or two dollars' worth of sap, or four of hay, or eight of grain, our obligations would be eight times as great to save the grain as the milk. If, therefore, dairymen are pursuing a laudable and justifiable occupation in making cheese upon the Sabbath, every other man that is making a saving on that day, is engaged in an occupation which increases in sanctity in the same proportion as the ratio between the labor and the amount saved increases.

But, admitting that the "course which best excludes waste, coupled with the least labor," is the true, scriptural course of procedure, does it follow as a truth, that cheese-making is necessarily that course? We do not pretend to say but it may be the shortest, quickest method in some cases, but is it *necessarily* so? It is doubtless true, that some dairymen have no conveniences for saving their milk, otherwise than by making it into cheese. But have such taken as much pains in providing for the sanctity of the Sabbath, as for their secular employments? Is it not true, to a great extent at least, that while improvements are continually going on in all of the operations of dairying, there is comparatively little attention paid to improvements, which would exclude labor on the Sabbath? There have been various plans suggested by which milk can be saved without requiring such a sacrifice of Sabbath obligations, as cheese-making does—such as setting the milk in pans, tubs, tin vats, or cisterns, placed in the cellar, with a tube leading from the tub to them, and other similar plans. We do not pretend to say whether any of these are the best that could be proposed, but we do confidently believe, that these or some other method within the scope of human ingenuity can be adopted, which will prevent the great sacrifice of holy time now made.

There are other important points in connection with this subject that might well be considered; but the already extended limits of this article will, at present, prevent.

THUISCON.

CHILDHOOD.

BY DAVID BATES.

Childhood, sweet and sunny childhood,
With its careless, thoughtless air,
Like the verdant, tangled wildwood,
Wants the training hand of care.

For it springeth all around us—
Glad to know and quick to learn;
Asking questions that confound us;
Teaching lessons in its turn.

Who loves not its joyous revel,
Leaping lightly on the lawn,
Up the knoll, along the level,
Free and graceful as a fawn?

Let it revel; it is nature,
Giving to the little dears
Strength of limb and healthful features,
For the toil of coming years.

He who checks a child with terror,
Stops its play, and stills its song,
Not alone commits an error,
But a great and moral wrong.

Give it play, and never fear it—
Active life is no defect;
Never, never break its spirit—
Curb it only to direct.

Would you dam the flowing river,
Thinking it would cease to flow?
Onward it must go forever—
Better teach it where to go.

Childhood is a fountain welling,
Trace its channel in the sand,
And its currents, spreading, swelling,
Will revive the withered land.

Childhood is the vernal season;
Trim and train the verdant shoot;
Love is to the coming reason,
As the blossom to the fruit.

Tender twigs are bent and folded;
Art to nature beauty lends;
Childhood easily is molded;
Manhood breaks, but seldom bends.

THE ANNIVERSARIES.

PRESBYTERIAN FOREIGN MISSION BOARD.

The Board of Foreign Missions of the Presbyterian Church held a meeting at their Mission House in New York on Second-day, May 5th. The principal business transacted was the reading of the Fourteenth Annual Report. The following will be found particularly interesting, as exhibiting the financial condition of the Society, as well as the success which has attended its efforts in the Chinese Missions. The receipts from all sources, as stated in the Treasurer's Report, have been $140,221 72; the expenditures have been $140,085 56; leaving a balance in favor of the Treasury of $136 16. In China the Board has three Missions, having stations at Canton, Ningpo, and Shanghae; ten ministers, one physician, and one superintendent of the press; one native assistant; nine females, the wives of missionaries. Six native communicants are reported at Ningpo; 124 children are under daily instruction, most of whom are in boarding-schools—many of them supported by the children of the churches; 3,000,000 pages were printed at the Ningpo press; over 2,200 patients were prescribed for. Several services for preaching are held at the different stations. A large and respectable church is nearly completed at Ningpo, and a chapel to hold two hundred hearers. The new Mission at Shanghae is one of great present and prospective importance. The missionaries speak of the removal of some of the former difficulties and plead earnestly for a larger number of laborers. The Board adjourned, to meet again at St. Louis during the sessions of the Presbyterian Assembly, which convenes in that city on the 16th inst.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The Twenty-third Anniversary of this Society was celebrated in the Broadway Tabernacle, Third-day evening, May 6th. An original hymn was sung by the congregation. After prayer, an Abstract of the Annual Report was read by Rev. J. Spaulding, one of the Secretaries, from which it appears that, in addition to what the Society is doing at home, it sustains chaplains and missionaries to labor among the seamen in Canton, Honolulu, Lahaina, Valparaiso, St. Thomas, Havana, Havre, Bordeaux, Gottenburg, Stockholm, Island of Gottland, and has recently commissioned one for Rio de Janeiro. Arrangements are also in progress for placing chaplains in other important ports.

Nine years ago, this Society opened a commodious Sailor's Home, or Temperance Boarding-House, in the City of New York. The number of its boarders the last year was 2,525; of these 105 were wrecked or destitute, and received aid in board and clothing to the amount of $625 56. The whole number of sailor-boarders since the Home was opened is 30,000. It has been a protection to their money and morals, and been the means of their professional elevation and general improvement. Capt. M. Sayer, the Superintendent, has deposited in the Savings Bank within the past year, for eighty-two of them $5,247; while many others have made deposits for themselves. Other similar institutions are happily and most efficiently aiding in the same work; affording seamen protection from the destructive influences of those places where intoxicating liquors are furnished.

Something has also been done by way of furnishing ships with suitable libraries, and seamen with good books.

The receipts of the Society for the year ending the 1st inst., were $20,398 91, and the expenditures $20,445 57. In this amount is not included a considerable amount raised by its chaplains abroad, nor a still larger amount raised by Auxiliary Societies and disbursed from their treasuries. The total amount would exceed $75,000.

A review of the past year exhibits the most gratifying results in the fruits of sobriety; in the improved discipline and cheerful obedience at sea; in many instances of undoubted piety and extensive usefulness.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

This Society celebrated its Anniversary on Third-day afternoon in the Broadway Tabernacle, which was crowded to its utmost extent. The meeting was organized by the appointment of Mr. Arthur Tappan as President, and Mr. Lewis Tappan as Secretary. Prayer was offered by Rev. Mr. C. W Gardiner, a colored clergyman, after which the Secretary read the Annual Report, of which the following is an abstract:—

The Report expresses the belief that the great question of the day will only be settled by the emancipation of every slave. Jefferson's remark is referred to, who said, "Nothing is more certainly written in the book of fate than these people are to be free." The Compromise measures are examined, and while it is acknowledged that their enactment was a triumph of the slave power, it is shown that it has not as was predicted, put an end to agitation. The most insulting part of the Compromise is the Fugitive Slave Bill. The only point gained to Freedom by the Compromise was the prohibition of the future importation of slaves into the District of Columbia. President Fillmore's declamation against the encroachments of Slavery, and his letter approving Anti-Slavery principles, are mentioned in connection with his signature to the INFAMOUS BILL.

The "Union League," formed by forty-four members of Congress, of different political parties, North and South, is alluded to, and it is stated that New England furnished but one signer to the pledge, who also voted for the Fugitive Slave Bill, but lost his reëlection. Only eight of the New York members signed it—less than one fourth of her delegates, only two of whom have been reelected. Pennsylvania furnished but one signer, and there were only eleven of these persons in all the free States.

A review is taken of the motives that induced the passage of the Fugitive Slave Bill, and it is stated that the South designed to humble the North, and by making her territory a hunting ground and Northern citizens her slave catchers, to render them coöperators in supporting American Slavery, and sharers of its disgrace.

Notice is taken of the principal cases of seizure and re-enslavement under the Fugitive Slave Bill, the employment of George Wood, and other leading attornies by the Union Safety Committee, to aid the slaveholders in accomplishing their objects, and the peaceable and legal resistance made by the people of color and their friends to the iniquitous law. It is made evident that in the case of Henry Long he would have been set at liberty had Judge Campbell retained possession of Long, adjudicated the case, and decided upon the illegality of the proceedings before the sham commissioner.

The action of numerous ecclesiastical bodies against the Fugitive Slave Bill is mentioned in terms of decided approbation. On no former occasion has the voice of the religious community from the pulpit and press, with some melancholy exceptions, been more decided in favor of liberty and humanity, and it is mentioned as one of the most cheering signs of the times that so many young men in the ministry, theological seminaries, and in the legal and other professions, have thought and spoken for themselves, in tones of indignant rebuke, and in a way to shame many of their seniors and instructors who have been considered the Prophets and Gamaliels of the land.

The patriotic course taken by several Governors and State Legislatures on the subject of the law of 1850 is gratefully acknowledged. The Acts of Vermont and Ohio are deemed worthy of all praise, and it is believed that Massachusetts and other free States will follow their example.

The Constitutional question is reviewed. Many editors and others have attempted to prove the constitutionality of the law of 1850 by saying it was but little if any more stringent than that of 1793 forgetting that one reason alledged for the new law was that the Supreme Court of the United States had decided that one part of the old law was unconstitutional, viz., that part that enjoins upon State officers to execute a law of Congress. It is shown also that eminent jurists and distinguished lawyers have for years denied the constitutionality of the law of 1793 in other respects; and that among them are the names of Walworth and Webster. The law of 1850 is shown to be unconstitutional by various extracts from men learned in the law, and by its obvious denial of the Trial by Jury and the use of the *Habeas Corpus*. The query is also raised, how fugitive slaves can be remanded to Slavery under the Constitution, when Mr. Mason of Virginia and others have confessed that there is no statute law subjecting men to Slavery, and when of course no slaves can be said to be held in slave States, "under the laws thereof."

THE AMERICAN TRACT SOCIETY.

This Society held its Twenty-sixth Anniversary at the Tabernacle, at 10 o'clock Fourth-day morning. After the usual introductory exercises, the Treasurer's report was read by Moses Allen, Esq., an abstract of which showed the receipts of the year in donations to amount to the sum of $109,897 76; for sales, $200,720 33; balance in treasury last year, $110 23; total, $310,728 32. Expenditures for paper, printing, binding, engraving copy-right, translating and revising, $170,984 48; for colportage $73,278 23; remitted to foreign and pagan lands, $2,000; other expenditures as by items in Treasurer's report, $35,356 59; total, $316,619 30; balance in the treasury, $109 02. Due for printing paper, to be paid within six months, $32,908 64.

An abstract of the Annual Report was next read by Messrs. Hallock and Cock, Secretaries, showing the results of the labors of the Society for the year. It appeared there were issued new publications in nine languages 78, of which 42 are volumes, including the Family Testament with brief Notes and Instructions, the Riches of Bunyan, Afflicted Man's Companion, Life of Summerfield, Hannah More's Cheap Repository Tracts, 8 volumes, illustrated, and 14 volumes in German; total publications on the Society's list, 1598, of which 327 are volumes, beside 2,594 approved for foreign stations in about 114 languages and dialects. Circulated during the year 686,692 volumes, 6,837,692 publications, 269,784,615 pages; total in 26 years, 6,567,795 volumes, 119,826,867 publications, 2,777,087,404 pages. Illustrated Family Christian Almanac for 1851, 310,000 copies; American Messenger, 186,000 monthly; German Messenger, 18,000. Gratuitous distributions, in 2,697 distinct grants, to missionaries at home and abroad, the army and navy, seamen, humane and criminal institutions Sabbath-schools and individuals, by colporteurs, and to life-members and directors, 56,538,543; value $37,759 03.

The Report then gives a long and detailed statement of the operations of the Society, in connection with the Colportage System, in the various States and Territories of the Union, and also in Canada and Mexico. Of the whole number of colporteurs 109 were for the German, French, Irish, Spanish, Welsh, and Norwegian population. The whole number in commission, April 1, was 368. The statistical tables show that the colporteurs have visited 505,422 families, of whom 90,779 were destitute of preaching; 68,027 were without religious books; 34,684 without the Bible, and 54,321 families were Roman Catholics. They have conversed or prayed with 238,864 families; sold 471,951 volumes; granted to the destitute 127,884 books; held prayer-meeting, or addressed public meetings to the number of 13,306, and distributed 14,291 Bibles and Testaments. The Report also contained a sketch of the history of this system for the last ten years, and showed its successful operations during that period. No less than 1,599 colportuers have been it appeared commissioned; and 2,168,793 families had been vaiid. Books to the amount of 2,424,650 were distributed also among families.

AMERICAN HOME MISSIONARY SOCIETY.

The Twenty-fifth Anniversary of the American Home Missionary Society was celebrated at the Tabernacle on Fourth-day evening. The President, Henry Dwight, Esq., took the chair, and the proceedings were opened by prayer by Rev. Dr. Peters, of Williamstown. The Treasurer's Report and the Annual Report were then read. From these documents we make the following abstract:

More than one-third of those who were present at the organization of the Society a quarter of a century since have ceased from their labors.

The Society has had in its service the last year 1,065 ministers of the Gospel, in 26 different States and Territories: in the New England States, 311; in the Middle States, 244; the Southern States, 15; the Western States and Territories, 515. Of these, 640 have been pastors or stated supplies of single congregations, and 425 have occupied larger fields. Four have ministered to congregations of colored people; and 41 have preached in foreign languages—10 to Welsh, and 29 to German congregations; and two to congregations of Norwegians and Swedes.

The number of congregations supplied, in whole or in part, is 1,820; and the aggregate of ministerial service performed is equal to 853 years. The pupils in Sabbath-Schools and Bible-Classes amount to 70,000.

There have been added to the churches 6,678, viz., 3,855 by profession; and 2,823 by letter. Many of the Western churches have been visited with the special effusions of the Spirit. Seventy-seven missionaries make mention in their reports of revivals of religion in congregations; and 366 report 3,096 hopeful conversions.

Thirty-three more missionaries have been in commission than in any preceding year, and this increase has been mainly in the Western States and Territories; forty-one more years of ministerial labor have been performed; and two hundred and forty-five more congregations blessed with the preaching of the Gospel.

Forty-three churches have passed from a condition of dependence to that of self-support; sixty houses of worship have been completed; fifty-five others repaired; and the building of forty others commenced.

During the twenty-five years of the Society's labors, not far from 800 churches, which had been reared and nurtured by its instrumentality, have passed from the list of beneficiaries, and are now supporting their own Gospel institutions; some of which are among the strongest and most influential churches in the land.

The balance in the Treasury, April 1, 1850, was $15,553 69. The receipts of the succeeding twelve months have been $150,940 25; making the resources of the year $166,493 94.

There was due to missionaries, at the date of the last report, $11,935 77. There has since become due $151,515 41; making the total of liabilities $163,457 18.

The reading of the Reports was followed by remarks from several individuals, in support of resolutions which they presented. Rev. J. P. Langworthy, Rev. J. B. Shaw, and Hon. James Meachum, were the principal speakers.

AMERICAN FEMALE GUARDIAN SOCIETY AND HOME FOR THE FRIENDLESS.

The Anniversary of this Society was held on Fourth-day evening at 7½ o'clock at the Church of the Puritans. The programme announced that Dr. Cheever would preside, but in consequence of his unavoidable absence the Rev. Dr. Cleavland, of Providence, was called to the chair. The Rev. Mr. Bannard opened the proceedings with introductory prayer. After singing by the choir, the Rev. Mr. Benton read the Annual Report, showing the successful operations of the Society, upon which the chairman offered a few remarks, in the absence of the Rev. Messrs. Beecher and Taggart, who were also announced in the programme to be present and address the meeting. Dr. Tyng hereupon came forward and spoke briefly in favor of the operations of the Society of the Home for the Friendless, which was now in existence, he said, for five years, and after having accomplished much good, was free from debt. He concluded by saying that having always aided the Society in its operations, he would continue to do so upon every occasion. After taking up a collection, the Society separated about 9 o'clock.

THE AMERICAN BIBLE SOCIETY.

This Society held its Thirty-fifth Anniversary at the Tabernacle on Fifth-day morning, at 10 o'clock, Hon. Theodore Frelinghuysen, President, in the chair. Dr. Tyng opened the proceedings with prayer, after which the President read the Address. The Treasurer's Report was read by Joseph Hyde, Esq., General Agent, and by the Assistant Treasurer. It showed that the receipts of the year, from all sources, have been $276,882 52. This sum, including legacies, is somewhat less than the income of the previous year; but excluding legacies, larger by $8,450 18.

The number of Bibles and Testaments issued during the past year is 592,432, making a total since the formation of the Society of 7,572,967 copies.

The Managers' Report was read by Rev. Drs. Brigham and Holdich. It showed that a large number of books had been issued during the past year by the Board. A new Diamond 64mo. New Testament, some of copies having also the Book of Psalms appended.

They have also issued a School Testament, of large type, for children and imperfect readers.

Also, a New Testament, of Swedish and English, in parallel columns. A similar Testament, in French and English, is in course of preparation.

They have also completed and issued the Spanish Bible mentioned in the previous Report, conformed to the Hebrew and Greek.

The Book of Genesis and the Book of Acts have been published at the Society's House, in the Grebo tongue, for Western Africa, translated by Rev. Mr. Payne, a Protestent Episcopal Missionary. The Gospel of John is also soon to be printed.

The number of agents employed has been thirty, including two in Texas and one in California, and one, part of the year, in Hayti, W. I.

Grants of books have been made to local Auxiliaries, to Sunday Schools, Seamen, Missionary and other benevolent Societies, and to individuals for distribution at numerous places, at home and abroad, on the land and on the waters. No needy applicant has been sent away empty.

Beside the grants of books, funds have been furnished for publishing the Scriptures in France; also to the Missionary Boards of the Presbyterian, the Protestant Episcopal, Methodist Episcopal, and Congregational Churches for publishing the same in China.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

A business meeting of the Society was held in the basement of the Oliver-st. Church at 3 o'clock P. M. Fifth-day, Rev. Dr. Cone in the chair. Prayer by Rev. Mr. Grinnell of New Jersey. After distributing several copies of the Annual Report, the business of the meeting was gone into. The following abstract shows the condition of the treasury on the 1st of April, 1851:—

Balance from last year's account	$4,965	61
Cash receipts from all other sources	32,119	89
Total amount of cash received for the year ending March 31	$37,685	50
Total amount of disbursements for the same period	33,985	95
Leaving a bal. in the Treas. of	$3,099	55
Amount of liabilities of the Society, March 31, 1851	$25,823	53
Amount of available resources, March 31, 1851	6,339	55
Balance against the Society March 31, 1851	$18,983	98

Of the above amount of receipts, $28,908 28 were in contributions, donations, &c., being an increase over the amount of similar receipts last year of $3,707 19.

One hundred and forty ministers have labored as missionaries or agents of the Society during the past year. Of that number 93 were in commission at the time of making up our last Report—April 1, 1850. The remainder, 47, were new appointments at different periods during the year. Five other missionaries are under appointment, but as their labors do not commence till the 1st of April, they are not enumerated with those above.

Eight who were under appointment some portion of the year need no further aid from the Society.

The distribution of the missionaries has been as follows: In New Hampshire, 1; New York, 3; Delaware, 1; Missouri, 1; Illinois, 32; Indiana, 14; Ohio, 2; Michigan, 18; Wisconsin, 21; Iowa, 14; Minnesota, 3; New Mexico, 1; California, 3; Oregon, 3; Canada, (West) 8; Grand Ligne, 7. Besides which 8 collecting agents have been employed for longer or shorter periods in nearly all the Eastern and Middle States.

The whole number of States, territories and provinces occupied is 15. The number of stations and out-stations supplied is 386, and the aggregate amount of time bestowed upon the field is equal to that of one man for 97 years and eleven months.

The missionaries report the baptism of 981 persons; the organization of 33 churches and the ordination of 37 ministers.

Fifteen houses of worship have been completed and 10 in progress of building.

The mission churches have contributed to the usual objects of Christian benevolence $2,104 97, and about $13,540 in addition to our appropriations for the support of their ministers; besides a large amount for building or repairing their church edifices.

LAST WORDS OF JOHN HUSS, AT THE STAKE.—Hanc animam, in flammis, offero, Christe, tibi. "This soul, in flames, I offer, Christ, too thee."

The Sabbath Recorder.

New York, May 15, 1851.

THE ASSOCIATIONS.

As the season approaches for those annual gatherings among us called *Associations*, we take the liberty to offer a few suggestions.

1. Those who expect to attend as Messengers would do well to look over the Minutes of last year, and refresh their memories. Some things were laid over to be acted on *this* year. They will be called up, and it will be expected that the brethren will have their minds somewhat matured upon them; especially that the several Committees, to whom important topics have been referred, will have given them as thorough consideration as possible, and not—as is too often the case—when called on to report, be in the awkward predicament of not having given them the first thought. Yet not committees only, but all who expect to take part in the proceedings, should take some forethought about the subjects which are likely to come up for consideration, and be prepared to act from some other principle than the impulse of the moment.

2. The members of the churches, where these convocations are respectively held, should make it their business to be in attendance throughout. Usually, we see but very few of them till the business of the Association is over. On the Sabbath they are present to hear preaching very generally. But it should be borne in mind, that one great object of holding the session of the Association is the benefit of the church where it sits; and that, not merely by means of the Sabbath exercises—for if that were all, the object could be more easily accomplished by sending two or three ministering brethren for the purpose—but by initiating the people into the nature of our denominational business, by making them acquainted with our benevolent enterprises, the degree of success attending them, and so on. It is true, that some of the business of the Association is of a nature somewhat dry and unentertaining. But there is also a great deal done, which ought to be familiar to all, both men and women. Sometimes the special request of a church to have the Association hold its meeting with them, is prompted by the desire that the occasion may be one of benefit to those living in the vicinity. After such a request, and perhaps after more pains taken to get there than would be required in reaching some place a great deal more accessible, it is rather discouraging to find those very people manifest so little interest in it as they often do.

3. To render an Association a season of profit to all, fervant prayer to God is highly necessary. In what manner God controls the human heart, it may not be easy to determine. But nothing is more certain than that the "disposing of the heart, as well as the answer of the tongue, is from the Lord." It is right, therefore, to ask Him to bestow that influence which will purify the heart from its selfishness, destroy the spirit of vain-glory, stubbornness, wrath, debate, and every thing which would tend to throw the deliberations of our Association into confusion. It is right to ask Him for wisdom. He who admonishes us not to lean to our own understanding, is able to make us wise. If we neglect to ask Him for wisdom, He may leave us to see our folly. Let those, therefore, who feel an interest in the cause, pray for the Divine blessing upon our associational gatherings. Let them pray in faith, nothing doubting. God *can* give such a direction to their proceedings as will be for his own glory, and the advancement of the cause of truth. It is a fault among us, and a very great fault too, that we do not sufficiently rely upon the power of prayer. We trust too much to the efficiency of well-devised *plans* of operation; and if the anticipated results are not then realized, we are ready to attribute the failure to the imperfection of the plan, and immediately begin to amend it, or to strike out some new one. Hence we are always modifying our plans; and nearly every year witnesses the contrivance of something new to accomplish what has failed hitherto. But the fault is not in the plan, but in the want of a faith's reliance upon Him "who quickeneth the dead, and calleth those things which be not as though they were." We forget that it is "not by might, nor by power, but by the Spirit of the Lord." Hence, while pretending to work a great deal, we pray but little. God feels himself dishonored, and leaves us to work in the fire.

To the approaching convocations we look forward with some anxiety. When they are over, we shall know somewhat of the state of the denomination at large. We know already the destitution of many of our churches, and the declining state of religion in some of them. We tremble lest there should be such disclosures as indicate that God is departing from us.

The American and Foreign Bible Society.—The 13th Annual Meeting of this Society was held at the Oliver-street Baptist Meeting House in New York, on Sixth-day last, Rev. Dr. Welch presiding. From the Treasurer's Report it appears that the total receipts for the year have been $44,923, and the expenditures $45,729 88. The Annual Report of the Board states that $23,077 has been appropriated for Bible distribution by missionaries in foreign lands. The Society has issued, during the year, 29,045 Bibles, which, when added to 2,554 given to the Edinburgh Society, makes a total of 31,599. Some 10,000 copies of the Danish version of the New Testament are called for just now, which, it is hoped, will be furnished by the society. In regard to the new version question, the report expresses regret, that in the heat of controversy, much unjustifiable language has been used. The Society intends to circulate the present English version of the Scriptures until a better one is made. The opinion is expressed that the new translation should be the work of an independent agency, and that the members of the Society should all be agreed before its publication should be made a Society matter.

POPERY IN WESTERN NEW YORK.

There having been a great number of Roman Catholics in our town the present season, employed upon the New York and Erie Railroad, an excellent opportunity has been given to observe the workings and character of Popery; and I have thought it might be useful to give the following circumstances by way of illustration.

1. There has lived during a part of the winter and spring, in a family in our village, an Irish girl, to whom was presented a copy of the New Testament. On taking it home to her parents, she was ordered to return it to the donor, as she "*could not live her religion so easy if she read it.*"

2. To-day a priest entered the house of another neighbor of mine, for the purpose of visiting a sick man, and performing for him religious service, when a conversation occurred, in which the priest said that the seven golden candlesticks mentioned in the Apocalypse were still burning in heaven. The man of the house replied, that he did not so understand it, but that they represented the seven churches in Asia; to which the priest replied, "You lie, sir." The man repeated his statement, and the priest said again, "You lie, sir." He was then told that he talked like neither a gentleman nor a Christian; to which he again replied as above. Finally, he was told that if he repeated his offensive remark again he must leave the house, whereupon he desisted. I leave it without "note or comment."

N. V. Hull.

Alfred Center, April 21, 1851.

THE AMERICAN ANTI-SLAVERY SOCIETY.

Agreeable to announcement, the American Anti-Slavery Society met at Syracuse on Fourth-day, May 7, at 10 o'clock. After prayer and singing, Mr. Garrison, the President, spoke at length upon the principles of the Society, and gave the reasons for holding the Annual Meeting in Syracuse instead of the city of New York. He was followed by Gerrit Smith, who presented a resolution, and made a speech, welcoming the Society to Syracuse, expressing full confidence in its integrity, devotion, and usefulness, and tendering to it the fellowship and coöperation of the abolitionists of Central New York. Rev. S. J. May also, on behalf of the city, gave the Society a hearty welcome; and so ended the morning session.

In the afternoon, the Hall was filled, large delegations being present from New England and the Middle and Western States. After the reading of the Treasurer's Report, Mr. May of Syracuse offered a series of resolutions approving the presence of George Thompson in this country, which were the subject of lengthy and eloquent remarks by Edmund Quincy of Boston, Mass., Frederick Douglass of Rochester, N. Y., and a Mr. Cluer of Boston.

MEETING OF THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions held a meeting at the Tabernacle, in New York, on Sixth-day last. After prayer and singing, the President, Hon. Theodore Frelinghuysen, made a brief address, showing the steady progress of the missionary work for the last half century. Rev. Sela B. Treat, one of the Secretaries of the Board, then read the following interesting and encouraging statement:—

The missionary year which has just closed may be characterized as one of quiet and thankful progress. Both at home and abroad there has been uniform prosperity.

The receipts of the Board during the nine months of the current financial year have been $186,500, showing an advance of $17,304 upon the corresponding months of the previous year. The advance on donations has been $24,588. A greater increase could have been wished, but we would cherish the hope that this is but the earnest of larger and costlier offerings.

In our schools of Theology there has been a marked and gratifying change. To some of them, indeed, God is evidently granting the self-same spirit which shone forth in the pioneers of American missions.

From October 1, 1850, to May 1, 1851, (seven months,) thirteen (students) received appointments as missionaries to the heathen. During the corresponding poriod of the previous year only four were accepted. The number under appointment at the present time, in this country, is eighteen.

As we turn to the missions, and survey their state and promise, we are cheered on every hand by the evidence of undoubted progress. The reformation among the Armenians of Turkey is pursuing its onward and resistless march. Even the Greeks, in Macedonia, at Athens, and at Constantinople, seem to be slowly awakening from the slumber of ages. Our hopes for the Arab race are constantly brightening. Among "the dwellers in Mesopotamia" we can discern the signs of approaching day. Our young brother at Mosul, happy and hopeful in his work, pleads earnestly for greatly extended operations.

The brethren at Oroomiah are enjoying their third revival in three successive years; another token that we may yet see this ancient church, loved for the father's sake, coming up from the wilderness, leaning upon the arm of the Beloved. The five missions of India have much to animate and encourage them in their labors. The three missions in China have the same open door, the same wide field as heretofore; and at Amoy especially the ingathering has already commenced. Our brother from Borneo will address us this morning in the language of faith and hope.

Among our own aborigines God has not left himself without witnesses to His faithfulness and grace. The Choctaw churches in particular continue to receive the early and the latter rain; and it is believed that no other churches in the world have shared so constantly, for ten years, in the favor of Zion's King. The mission at the Sandwich Islands still finds itself in the strong eddy which shoots out from our Western coast; but it is holding on its way, guided and blessed by the Great Pilot. It is now proposed to commence a new mission, an offshoot from the old, in Micronesia, nearly 4,000 miles farther toward the setting sun. Thus shall we complete our missionary posts around the globe.

But we are admonished by the events of the past year to do with our *might*, and to do *now*, what we purpose for a lost world. Six of our brethren and sisters, Mr. Bryant in South Africa, Mrs. Bushnell in West Africa, Mrs. Hamlin among the Armenians, Mr. J. G. Bridgeman at Canton, Mr. Wiley among the Cherokees, and Mr. Hanlock among the Dakotahs, have finished their work, and entered upon their reward. Their fresh graves are so many witnesses, mute but eloquent witnesses—to the heathen of a love that was strong even unto death; witnesses to us of the dignity and excellency of missions, urging us to appropriate, in its living and inworking power, the language of Paul, "Unto me, who am less than the least of all saints, is this GRACE given, that I should preach among the Gentiles the unsearchable riches of Christ."

The reading of the foregoing statement was followed by brief addresses from Rev. Henry R. Harrington of the Ceylon Mission, Rev. Wm. H. Steele of the Borneo Mission, Rev. William Walker of the West Africa Mission, Rev. Henry Balantine of the Ahmednugger Mission, Rev. Geo. W. Wood of the Mission to the Armenians, and Rev. Dr. Smith.

Mission Premises Burnt.—Letters received last week bring intelligence that the entire premises of the American Baptist Mission at Bangkok, Siam, were destroyed by fire on the night of the 4th of January last, including the buildings of the missionaries. The fire originated in a native house a few rods distant, and spread with such rapidity that very few articles could be saved. The printing office and stock, the building and type foundry, libraries, and nearly all the personal effects of the missionaries, were consumed. The greater part of the second edition of the New Testament was lost, and it was difficult to procure copies enough to conduct the ordinary worship. The total loss was not less than $10,000, and probably considerably more. The missionaries were received into the residence of Senor Marcellino DeAranjo Rosa, the Portuguese Consul, and met with much attention and kindness from others. Mr. Chandler, it is said, will return to this country as soon as possible, to make arrangements for repairing the loss.

Horace Greeley's Voyage to Europe.—The N. Y. *Tribune*, May 12th, contains a letter from its editor, Horace Greeley, dated at Liverpool, April 28, 1851. He had just arrived by the steamship Baltic, after a boisterous passage of twelve days from New York. His letter is mostly taken up with an account of sea-life and sea-sickness, not at all calculated to excite a roving disposition. "Of every hundred who cross the Atlantic for the first time," so writes Mr. Greeley, "I am confident that two-thirds endure more than they had done in all the five years preceding—more than they would do during two months' hard labor as convicts in a State Prison. Of *our* two hundred, I think fifty did not see a healthy or really happy hour during the passage; while as many more were sufferers for at least half the time." The Baltic, Mr. Greeley thinks, is one of the quickest, safest and most commodious seaboats in the world, and her management and attendance are as good as the boat.

Protection for Fugitives.—James J. Strang, Mormon Chief of Beaver Isle, in a letter addressed to Gerrit Smith, and published in the *Liberty Party Paper*, denounces "the new act of Congress for the encouragement of man-stealing," and says that the Mormon community of which he is the head, will afford protection to the fugitives, and "make them heartily welcome." He declares that Beaver Isle and the neighboring islands in lake Michigan would be entirely safe as a place of refuge for oppressed men of color, and that no force can be brought there sufficiently potent to take them away. In addition to this, he says they are founding a colony on Drummond Island (on the American side,) and Clobune's Island, (on the British side,) in Lake Huron, which might be deemed more secure. Each of these Islands is some 100,000 acres in extent.

Southern Rights Convention.—A Convention of some three hundred and fifty persons was held at Charleston, S. C., last week, to consider how Southern Rights may best be protected against Northern Aggression, and whether South Carolina shall now secede from the United States. After talking four days, an Address was adopted, and also a series of resolutions, to the effect that secession, with or without the coöperation of other States, must come; that coöperation, though desirable, is not worth the sacrifice involved in submission; that the right of secession is essential to the sovereignty and freedom of the States; and that the Legislature is looked to for the speedy adoption of measures to exert the sovereign power of the State in defense of its rights.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 10.

From a Journal of Dr. J. D. B. Stillman of New York.

Scene on board the Wreck—Thirty Men rescued on a Raft—Deserted by one of the Boats—Narrow Escape—Short of Provisions—Abandon Thirty Men on the Wreck—Return to Old Providence Island—Inhuman Conduct of Officers—Protest against the Proceedings, and quit the Brig Mechanic.

The brig was broadside on the rocks, and the stern hoisted nearly out, while the bows were down in deeper water. The foremast had gone overboard, and in falling had slipped out of the step, and pried up the deck. The mizzen topmast was standing, with the badges of woe torn and flying at the truck. The jib-boom was entire, and as each sea lifted us, and we came down again upon the rocks, it would bend like a fishing rod, the whole vessel would crack and twist as though it was her dying agony, and the next moment a deluge of water swept her decks and poured over her lee rail. The passengers had crowded the after-house, so that it was almost impassable, and their joy at our arrival was the only agreeable feature in this scene of desolation. Ship's stores, crockery, and every species of valuables, strewed the deck, and the most wanton waste was practiced by men who had been deserted by all officers except a sick second-mate. Each man forgot everything but himself, and the dying were as unattended as the dead. Two of the latter had been thrown overboard as they died, and among the former I recognized a Mr. Wheelock, who was a passenger with me in the Plymouth from San Francisco.

The galley was immediately cut away, and having been battened to keep out the water, was launched overboard, up side down. This was floated over the reef, and made fast to the rocks, and by means of small boats the sick were placed in it. Others were put in as they drew their lots, until it was reported that the flooring was started. Those who were able were kept at work with pails to bail out the water. In the mean time Mr. Suttor stood at the companion-way, with a long knife in his hand, threatening instant death to all who should get in his way, giving to any one the idea, that if he was not born to command it would be difficult to determine what it was for. Capt. H. advised him, and others executed his orders, while Suttor out-roared the surf with his voice, as if to awe the trembling landsmen into the idea that Old Neptune himself had assumed command. Having taken several into the long-boat, with a demijohn of water and a bag of bread, we left the remainder, with the assurance that we would not desert them. While getting from the wreck to the boat, I fell between it and the raft. I thought of the sharks, of a smashing, and got out again, all in the same instant. I was stowed down in the bottom of the long-boat as a superannuated encumbrance—in short, to dispose of *myself*, I was used up. The sun was nearly setting when we took the house in tow, the jolly-boat leading off. The boat belonging to the wreck was in command of the mate of that vessel, and he requested permission to return to the wreck, to bring off six or seven men, run down to the "Mechanic," and return to our assistance. This was approved, and he was at the same time directed to have lights set for us on the brig, and to bring us a kedge-anchor to hold us in case of any mischance. He returned to the wreck, but instead of men he had filled the boat with plunder.

We continued along the reef by the light of the moon, avoiding the discolored spots, which indicated coral near the surface, until we were nearly to windward of the brig, as she bore by compass before dark, and then squared away to run down before the wind. The house presented a large surface, and we moved rapidly, straining our eyes for the signal lights or the flashes of firearms which were concerted between the two mates, but no boat came. We fired guns continually, but without the satisfaction of an answer. At length we made the lights from the brig, but they were to windward, and we had squared away too soon. Where was the recreant mate? Why had he deserted us? Deep, dark curses went up with the smoke of the gunpowder, and oaths that would have freighted a ship were poured out upon his devoted head. But this would not avail; we were drifting rapidly towards the edge of the bank beyond which an anchor could not save us. We now put our head to the wind; the best men were put to the oars; and every effort was made to hold our own until assistance could reach us. We were broad to leeward of the vessel, and notwithstanding all our exertions, we were falling away fast. So near the brig were we, that we could see her spars looming in moonlight, and we shouted until our voices failed us. We knew they must hear us, and why not send the boat? They did hear us, and watched with painful interest the firing as it flashed farther and farther to leeward; but the boat was not there, and there was no earthly power, so far as they could see, that could save us.

The mate of the Martha Sanger, when he reached the brig, called upon his captain to take the boat back to our assistance; but he was in too safe a place to leave, and offered first ten, then twenty dollars, to any one who would go in the boat. Capt. Lawrence at length finding that no dependence could be placed in these men, got into the boat himself, with two of his men, who were invalids, and pulled away to windward, where the mate told him we were. Not finding us, he returned. Just before reaching his vessel, he saw our signals away to leeward, and as soon as he approached near enough to be heard, he ordered the men to the windlass, and to heave up the anchor—a rash command, which, had it been executed, would in all probability have consigned both brigs' companies to death; for to have extricated her at night from the reef by which she was surrounded, without striking, would have been impossible. It was now suggested, that if the kedge-anchor could be got to the boats, they might be stopped before they were off soundings, and it was immediately sent. In the mean time, as an expedient for checking our stern way, the gun which has been mentioned was fastened to the painter and thrown overboard, and as we passed over a ledge it caught fast. The small boat then went with Capt. H. and Mr. Suttor for the anchor, meeting the boat with Capt. Sisson and Mr. Wolf, whose courage was equal to their humanity, coming to our assistance. Mr. Suttor proceeded on to the brig, and as soon as he had gained the deck, drew his knife, and with the fury of a madman rushed upon the deserter, whom without doubt he would have killed on the spot, had he not fled aloft. No sooner was it thought that we were safe, and the cause of our misfortune understood, than the most general and hearty indignation was expressed, and Mr. Suttor, who rarely did any thing to excite applause, was loudly cheered as he chased the fugitive into the rigging, bellowing the most horrid imprecations. Some proposed to seize him to the rigging and flog him; others were for putting him, with the Captain, in their own boat, with which they had prepared to quit the wreck, and compelling them to find land as best they could; but time calmed the excitement, and they passed unpunished. The boats were employed till a late hour in the night in carrying the men from the raft, and the long-boat, relieved of a part of her load, last of all reached the brig. Once more on the vessel's deck, the warm congratulations of my fellow passengers first made me fully realize the danger through which we had passed.

The next morning the boats were sent again to the wreck, which they reached just before sundown. The vessel had now changed her position, so that it was impossible to get to her with the boats, and the men were compelled to come off in a small boat, made of pieces of the wreck, by means of a line made fast to the rocks. Twenty-one of them were taken off and stowed flat in the bottom of the long-boat. As soon as it grew dark, according to concerted arrangement, I set fire to a preparation of tar and saltpetre on the topgallant forecastle, which gleamed like a light-house over the water, and enabled them to direct their course without a compass, and arrive safe about ten o'clock. An attempt was made the following night, in order to reach the wreck in the morning, but was unsuccessful, owing to the strength of the wind. Several days passed, but no other attempt was made in behalf of those who were left behind.

In the mean time, our stores were nearly gone. Four barrels of bread, loathsome from worms and decay, were all that remained. Of vegetables we had none. The last barrels of pork, beef, and flour, were broached, and this comprised all the food on board, except two live hogs, for the supply of one hundred and sixty men. All the men who had been taken from the wreck, except the Captain and his Mate, were put on the shortest allowance of food and water, and they were crowded on the main deck, or into the damp and filthy hold.

Poor Wheelock, when first taken on board, was delirious, but with a little attention he revived. He sent for me one day, and told me he should never see land again, and wished me to see his friends, tell them his fate, and deliver to them whatever I should find in his pockets, where he said I would find the address of his brother in New York. At length he died, but his brother's address was not found; the Mate took possession of what gold-dust he had, and his body was sewed up in canvas for burial. Thinking that some ceremony was necessary in committing his body to the deep, the Captain obtained a prayer-book, and with a tongue that was more familiar with vulgar blasphemy, read, or attempted to read, the burial service; but after blundering through one sentence, with an air of disgust, he closed the book, and told the men to throw him over. The plank on which he was placed went with the corpse, and the Mate, fearing it would be lost, bawled out in a voice of thunder, "Haul in that plank, G–d d—n it!" and the ceremony was at an end. I looked over the side, where the body lay upon the coral, and saw sharks already gathering to their repast.

At sea, the ship-master is monarch, and Heaven forbid that I should ever again witness the fantastic tricks played by such wretched specimens of tyrants. All the rescued men who had money were compelled to surrender it, and so much of it was taken by the Captain and his Mate as suited their purpose, and from one alone the sum of fourteen hundred and fifty dollars was extorted. This was enough to have entitled the men to some consideration and kindness; but their treatment after this was even more brutal than ever. The poor men had not been permitted to take even a blanket with them from the wreck, and were now not allowed to lie upon the quarter-deck, but confined to the filthy deck, with the hogs, although the most of them were sick, and some dying from the effects of fever and exposure.

The nearest land was Old Providence—a small island sixty miles distant; but as it lay south by west, the wind in going there would be free. Twelve hours would be all the time required to reach it, and as it would now be impossible to reach any port to windward, there might still be time to spend a day or two in efforts for the remaining passengers; but, contrary to all expectation, the order was given to get under way, and with heavy hearts we watched the unfortunate men as our sails filled in the wind, and vanished from their sight. The offer had been made by passengers to bring off the remainder of the men, but the officers, from motives of their own, refused to permit it. It was rumored that it was the intention of the Captain to run down to Providence and land the men taken from the wreck, lay in supplies of fresh provisions, and renew the attempt to reach Serrana. Before noon the lofty summit of Old Providence loomed up from the sea like the distant approach of a thunder-cloud. The mountains and promontories became more distinguishable, and about sun-down we took a pilot, entered the reef, and having passed the bold headland known as "Morgan's Head," dropped our anchor in a most picturesque, lagoon-like harbor, protected on all sides but the west by high mountains, and as smooth as a mill-pond. No boats were allowed to come along side, for fear some man would escape with his money, who had not divided it with our piratical officers. That evening another poor fellow died on the deck.

A Committee was now appointed on the part of the cabin passengers to inquire of the captain what his intentions were in respect to the further prosecution of the voyage. He told them that he had no objections to telling *them*, but did not wish it mentioned to the other passengers. They replied that the passengers considered that they had a right to know. He then said that he should "go to Serrana, if God spared his life, and he had the vessel under him." We represented to him, that no proper stores could be obtained at this place, and that it was necessary to go to the nearest port. This met only with insolence. The man who had died was prepared to be thrown overboard, when the pilot, who was acting as harbor-master, forbade it, and told the mate he would show them a proper place for burial, upon which the mate burst into a rage, and ordered him off the vessel. The corpse, however, was not thrown overboard. Another young man, in whom we had become interested from his intelligence and gentleness of manners, was lying very ill in the shade of the bulwarks abaft, when the mate drove him off. I told the man to return, and I would speak to the mate to allow him the privilege; but the captain gave orders that none but his own cabin passengers should be allowed to remain aft.

We found a small schooner from Baltimore, the Polly Hinds, Captain Price, ready to start for home, with a cargo of fruit, and she started immediately for the wreck, taking Capt. R. and a couple of reef pilots. I had just time to pen a line to my friends, to tell them that I was still alive, and that I could probably be found in this latitude at any time, as there was no prospect of my getting away—when she glided out by the light of the moon, with three cheers from our passengers.

The next day the rescued men were ordered on shore. An order from the magistrate came off, forbidding any persons in a destitute condition from being landed on the island, or against their consent; but no regard was paid to it, and the men were put on shore, notwithstanding their own remonstrances that they were entirely destitute and sick. One such was sent back by the magistrate, but was driven into a canoe by the violence of the mate, who was upon the point of throwing him overboard. Our determination was now taken, to go on shore, and trust ourselves to the uncertain chances of the climate and an opportunity to get home, rather than be witnesses any longer of such horrible scenes, or trust our lives in such keeping. Capt. Cathcart of Washington, D. C., Capt. Titcomb of Boston, Mass., Capts. Sisson and Wolf of Mystic, Ct., all former ship-masters, and others of us, nine in number, had our baggage put into canoes, and we paddled ashore. The young man that had been driven off from the deck the day before, was provided by the passengers with a place in the folds of the mainsail, but when last I saw him, his eye was fixed, and his tongue incoherent, in the sleep which knows no waking.

It will seem to those who are not familiar with the sea, impossible that such things could be enacted in this day; but I have stated nothing here that I am not only prepared but anxious to prove, before a tribunal that does justice when an opportunity is given it. After going ashore a remonstrance was drawn up, attested before the magistrate. The captain came ashore with his supercargo the next day, armed to the teeth, when the protest was served by an officer of the island. He was very indignant, but, now that he was on shore, respectful, and wished to know if there was any one else who commanded his vessel, and what business it was to those who did not belong to the brig, alluding to several who had disposed of their tickets. The brig having taken a few hundred pounds of yams, squashes, and some fresh meat, went to sea, carrying our unfortunate fellow travelers, who were with us in heart, but whose circumstances would not permit them to leave the brig. We were now alone on this unfrequented and almost unknown little island, only two hundred miles from the port from which we sailed about a month before, with a remote and uncertain prospect of being taken off.

Scientific Association.—The American Association for the Advancement of Science, after a session of several days at Cincinnati, adjourned on Sixth-day last, to meet again at Albany, on the third Monday in August. Eighty-seven members were in attendance, and eighty-seven papers registered, but not all read for want of time. This is said to have been much the best meeting held by the Association. The members were entertained gratuitously, and enough was subscribed by citizens to pay for the publication of the forthcoming volumes.

Presidential Tour.—President Fillmore and most of his Cabinet left Washington on Second-day, May 12th, for a tour through New York, Ohio, and Pennsylvania. The afternoon of Third-day was to be spent in New York City. On Fourth-day morning, in company with the officers of the Erie Railroad, the Mayor and Common Council, and a number of invited guests, he was to proceed to Piermont, and take the cars for Lake Erie, stopping over night at Elmira, and reaching Dunkirk on Fifth-day in time to take part in the celebration of the completion of the Erie Railroad. He contemplates returning by way of Cincinnati, Wheeling, Pittsburg, and through Pennsylvania.

A New Custom.—Judge Timothy O. Howe, of Wisconsin, before opening Court, calls upon a clergyman for a prayer. At a recent sitting in Winnebago Co., a member of the bar, the Editor of the *Oshkosh Democrat*, protested against this custom. With all due deference to the Court, he believed that it was but a hypocritical proceeding, and not calculated to impress the bar with any additional reverence. Judge Howe justified himself in dignified language, and proceeded with the business before him.

Governor Johnson, of Pennsylvania, it is said, has not signed the bill repealing the section of the Kidnapping Law of March 3d, 1847, which prohibits the use of the Jails of Pennsylvania for the detention of Fugitives from Labor.

General Intelligence.

European News.

Three steamships from Europe have arrived since our last. The gist of the news brought by them will be found below.

In England the Easter recess of Parliament gave full leisure to the journals to crowd their columns with the history of the progress of the Great Exhibition. The unpopular move of an opening by the Queen in solitary state, had been abandoned, and 15,000 persons were to be admitted to the spectacle of the inauguration. Cotton has declined, and the market for Colonial produce was dull.

In France the public mind is extremely unquiet. Propositions of all kinds are showered upon the Assembly, by which the authors hope to smooth the rough passages of the coming elections. Louis Napoleon seems not to be enamored of the prospect of privacy to which an election would undoubtedly suffer him to retire.

In Germany the old regime is rapidly restoring itself. Prince Metternich, its incarnation, has returned to Vienna. The ancient German Diet, with some modifications, will doubtless be the result of the dreary congresses and conferences in which the German sovereigns are perpetually engaged.

In Italy there is nothing but a proposed alliance between Southern and Central Italy with Modena and Parma. The plague had appeared in Genoa, supposed to have been communicated by some hides, and five out of eleven cases had proved fatal.

Turkey has sent in a bill to Austria for the maintenance of Kossuth and his companions, adding such curt and crisp complaints of Austrian intermeddling with Turkish affairs, that the Austrian Ambassador has been withdrawn from Constantinople.

The following items are from a letter to the *N. Y. Tribune*, dated London, April 29:

The royal visitors are arriving for the great Exhibition. The Prince and Princess of Prussia, with Prince William from Berlin, and Prince Henry of the Netherlands, are already here.

The Ottoman steam frigate Teizi Baari has reached Southampton with the Turkish contributions. Several officers of high rank came in her, and on dropping anchor she was saluted by the Platform Battery and by the United States frigate St. Lawrence.

The new Literary Fund project advances. The first performance of the amateur troupe takes place at the Devonshire House. Spectators will be charged five guineas each for admission to the first performance. The comedy will afterward be played in all the large towns of the kingdom, and there cannot be a doubt that the aggregate receipts will greatly assist the promoters in realizing their benevolent designs.

From Ireland we hear of a letter from the Pope, praising and sympathizing with the Irish prelates and people in their bold stand for the Church.

There was recently a broad daylight attempt to assassinate a Mr. Billings, in the County of Meath. He had gone down to collect rent.

The interest in the Great Exhibition is very great in Paris. The Minister of Agriculture and Commerce has issued a circular to the Chambers of Commerce, calling upon them to nominate intelligent *ouvriers* to be sent to London, partly at the expense of their masters, and partly at that of the Government, to study the Great Exhibition.

A proposal has been made to the government to send the band of the 9th Dragoons to London, during the Exhibition, as a specimen of the military music of France.

A cabinet maker of Vienna, named Leistler, has just left that city for London, taking with him 38 out of the 200 men whom he employs, as well as a number of articles which he has manufactured for the Exhibition. Among them is the furniture of a bedroom and boudoir inlaid with gold and silver, and which is intended as a present from the Emperor of Austria to Queen Victoria. The furniture of the bedroom has cost 120,000, and that of the boudoir 200,000 florins.

In Baden eight members of the Provisionary Government during the insurrection of 1849, were condemned to death on the 23d ult. As none of the accused were present, the sentences were pronounced *in contumaciam.*

On the 9th the Court-Martial of Piacenza condemned 19 banditti to death, and one to 20 years imprisonment with hard labor. Fifteen of the former were executed immediately; the punishment of the other four was commuted to 20 years of *carcere duro.*

China News.

By the California mail, which reached New York last week, China news to Feb. 4th was received. It was brought from Hong Kong to San Francisco in 33 days, and was only 62 days from Hong Kong to New York.

The report of the death of the late Commissioner Lin, proves to have been correct.

The disturbances in the interior of China, though serious and widely spread, do not appear to be of a nature to produce any immediate political result that can at all concern foreigners. They seem to extend over the greater part of Hu-nan and Kwangsi, and are reported to have reached to within 120 miles of Canton. The rebels seem to have no political aim, and the continued existence of the rebellion furnishes striking evidence of the lamentable weakness and imbecility of the Chinese Government.

The crew of another American vessel, wrecked at Japan, were recently taken down to Batavia by a Dutch vessel, from Nangasaki. It is supposed that on the arrival at Singapore of an American frigate and a steamer, daily expected, the Hon. J. Halesteir, U. S. Commissioner, will visit the Court of Jeddo, on a mission from the United States. The recent accession of the young Tudoh to the throne, gave rise to a report that Cochin China was again to be the field of that honorable gentleman's diplomatic labors.

On Sunday, the 26th of January, the Peninsular and Oriental Steam Navigation Company's vessel Canton, Capt. Jamieson, on her passage from Cumsingmoon to Canton, when about five miles from the anchorage, ran at full speed against a sharp pointed rock, and the hull being of iron, and the formost compartment filling, she sunk entirely by the head, and the boiler fires were put out. She was expected to be raised and repaired speedily.

A RIFLE FOR THE WORLD'S FAIR.—Mr. Henry Cromwell, of Ohio, has exhibited to us, says the *N. Y. Tribune*, a superb specimen of a rifle which he is taking to the World's Fair, where it will be presented to the Emperor Nicholas, of Russia. It is known as Gross' Repeating Rifle, and was made at the manufactory of Henry Gross, at Tiffin, Ohio. The workmanship is exquisite; the stock is of black walnut, elegantly polished, and the lock, sliding chamber, and barrel of the finest steel. Each chamber is provided with three charges. A slight pressure of the finger brings each charge in succession before the trigger, and the aperture is so guarded as to prevent more than one being discharged at a time. The barrel may be unscrewed and the whole rifle packed in a light case, capable of being carried in a trunk or valise.

TELEGRAPH DISPATCH.—The steamship Europa reached her wharf in New York on Tuesday at 6½ A. M. Her news was at the O'Reilly Telegraph Office, 181 Broadway, before 7, previous to the office being opened. The Pittsburgh office got to work about 8 A. M., and the dispatch commenced going to New Orleans 10 minutes past 8, and was received and put up in the Exchange before 9 A. M., and the acknowledgment of its receipt reached the O'Reilly Telegraph Office, New York, at 11¼—thus having traveled from New York to New Orleans and back in three hours and five minutes. The distance between New York and New Orleans, following the track of the telegraph lines, is about 2,000 miles, and may somewhat exceed that distance. [Tribune.

BEAUTIES OF THE FUGITIVE SLAVE LAW.—Another troublesome question is on the carpet, in connection with the salvation of the Union by means of the Fugitive Slave Law. A slave woman ran away from Maryland to Pennsylvania, and while there, living in the enjoyment of freedom, had a child. This child being a native of a free State is thereby free, but being the offspring of a slave mother according to the laws of slavery is a slave. The mother was reclaimed into slavery, and the child was carried back with her, but the authorities of Pennsylvania contend that it must be restored to freedom, and this claim, as we understand, will be argued before the Supreme Court.

COLORED DELEGATES TO EUROPE.—The colored people of Allegany County, Penn., have appointed Charles Lenox Remond of Salem, Mass., and Robert Purve of Byberry, Penn., delegates to Europe, to lay before the assembled millions at the great World's Fair the condition of the colored population of the United States under the provisions of the infamous Fugitive Slave Bill, to ask of the enlightened nations an expression of disapprobation against the cruelty and oppression now being waged against them—such an expression as shall be both felt and respected.

SUMMARY.

A dispatch dated Boston, Friday, May 9, says: T. P. Smith, the colored man who was attacked by a gang of negroes on Wednesday night, with intent to tar and feather him on account of his opposition to a plan for the mixture of white and black children in the public schools, was again last night decoyed from his school into Market square, where seven or eight blacks awaited him. They knocked him over with a slung-shot, and were only stopped in further outrages by the appearance of the watch.

The express train coming east, Saturday afternoon, when about six miles from Utica, ran over John Cantwell, a grocery keeper at Frankfort, and instantly killed him. He had been to Utica to purchase goods, and was returning on the railroad track, when he saw the up emigrant train coming, and stepped from that track to the other, upon which the express train, unbeknown to him, was just then coming. He was thrown by the locomotive about ten feet, into a ditch. He leaves a family residing in Utica.

Mr. H. Underhill, of Canandaigua, this State, has invented and taken means to secure a patent for a new printing press, which is thought to be capable of throwing off sheets at the rate of 600 per hour, employing only a man and a boy. It is supposed that one man alone can work 400 sheets an hour. The connections are extremely simple for the advantages it possesses, and the whole, including roller molds and all the necessary appendages for the press, can be profitably constructed for $400.

Hon. Samuel R. Thurston, Delegate to Congress from Oregon Territory, died on the 29th March, on board the steamer California, bound from Panama to San Francisco. He had complained of illness at various times since leaving New York, but was not considered in a dangerous state till the day preceding his death. His disease was dysentery. His remains were taken to Acapulco for interment. Dr. Gwin, U. S. Senator from California, was also ill on board the same steamer, though not dangerously.

Almira Beasly, a girl of 16, was recently examined in Providence, R. I., on a charge of poisoning her brother, only 15 months old, by giving him arsenic. One witness testified that the accused confessed to her that she gave arsenic to both the boys and her other sister; that she was a professed medium of spiritual rappings; that she bought the poison with money obtained of those who came to witness the spiritual rappings; and that her mind had not been right since she became a medium. She was fully committed for trial for murder.

President Fillmore, accompanied by Secretaries Webster, Stuart, Graham, and Mr. Hall, Postmaster-General, left Washington on Monday for this city, to be present at the formal opening of the New York and Erie Railroad. They will go through to Dunkirk with the Directors and invited guests, and participate in the celebration at that place. They will be absent from the Capital for a week or ten days.

The *Oregonian* announces the discovery, by Captain George Drew, of a vein of coal on the Cowlitz River, Oregon, 18 miles from its junction with the Columbia, and about one mile from the main Cowlitz. The vein is two feet thick and about half a mile in width, fifteen feet above high water mark, and about forty feet below the surface of the bluff mountain. Governor Ogden, of the Hudson Bay Company, at Vancouver, sent a boat and crew to bring a quantity away, that it may be fairly tested.

A deplorable accident took place yesterday afternoon, says the N. O. Picayune, April 29th, about one o'clock, at Carrollton. As a skiff, in which were Dr. Logan, of that place, his three sons, and five negroes, was crossing from the opposite side of the river, it came in contact with a raft, and instantly capsized. The five negroes and two of the Doctor's sons were drowned; the Doctor and his remaining son were saved.

The small pox is raging with fearful violence among the Sioux Indians of the Upper Missouri, in the vicinity of Fort Pierre and Medicine Creek. Several hundred are reported as having died with the contagious disease. It is likewise extending down the river, and had made its appearance among the Iowas, and Sacs, and Foxes. It is not known how the disease was communicated to them.

An intelligent correspondent of the Mississippi *Flag of our Union*, writing from San Francisco, says: "It is a wide-spread impression here, that California will become a slave State upon the exhaustion of the surface gold mines; for negroes alone can be relied on for the heavy work of crushing quartz and the frequent emergencies of agricultural pursuits."

According to the last quarantine report, the ports of Tripoli, Alexandria, Constantinople, Tunis, Smyrna, the Isle of Candia, and other places, are pronounced to be dangerous on account of the plague; and the whole of the ports of Turkey and of Greece are declared to be suspected.

Ex-Gov. Hammond of South Carolina, in his recent address before the Charleston Institute, made the significant declaration, that "where a slave is made a mechanic he is more than half freed." The *Macon* (Ga.) *Messenger* says that seven out of every ten fugitives who escape, except from the border States, are mechanics. Sims is mentioned as an example.

Mr. E. Anthony, of 205 Broadway, New York, offers a reward of $500 for the most important improvement in photographic art, which shall be made before the close of this year. The Committee to whom the applications will be referred consists of Prof. Morse, Prof. Draper of the New York University, and Prof. Renwick of Columbia College.

The Panama *Star* announces that Major Hobbie has made arrangements by which letters from the United States and all the Pacific ports of South America, will no longer be detained at Panama as heretofore, but will pass directly to their destination, without the necessity of being inclosed to an agent at the former place.

The Cleveland papers contain a call for a National Convention of the friends of freedom, without distinction of party, to be held in Cleveland on the 4th of July next, for the purpose of taking appropriate political action against the Fugitive Law.

A correspondent of the Boston *Post* thinks that instead of lighting Minot's Ledge by a gas pipe running from the shore, it would be more practicable to catch a sperm whale, stuff him with cotton wick, bolt him to the rock, set fire to him and let him burn. The writer thinks he would last, in an inflammable state, ten years!

The receipts of the Post Office Department for the quarter ending December, 1850, amounted to $531,495 98, an increase of $241,837 58, over the corresponding quarter of the previous year. The increased receipts for the fiscal year ending next June over the preceding year will be about 18 per cent.

Advices from the South state, that owing to the prompt measures taken by Government, the contemplated Cuban invasion had exploded, and the leaders and men had returned to their homes or gone West.

The Postmaster General has issued a circular to the postmasters in view of the expected increase of letters under the new postage law, simplifying the distribution at the different post offices.

On the 6th inst., near Louisville, the steamer Portland caught fire and was totally destroyed. The officers and crew of the boat lost all their clothes, and the boat's books and papers were also destroyed.

In Philadelphia, on the 5th inst., an Alcohol Manufactury was blown up. The alcohol took fire in the kettles, the roof was blown off, and the building was shattered. William Mason was very badly injured.

A dispatch dated Hazelton, Pa., Tuesday, May 6, says: Snow fell here yesterday to the depth of eighteen inches, and we have fine sleighing this morning. Pleasant weather for May parties.

The Merchants' Tax Law of Missouri has been pronounced unconstitutional by the Supreme Court. Merchants' taxes are thus diminished one-half.

The complete returns at the Census Office from New Mexico show the entire population to be 61,432—the number of free blacks being 23.

The young men of Milan and the other Northern Italian towns have again resolved not to use tobacco, which is one of the Austrian monopolies.

Ex-Gov. Ford of Ohio, who was several months ago prostrated by paralysis, is said to be recovering.

At Patterson, N. J., one day last week, a locomotive boiler exploded, killing four persons instantly, and wounding nearly twenty others.

A Convention of the American Association of Science was opened at Cincinnati on the 5th inst.

Eighteen under-graduates, members of a class in the Virginia Military Institute, have been expelled for insubordination.

Brevity in an editor's "sanctum," like salt upon an egg, gives flavor to the matter being discussed.

The Postmaster at San Francisco has been instructed to make up and forward mails to to Honolulu, Sandwich Islands, every suitable opportunity, (by steamers or sailing vessels,) of all letters addressed to the Sandwich Islands posted at his office, and all other letters to those Islands, postage of which is prepaid to San Francisco—the rate for half ounce letters between California and Honolulu to be ten cents. Similar instructions have been given to the same postmaster respecting letters to China, which will be forwarded by transient vessels as opportunity may desire.

Some twelve years ago a mulatto woman, now claimed as the property of Mr. Ferry, of Franklin, Ky., was, by consent of a former owner, taken to and detained in Pennsylvania some *seven* months, contrary to the statute of that State, which abolished slavery there, and which allowed sojourners to retain slaves within the State, as personal attendants, only *six* monts. She prosecuted for her freedom a short time since, on these grounds, and the Court of Kentucky gave her a favorable decision.

Matthew Carragan, who shot David Romer, on the highway, near Belfast, Allegany Co., on the 4th of February last, has been tried, convicted of murder, and sentenced to be hung on the 20th of June, in the jail yard at Angelica. This was one of the most cold-blooded and unprovoked murders we ever read of. There is another similar case in Genesee County, the trial of which takes place soon.

A dispatch from Washington says that the U. S. District Attorney is now in that city receiving instructions as to the mode of procedure in case any of the chivalrous Carolinians should screw up their courage to a point beyond mere fustion—an event which is regarded as not at all probable.

The first Semi-Centennial Celebration of the Francestown (N. H.) Academy came off on Tuesday of last week. A large number of the professional men of New Hampshire have received their academical education at this institution, and many of them came together on this occasion. An address was delivered by Judge Woodbury.

One of the greatest curiosities among the American contributions to the World's Exhibition, is an air-exhausted metal coffin, in which a human body could be preserved for ages, without undergoing the slightest change towards decomposition. It contains a boquet of flowers, which is as fresh as when it was first placed there.

Hon. Henry L. Ellsworth, of Lafayette, Ill., formerly Commissioner of the Patent Office, has recently, in company with others, entered above 28,000 acres of choice lands in the Wabash Valley, at the Crawfordsville Land Office, and is about to have 5,000 acres put into cultivation.

Mr. Wise, an American æronaut and author on the art of ballooning, has in preparation a monster balloon, holding fifty thousand cubic feet of gas, and capable of carrying up sixteen persons of one hundred and fifty pounds each. He expects to have it ready for ascension from Philadelphia about the 1st of June.

The 12 cent postage stamp under the new law, is similar to that of the present ten cent stamp, with the full face of Washington. The 3 cent stamp presents the bust of Washington in profile. The 1 cent stamp has a bust of Franklin in profile.

A few days since an ivory tusk, ten feet long, moderately curved, nine in diameter at one end and four at the other, was found two feet below the surface, in a layer of blue clay, which rested on a bed of sand and gravel, at Buffalo Creek, Union Co., Pa.

Ex-Gov. Shannon had two of his ribs broken by the upsetting of a stage coach near St. Clairsville, a short time since. Judge Batelle of Indiana, had his head considerably injured, and one hand crushed at the same time.

A grey Eagle, weighing ten pounds, and measuring seven feet and three inches from tip to tip, was recently shot, says the *Hartford Times*, on the mountains of Southington, by Mr. Joseph Clark.

Among the most remarkable productions from Birmingham at the Great Exhibition, there will be a piece of iron wire, for the purposes of the electric telegraph, a mile long. This is the greatest length of wire that has ever been drawn.

Joseph Knox Boyd, recently deceased in Washington, was one of the volunteers who burned the frigate Philadelphia, in the harbor of Tripoli, to prevent the Turks from boasting of their prize.

The Collins steamer Pacific, Capt. Nye, sailed for Liverpool on Saturday noon, with *two hundred and forty passengers*, the largest number ever taken out in an ocean steamer.

While they can only boast a standing army of 83,000 adults in Virginia, who cannot read or write, the young State of Indiana has 75,017 persons over 21 years of age in the same interesting condition.

Among the effects of David Groff, of Pa., lately deceased, was a German Bible, in good condition, printed in 1531, by C. Froschaur, in Zurich, Switzerland.

A clothing firm in London has offered £850 for the outside end cover of the Exhibition Catalogue, as an advertisement page. The offer was refused, the charge, it is said, being £1,000.

The Attica & Hornellsville and Conhocton Valley Railroad Companies have large parties at work, and are pushing on with great energy.

Gov. Brown, of Florida, has recently examined carefully the everglades of that State, and thinks they can never be adapted to agriculture.

The N. Y. *Evening Post* says, if the proper way to spell "potatoes" is *poughteighteaux*, the phonographic method is better, pot 8 oo, or pot oooooooo.

Several men have been arrested in Paris for stealing Italian and Auvergnat children, to raise as Parisian beggars.

The spinners at Fall River, numbering 300 operatives, have now been on a strike for twenty-four weeks.

A sounding line 10,000 yards long, is being made in Plymouth for the U. S. Government.

The *Cherokee Advocate* says that the census of the Cherokee Nation is nearly completed. The number of emigrant Cherokees, it is thought, will not much exceed thirteen thousand. That of the old settler Cherokees, according to Brown's Roll, will not exceed three thousand, thus making the whole Cherokee population about sixteen thousand, exclusive of whites and blacks.

We learn from the *Augusta Republic* that two students in Emory College, Oxford, Ga., while standing together in Bishop Andrew's yard, got into a quarrel, when one drew a pistol and shot the other dead upon the spot. The name of the murdered man was Middlebrook; that of the murderer Jones. Neither of them was over 18 years of age. Jones is in custody.

We learn from the *Indiana Statesman* of the 23d ult., that according to the returns of the Register of the Land Office at Winnamac, filed in the office of the Auditor of State, the total number of acres of swamp lands selected in that district is 884,000.

New York Markets—May 12, 1851.

Ashes—Pots $5 00; Pearls 5 62.

Flour and Meal—Flour is dull, and prices have abated, especially for Western; New Orleans is nominally 4 25 a 4 37; Canadian 4 25; common to strait State 4 00 a 4 06; Michigan and Indiana 4 06 a 4 18; pure Genesee 4 62 a 4 75. Rye Flour 3 44 a 3 50. Jersey Meal 3 06.

Grain—Canadian Wheat is selling at 97c. a 1 00; Genesee 1 14 a 1 16. Barley 1 12 for prime two-rowed. Rye 74c. Oats 45 a 46c. for Jersey, 47 a 49c. for Northern. Corn, 59c. for Western mixed, 60 a 61c. for round yellow, 62 a 63c. for Jersey and Southern yellow and round white.

Provisions—Pork, 13 00 for old prime, 14 00 for new; 14 75 for old mess, 15 75 for new. Beef 5 25 a 6 50 for prime, 9 25 a 9 50 for mess. Lard 9⅝c. Butter, 10½ a 13c. for Ohio, 13 a 16c. for new State. Cheese 6 a 8c.

Tallow—7⅝c. for a prime article.

Hay—56 a 62c. for River.

Wool—Country pulled 36 a 50c. Domestic Fleece 40 a 54c.

MARRIED.

In Johnstown, Rock Co., Wis., April 17th, by Eld. Daniel Babcock, Mr. ELKANAH BABCOCK, of Christiana, Dane Co., Wis., to Miss ELIZA TEFFT, of Almond, Allegany Co., N. Y.

In Johnstown, April 9th, by Eld. Daniel Babcock, Mr. WILLARD FARNHAM to Miss EMELA WOODWARD, both of Rock Prairie, Rock Co., Wisconsin.

In Norway, Herkimer Co., N. Y., on the 11th inst., by Eld. F. Prescott, Mr. D. M. CLARK, of Independence, to Miss JANE SHERMAN, of the former place.

In Westerly, R. I., May 1st, by Eld. Daniel Coon, Mr. HENRY BARBER to Miss MARY ANN STILLMAN, all of Westerly.

In Scio, N. Y., April 27th, 1851, by Eld. Rowse Babcock, Mr. WILLIAM LOVELAND to Miss POLLY ANN WITTER, all of Scio. R. B.

DIED.

In Alfred, N. Y., April 27, of consumption, SUSAN LANGWORTHY, relict of Daniel Langworthy, in the 57th year of her age. She was a worthy member of the second Church of Alfred, and died in the most perfect triumph of Christian faith. N. V. H.

At the residence of Thomas Clarke, Esq., in Hopkinton, R. I., April 7th, 1851, Mr. MILO MARSH, of Moira, Franklin Co., N. Y., aged 85 years. The deceased was a man of affliction, having been at one time in life in prosperity, and surrounded by a promising family of children, but by a mysterious Providence deprived of all his children but one by death, and reduced to poverty, and for some two years past he was entirely dependent on the charity of his friends. He leaves an aged widow. He was a Christian, and rejoiced in prospect of his departure to be with Christ.

In Groton, Tompkins Co., N. Y., April 25th, 1851, of an affection of the liver and dropsy, CLARK WILCOX, in the 61st year of his age. He was a worthy member of the First-day Baptist Church at McLean, and formerly in Berlin, Rensselaer Co. Though suffering under a lingering illness, he was enabled to bear his affliction with patience, and resigned his spirit in the fullest confidence of a blessed immortality beyond the grave.

In Wirt, N. Y., April 25th, 1851, Mrs. PHEBE, wife of Josiah D. Ayars, aged 43 years, after an illness of only six hours. She was a worthy member of the Friendship Church.

LETTERS.

Daniel Babcock, Rowse Babcock, C. G. Beebe, Nathan Gilbert, R. W. Utter, J. M. Saunders, Abel Bond, P. L. Berry (yes,) M. S. Brundage, D. Coon, H. M. Babcock, H. Clarke, H. W. Stillman, J. C. Green, S. S. Griswold, I. S. Quiglee, D. M. Clarke, E. R. Crandall.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Stanton Clarke, Westerly, R. I.	$2 00	to vol. 7	No. 52
Francis D. Ayars, “	4 00	“ 7	“ 52
Charles G. Beebe, “	6 00	“ 7	“ 52
Dennison Rathbone, “	6 70	“ 7	“ 52
J. C. Chapman, North Stonington,	2 00	“ 7	“ 52
Wm. Lanphear, Hopkinton, R. I.	2 00	“ 7	“ 52
T. L. Beebe, New London, Ct.	2 00	“ 8	“ 32
Snowhill Society, Quincy, Pa.	2 00	“ 7	“ 52
J. B. Cottrell, Richburg,	2 00	“ 7	“ 52
Lemuel Rogers, “	2 00	“ 7	“ 52
Dea. E. Johnson, Nile,	4 00	“ 7	“ 52
Avery Lanphear, “	4 00	“ 7	“ 52
Thomas Clarke, Friendship,	4 00	“ 7	“ 52
Luke Green, 2d, Alfred,	2 00	“ 8	“ 46
Horace M. Babcock, Florence,	2 00	“ 7	“ 52
Thurston Green, East Rodman,	2 00	“ 7	“ 26
Luther Green, Independence,	2 00	“ 8	“ 26
Clarke Witter, Wellsville,	2 00	“ 7	“ 52

BENEDICT W. ROGERS, Treasurer.

Receipts for Missionary Society.

The Treasurer of the S. D. B. Missionary Society acknowledges the receipt of the following sums since his last report through the Recorder:—

Church at DeRuyter, N. Y.	$25 00
Church at Mystic, Ct.	25 00
Church at Petersburg,	13 00
W. A. Babcock, Leonardsville,	3 00
W. A. Rogers, Waterford, Ct.	1 00
Daniel Babcock, Wisconsin,	25 00
“ “ for Canada Mission,	20 00
2d Church in Brookfield,	7 25
Mailed at Alfred Center,	3 00
For gold beads presented by Catharine Irish,	6 36
“ “ ear-ring “ “ Mrs. Black,	1 50
Church at Newport, R. I., by E. D. Barker,	10 00
“ “ Independence,	13 00
North-Western Association, (rec'd in Oct., but accidentally omitted in transcribing for the Recorder from the Treasurer's book,)	40 59
Maxson Stillman, Lincklaen,	5 00
An old Tobacco Chewer, Plainfield, N. J.	5 00
Of Dan'l Babcock, Rock Prairie, Wis., for Chapel,	50 00

A. D. TITSWORTH, Treasurer.

Liberty Convention.

THE friends of Freedom are solicited by citizens of the County of Allegany to meet at Friendship on the 10th day of June next, for the purpose of expressing their disapprobation of the Fugitive Slave Law, and discussing its unconstitutionality, and the character of the Constitution of the United States. Invitations have been sent to Gerrit Smith, Sam'l R. Ward, Wm. L. Chaplin, and other celebrated speakers, in and out of the county.

Just Published.

A GENERAL HISTORY OF THE SABBATARIAN CHURCHES, both Ancient and Modern, embracing accounts of the Armenian, East Indian, and Abyssinian Churches in Asia and Africa—the Waldenses, Semi-Judaizers, and Sabbatarian Anabaptists of Europe—with the Seventh-day Baptist Denomination of the United States. This work is elegantly bound, and for beauty of finish and typography cannot be excelled. It cannot fail to be of the highest interest to our Denomination, and some hundreds of copies have already gone into circulation among first day people. Orders for said work thankfully received and punctually attended to by

MRS. TAMAR DAVIS,
Shiloh, Cumberland Co., New Jersey.

Associational Meetings.

EASTERN ASSOCIATION.

By leave of Divine Providence, the Seventh day Baptist Eastern Association will hold its Seventeenth Anniversary at Berlin, Rensselaer Co., N. Y., commencing on the fifth day of the week before the fourth Sabbath in May, (22d day of the month,) at 10 o'clock A. M.

The Executive Committe will hold a meeting as above at 8 o'clock A. M. S. S. GRISWOLD, Cor. Sec.

CENTRAL ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Central Association is appointed to be held with the Church in DeRuyter, Madison Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (11th day of the month.)

WESTERN ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

SUNDAY EVENING STEAMER.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5¼ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. MORNING MAIL TRAIN at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. WAY TRAIN at 3½ P. M. for Piermont, Otisville, and all intermediate stations. EVENING WAY TRAIN at 5½ for Sufferns, Otisville, and all intermediate stations. NIGHT EXPRESS TRAIN at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Central Railroad of New Jersey.

Summer Arrangements.

THIS Road extends from *Elizabethport* 35 miles to *White House, N. J.*, reducing the staging between the terminus of the Road and *Easton* to 25 miles.

This line leaves New York by steamboat Red Jacket, Pier No. 1 North River, and connects with trains on the New Jersey Railroad, which leave New York from foot of Cortland-st.

TRINS UP—Leave New York by steamboat Red Jacket, Pier No. 1 North River, at 9 A. M. passenger; 1 P. M. freight, and at 5 P. M. passenger, and by N. J. Railroad, foot of Cortland-st., at 9 A. M. and at 2 and 5¼ P. M.

Trains leave White House and other places for New York as follows:—

White House at 3½ A. M. Freight; at 5.40 A. M. Passenger; at 1.40 P. M.

Somerville at 4.30 A. M. Freight: at 6.05 A. M Passenger; at 2.05 P. M.

Bound Brook at 4.50 A. M. Freight; at 6.15 A. M. Passenger; at 2.15 P. M.

Plainfield at 5.20 A. M. Freight; at 6.35 A. M. Passenger; at 2.35 P. M.

Westfield at 5.50 A. M. Freight; at 6.50 A. M. Passenger; at 2.50 P. M.

Elizabethtown at 7.15 A. M. Freight; at 10.30 A. M. Passenger; at 3.15 P. M.

Elizabethport at 7.30 A. M. Freight; at 10.45 A. M Passenger; at 3.30 P. M.

STAGES will be in readiness on the arrival of the 9 A. M. train from New York at the White House to convey passengers to Easton, Wilkesbarre, Bethlehem, Allentown, and Mauch Chunk, Penn., and to Clinton, Flemington, Lebanon, Milford, and Belvidere, N. J.

N. B.—All Baggage at the risk of the owners until delivered into the actual possession of the Agents of the Company and checks or receipts given therefor.

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And American Biblical Repository.

[Conducted by B. B. EDWARDS, E. A. PARK, and M. STUART, of Andover; Dr. ROBINSON and H. B. SMITH, New York.]

IS published at Andover, Mass., and at New York, on the first of January, April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly.

"The publication will embrace Theology in its widest acceptation, as comprehending the literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History, with the History of the Christian Doctrines and Sacred Rhetoric. It will also include, to a limited extent, Mental and Moral Philosophy, Classical Literature and Biography. Special prominence will be given to Sacred Literature. It will be the aim to procure for every number two or three articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or dicussions in the rich field of Biblical Criticism. Articles will be sought which will be valuable twenty or fifty years hence, in preference to those of a local, temporary, or merely popular character. In short, the great object of the conductors of this publication will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed abroad as doing honor to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion."

The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity, for the promotion of the highest religious interests, and the elevation of the standard of American scholarship.

The united work will leave no field unoccupied, which either work has heretofore filled.

The large increase of subscriptions which has beee received in the short time which has elapsed since the union was made public, and the universal approbation of the measure which the publisher is daily receiving through the press and from private sources, place beyond a doubt the practicability of the plan, and fully justify the anticipated benefits of the increased strength and stability naturally resulting from such a combination.

The increased patronage secured by this union has encouraged the Publisher to enlarge the present volume, and will, it is hoped, justify other improvements which will materially add to the value and interest of the work, while it will continue to be furnished at a lower rate than any similar Periodical has ever been offered in this country.

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W. F. DRAPER,
Publisher, Andover, Mass.

Miscellaneous.

Calmness in View of Death.

Mrs. Thompson had been but about a year at her post, when she was struck down by the cholera in its recent fearful visitation of Jamaica. The following account of her last hours, shows how resignedly the Christian can die, even when life seems most desirable:—

It was most consoling to those around her to witness with what calmness she met the approach of death. On being asked by Mr. Thompson if she was afraid to die, she said, "No; but I may get over this." On being told that her case was a very serious one, she said, "All things are in the hands of the Lord. He can raise me up; if not, I trust I can say, His will be done. He has led me by a way that I knew not. He took my father and mother when I was young; then my other stay," alluding to her brother; "but afterwards he raised you up to me, and short though the time has been, we have been very happy together. He brought us from our home and placed us in his own vineyard; it was my desire to have labored for him, although I felt my own insufficiency." Mr. Thompson said, "I hope you can say, you know in whom you have believed." "Yes. For me to live is Christ, and to die is gain." Mr. Thompson said, "The parting between us will be but short; and if God should be pleased to separate us now, I hope we shall soon again meet in another and better world." She answered, "I hope that you will be spared to enjoy a long life and to be the instrument of leading many to see the way of salvation. But truly we know not what a day may bring forth. I rose yesterday in health; to-day I am on my death-bed. Oh! for faith to trust *Him*." The twenty-third Psalm was then read to her; and on being asked what part was sweetest, she said, "He maketh my cup to run over; goodness and mercy have followed me all the days of my life." A friend present said, "It is better to depart and to be with Christ." She replied, "Yes; whom have I in heaven but thee; and there is none on earth that I desire besides thee."

Prof. Page's Electro Locomotive.

Agreeably to public announcement, says the *Washington Republic*, of April 30th, Prof. Page yesterday, at one o'clock in the afternoon, made another trial of his Electro-Magnetic Locomotive. The progress of the locomotive when it started was so slow that a boy was enable to keep pace with it for several hundred feet. But the speed was soon increased, and Bladensburgh, a distance of, we believe, about five miles and a quarter, was reached in 39 minutes. When within two miles of that place, the power of the battery being fully up, the locomotive began to, run, on nearly a level plane, at the rate of 19 miles an hour, or 7 miles faster than the greatest speed heretofore attained. This velocity was continued for a mile, when one of the cells cracked open, which caused the acids to intermix and, as a consequence, the propelling power was partially weakened. Two of the other cells subsequently met a similar disaster. The Professer proceeded cautiously, fearing obstructions on the way, such as the coming of cars in the opposite direction and cattle on the road. Seven halts were made, occupying in all forty minutes. But, notwithstanding these hindrances and delays, the trip to and from Bladensburg was accomplished in one minute less than two hours. The cells were made of light earthen ware, for the purpose of the experiment merely, without reference to durability. This part of the apparatus can therefore easily be guarded against mishap. The great point established was, that a locomotive on the principle of Professor Page can be made to travel nineteen miles an hour. The facts strengthen the opinion which we have heretofore expressed, that success in the application of electro-magnetism propulsion of railway trains can scarcly any longer be considered as doubtful.

Bold and Accomplished Rascals.

The *Cairo* (Illinois) *Sun* relates that two men recently stopped at the store of Mr. Dishon, in Jonesborough, Union Co., in that State, and requested permission to place a box which they had in their wagon in his house for the night. Mr. D. at first objected, but finally consented to take the box in his store room. The men then put up their horses for the night. Early on the next morning they had their wagon at the door of the store to get the box and start away from the town. Mr. Dishon missed a bolt of broadcloth from his counter, and on further examination found that $500 had been taken from his desk drawer during the night. He then refused to let the men have the box until it was examined. They swore that they would have the box, and as they rushed forward to take it, Mr. D. stepped out of the door and locked them in. Having obtained assistance the door was opened and the men arrested. On opening the box a stout, daring looking man sprung out, and the missing cloth and money, and some silk and a dark lantern were found in the bottom. The fellow pretended to turn "State's evidence," and declared he had long sought an opportunity to leave the other men; that to leave them voluntarily would have brought their deadly vengeance upon him; that he had never been detected before; that he remained with them only because he was compelled to do so to preserve his life; that there were now six hundred men in the United States engaged in the same business; and that the last time he was at the general money depositation the company had over *fifteen bushels of silver and gold*. He would not be put in the same room with the two accomplices, fearing they would kill him. The two men swore to the officers that it was folly to put them in jail, for they had money and friends, it would take at least one hundred well armed men to guard them, and notified them that they could not possibly be detained three weeks.

Liability of Newspaper Subscribers.—Liability of subscribers to newspaper and periodicals is not, perhaps, in many cases, duly considered. A case has recently been decided which will awaken attention to the subject. Mr. Jasper Harding, of Philadelphia, not long since recovered a large sum ($120,) for a subscription to the Pennsylvania Inquirer, of a man residing in Rhode Island. The circumstances were these—the subscriber took the paper for some time and then sent the publisher notice of discontinuance, without forwarding the money for qayment. The publisher took no notice of this, nor of several subsequent notices of refusal to take the paper from the post-office. The result was, that, notwithstanding the Rhode Islander did not receive the paper for several years, yet he was forced to pay Mr. Harding the whole amount up to the period claimed in the bill. Were the laws enforced more frequently in cases of delinquent subscribers of long standing, such heavy losses would not so often accrue to publishers. An occasional example may have a good effect.

Lead Poisons.

M. Flaudin, of Paris, gave an account to the Academy of the result of a series of experiments undertaken by him, with a view of ascertaining the effects produced by oxide of zinc, carbonate of lead and sulphate of lead, on the animal economy.

As no experiments had yet been undertaken to determine the question whether the manufacture or use of oxide of zinc was divested of all injurious consequences to the animal economy, and as some persons had stated that the slow and repeated absorption of zinc was as injurious as that of lead, M. Flaudin determined to settle the question by having recourse to the following experiments:—

Some years since, M. de Roulz proposed to substitute sulphate of lead for carbonate of that metal, in painting, &c. He considered that as the sulphate was a more insoluble and stable compound than the carbonate, therefore it would be less readily absorbed and assimilated by the system. M. Flaudin having been consulted by M. Roulz on the subject, first tried the effect of sulphate of lead on animals. In order to place the animals operated upon, as much as possible, in the same relative condition as the workmen employed in the manufacture and use of white lead, he made use in each case of frictions on the skin. He took a dog, and having shaved off the hair, rubbed in every day, four or five grammes of an ointment composed of equal parts of sulphate of lead and lard. After the tenth day the effect of the poison became evident, and the dog died on the twenty-second day. Less than sixty grammes, or two ounces, of the sulphate of lead had been employed in the frictions. A chemical analysis of the body indicated the presence of lead, especially in the liver. A second dog was treated in exactly the same manner, and four or five grammes of an ointment composed of oxide of zinc and lard, was rubbed in every day. Ten, twenty, thirty days passed, and although the ointment was applied every twenty-four hours, the dog's health did not undergo the least alteration. The experiment was stopped when about 70 grammes of the ointment had been used. For ten days afterwards the dog was allowed to remain untouched, after which he was submitted to the action of an ointment composed of equal parts of white lead and lard used in the same proportions as the sulphate of lead and oxide of zinc. At the expiration of ten days the dog sickened and refused his food; gradually all the symptoms of poisoning appeared, and the animal died on the twenty-third day, sixty grammes of the carbonate of lead having been used.

These experiments incontestibly prove that the compounds of zinc do not exert any pernicious influence on the animal economy, and that the sulphate and carbonate of lead are both injurious. [Scientific American.

A Balloon Excursion.

Mr. Charles Green and the Duke of Brunswick recently left Hastings, England, in a large balloon, *en route* for Boulogne. The balloon retained a southeasterly course till about twelve miles from the English shore. The wind then carried them southward. When somewhat short of mid-channel, the balloon was almost becalmed, and took a low level, so that by means of a speaking trumpet the occupiers of the car could converse with the crews of some fishing boats. On getting further from the English coast, the balloon again got into a current setting to the south-east. The gas at this period became much expanded by the action of the sun's rays, and the voyagers ascended to a hight of 4,000 feet. The safety valve at the bottom then began to act, owing to the great expansion of the gas, and the escape which ensued caused a gradual descent, till the appendages to the guide-line, consisting of three logs of wood, came upon the water. The grapnel was attached to two metallic air vessels, sufficient to enable it to float upon the water, and bladders of air were provided to be attached to the grapnel line, to aid it in floating. Two men who attempted to catch the grapnel as it was trailing along the sands, were thrown violently upon the ground. An easy descent was made shortly after 6 o'clock, upon a hill near Neufchatel, about ten miles southwest of Boulogne. The voyage occupied about five hours and a half, while the distance traversed is supposed to have been sixty miles.

Cure for Potato Rot.—J. T. Snyder of Franklin, New Jersey, made application on the 21st ult., to the Secretary of the State for the premium offered by the Legislature of Massachusetts for a reward for the discovery of a remedy for Potato Rot. His remedy is described as follows: "At the period when the potaote rot usvally commences, scatter a handful of ashes around the vines on each hill, and it will effectually prevent the disease The application should be made as late as possible."

An Afflicting Casuality.—On Thursday afternoon about 6 o'clock, as the sloop Meridan, of Castleton, was coming up the river, opposite Barrytown, the wind suddenly shifted, causing her to upset almost instaneously. Mrs. Van Buren, (the wife of the Captain,) and her sister were in the cabin at the time, and before they could get out the vessel filled with water, and they were drowned. One of the hands was also drowned.

Young Navigators.—An Irish woman of East Boston, who went out to work during one of the days of the storm, found, when she returned, that her house was partly under water. As she had left two children in the house, she was in a state of fearful anxiety. When an entrance into the house was affected, they were both found sitting in a cradle which was floating about the room.

From the Southern Era.

A Thousand Distilleries.

Reader, did you ever sit down and endeavor to count up the effects of one single small distillery? The man who erected it years ago is probably gone to the drunkard's grave. His aged wife sits, a melancholy woman, bowed with sorrow, on a large chair, from which she is scarcely able to rise without assistance, and rehearses the sad tale, which tells of one son slain in a fight of drunkards, of another dying a bloated thing on his low bed, and then whispers her fears that the remaining one, who attends to the farm and the "still," is going the same way. A widowed daughter whose husband nourished an appetite for brandy by potations from the same fount, is her companion, and amid the cares and toils imposed by half a dozen small children, has her heart often wrung by the recollection of early disappointment. One negro after another has fallen away under the influence of cider and brandy; the graves of the dead under the old oak are more numerous than the living, and likely soon to be in a still greater majority, for scarce one upon the place is a sober person. Each receives drams every day from the hand of the inebriated young master, or steals them from the carelessly fastened cellar. No laborer on the place does half the work he ought. Every thing is out of joint—the fences falling down, the land grows poorer. Besides the consequences of the distillery at home, it has the witnesses of its work elsewhere; for once, if not now, a large quantity was yearly manufactured for sale, and God only knows how many it slew as it went streaming through the neighborhood and abroad into the land. And yet there are one thousand distilleries in Virginia, and hundreds of them do forty times the work of the little one above described. And men, who tell us they love their country, their fellow-men, and their God, make, buy and sell, and drink. See yonder healthy, good-looking man; he has the appearance of one well to do in the world, and he is so. Observe him; you take him from his countenance to be a person of benevolent intentions, and will form, perhaps, a still higher opinion of him when I tell you that he is a regular attendant at church, prays in public often, and puts as much into the box for the poor as any one. Let us go to the meeting on Sabbath at his church; there he is, on the front bench, close to the pulpit; he sings; at the invitation of the minister, he prays; and, it being communion day, he rises from his seat at the appointed time, and with solemn air aids in distributing the bread and wine. After the services are over, the minister goes with him home, and we know that he will find a plentiful board, and a hearty welcome. But let us, too, go to our home. But what sounds are these, that salute us on the road, a few miles from the church?—Men in loud talk, cursing—wicked songs—shouts! Whence do they proceed? Ah! I see there is a crowd in the back yard of yonder little house, pitching and playing marbles. But, hark! the noise increases—they quarrel surely! Yes—see! see! they fight!—three! four! six!—all together! Rocks are flying about! Several are bloody! Let's summon a magistrate; Mr. ——, the good man, with whom the minister turned off at the road a few rods back, is one; let's gallop after him. We've got him, but he comes so slowly that the combatants have spent their strength, and are nearly quiet when he arrives. But what is that the keeper of the groggery is saying to him? "Mr. ——, you see what a row the boys have been in to-day; but don't blame me, the barrel of brandy I bought at your distillery is rather too strong for them." 'Tis not the first that Mr. —— has sold to that customer; nor is it the first Sabbath, by many, on which, while Mr. —— has prayed and sung, and looked up to heaven at the church, the same scene of violence and blood has been transpiring here. And yet there are one thousand distilleries in Virginia, and hundreds of them are owned by men who go to church to pray and sing, while their liquor goes to do the work of Satan. Yea, more; and while the wholesale Christian merchants in Richmond and elsewhere go to church on the Sabbath with their hymn-books, there to listen and to discourse of heavenly things, and to raise their eyes upward as if ready to rise to the mansions of bliss. Why, at those small shops in the city's suburbs and counties far and near, their liquor is streaming into the throats of degraded white men and degraded negroes; and borne upon the same Sabbath air that bears their prayers and songs, go forth oaths, and words of wrath, and the sound of heavy blood-drawing blows; and the whiskey and brandy fall so low in the retailer's barrels, that the busy little tradesman will be off to-morrow to the city for a fresh supply, and to get at the wholesale store of our Christian brother; and then, when next Sabbath rolls around, there will be more prayers at the church in town, and more curses at the shops in the suburbs and in the country; and if the wholesale dealer is one nearer heaven, why the retailer's customers will be one week farther from it; and if the wholesale dealer's profits in a week have added comfort to his family, so within the retailer's districts, comfort had diminished in many a house, the cloud of sorrow has thickened on many a woman's brow and the aching at her heart increased; and the portion of many a child has been curtailed.

Alas! alas! that there should be *one thousand* distilleries, and as many wholesale sellers of whiskey and brandy and other liquors in Virginia; and that men who pray for the peace of Jerusalem, and the salvation of men, should be employed for six-sevenths of their time in sending out an agent to rob the church and the world of the good that is in them! Alas! that patriots, who speak and assemble to legislate for the mental and moral improvement of the people, should encourage, by private example, the use, sale, and manufacture of that which breeds vice and ignorance! Let no man wonder that there are 60,000 grown persons in Virginia who can neither read nor write, and some one or two hundred thousand indigent children who are crying to the State for education, when patriots and Christians combine to deprive the fathers in the land of the power and the will to provide for their offspring. P.

Feb. 4, 1851.

From the Cataract.

The Rum Houses Ninety Years Ago.

The late Ex-President John Adams, in his "Diary" now first published by his grandson, the Hon. C. F. Adams, about ninety years ago thus recorded his opinion of rum, and of Rum Houses, viz:—

PUBLIC HOUSES.

"Indeed scarcely anything that I have observed in the course of a long life has a greater influence on the religion, morals, health, property, liberties and tranquillity of the world;—I mean public houses. The temper and passions, the profaneness and brutal behavior, inspired by the low sort of company that frequent such houses, and by the *liquors they drink there*, are not very compatible with the pure and undefiled religion of Jesus,—that religion whose principle is to renounce all filthiness and superfluity of naughtiness. That inattention to the public ordinances of religion, as well as to private devotion which I have reason to think so prevalent in these times is no unnatural consequence of the very general resort to these licentious houses. The plentiful use of *spirituous liquors* begins with producing a strange confusion of mind, appetites and passions, too violent for the government of reason, proceeds to involve men in debts, and of consequence in lying, cheating, stealing and sometimes in greater crimes; and ends in total and incurable dissolution of manners."

* * * * *

"Thousands and thousands are every year expiring in Europe, and proportionable numbers in this country, the miserable victims of their own imprudence and the *ill policy of rulers in permitting* the cause of their ruin to exist. Allured by the smell of these *infernal liquors*, like the ghost in romances allured by the smell of human blood, they resort to these houses, waste their time, their strength and their money, which ought to be employed in the management of their own affairs and families, till, by degrees, much expended, little earned, they contract habits of carelessness, idleness and intemperance; their creditors demand, they promise to pay, but fail; writs issue, charges are multiplied for the maintenance of others as idle as themselves, and executions strip them of all they have, and cast their miserable bodies into loathsome prisons.

The number of these houses has been lately so much augmented, and the fortunes of their owners so much increased, that the artful man has little else to do but secure the favor of taverners in order to receive the suffrages of the rabble that attend these houses, which in many towns within my observation, makes a very large, perhaps the largest number of voters."—*Diary of John Adams.*

From the Spirit of the Age.

Intemperance Hereditary.

Of the many astounding truths concerning the effects of Alcohol upon the human system, which have been brought to light by medical skill and observation, there is not one, perhaps, which has been received with so little credulity, as the doctrine that drunkenness is hereditary—that it is imparted from parents to children. By most persons, the idea is regarded as the offspring of over-enthusiastic minds, rather than a well attested truth, corroborated by the evidence of the most celebrated Physicians both of the old and new world. Nor is the doctrine a *novel* one, but comes to us sanctioned by the experience of antiquity—Thus Plutarch says—"One drunkard begets another"—and Aristotle remarks that drunken women bring forth children like unto themselves." And Dr. Browne, a distinguished Physician of a later day, makes the following statement: "The drunkard not only enfeebles his own system, but *entails mental disease upon his family*. His daughters are nervous and hysterical; his sons are weak, wayward, eccentric, and sink insane under the pressure of excitement of some unforeseen exigency, or of the ordinary calls of duty. This heritage may be the result of a ruined and diseased constitution, but is much more likely to proceed from long continued nervous excitement, in which pleasure was sought in the alternate exaltation of sentiment and oblivion, which exhausted and wore out the mental powers, and ultimately produced imbecility and paralysis, both attributable to disease of the substance of the brain. How far the monomania of inebriety is itself a disease, and may be more the development, the consummation, than the commencement of a hereditary tendency to derangement, this is not the place to point out; but there is every reason to believe that it not only acts upon, and renders more deleterious, whatever latent may exist, but vitiates or impairs the sources of health for several generations. That the effects of drunkenness are highly inimical to a permanent, healthy state of the brain, is often proved at a great distance of time from the curse of intemperance and long after the adoption of regular habits. Some time since I was called upon to treat a remarkably fine boy about sixteen years old, among whose relations no case of derangement could be pointed out, and for whose sudden malady no cause could be assigned except a single glass of spirits. His father, however, had been a confirmed drunkard, was subjected to fits of delirium and depression, following inebriety, and died of dilirium tremens. The boy recovered. His case presented many points of interest. His head increased rapidly and the two hemispheres were of an equal size. The disease was intermittent, the patient passing a week in incoherent madness, and the succeeding week in tranquillity and consciousness. These states were separated or connected by short profound sleep or lethargy, differing altogether from the patient's ordinary sleep, and recognized by him as the culminating point of his order. At present I have two patients who appear to inherit a tendency to unhealthy action of the brain from mothers addicted to drinking; and another, an idiot, whose father was a drunkard." Dr. Howe, in his Report to the Legislature of Massachusetts on idiocy, says, the parents of the 300 idiots in the hospital are, "known to be habitual drunkards." Such parents, it is affirmed, give a weak and lax constitution to their children, who are predisposed by their very organization, to have cravings for alcoholic stimulants; and Dr. Carpenter says such children are "especially prone to intemperate habits."

And yet many are disposed to look on this doctrine as an absurdity, and say that the intemperance of the children of drunken parents is solely attributed to the *example* every day set before them. While we willingly yield that wicked examples have a direful tendency upon the young, we cannot see *why* it is that the drunkard cannot impart this constitutional ailment to his offspring as well as any other. Children partake of the tempers, dispositions and ways of their parents in other particulars, and why not in this? The best of medical writers of the present day, term intemperance a *disease!* and cannot a disease be communicated? The "disease," says Dr. Carpenter, "does not consist in the mere act or habit of becoming intoxicated, but in the irresistible impulse which drives the unhappy being to do what he knows to be pernicious and wrong, and which in the intervals of his paroxysms, he views with loathing and disgust.

With these facts staring them in the face, how can heads of families tamper with that which is sowing the seeds of disgrace, disease and death in the life-blood of their own children? Verily, they who do so in the face of light and knowledge, must have a terrible account to give for the misery and ruin they may entail upon the world. Parents! we beseech you, if you have no regard for yourselves, spare, oh, spare the innocent unborn who are yet to come after you and entail not upon them the drunkard's disease.

Advance in England.

In the last Half Century, now just closed, the British people have doubled the number and tonnage of their ships—from 18,000 vessels to probably 36,000, and from 2,000,000 to 4,000,000 tons. A single steam-ship, the Comet, paddled in the Clyde in 1811, and to-day our 1,500 steamers smoke on every navigable river and lake, and everywhere on the world-encircling sea. In 1801 our imports were worth £32,000,000, and in 1849, £59,000,000; our exports were £25,000,000, and are now nearly £60,000,000. We produced 250,000 tons of iron in 1806, and 2,000,000 in 1849. We consumed 56,000,000 lbs. of cotton, and now the consumption is 775,500,000 lbs. Meanwhile the import of flax has doubled itself. The value of the real property in England was estimated at £995,000,000, and now it is estimated at £2,000,000,000. The increase of religious, benevolent, and learned societies, shows strikingly that this vast wealth is neither illiterate, inhuman, nor godless.

The average duration of life has been doubled by the progress of medical science and of wiser habits. Vice has diminished. Enormous as the consumption of alcoholic poisons socially and convivially still is, a revolution has taken place regarding them during the half century. Dr. Thomas Chalmers told me that, in his youth, in Fifeshire, it used to be the common eulogium at funerals on the defunct who came up to the conventional standard of society—"Ah! he was a good man, and a fair drinker." Now a drunken gentleman is a rarity. Clubs have superseded taverns, and even the ladies will, on reflection, acknowledge the change is an improvement, however anti-matrimonial the clubs may be.—*Standard of Freedom.*

No Wine at the Party.

Mrs. Gossamer might turn up her pretty nose and exclaim, "How ridiculous to think of having a *fashionable* party without wine!" Mr. Addlepate, who aims to secure attention and admiration by the questionable ornaments of his upper lip and chin, might echo "ridiculous!" and the rubicund visage of the portly consumer of turtle soup and brandy, might be flushed with disappointment and a little fashionable wrath if the wine was not forthcoming; and even the Hon. Mr. —— be heard to mutter in an under tone some awful words about "fanaticism, ultra ism, and plebeian economy." This certainly would never do. The family would lose caste by such a violation of the courtesies of life, and therefore the wine must continue to flow. The sons share the festivities and the wine. The dreadful appetite of the drunkard is thus created, and when the eldest born is laid in his own hair in a drunkard's grave, the wretched parents return to their desolate home, revive their fainting spirits with a *glass of wine*, and talk with consoling friends of "the afflictive dispensations of God's Providence." Their talk should be of the deplorable results of fashionable folly and dissipation. "Whatsoever a man soweth *that* shall he also reap," says the word of God. *That* and not another thing. The sower of thistle seed must not expect to harvest wheat from the soil thus sown. Many of the wealthy and influential families of Boston have been for the last quarter of a century sowing the seed of dissipation in the virgin soil of their children's habits, and they are now gathering a harvest of desolation and tears. It is a natural crop from such sowing.—*Dr. Jewett.*

West Indies---Good Testimony.

In a sermon recently preached by the Rev. Thomas A. Brown, Rector of Charlotte parish, St. Vincent, the preacher said--

I openly ridiculed total abstinence societies, and verily believed that those who joined them were well-meaning, but mistaken persons. Time, however, and experience, have fully convinced me, that these societies are of vast importance to the temporal and spiritual welfare of every country in which they are established; that they are superior to all the laws that ever were, or ever can be enacted; that they have been, under the superintending blessing of providence, the means of doing good, where all other means have failed; that they are worthy the attention of every clergyman, and every Christian; and that the pulpit, no less than the platform, is a fit and proper place to set forth the incalculable benefits they have conferred upon mankind.

Among the conditions of contract for baking bread and biscuits for the army and navy in Barbadoes, it is stipulated that "No spirituous liquors are to be sold in or about the bakehouse or premises. The contractor to engage to pay the sum of £20, sterling, by way of penalty to the crown in the event of any spirituous liquors being sold therein."—*West Indian.*

Grand Jury Presentment.

☞ The following is an extract from a late Presentment of the Grand Jury of Philadelphia:

"The Grand Inquest are impressed with the belief that the great increase of the number of houses licensed for the purpose of retailing liquors in the city and county, growing out of the provisions of the late law for licenses for houses of that description, is a serious and growing evil; the increase of consumption of spirituous liquors, and consequent intemperance of the thoughtless and vicious classes of society, is the result of temptations placed in their way, and the facility with which the article can be obtained. They would remark, in addition, that a large number of the houses licensed cannot possibly afford accommodation to either travellers or strangers, thus demonstrating that they may be termed grog-shops of the lowest cast.

"The Grand Inquest are not prepared to suggest a remedy for these evils, but they believe that the present law might be so amended or modified as to guard against these, as well as the evils which its enactment was intended to remedy. There is no doubt on the minds of the Grand Inquest, that many of the cases which they had in review before them, had their origin in intemperance."

Temperance in Oswego.

We learn from the Cayuga Chief, that the temperance men of Oswego, or rather some fifteen of them, met a short time before their local election, to deliberate upon the temperance aspect of the neighborhood, and whether it was possible to make any impression on the coming election. They finally determined to nominate an independent temperance ticket, scarcely hoping even to distract the old parties; when, to their joyful surprise, they elected nearly the whole ticket; beat the whigs out and out; and the democrats only gained one on them, and he a temperance man. So much for testing public opinion on the subject.

We learn also from the same paper, that at the recent election in the towns around Auburn, wherever whig officers have been elected, it has been owing to the temperance vote. Even in Mentz, the strong-hold of Democracy, the Whigs have elected a supervisor, through the temperance vote. Let this be a warning to the parties that hope to triumph. There are men, and their increasing numbers are encouraging, who hold moral principles above political connections. Let politicians think of this, and make their nominations accordingly.—*Express.*

First Temp. Missionary Vessel.

The New York Tribune contains a notice of the arrival at West Africa, of the first missionary vessel which has ever sailed without taking rum as part of the cargo. Former missionaries have protested against such a manifest contradiction, but without effect, and have been obliged to sail in such vessels, or give up their voyage. The owner of the above brig had decided to take rum against the earnestly expressed wishes of the eight missionaries who intended to go in her. He persisted in refusing, until it was fortunately ascertained that the rum would pay no profit.

The voyage was agreeable to all, regular Sabbath services were held, and a Bible class was attended to, twice a week, in which the Captain and his crew uniformly took part.

The reported decrease of the slave trade may call for less use of rum, and our missionaries, henceforth, be able to obtain passages in thorough-going temperance vessels.

Russia.

The spirit duties produce a very large sum. In Russia, properly so called, government reserves to itself a monopoly of distillation; but in the rest of the empire, the produce of the distilleries, which any one may construct, is subjected to an excise duty. The consumption of spirits is very large, exceeding 80,000,000 gallons annually, and the revenue thence arising may be estimated at 100,000,000 dollars. Among their other privileges the nobility may distil all the spirits required for their establishments free of duty.—*National Temperance Magazine.*

Father Mathew's Old Particular.—There is raised and manufactured in the Missouri, according to the New Orleans *True Delta*, a species of wine of so peculiar a nature, that "unpleasant effects are never experienced from the use of this wine, no matter how large a quantity may be imbibed, the stomach and the head giving on the succeeding morning, no signs of uneasiness, nor causing any 'compunctious visitings' on account of the extent of the festivities. This novel and remarkable kind of American drink must be somewhat analogous to the beverage commonly known in this country as 'Adam's Ale.'"—*Punch.*

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No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
No. 2 Moral Nature and Scriptural Observance of the Sabbath. 52 pp.
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A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

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From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "J. N. B"—Part 1.

"Think not that I am come to destroy the law of the prophets: I am not come to destroy, *but to fulfill.* For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law—TILL *all be fulfilled.*"—MATT. v. 17, 18.

"*Now* we are delivered from the law, that being *dead* wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—ROM. vii. 8.

"Shall we sin because we are *not under* the law, but under grace? God forbid!" IB. vi. 15.

"Do we then make void the law through faith? God forbid! Yea, we establish the law."—IB. iii. 31.

MESSRS. EDITORS:—Were I disposed to flattery, I might reciprocate compliments on the skill of my friend, and file an implied *caveat* with the impartial reader, not to be misled by the "lawyer-like subtlety" of his "very ingenious defense" of the Sabbath. But while fully and unaffectedly recognizing the superior ability of the advocate, confiding in the strength of my cause, I shall simply entreat the considerate to overlook this disproportion—to regard solely the evidences respectively presented—and to weigh carefully their relative cogency.

The question between J. N. B, and myself is, as he has correctly stated, strictly one of "*Christian Liberty*"—a question long since agitated with "much disputing"—a question obviously admitting, at the present day, but one appeal. For the Christian, all consideration of "ill effects" or of "dangerous" consequences, must be postponed to the main inquiry, "What saith the Scripture?" Disregarding, therefore, all extraneous suggestions, in favor either of a day of religious *rest*, or of a life of religious *activity*, I merely remark, that with the individual blessings, or the national prosperity, attending a "conscientious observance of the Sabbath," I have at present no concern. The point before us is its *Scriptural authority*. If the view I defend be unsustained by the Bible, it will doubtless be made manifest, and I shall cheerfully acknowledge a *new* and consequently firmer belief. If the reverse be the case, I sincerely hope, in denying that one man's liberty should be "judged of another man's conscience," that I shall not "put a stumbling block" in any believer's way, however "weak in the faith" he may be considered. Certainly, I shall neither presume to "judge" him, nor to "set him at nought."

I am reminded by J. N. B., that "the good of *old* were taught of God to 'call the Sabbath a delight.'" He will permit me to remind him, that the good of the *new* dispensation were also taught of God to call the Sabbath "a shadow"—a canceled bond—a blotted handwriting—"nailed to the cross." If it was a subject of just condemnation to them of old time who said, "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?"—under the "better covenant" of Him who likewise "taught as one having authority," those "buried with him," and "quickened together with him," are no longer judged in respect of "the new moon or of the Sabbath days." To those adopted as "heirs," redeemed from pupilary bondage, it is rather subject for condemnation to "*observe* days and months"—a sign of weakness to "esteem one day above another." These striking Scriptural contrasts are pregnant with instruction. But I must hasten to the particul points presented by my friend's elaborate "reply."

1. *The Day required by the Sabbath Law.*

In regard to the proposition, that "there is but one Bible Sabbath, and that, the Saturday Sabbath," J. N. B. appears strangely to have misconceived my allegation. He says, "Exodus, in his defense, has *ingeniously* (?) dropped the last clause of this complex proposition, though it is the only one I have ever denied." Now, although it is true, that in the *statement* of the proposition I omitted the word "Saturday, for the sake of brevity, so far was I from dropping it "in the *defense*," that I distinctly asserted—and enforced by illustration—"that Saturday is 'the Sabbath enjoined in the Decalogue,' is as certain as human knowledge can be, even concerning the Bible itself."

My friend insists on a distinction between "the seventh day of the Decalogue, and the seventh day of the Jewish week." And how shall we ever ascertain which is "the seventh day of the Decalogue?" Clearly, not by *itself!* All legal interpretation must ultimately be based on some assumption without the statute. Now, in reference to the day required, J. N. B. admits "that for the Jews it was fixed to the *last day of our week.* Granted. But then it was not fixed by the Decalogue." This would be a simple impossibility. With all the ingenuity for which I give my friend credit, I challenge him to define by statute a particular day, otherwise than the fourth commandment does—namely, by adopting the universal designation of a well-recognized distinction. The term "Sunday" is not more precisive in our law, than is the term "*ha-shibingi*" in that of the Hebrews. It is applicable to no "seventh day" but *Saturday.* But it is contended that "the connexion was fixed by statute only for that people" (the Israelites.) Then, most certainly, the statute itself was "only for that people." As Whately well observes, "The difference between the Jews and the Christians is not a difference of *reckoning*. Our computation is the same as theirs." And the legal term is as exclusive in its application now as it was in the time of Moses. "*The* seventh day is the Sabbath," says the Decalogue; and Saturday is "*the* seventh day," says God by the manna; therefore Saturday "is the Sabbath," says the Decalogue. If the seventh day is the day "fixed" by the law, then, beyond all refuge, is Saturday the day "fixed" by it. And my friend has admitted that the day, "if once ascertained, becomes the *exclusive* object of the law's consideration."

Concerning the authoritative determination of the day, (by a suspension of the manna,) J. N. B. remarks, "This very mode of fixing the particular day of the week by miracle, is a *circumstance* applicable alike to any change of dispensation." Very true, if he means that the circumstance of a Divine revelation of what is required by a law, is as applicable to one dispensation as another; but he surely does not design to intimate that because a miracle has determined what the particular thing referred to by the law really is, a new miracle may establish a *different* intent in the very same law! This would be to suppose that a supernatural interpretation of a statute might be allowed to disprove the correctness of a previous supernatural interpretation! Show us, however, the miracle, (fixing another "*seventh* day,") and it sufficeth us.

"The whole authority of the Sabbath enjoined in the Decalogue may, for sufficient reasons, by the 'Lord of the Sabbath,' be transferred to the first day of our week." This seems to be a new phase in the alogy. Surely this *first* day cannot still be "the Sabbath enjoined in the Decalogue," for *that* is expressly limited to the *seventh* day of the week; and if "the whole authority" is transferred to "the first day," it must necessarily have been transferred entirely *from* "the seventh day," or, in other words, *from* the fourth commandment—since that is the only day therein specified. But even "the Lord of the Sabbath" has not power to make "the *first* day of the week" obligatory by a law requiring the *seventh* day of the week—the law remaining unchanged. *Omnipotence* cannot validate a contradiction.

"That *a change of day would be demanded*," says my friend, "seems evident from the nature of the case. The original day was originally and appropriately chosen to commemorate the work of Creation. But the work of Christ, which is our redemption, in its eternal results, must in the esteem of all Christians be of far higher and sweeter import." This consideration may be a very sufficient reason for its commemoration, but it is no reason whatever, either for *superseding* the former Divinely appointed memorial, or for inferring a *change* in the application of the original command. As well might it be contended, (if I may be allowed to illustrate great things by less,) that as the 22d of December was chosen to commemorate the landing of the Pilgrims, and as subsequently the 4th of July was distinguished by an event of broader and more interesting import, therefore "that a *change* of day would be demanded, seems evident from the nature of the case" And so, after strenuously contending that the original institution was "founded on reasons of *perpetual* force"—that the "reasons for its observance *remain*"—in order to *sustain* this memorial (that of the Pilgrim arrival,) we must carefully observe the 4th of July!—for an observance *in the original way* would now be wrong!" And then, to complete our humble resemblance to our orthodox prototpyes, we must zealously maintain that this observance is certainly required by the identical original institution which specifies Dec. 22d! Two suggestions might be presented in palliation of the change; first, that the institution (or hypothetical statue) does not itself "fix" the date Dec. 22d to any part of the year; and, secondly, that the whole authority of the one memorial *may* for sufficient reasons be transferred to the other; and we shall still have an anniversary, if it be not *the* anniversary.

"This is the *day* which the Lord hath made; we will rejoice and be glad in it." (Ps. cxviii. 24. On this J. N. B. remarks, "The day of Christian worship is manifestly made to correspond to and celebrate that glorious event. If so, then *a Sabbath is predicted* under the gospel dispensation." Admitting his postulate, this is a manifest *non sequitur*. If a "day of Christian worship" were necessarily a *divinely-appointed* Sabbath, (the only essential point,) we should certainly have many more than are set down in the calendar; but a "Sabbath" can only be established by an explicit and authoritative *command*, and it can only be "predicted" (predetermined) by an equally explicit *designation.* This text gives not a hint of any "Sabbath day." But, in the next place, I totally deny the premises. I deny that we have any warrant whatever for assuming that the passage refers to a "day of Christian worship"—to a weekly or any other periodical recurrence of time. The most that my friend can possibly make of his quotation, is that the Psalmist, or the faithful, gladdened by the anticipation of an *era*, ("the Messiah's exaltation,") rejoiced in "the day," not as the commencement of a *week*, but as the commencement of a *dispensation.*

"If, according to Isaiah lxv. 17, 18, the glory of the first creation is so to fade in comparison, as to cease from the commemoration of men, then here is a divine prediction of a change of the Sabbath from the *seventh* in the order to the *first* day of the week, grounded upon the very *nature of things*, and the consequent necessity of the case." This assumption is more gratuitous (if such be possible) than the preceding. The creation of "new heavens and a new earth," after which "the former shall not be remembered," and the voice of weeping shall be no more heard," certainly has not yet been accomplished. The parallel passage in Rev. xxi. 1, would be just as pertinent to prove "a change of the Sabbath." A respectable portion, even of the Christian church, still *does* remember "the seventh day" to keep it holy. But again, if the prophet's announcment possibly could be referred to an *accomplished* Advent, it is much stronger to prove my side of the question, than that of J. N. B. If the Creator's seventh day rest is not to be remembered longer, then is the institution commemorating it, *ipso facto*, annulled. And so far from having any corresponding memorial to replace it, we are to "be glad and rejoice *for ever.*" "And it shall come to pass, that *from one new moon to another*, and *from one Sabbath to another*, shall all flesh come to worship before me, saith the Lord." Isai. lxvi. 23.

To establish a new Sabbath *law*, however—or, what is the same thing, "a *change* of the Sabbath"—we require more decisive authority than the supposed intimations of an uncertain prophecy, or presumptions derived "from the nature of the case." I have demanded direct proof that such a change *has* been commanded; I have asked for "the chapter and verse" from the New Covenant recording such command. My friend thus answers the appeal: "That such a change *was made in fact*—in other words, that the day appropriated to Christian worship, and the commemoration of the work of Redemption, (especially in the Eucharist, or "breaking of bread,") was the *first day of the week;* that this was sanctioned by Christ himself, after his resurrection, as the "Lord of the Sabbath;" that it has the example of the inspired apostles in its favor; that it was familiarly known and acknowledged among all Christians as "the Lord's day," i. e., the day by His authority consecrated to Him—are four distinct facts, for which we can cite both chapter and verse. See John xx. 16; Matt. xxviii. 9—11; Luke xxiv. 30—40; John xx. 19, 20, 26—29; Acts ii. 1—4; xx. 6, 7; xxi. 4, 5; 1 Cor. xvi. 1, 2; Rev. i. 10."

Overlooking the immethodical junction of "four distinct" propositions, (suggestive that their union is their safety,) I remark, that the full admission of *all* of them would prove just nothing concerning "a change of the *Sabbath.*" This vital word, unfortunately for my friend's side of the question, had to be omitted from all his decisive "facts" built on "chapter and verse!" 1st. The texts from the evangelists may be summarily disposed of. Not one of them proves—or tends to prove—any thing to the point. A person uninformed of their *required use*, would be sadly puzzled to surmise what precept they most approved. It is inferred, that because Jesus *appeared* to his disciples on Sunday, this must be a divinely appointed Sabbath! A most singular method of superseding a positive commandment, one would think! And since several "appearances" are recorded, occurring on different days, I suppose we are to have several Sabbath days in the week, exclusive of that of the Decalogue. It is observable, that all the appearances above quoted took place (with a single exception) on one and the same day—that of the resurrection; and this one exception (John xx 26) most probably took place on Monday or Tuesday—eight days afterwerd. The "third" appearance, my friend himself will hardly admit to have been on *Sunday!* (John xxi.) 2d. The only "fact" discoverable from the Acts, is that the disciples *met together* on Sunday;* and if this establishes a Sabbath, then have we superabundant evidence that Saturday is the true Sabbath after all! (See Acts xvii. 2; xviii. 4; ix. 2; xiii. 5, 14, 42, 44; xvi. 13; &c., &c.) The truth is, the primitive Christians met on *all days* for social worship and for "breaking bread." (Acts i. 14; ii. 42; 46, 47.) 2d. The utmost we can glean from the Epistle to the Corinthians, is that in the middle of the first century, Sunday *assemblies*† were probably more common—at least in Galatia and Corinth, though at Jerusalem *such was not the case,* (Acts xxi. 17—21,) than those of other days. But the text rather *dis*proves a "Sabbath" than otherwise. 4th. The quotation from Rev. i. teaches—*nothing!*

Such, then, is the sum of my friend's Scripture testimony for a new Sabbath day. We ask for a single explicit command establishing a Christian *Sabbath*, and we are pointed to a few unconnected *historical* (!) passages, not one of which is pretended to contain any command, and which go to indicate a divine precept about as much as they do a Sabbath—a "Sabbath" as much as they do—a "new moon!" Well may we say with Paley, "The opinion that Christ and his Apostles meant to retain the duties of the Jewish Sabbath, shifting only the day from the seventh to the first, *seems* to prevail without sufficient proof!"

Not only have we no shadow of evidence that Jesus or his apostles *changed* the Sabbath day, but, in the language of Archbishop Whately, "it is even abundantly plain that they made *no* such change. There are indeed sufficiently plain marks of the early Christians having observed the Lord's day as a religious festival; but so far were they from *substituting* this for the Jewish Sabbath, that all of them who were Jews actually continued themselves to observe the Mosaic Sabbath." J. N. B. himself admits, that "indeed it is evident that for many years the Apostles observed *both*, though for different reasons, and only among the Jews;" admitting thereby, that Sunday did not suporsede the "Sabbath." The Apostle James, (called "the Lord's brother," and first bishop of the mother church at Jerusalem,) in advocating the *Gentile* exemption from the Mosaic law, reminds the believing Jews, that *they* could still, as of old time, have their law preached "every Sabbath day," (Acts xv. 21;) and in his general Epistle to them, written several years afterward, he makes evident allusion to their Sabbath assemblies—*literally*, "synagogues." (James ii. 2.) His own church, as we learn from the early writers, retained the observance of the Sabbath through the long and uninterrupted succession of fifteen Jewish bishops. (Eusibeus,—Hist. Eccl., lib. iv., cap. 5. Compare also Acts xxi. 17—21 with Matt. xxiv. 20.)

J. N. B. appeals to "Ecclesiastical History," to "confirm" what he utterly fails to establish by the authority of the Scriptures—a change of the *Sabbath.* Though my own position in the controversy does not require it, I am perfectly willing to follow my friend, (if space be permitted,) into this extensive and interesting field of biblical illustration; but here, as before, we must have "chapter and verse;" we must have careful translations, and not paraphrases. I am prepared thus to show, by citations, that a chain of "Fathers," from the Apostolic age to the fifth century—that Ignatius of Antioch, Justin Martyr, Irenæus of Lyons, Tertullian of Carthage, Theophilus of Antioch, Clement of Alexandria, Origen, Cyprian, Athanasius, Eusebius, Jerome, Chrysostom, Augustine, and various other early writers—*all* "agree in their views of the Lord's day, or the day of Christ's resurrection," as an institution altogether independent of the Decalogue, and *entirely different from the "Sabbath!"*

Says Ignatius, "If we still continue to live according to the Jewish law, we acknowledge that we have not received grace;" and he boasts of those "arrived at the newness of hope, *no longer observing the Sabbath*, but living according to the Lord's life, (*'kata kuriaken-zoen,'*)* in which *our* life is sprung up by him." (Epist. Magnes. sec. 8, 9.) And yet my friend claims his authority that Sunday is the Sabbath!

Justin, when reproached by the Jew Trypho for "observing no Sabbath," so far from repelling the charge by alledging *a change of the day*, distinctly admits its truth. "Do you not see," says he, "that the elements are never idle, and keep no Sabbath? Continue as created; for if there was no need of circumcision before Abraham, nor of the observance of the Sabbath before Moses, neither now is there need of them after Jesus Christ, the Son of God." *(Dialog. cum Tryphone.)* And yet my friend claims *his* authority!

Irenæus holds that the Sabbath—like circumcision—was a symbolical institution; that it was given to the Jews as a peculiar sign of God's providence, and not to their fathers; and that it was representative of the Christian's entire devotion to God—of his abstinence from avaricious cares, or the pursuit of earthly treasures. "And since these ceremonies were not for man's justification, but were given to the people as a 'sign,' it shows that Abraham himself, without circumcision, and *without an observance of the Sabbath*, believed in God, and it was imputed unto him for righteousness." *(Contra Hæres. lib. iv. cap. 30.)* And yet my friend claims *his* authority! †

Tertullian strongly contends with the Jews, that Christians observe circumcision and the Sabbath *spiritually*, as foreshadowed by their prophets; and he argues that since God gave neither circumcision *nor the Sabbath* to Adam—or to Abel—or to Enoch—or to Noah, &c., and yet "praised" them, so "we also, without the law of Moses, can please God." *(Opera: cap. Advers. Jud. 207—210.)* And yet my friend claims *his* authority!

Indeed, it is an indisputable fact, that the early Fathers—almost without exception—*contrast* the "Lord's day" with the Sabbath; that they put them on entirely different grounds; and that they restrict the term "Sabbath" (as the Bible *always* does) to "the seventh day" of the week. Very rarely—if ever—is Sunday observance derived from the obligation of the fourth commandment. "The ancient churches called it constantly by the name 'Lord's day,' and *never called it the Sabbath*, but when they spoke analogically by allusion to the Jewish Sabbath, even as they called the holy table the altar," &c. *(Baxter's Works, vol. iii., "On the Lord's Day," chap. 7.)* The *true* "scriptural view is confirmed in the clearest manner by Ecclesiastical History."

Cave remarks concerning Saturday, "The word '*sabbatum*' is constantly used in the writings of the Fathers, when speaking of it as relates to Christians." *(Prim. Chris. 1, chap. vii.)* It was not till erroneous views of the day of Christian worship began to be entertained, that it was ever supposed to "absorb into itself the authority of the original law"—the fourth commandment.

"As regards the Sabbath or Sunday," says Luther, *(Michelet's Life, book iv., chap. 2,)* "there is no necessity for keeping it; but if we do, it ought to be not on account of Moses' commandment, but because nature teaches us from time to time to take a day of rest."

"There exist monstrous disputations," says Melancthon, *(Augsburg Confession of Faith, 1530,)* "touching the *change* of the Sabbath, which have sprung up from the false persuasion that a worship like the Levitical was needful in the church. . . . They who think that by the authority of the church the observation of the Lord's day was appointed instead of the Sabbath, as if necessary, are greatly deceived."

Says Cranmer, *(Catechism, 1548,)* "We now keep no more the Sabbath, or Saturday, as the Jews did; but we observe the Sunday, and some other days, as the magistrates do judge convenient."

Calvin, after his able exposition of the true import of the Sabbath law, adds, "Thus vanish all the dreams of false prophets, who in past ages have infested the people with a Jewish notion, affirming that nothing but the ceremonial part of this commandment (which according to them is the appointment of 'the *seventh* day') has been abrogated, but that the *moral* part of it—that is the observance of one day in seven—still remains!" *(Instit. lib, ii. cap. viii.)*

Whately justly contends, that "if the precepts relative to the ancient Sabbath are acknowledged to remain in force, then the observance of the first day of the week instead of 'the seventh' becomes an unwarrantable presumption." *(Essay on the Sabbath.)*

Neander remarks: "The festival of Sunday was always only a human ordinance, and it was far from the intention of the Apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to *transfer* the law of the Sabbath to Sunday." *(History of Christian Church, sec. iii.)*

But I have already considerably exceeded my appointed limits; and am compelled to pause. In justice to myself, I must notice an intimation of J. N. B., that I may have made a use "of the unguarded language of others they never designed." Painful as such a conviction would be, I should certainly be thankful to my friend for its frank indication. If, through prejudice or inadvertence, I have given an unfair coloring to authorities, I would much rather be corrected and retract a mistaken application, than continue in error, or labor under an intangible imputation.

EXODUS.

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* Paul necessarily traveled on Sunday, either to reach or to leave Troas. [Acts xx. 6. 7.] It is almost certain, as "the first day of the week" commenced at sunset on Saturday evening, that Paul's midnight sermon was on Saturday night, preparatory to his departure on Sunday morning. [See verse 11.] The time of holding religious assemblies among the primitive Christians—as Mosheim informs us—"was generally *in the evening after sunset*, or in the morning before dawn." [*Eccles. Hist. Book* I. *Cent.* II. *Part* II. *ch.* iv. *sec.* 8.] It is scarcely possible that the Apostle's discourse could have extended six or eight hours into the *second* day.

† I am willing to give my friend the benefit of the most liberal concession he can claim. But it is at least debatable whether the expression "lay *by him*" ["*par' eauto*"] does not simply import a *private* reservation on Saturday evening, [the first of the week,] of a portion of the past week's earnings. 1 Cor. xvi. 2. The language is striking—"*ekastos thesaurizon*"—"*each one* treasuring up!" Not a word is said about the *collection* being "upon the first day of the week."

* Even Archbishop Wake's false translation of this passage ("Lord's day") will not help my friend.

† It is peculiarly unfortunate that the only actual quotation from the "Fathers" attempted by my friend should be an erroneous one. He quotes Irenæus as saying, "'On the Lord's day we Christians keep the *Sabbath*.' Were the first Christians Anti-Sabbatarians? So far from it, a man who refused to keep *Sabbath* on the Lord's day would not have been easily recognized by Irenæus as a Christian. Let Exodus think of this." My friend has quoted at second-hand; he will excuse me for saying that *no such passage can be found in Irenæus!* The first Christians most decidedly *were* Anti-Sabbatarians; as proved by the New Testament, and *all the Apostolic Fathers.* I doubt whether a single writer, in the first two centuries of the Christian era, ever calls Sunday the "Sabbath," or ever claims either the fourth commandment, or any apostolic injunction, as authorizing Sunday observance.

WORDS FITLY SPOKEN.

The *Congregational Journal*, in a notice of the late Ephraim P. Bradford, of Francestown, relates the following anecdote. It shows how deep an impression may sometimes unintentionally be made, and how precious are opportunities of intercourse with the young, in such circumstances as to secure their earnest and favorable attention. How little conscious was Mr. Bradford of his power over that lad's heart and mind, and whole life!

"When he [Mr. Bradford] was a member of college, upon returning to his studies after teaching a school through the winter, he stopped at a town in Massachusetts to spend the night with a classmate. It so chanced that his brother schoolmaster shared his bed with a lad, the son of the respectable and substantial farmer with whom he boarded, and the traveler must accommodate himself with whatever of the bed had not been secured by the right of pre-occupancy. Supposing the lad had fallen asleep, the two friends fell into free conversation, in which Mr. Bradford gave his advice and counsel to his classmate as to his studies, habits, and conduct. Long years had passed away, life itself was coming to a close, and Mr. Bradford and the lad had not met again.

"The lad had become a Boston merchant, a Boston millionaire; and remembering Mr. Bradford, wrote him a kind and respectful letter, stating that he had never forgotten the night when he lodged with him, and overheard the wise counsels he gave to his classmate, and the influence of which he had felt through life, whatever his classmate might have done; and hearing he was not better provided for than he should be, begged him to accept the accompanying expression of his gratitude and affectionate regards—an expression worthy of a merchant prince. Both reached his house; but a few days before, the designed recipient, attacked suddenly, fatally, after an hour's struggle, had passed above, not beyond, as we trust, earthly friendships, but beyond the reach of earthly regrets, and the need of earthly benefactions."

THE FIRST PRINTED BOOK.

It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied, was the production of the Holy Bible. This was accomplished at Mentz between the years 1450 and 1455. Guttenburg, was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to notice it; but there was something in the whole character of the affair, which, if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet, for a long time after it had been finished, and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the libraries of Oxford, Edinburgh, and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as $1,300.

THE GREATEST BLESSING.—I envy no quality of the mind or of the intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful, I would prefer religion to every other blessing, for it makes life a discipline of of goodness, creates new hopes, throws over the destruction of existence the most gorgeous of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity. [Sir Humph. Davy.

IMPORTACE OF LITTLE THINGS.

BY MRS. HANNAH MORE.

"Since trifles make the sun of human things,
And half our misery from our foibles springs—
Since life's best joys consist in peace and ease,
And though but few can serve, yet all may please,
Oh let the ungentle spirit learn from thence,
'A small unkindness is a great offense;'
The mild forbearance of a brother's fault,
The angry word suppressed, the taunting thought,
Subduing and subdued, the petty strife
Which clouds the color of domestic life,
The sober comfort, all the peace which springs
From the large aggregate of little things—
On these small cares of daughter, wife, or friend,
The almost sacred joys of HOME depend.
There, Sensibility, thou mayest reign;
Home is thy true, legitimate domain."

ANECDOTE OF LATIMER.

The following anecdote was related by the Rev. H. Stowell, in an address before the Irish Society of London at its late anniversary:—

It was related of Latimer, that when he once preached before that tyrant, Henry the VIII., he took a plain straightforward text, and in his sermon assailed those very sins for which the monarch was notorious; and he was stung to the quick, for the truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer, and said, "Your life is in jeopardy if you do not recant all you said to-day when you preach next Sunday." The trimming courtiers were all anxious to know the consequences of this, and the chapel was crowded. The venerable man took his text, and, after a pause, begun with a soliloquy, thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy gray hairs with blood to the grave; but, Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell for ever!' Yea, I say, Hugh Latimer, fear him." He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, it would impossible to be loyal to my king." The king embraced the good bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth?"

MILTON ON BUNHILL FIELDS.

Almost adjoining Finsbury square is the New Artillery Ground, of which mention has already been made as the spot where the artillery was proved, and where the train bands of the city were exercised. Close by was an interesting spot, Artillery walk, Bunhill Fields, containing the house in which Milton completed his "Paradise Lost," and in which he breathed his last, in November, 1674. The site is pointed out by the present Artillery place, Bunhill row. Milton's nephew and biographer, Philips, informs us, that during the time the great poet lived in Artillery walk, he used, in fine summer weather, to sit at the door of his house, in a coarse gray cloth cloak, to enjoy the fresh air, and that in this manner he received the visits of persons of rank and genius, who came, either to pay homage to him, or to enjoy his conversation. A Dr. Wright, a clergyman of Dorsetshire, informed Philips that he once paid a visit to the blind poet in Artillery walk. He found him in a small apartment, on the first floor, hung with rusty green, where he was seated in an elbow-chair, neatly dressed in a black suit. His face was pale, but not cadaverous. He was suffering much from gout, and especially from chalk-stones; and he told Dr. Wright that were it not for the pain he endured, his blindness would be tolerable. It was in this house that he was visited by Dryden. Aubrey tells us:—"John Dryden, Esq., Poet Laureat, who very much admired him, went to him to have leave to put his 'Paradise Lost' into a drama in rhyme. Mr. Milton received him civilly, and told him he would give him leave to *tagge* his verses."

DYING TO SELF.

The pious Mr. Berridge says, in a letter to Mrs. Wilberforce, when she was in trying circumstances—"Live as near to Jesus as you possibly can, but die, die to *self*. It is a daily work—it is a hard work. I find myself to be like an insurmountable mountain, or a perpendicular rock, that must be overcome! I have not got over it, nor half way over! This, this is my greatest trial! Self is like a mountain; Jesus is a sun that shines on the other side of the mountain; and now and then a sunbeam shines over the top; we get a glimpse, a sort of twilight apprehension of the brightness of the sun; but *self* must be much more subdued in me before I can bask in the sunbeams of the ever blessed Jesus, or say in every thing, 'Thy will be done!'"

SAD EXPERIENCES.—Mr. Potter, of Yale College, in a temperance address, lately, at New Haven, said:—

"My heart bleeds as I remember the fate of three of my early companions, who started in life with myself. One of them possessed one of the finest mathematical minds I ever knew. He would take the ledger, and go up with three columns at a time with perfect ease. He was the first man in America who beat the automaton chess player, and he told me that he had every move in his head before he entered the room. That man fills a drunkard's grave. Another, who was an excellent accountant, and could command almost any salary, met the same melancholy fate. Another, possessing the same brilliant capacities, has gone down—not to the grave, perhaps, but he has sunk out of sight amid the mire and filth of intemperance."

The Sabbath Recorder.

New York, May 22, 1851.

"AMERICAN AND FOREIGN SABBATH UNION."

On the 11th inst. was held, in the Mercer-street Presbyterian Church, in this city, the Anniversary of the "American and Foreign Sabbath Union." The customary sermon was delivered by the Rev. Edward Beecher, D. D., and was, like the sermons generally delivered before that body, a very able production. By this we do not mean, that it was all according to God's truth. We mean, simply, that it was an exhibition of mental power worthy of a better cause. But as this may sound rather profane to some ears, we would add, that no cause could be better, provided it were the Sabbath in reality which he and his coadjutors were endeavoring to advance. But when we consider, that it is nothing but a humanly devised festival whose observance they undertake to promote, and that for the sake of doing so they baptize it with a name to which it has no just or scriptural title, thereby making void the very commandment which they profess to honor; and that the men who do this are men whose opportunities for knowing better have been ample; we confess, that we find it difficult to give them as much credit for sincerity as the charity which 'thinketh no evil' seems to require.

Very conclusively, and much to our satisfaction, did the reverend gentleman reason upon the nature of organic or social sins, showing that, so far from losing their character as sins because committed by the State, they were, on that very account, the giant sins of the land. He admitted that a nation or State, *as such*, could not sin. If a wicked law was enacted, it was not the State, as such, that was guilty before God, but the individual legislators, who, by combining their influence, and giving expression to it in the form of a statute, thereby gave permanence and power to their wickedness beyond what it could have had under any other circumstances. The government was but the *machinery*, through which individual legislators carried into execution their wicked plans—the mighty *engine*, by which they operated for evil upon immense numbers not otherwise to be reached. Hence he argued, that the sins of nations, or corporate bodies, were the most enormous and tremendously destructive sins that could be committed. This, in our opinion, is sound doctrine. It is in accordance with the teachings of Scripture, and with the holy feelings of the Christian, which instinctively prompt him to abhor "the throne of iniquity, which frameth mis-

Agreeing, as we did, with the speaker, we could not help thinking how great was the guilt of our nation in lending its coöperation to the States to crush three millions of human beings in bondage, hunting the panting fugitive, and thrusting him back into a state of degradation which has no parallel this side of hell. We thought too of the mighty mass of guilt accumulated in its perfidious treatment of Indian tribes. The wrongs inflicted upon Mexico also came flitting across our mind. And as we ruminated upon one thing and another, which went to stamp our nation with iniquity, we could not help thinking of the relation in which it stood to the Sabbath day. It requires its business, in all its various departments, to be carried on every Sabbath day. Congress holds its sessions on the Sabbath day. The mail is transported, and the post-offices are opened, on the Sabbath. The great public departments at Washington are always open, and business is transacted in them, as regularly as the Sabbath comes round. The Custom Houses are open, the United States Courts are in session, and the officers of government, throughout the length and breadth of the land, are all in active service on the Sabbath. In short, the whole nation seems wrapt in profound ignorance that there is any such God-given institution.

But do not be mistaken, reader. By the Sabbath day we mean just what God means, not what the "American and Foreign Sabbath Union" means. And if guilt attaches to the nation for not recognizing it, how much more guilty is the *Christian Church*, that lends its combined influence to countenance its profanation! How guilty the ministers of the Church, themselves breaking the Fourth Commandment, and "teaching men so!" Truly, it is awful to think of; and never did the great wickedness of the churches, and of their religious guides, so solemnly impress us, as when listening to the Rev. Doctor's discourse. "Thou that teachest another, teachest thou not thyself?" The sin of blotting out the Sabbath of God is chargeable, not to the nation, but to the churches of the land. The theology of the Church has frittered away the nation's conscience, and the denunciations of Heaven against a Sabbath-breaking people do therefore fall like feathers upon a coat of mail.

The failure, hitherto, of all efforts to induce Congress to put a stop to the transportation of the mail on the first day of the week, and to repeal the law of 1810 requiring postmasters to attend at their offices for the reception and delivery of letters on that day as well as on other days of the week, called forth the preacher's lamentations, as was to be expected. As a matter of course, Col. Johnson's celebrated Sunday Mail Report came in for a share of his denunciation. It was spoken of as a wretched piece of sophistry, and the action of Congress in adopting it, as an impious affront to the Lord of Heaven. As we have not the Sunday Mail Report now before us, and as our memory is too treacherous to be relied upon, we shall not undertake to vindicate the logic, or the theology, of that document. Upon the matter in general we have only to remark, that if any of the members of that memorable Congress did really think that Sunday was the divinely-appointed Sabbath day, they did nothing more, in voting for the cessation of mail transportation and the closing of post-offices on that day, than we should have done under like circumstances. Were we honored with a seat in our National Legislature, and a proposition were made to suspend all the business of government on the *seventh* day of the week, we are very certain that we should vote for it. We would never, by vote, or by voice, or by any other connivance, employ the machinery of government to spread Sabbath profanation through the land. But, on the other hand, we protest against the empty outcry, that government "*compels*" its officials to profane the day of rest. Those whom government employs to do its business, are not its slaves. The compact between them is altogether voluntary. A man enters into the service of government from choice; he continues in it from choice. If the service interferes with any religious duty, he is not obliged to continue in it. The remedy is obvious and simple. He can resign. The immense patronage wielded by government may constitute a mighty *temptation* to those who enjoy it to barter away their conscience—to make sale of it for so many dollars and cents; and in this, if any thing, consists the sin. But as to any *compulsion* to serve, the idea is simply ridiculous. In the name of reason, why is not some outcry raised about the sin of *accepting* an office from government, which requires a person to violate his conscience? Why are not the thousand and one postmasters, who are required to attend to their offices on the first day of the week, charged with guilt in having voluntarily placed themselves in such a situation? Why are not the numerous mail contractors, and the drivers of their coaches, held up to reproof for engaging in business which leads them to trample upon what is supposed to be holy time? Some of them are members of Christian churches, in good standing. Why are they not put under discipline? If the government sins so heinously, why do these men manifest such a willingness to partake of the sin?

We, of course, do not believe that government sins in occasionally holding a session of Congress on Sunday, and causing the mails to be transported, and the post-offices to be opened on that day. God has given no commandment to keep the Sunday holy; and "where no law is, there is no transgression." The right or wrong of an act itself is to be judged of by its conformity, or want of conformity, to the law of God. On this principle, if we should write to the end of time, we could never admit that sin was committed by government in appropriating the first day of the week to the transaction of its business. The amount of *guilt* incurred by the perpetrators of the act is another question. Guilt resides in the *intention*; so that if one intends to violate the law of God, he is guilty, whether he accomplishes his intention or not. Peradventure the managers of our government are guilty in requiring business to be attended to on Sunday. But this depends upon a question, the affirmative of which is quite too readily taken for granted. Do the managers of the government really believe the Sunday to be the divinely-appointed Sabbath day? And do they, in causing it to be profaned, as clearly exhibit their *intention* to trample upon the divine law, as if it were in reality the day required by the Fourth Commandment? The friends of the "American and Foreign Sabbath Union" would like to have everybody think so, but we beg leave to express our doubts.

In expressing our doubts, however, we do not mean to deny absolutely that the conductors of our government believe Sunday to be a holy day. We have no doubt that some of them *do* suppose it to be the divinely-appointed day. We can easily admit this with regard to those who have sprung from Puritan ancestors, and have been schooled in the peculiarities of their theology. Some of our Congressmen are, doubtless, in this situation—some of our post-masters—some of our mail-carriers. If these can be identified we have no objection to their being held up as guilty. But that it is true of all, that they have conscience of the Sunday, we do not believe. We *know* that it is not true of the community in general; and we see no reason for thinking that it is true of the House of Congress in particular. At all events, we want better proof of it than the hasty asseverations of those who have a zeal not according to knowledge. Very many have imbibed their religious notions at the fountain of *Quakerism*, which, as every one knows, teaches that there is no Sabbath under the gospel. From their infancy they have been trained to consider all days alike; and they do no violence to their consciences when they work on the first day of the week—none whatever. Quakerism has done more to mould the religious opinions of community, then those of Puritan predilections are willing to allow. For though its avowed disciples do not compare, in point of numbers, with the other sects, its principles have pervaded society very extensively. But not only those who have been trained in the school of Quakerism, but also a very large number of those who have been trained under *Baptist* influence, and a large number of those who have been trained under *Episcopalian* influence, and a large number of those who have been trained under *Lutheran* influence, as well as a great many others, have ever been taught that the Gospel has abrogated the law of the Sabbath. They look upon the Sunday as nothing more than a religious festival, which was originally instituted by the Church, and has been rendered venerable by time. They may have *some sort* of conscience about keeping it, but not *that* sort which is founded in a conviction of its sabbatic character. Hence, under all circumstances which appear to them to constitute an emergency, they are ready to relax their usual austerity, and to perform worldly business; and for so doing their conscience never reproaches them. Moreover, the number is by no means small of those who feel such a conviction that the only Sabbath enjoined in the Bible is the *seventh* day of the week, that they can never feel any compunctious of guilt for having violated the *first*. They cannot feel that they invade the sanctity of the institution, unless they profane the very day which the law of the institution enjoins. They know of no other mode of invading it.

These various influences have been operating to direct the religious opinions of the people, from the earliest settlement of our country. That man is, to say the least, wild, who asserts that they have all sunk into insignificance, or been neutralized by the influence of Puritanism. The Puritan sentiment has had its influence, it is true, and in some localities, an all-engrossing influence. But if we take the entire community, we shall find every variety and shade of opinion, from a vague supposition that the first day of the week is the divinely-appointed Sabbath, down to a settled conviction that all days are alike. Who can say that all this variety of opinion did not obtain in the Congress which refused to put a stop to Sunday mails? If it did, what kind of charity is it which denounces the members of that body as having *intended* to trample upon the Divine Law? We shall not believe that they intended any such thing, till we have better proof of it than we have yet had. Heaven knows that our nation is guilty enough, without lying under a charge of that of which it is innocent.

Notwithstanding the memorials to Congress for the discontinuance of the Sunday mail have been based upon the assumption that postmasters, and others, were *compelled* to violate their consciences by the law of 1810, we wonder whether the noisy bruiters of this absurdity ever feel any sympathy for poor Seventh-day Baptists, who by law *are* absolutely *compelled*, in many of the States, to refrain from all worldly business on the first day of the week? Even in those States where there are special statutes in their favor, they are prohibited from carrying their labors beyond their own immediate premises. When we circulate petitions to have such unequal laws blotted from the statute book, will the friends of the "American and Foreign Sabbath Union" lend us their influence? Will they go up to the Legislatures and plead our cause? No, verily. There is not one of them who would give us the least countenance. And Doctor Edwards, the great master spirit of the "Sabbath Union," exults that we are under bonds to keep the peace. When *your* bull gores *my* ox, how wonderfully it alters the case!

But we must bring these remarks to a close. We had almost forgotten to tell our readers where the Doctor took his text. It was in Job 34 : 29—"*When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only.*" The object of the discourse was to show the bearing of the Sabbath upon national prosperity.

BRITISH CORRESPONDENCE—No. 37.

Opening of the Exhibition—The Jewish Disabilities Bill—The Sunday Trading Bill—Population of Glasgow—Miss Talbot.

GLASGOW, May 2d, 1851.

The Commissioners having charge of the arrangements for the Exhibition at the Crystal Palace, lately issued an intimation implying that the Queen's visit at the opening would be private. Great dissatisfaction at this proposal was expressed; and, in consequence, the intention of Her Majesty to appear publicly on the occasion, was formally and officially announced. It is now alledged, that the first intention arose from a previous accidental discovery, during the process of unpacking one of the groups of statuary from Italy, that the whole hollow interior of this statuary was charged with gunpowder. But whatever truth there may be in this report, the opening has been made without casualty. Yesterday morning, at 9 o'clock, the numerous doors were thrown open to those possessed of season tickets; and, by half past 11 o'clock, 30,000 persons had entered within the building without confusion. Indeed, it seemed as if it could have contained five times the number. Among the earliest of the visitors, was the punctual, aged veteran, the Duke of Wellington. At 12 o'clock, the Queen, Prince Albert, and the two eldest of the Royal Children, and the distinguished foreigners, arrived. After prayer by the Archbishop of Canterbury, there followed a royal procession around the building, when the opening was announced amid a flourish of trumpets and firing of cannon. The organs playing at the east and west ends were inaudible at the transept in the center. The mass of people in the streets was enormous; yet no accident there is mentioned; but a melancholy railway collision near Warrington proved fatal to five persons, when a considerable number were also severely injured. About 50,000 arrived in London, the previous day, by the different railway trains. Parliament did not meet last night till 6 o'clock; but Col. Sibthrop stated in the House of Commons, in the course of severe animadversions, that he had been prevented by religious scruples from being present at the opening of the Crystal Palace.

On the motion, last night, for the second reading of Lord John Russell's Removal of Jewish Disabilities Bill, a number of the members expressed their displeasure at the Premier's proposal in very strong terms; but the motion was carried by a majority of 202 against 177. Its passing the House of Commons may therefore be looked upon as almost certain; but it is still very questionable whether it will not be rejected by the Lords. It is not probable that many Jews can at any time be returned as Members of Parliament; and the principal objection against the Bill seems to arise from apprehensions, probably well-founded, that there will be an extension of the principle which modifies the clause of the oath, so as to admit the avowed infidel and most determined enemy to Christianity. Such are excluded at present, where there is any regard to consistency, as the absurdity and falsehood would be very palpable, if they were to swear any thing "on the true faith of a Christian."

The Metropolitan Sunday Trading Bill, as amended by the Select Committee of the House of Commons, has been printed, and from the multitudinous exceptions to its operation, it perhaps matters little whether it pass now or not. It does not extend its preventive provisions to apothecaries, chemists, or druggists, selling *any* articles for medicinal purposes—nor to persons selling milk or cream between the hours of ten and one o'clock—nor to persons, during the same hours, selling fruit, pastry, cooked victuals, writing materials, or any beverage not being wine, spirits, beer, or other fermented or distilled liquors other than beer at or under a penny half-penny per quart, or ginger beer—nor to persons, during the same hours, selling any newspaper or other periodical—nor to persons selling, even after one o'clock in the afternoon—nor to persons selling fuel, fodder, or food, before ten o'clock in the morning—nor to any one in his dwelling-place selling to any lodger—nor to the selling of provisions, liquors, or refreshments, on board steam or other vessels—nor does it prevent dealers in meat, fish, poultry, game, or wild-fowl, sending articles, before nine o'clock Sunday morning, to the residences of purchasers—although these liberties are not to extend to publicans and licensed victualers. And it is not unlikely that the Bill may be yet farther modified ere it pass into a law.

In Glasgow, during the last few months, a number of petty dealers in several of the articles proposed to be exempted in the metropolis, have been fined for their Sunday sale. And while the steamers ply freely on the Thames on Sunday, none leave this city on the Clyde, although the English and Irish steamers usually arrive here on that day. Several of our Scottish railways, however, run Sunday trains; and we have long ago expressed the conviction, that this was destined to destroy Sunday sanctity. An illustration of the correctness of this opinion occurred last month. Mr. Cowan, M. P. for Edinburgh, an elder, I think, of the Free Church, has repeatedly taken a decided part against the running of Sunday trains, yet a correspondent of the *Scotsman* intimates that on Sunday, April 13th, he was fellow-traveler on the Caledonian railway with Mr. Cowan, from London to Bealtock, a station within 67 miles of Edinburg.

The rapid increase of the population of New York will cause the growth of British cities to seem quite insignificant; yet to some of the readers of the *Sabbath Recorder* it may be interesting to know, that according to the returns for the Government Census, the population of Glasgow, within what is known as the Parliamentary bounds, is 329,096, which in 1841 was 267,463, being an increase during these ten years of 61,633. Including the suburbs which lie beyond these bounds, the present returns give a population of 358,926, the increase on this extended district during the same ten years being a population of 66,302. The average house accommodation is 52 to each dwelling. We may add in this connection, that the Glasgow Petition to Parliament against the Papal Aggression, which is restricted to males above 14 years of age, has now appended to it 56,590 signatures.

Having formerly referred to Miss Talbot, the Chancery ward, but doomed, by those in whose hands she was, to be confined for life in Taunton Convent, and enrich the Romish Church with her fortune of £80,000, I may note that she seems to have fairly escaped from the meshes of the net which was prepared for her feet. Lord Howard, M. P., has, by his agent, applied to the Court of Chancery for approbation to his proposal to marry the young lady, she herself having given her consent. His lordship is in his 34th year, and is a son of the Duke of Norfolk, (the premier Roman Catholic Peer,) and holds the office of Vice Chamberlain to the Queen. The marriage, although to a Papist, will prove a sad loss to the Romish Church; for not only will the fortune be lost to the Taunton Convent, but it passes into the hands of one noted as not being a strict Romanist. And it is stated that Dr. Hendren, the Romish Bishop of Clifton, calculat- with so much confidence that he would have the disposal of the £80,000, that he has purchased three acres of ground, at £500 an acre, on which he meant to erect a magnificent cathedral within his diocese. Other two convent cases were before the public, to the scandal of religion, one in England and the other in the West of Ireland. In both cases, parents complained of their children having been taken or entrapped into these prisons, and of access being denied to them. In the Irish case, the priests have yielded and sent home the daughter to her father, to prevent farther exposure.

J. A. BEGG.

NOTES OF A VOYAGE FROM CALIFORNIA—No. 11.

From a Journal of Dr. J. D. B. STILLMAN of New York.

Old Providence—The Residence of Mr. Taylor—Fisheries—Productions—Population—Pirate's Fort—Rescue of the remaining Passengers from the Wreck—Poisoned by the Manchineel—Leave the Island—Arrive at Key West—Conclusion.

Old Providence Island is in latitude 13° 23′, longitude 81° 20′. It is about twelve miles in circuit, is very mountainous, and may be seen in ordinary weather sixty miles at sea. It is surrounded on all sides by a reef, about a mile distant on the south and west, but on the north-east it extends four or five, having but one entrance, narrow, and difficult to find without a pilot. This is close under a bluff known as Morgan's Head, so named from the celebrated Buccaneer Chief of that name, whose fierce and brutal exploits made him for a long time the terror of the Spanish Main. This island was selected by him as the center of his piratical empire, and was twice captured by him, fortified, and abandoned. It is well calculated for defense, as vessels of large draft cannot enter the harbor, and a small force within could repulse any number of small vessels. A rock situated here at the water's edge, about one hundred feet high, was fortified by the pirates, and afterwards held by the patriots in the revolutionary struggle of the Spanish colonies. Here they fitted out privateers to prey upon the Spanish commerce. It is the only fortress that I ever saw held by Spaniards, where there was not an avenue for safe retreat, this rock being almost perpendicular on every side, and such as desperate men only would think of fortifying. The island is divided by a channel about thirty feet wide; the northern is called the Catalina, and forms a beautiful bay on the west, which is the place where we anchored, and is named Catalina Harbor. The bottom is coral sand, and covered by a fine weed that gives to the water a remarkably green color. The low places on the shore are covered with mangroves. The hillsides, though presenting a sufficient amount of forest, are much cultivated, and groves of plantain, mangoe, and cocoa-nut trees are interspersed with the thatch cottages of the natives in every direction, and often to the summits of the hills, and at the very base of perpendicular walls of granite that lift their rifted sides into the clouds.

The scenery is imposing, and we thought we had seen worse places to spend an indefinite time in exile. We were soon scattered about the island in small parties, wherever quarters could be found. The magistrate, Mr. Taylor, who was of English descent, had in his youth spent some time in a Boston school, and retained well the impress of American character received there. Capt. Titcomb and myself made arrangements with him to become inmates of his house during our stay on the island. One of his nephews was sent off to the other side of the island for horses; and, in the mean time, we strolled along the shore to see the little village at the head of the bay. The houses and inhabitants are much like those of St. Andrews; but here the climate is more healthful, and from its having been formerly an island of more consequence and more frequented by traders, there is a class of population more intelligent. Formerly cotton was cultivated by slave labor to a considerable extent; but as that system became obsolete, the cotton fields fell into neglect, and a coarse species of grass, growing about three feet high, waves in unprofitable luxury over almost the entire east side of the island.

As soon as it was known that a physician was about to take up his residence among them, I was at no loss to find friends. While we were waiting for the horses which Mr. Taylor had sent for, I mounted one that had been led down for me from a neighboring plantation, to go and see a sick man. Half an hour's ride brought me to his house, on the crest of a hill, looking to the eastward. The invalid was an old man, who had been bed-ridden for twenty years from disease of the bones. From some of his fingers, and one of his arms below the elbow, the bones were entirely wanting. His general health was now good, and the diseased action was arrested; but he was hopelessly a cripple. The disease having left him without the use of any one of his limbs, he was unable to stand, or even to feed himself. Of course there was nothing for me to do—but to tell him so.

When I returned, the horses were waiting, and we started, leaving the baggage to go round with a boat. Mr. Taylor and his nephew took the lead; then the old Captain, with his grey locks streaming in the wind. Mr. Dill, of Orange Co., N. Y., (who had been my traveling companion on our long and eventful voyage around Cape Horn, and thus far on this one,) and myself, brought up the rear. The roads were no better than paths, and in the most wretched state—difficult to walk, and worse to ride; but the horses never knew any better, and we, after a little practice, concluded that they understood them better than we, and gave them their way, now laboring up the rocks, and now slumping through mud to their knees, while we were kept busy to avoid being swept off by trees or torn by thorns. At length, after a ride of about four miles, we arrived at the plantation. Mr. Taylor's house, built of pine boards obtained from a wreck, is on a rise of ground, which affords an extensive view of the sea to windward, and the long line of reefs, beyond which the sea was of that deep Nazarine blue of the tropical seas, and within which it was shallow, smooth, and variegated by the different beds of coral and marine plants which might make them properly called gardens of the sea. At the foot of the hill was a forest of mangroves, extending out some distance into the water, and here was his landing for boats, of which he had a number, beautifully wrought from mahogany.

The season for fruit was passed, but there can scarcely be want of food on these productive islands. Yams and cassava—a root somewhat like a parsnip, but in taste and consistency more resembling the common potato, though somewhat harder—pork, beef, and chickens, were plenty. Fish are very abundant, and a canoe could be loaded with them in a few hours. Oranges and cocoanuts are always in season; the latter are becoming an article of greater importance to them. They are sold to traders at $10 per thousand, and are produced without labor, which is a great desideratum with these people.

Some of the young men about the house were sent off to shoot some pigeons, and we proceeded to make ourselves at home. Plans were laid for excursions to hunt in the mountains, and fish for coral and shells on the reefs. Hammocks were stretched across the first story of the house, where we were to lounge by day when weary, and sleep at night. The pigeons were delicious. They are of a dark blue plumage, with white feathers on the head. Mrs. Taylor, who, by the way, was not so light colored as the standard of taste with us at the north requires to be the wife of a white man, proved herself an excellent cook, and the other matter was no business of ours.

The next day the island was thrown into a little commotion by the sound of the conch shell, used as a signal when a vessel is in sight. It was known over the whole island at once; but the vessel passed at a long distance, and the population settled down again into their accustomed tranquility. They are a peaceable, happy people; and though they seem to esteem it a blessing to be whitish, they do not seem to feel it any degradation to be dark skinned. I thought, if I were a free black man in the United States, I would go to this island, and make it my home. The chief source of wealth is in the turtle fisheries, which, during the spring months, employ nearly all the male inhabitants. These turtles frequent all the keys and reefs in these seas, and feed on the grasses growing amongst the coral. They are decoyed into nets by an imitation of the turtle in wood. Each tortoise furnishes nearly eight pounds of shell, which is sold for about four dollars per pound. The flesh of this turtle is not used for food, being poisonous.

I chose an early occasion to visit the fortress on Catalina, and landed at the foot of it in a small canoe. After surveying the work as well as I could, I determined to scale the bastion in front, as presenting the least difficulty. The last part of the feat was performed with the fingers and toes, uncontested except by great numbers of lizards, which are as common in all these warm countries as spiders at home. Many heavy guns were scattered about the place, and it is a wonder how they were raised to their present position. The summit is overgrown with a species of locust, very abundant on the island, and known as the cockspur, from the peculiar shape and size of its thorn. This thorn is inhabited by a venomous little insect, called the cockspur ant, which is sure to resent the slightest assault upon its thorny dwelling place. I recognized it as the same insect whose bite poisoned me severely while rumaging the ruins of the Castle at San Carlos. Besides this there are no poisonous insects or reptiles on this island. Dogs run wild in the mountains, and are said to be troublesome. Formerly rats were so numerous that a species of large snake was introduced from the main land for their extirpation, since which the serpent itself has been very destructive to the young chickens; and doves, which were numerous on the island previous to this, are nearly exterminated.

On Sunday, 19th of January, while enjoying our morning siesta, calculating the problem of chances and probability of ever again seeing our native land, a messenger arrived from the west side, informing us that the schooner had returned with the men from the wreck. We accordingly mounted our horses, and rode down to the bay. There we found the Polly Hinds at anchor, and the men that I saw last on the wreck were rejoicing at the privilege of once more treading the solid earth. The schooner found it necessary to discharge part of her cargo, and take in more water. Orange bins were emptied into the sea, and bags of cocoa were landed, until she could carry her passengers safely. We made an arrangement for the cabin of the schooner for our party, and were in an exuberance of spirits, having a fair prospect of seeing home. While the schooner was taking in water, I hurried to find some shells, &c., as momentos. I wandered along the shore of the bay for two or three miles, and sat down under the shade of a tree to sketch an outline of the scenery, which seemed to have no rival for that harmonious combination of land and water, mountain and valley, the rich green of the groves, glowing in sunlight, and the rough grey of precipitous rocks, in deep shadow. Near me, scattered upon the ground, I noticed a small yellow fruit, and as I had heard of a species of wild plum on the island, I tasted of it. Perceiving nothing disagreeable in the taste or in its effects, I soon after ate one, and thought no more about it for half an hour, when a sensation of heat began to be felt, not unlike that from pepper. This soon became so insufferable that I returned to see some of the natives, and learn what it was that I had eaten, taking a specimen in my hand. I entered a hut where a half dozen natives were, and they were greatly alarmed that I had eaten the *manchineel*, whose very juice, they said, would cause a blister on the skin, and to sleep under the tree often caused death. They all ran for oil, sea water, milk, &c. I concluded to submit to their treatment, as it was a poison which they were best acquainted with. I had heard, indeed, of the manchineel as a deadly poison, and was not a little alarmed to think that *that* should unfortunately be the first thing that I had ventured to taste without knowing its properties which should have been the last. They all returned unsuccessful, except the one who went for sea water, and that I had already used freely to allay the burning. I went on board the schooner, and "turned in." Towords morning I was seized with violent vomiting and purging; at the same time my mouth and throat were excoriated and swollen, and the act of swallowing was attended with excruciating pain. This continued during the day without abatement. In the mean time, the schooner with a fresh breeze, was keeping her lee scuppers under water, which floated the wood about her deck. It was not until three days that I was able to take food, and feel again to enjoy the sea.

In three days and six hours from the time our anchor was up, we were off Cape San Antonio, the west end of Cuba. We coasted along the north shore, with light winds, until near Havana, when we crossed to Key West, passed the reef without knowing it, and without a pilot, and entered the harbor by a new route on the 31st of January. One of the men who came from the wreck died the morning that we arrived, and was buried at sea. He was a man who came in the skiff from the wreck the last trip it made between the wreck and the boat of the "Mechanic," and was compelled, by being fired upon with a revolver by the mate, Mr. Suttor, to return to the wreck with the skiff, in the effort to do which he was swamped, and with great difficulty rescued by the men on the wreck. He was taken down that night with the effects of cold and fright, and was now dead. I was anxious to have him taken into port, for the purpose of having a coroner's inquest held; but he was buried without ceremony, with a grind-stone tied to his feet. At Key West the wrecked men were set on shore, and we continued on our voyage to Baltimore, where we arrived on the 10th of February. The captain of the "Mechanic," after we left him, thought it was best for him to abandon his enterprise to Serrana, and get to the termination of his voyage as soon as possible. He reached New Orleans on the 2d of February. Of the passengers of the Martha Sanger, left on the island of Old Providence, I have never heard, though we informed the collector at Key West of their situation, and delivered a petition to him for aid.

If I have succeeded in giving as interesting a detail of the events of my wanderings as I am conscious I have a truthful one, it is the only reward I have sought; and if I have not said enough to discourage the passion for adventure, I have a chapter reserved for private use, which could hardly fail to make one contented with the plainer and more healthful charms of our northern homes.

THE AMERICAN ANTI-SLAVERY SOCIETY.

Our notice, last week, of the meeting of the Am. Anti-Slavery Society, covered only the morning and afternoon sessions of Fourth-day. In the evening a resolution—"No union with Slaveholders"—was discussed by J. W. Walker, Henry C. Wright, and Wm. Lloyd Garrison.

On Fifth-day, the morning session was principally occupied with business matters. James M. McKim, of Philadelphia, made some interesting statements relative to the operation of the Fugitive Slave Law in that city, and subscribed one hundred francs to the funds of the Society on behalf of Hon. Victor Schoelcher, of the French National Assembly. Just before the session closed, Mr. Garrison offered a resolution in favor of a dissolution of the Union, upon which Parker Pillsbury made a very able and very ultra speech. In the afternoon, Abby Kelly Foster, by request, made a statement in relation to the financial affairs of the Society, and urged the duty of contributing more liberally for its aid. She was followed by Messrs. Garrison, McCluer, and Wm. H Burleigh, on the same subject. In the evening every seat and standing place in the house was occupied. Edmund Quincey made a speech on the dissolution of the Union, which is characterized as "of great power, and surpassing beauty." Gerrit Smith was then loudly called for, and spoke briefly in relation to the mission of George Thompson, whom he called upon to take the stand. Mr. Thompson complied, and held the attention of the audience to a late hour, depicting the sin of slaveholding, and denouncing those who apologize for it.

On Sixth-day, Mr. McKim made further statements in relation to slave-catching in the vicinity of Philadelphia. Wm. Goodell made on excellent speech, setting forth the guilt of the churches, and urging political action for the abolition of Slavery; he said that already, in New York State, he could count by scores independent Christian Churches who owe no allegiance but to God, and who utterly repudiate Slavery, War, and every other sin. Remarks were also made by Messrs. Thomas Whitson, Frederick Douglass, H. C. Wright, S. May, Jr., W. H. Burleigh, Prime, Charles Sedgwick, Geo. Thompson, and others. The Convention adjourned near midnight.

ELD. ALFRED BENNETT, a venerable minister of the Gospel, who has long been identified with the benevolent oparations of the Baptist Denomination, died at his residence in Homer, N. Y., on the 10th inst. For nearly a year his health had been declining, and since last fall he had been entirely laid aside.

☞ The General Agent of the Publishing Society expects to attend the meetings of the Eastern, Central, and Western Associations. During the interval between the meeting of the Eastern and Central Associations, he intends to visit Oneida, Lewis, and Jefferson Counties. He hopes that persons in these localities who may have business with the *Recorder* office will avail themselves of this opportunity to transact it.

THE CASE OF WM. L. CHAPLIN.

The Chaplin Committee have issued a pamphlet, entitled, "The case of Wm. L. Chaplin; being an Appeal to all Respecters of Law and Justice, against the cruel and oppressive Treatment to which, under color of Legal Proceedings, he has been subjected in the District of Columbia and the State of Maryland." The facts of this case are already familiar to our readers. While temporarily residing at Washington, in August, 1849, Mr. Chaplin was induced, from motives of the purest philanthropy, on leaving that city, to take into his private carriage two young men, slaves, an earnest representation being made to him that they might thus obtain that dearest boon on earth, LIBERTY. As he drove out of the city, under cover of night, he was intercepted by an organized gang of men, knocked from his seat by a heavy club, thrown on the ground, and trampled upon, barely escaping with his life. He was then bound with cords, and forthwith committed to jail, where he remained until he could give bail to the amount of $6000; at which time, instead of being released, he was delivered up on a requisition from the Governor of Maryland, to be tried in that State on a charge of attempting to kill the men who arrested him. He was hurried to the jail at Rockville, his bail was fixed at the enormous sum of $19,000, and there he remained until he could raise that sum in cash, to be paid at the moment he was allowed to leave his cell. Yet, after the payment of his ransom of $25,000, to prevent his being lynched before he could get out of Maryland, it was necessary that Mr. Chaplin should travel *incog.*, and in the stealthiest manner. And still the slaveholders are not satisfied; for it is said that Mr. Chaplin is to be demanded as a fugitive from justice, and that the vast sum extorted from him in the name of bail is to be spent in attempting to recover possession of his body! The pamphlet gives a detailed account of the whole affair, showing most graphically the cruelty of slave-holders and slave-laws.

ENGLISH ESTIMATE OF PRO-SLAVERY MINISTERS.

Several clerical associations in England have resolved not to invite pro-slavery ministers from the United States to occupy their pulpits. A correspondent of the *Independent* says that at the recent half-yearly meeting of the ministers and messengers of the associated Congregational churches of Gloucestershire and Bristol, the business of the Union and of the Home Mission having been attended to, there was a long and serious discussion of the question of American slavery, with special reference to the dishonor done to Christianity by the position taken by so many of the American ministers. The following resolution was proposed and unanimously adopted:—

"That the grief and shame which we have long felt on account of the slavery which prevails in several of the United States of North America are greatly aggravated by the fact, that not a few Christian churches and Christian ministers, so called, plead for the continuance of that wretched system; that our sorrow has been recently still further deepened by the atrocious 'Fugitive Slave Law;' which the Legislature of the United States has enacted; that, while it would give us pain to do any thing that should even seem to be inconsistent with international and Christian hospitality, especially toward our transatlantic kinsfolk, during the approaching Congress in London, we deem it right to express our unanimous determination not to welcome to our pulpits any minister of religion, whatever may be his reputation in the States, who hesitates to avow his abhorrence of slavery, and his earnest desire for its speedy abolition; but that, on the other hand, we regard those American ministers and others who, in their own country, boldly declare their anti-slavery principles, to be worthy of 'double honor.'"

MONEY FOR BENEVOLENT PURPOSES.—The following table shows the receipts of several of the principal benevolent societies, having their head quarters in New York, for the year ending with April last. The American Board's report, however, is for only eight months, and the Christian Union's for eleven months. Of the American Tract Society's receipts, $200,720 30 was for tracts and volumes sold.

	1849–'50.	1850–'51.
Am. Tract Society,	$308,266 72	310,618 00
Am. Bible Society,	284,614 34	276,852 53
Am. B. C. Foreign Missions,	161,355 63	176,676 83
Am. Home Mission Society,	157,160 78	150,940 25
Am. and For. Chr. Union,	58,885 84	56,625 82
Am. and For. Bible Society,	41,625 01	45,373 41
Am. Bap. Home Mis. Soc.	26,128 52	29,648 28
Am. Seamen's Friend Soc.	22,291 19	19,252 61
N. Y. State Colonization Soc.	17,414 71	22,000 00
Am. Soc. for Ameliorating the Condition of the Jews,	6,000 00	11,163 02
Total,	$1,083,742 74	1,098,790 84

THE ERIE RAILROAD CELEBRATION.—The daily papers for a week past have teemed with accounts of the Presidential Tour and the Erie Railroad Celebration. Third-day of last week, Mr. Fillmore and all of his Cabinet except Mr. Corwin, were in New York city, where there was a great procession and display of course. On Fourth-day, in company with a large number of distinguished persons, they proceeded by the Erie Railroad to Elmira, where there was plenty of feasting, wine-drinking, and speech-making. On the following day they went to Dunkirk, where a grand barbecue came off. Subsequently, the company were conveyed to Buffalo, in charge of the authorities of that city.

FUNDS FOR THE COLONIZATION SOCIETY.—It is said that a bill which passed Congress in the last hours of the session, will give to the American Colonization Society about $39,810, for taking care of 750 slaves captured by a government vessel on board the Pons, which sailed with 900 slaves from Calienda for Brazil. They were carried to Monrovia, and there provided for by the Colonization Society. Of the 900, 150 were taken into slavery. The Secretary of the Treasury is authorized to pay a sum not exceeding $50 for the care of each.

European News.

The steamer Cambria arrived at Boston on the 15th inst., with European news to the 3d.

The all-absorbing topic in England is the Great Exhibition, which was opened by her Majesty on May Day, in presence of 30,000 persons, without disorder or accident.

On the 2d the Russell Ministry was defeated on a motion by Mr. Hume to confine the operation of the Property Tax to one year.

The Jewish Disabilities Bill was read a second time, having in its favor a majority of 25.

A serious accident on the railway between Chester and Manchester, which resulted in the loss of several lives and forty wounded, occurred on the 1st inst.

The Lord Lieutenant of Ireland has issued an official confession of the failure of all the measures taken to diminish and remove the heat of religious animosities in that unhappy Island.

In France there are stereotyped rumors of trouble ahead.

Accounts have been received via Spain, that the garrison of Oporto rose on the 24th ult., in consequence of the arrest of a number of officers and soldiers, and declared for Marshal Saldanha, after a combat of two hours.

Under the head of Emigration to America, an English paper says that the rush across the Atlantic continues with unabated vigor. A Nenagh paper states that the once populous district of Thurles and various other parts of Tipperary appear to be almost totally deserted. A letter from Waterford mentions that five emigrant ships, freighted fully with 2,000 souls, left that port for America on the 22d ult; and on the 24th another large vessel, laden with emigrants, sailed for the same destination. Accounts from the West are even more startling. A Magistrate and land owner in the county of Mayo, speaks in terms of the utmost alarm at the prospect of the country being left without sufficient hands to till the ground. From Westport and Castlebar, shop-keepers, farmers, and able-bodied laborers, are flying as if from the plague. The *Tuam Herald*, referring to the movements in the County of Galway, says: If the tide of emigration proceeds with the rapidity which has marked its progress during the past Spring, this Province bids fair to become a wilderness.

The World's Fair.

A letter from Horace Greeley to the New York Tribune, dated London, May 1st, gives some account of the opening and appearance of the World's Fair, from which we copy a few paragraphs.

"The show is certainly a great one—greater in extent, in variety, and in the excellence of a large share of its contents, than the world has hitherto seen. The Crystal Palace which covers and protects all is better than any one thing it contains. It is really a fairy wonder, and it is a work of inestimable value as a suggestion for future architecture. It is not merely better adapted to its purpose than any other edifice ever built could be, but it combines remarkable cheapness with great and varied utility. Depend on it, stone and timber will have to stand back for iron and glass hereafter to an extent not conceivable. * * *

"The display from different countries is very unequal, even in proportion: Old England is of course here in her might; France has a vast collection, especially of articles appealing to the taste or fancy; but Germany and the rest of the Continent have less than I expected to see; and the show from the United States disappoints many by its alledged meagerness. I do not view it in the same light. * * * *

"There are many good things in the American department. In Daguerreotypes, it seems to be conceded that we beat the world, when excellence and cheapness are both considered—at all events, England is no where in comparison, and our Dagurreotypists make a great show here. New Jersey Zinc, Lake Superior Copper, Adirondack Iron and Steel, are well represented, either by ores or fabrics, and I believe California Gold is to be. * * *

"The Official Catalogue of the Fair is just issued, and extends to 320 double-column octavo pages. . . . . The whole number of Exhibitors cannot be less than Ten Thousand, and is probably nearer Fifteen Thousand; and as two articles from each would be a low estimate, I think the number of distinct articles already on exhibition cannot fall below Thirty Thousand, counting all of any class which may be entered by a single exhibitor as one article. Great Britain fills 136 pages of the Catalogue; her Colonies and Foreign Possessions 48 more; Austria 16; Belgium 9; China 2; Denmark 1; Egypt 2½; France and Algiers 35; Prussia and the Zoll Verein States 19; Bavaria 2; Saxony 3; Hesse, Nassau, and Luxemburg 3; Greece 1, Hamburg, 1, Holland 2, Portugal 3½, Madeira 1, Papal States ½, Russsia 5, Sardinia 1½, Spain 5, Sweden and Norway 1, Switzerland 5, Tunis 2½, Tuscany 2, United States 8½. So the United States stands fifth on the list of contributing Countries.

EXTENSIVE ROBBERY.—We learn from the *Saratoga Whig*, that the store of John A. Drake, of the village of Saratoga Springs, was entered on Monday night, and robbed of about $7,800, which Mr. D. had collected and received for goods within a few days previous. Some $7,605 of this money, (consisting of Bank bills on different Banks,) was done up in one package, and placed on a chair by the side of the bed, and a pair of pantaloons laid over it; the balance was in a wallet in the pantaloons pocket, which was taken, together with another pair of pantaloons and contents. The room from which the money was taken is situated in the second story of the building, in which four clerks and assistants were asleep at the time of the robbery. It is supposed the lock of the front door was picked, as the door was found open on the next morning.

We learn from the Cleveland *True Democrat*, that Hon. J. R. Giddings met with a severe accident on Friday. He fell from a wagon and broke two of his ribs. Though severely injured, his situation is not regarded as dangerous.

SUMMARY.

Schuyler Hubbard, Esq., Deputy Sheriff of Oneida Co., passed through Albany, N. Y., on the 9th inst., on his way to Cooperstown, having in charge Stephen Barton, Jr., of Oxford, Mass., charged with being concerned in the robbery of the Otsego County Bank, whom he arrested at that place on a requisition from Gov. Hunt. Otis Larned was also arrested, about the same time and place, and was left in charge of officers who will bring him on. Barton is said to be a man of much wealth, and heretofore of good standing. The evidence against them is very strong. The amount stolen, it will be remembered, was $30,000.

Officer Bowyer, of the Chief's office, and Capt. Hopkins, of the 3d District, New York, have been selected by Mayor Kingsland, to proceed to London, to "spot" the light-fingered gentry who may cross the Ocean for the purpose of practicing their art at the World's Fair. They have been selected for this duty at the request of Mr. Barclay, the British Consul at this port, who pays them for their services, and also pays their expenses.

A severe and destructive hail storm occurred at Worcester, Wednesday, May 14. The hail stones were as large as bullets, and came in torrents. At the Lunatic Asylum 1,000 panes of glass were broken, and every house in the town exposed to the storm, was more or less damaged. The injury to the fruit trees and vegetation will not be very great. At Grafton, an adjoining town, nearly every pane of glass was broken.

Henry Sly, a resident of Elmira, Chemung Co., N. Y., arrived in this city a few days since, for the purpose of taking passage for California, but unfortunately, on Sunday night, while on an excursion about town to look at the sights, he became somewhat intoxicated, and concluded to take a nap upon the sidewalk in West-st. He had at the time $395 in gold coin, and an elegant gold watch, in his pockets. His situation was soon observed by a gang of thieves, who at once sounded his pockets, and relieved him of his treasure and watch.

The Norfolk *Argus* states that about the 1st of May 300 men were encamped near Cape Henry, well supplied with provisions and ammunition. They were drilled every day, and pretended to be engaged in the Coast Survey. They generally spoke a foreign language mostly Spanish. On the 4th inst. a steamboat called, on board of which they embarked. Their destination is unknown, but supposed to be Cuba.

Thomas W. Dorr has been restored to citizenship by the R. I. Legislature, without taking the oath of allegiance to the State. He was enfranchised in the Senate by a vote of 18 to 11, and in the House 39 to 38, those voting in the negative considering this movement unnecessary, as at any moment he could have been restored to citizenship by taking the oath of allegiance to the State.

The steam boiler in the foundry of I. P. Morris, at Richmond, Va., exploded Wednesday, May 14th, at 3 o'clock, killing one man and so seriously injuring two others, named Stephen Sheppard, and Reynolds, the foreman of the establishment, that they are not expected to live. Another man is missing, and is supposed to have been blown into the Delaware. The building is terribly shattered.

Captain Guesdon, commanding the French whaler Salamandre, just arrived at Havre, gives an account of the discovery of a cluster of islands, which is not marked on any of the charts. They lie in 172 deg. 56 min. west longtitude of the meridian of Paris, and 9 deg. 38 min. south latitude. They are from 25 to 30 in number, three of them of some extent, and all covered with cocoanut trees. On the same day he discovered the Isle Clarence.

The *Caddo* (La.) *Gazette* says that two days of the recent session of the District Court were consumed in the trial of the suit of Saunders *vs.* Shaw—an action brought by a Miss Saunders against Wm. C. Shaw, to recover damages for slander and defamation of character. The case having been most ably argued for both plaintiff and defendant, was submitted to the Jury, who, after a short consultation, returned a verdict of $12,000 in favor of the plaintiff!

Buenos Ayres is the scene of some dark deeds. It is said that on the 6th of March, twenty persons were shot at daybreak, without trial, and without religious service. Since the beginning of January, the number of persons shot is estimated at 80, beside whom upward of 200 have been severely flogged.

The Delaware Legislature has passed a bill providing that the sale on the Sabbath of any intoxicating drink shall be considered a wordly employment, and shall subject the offender, for the first offence, to a fine of twenty dollars, andf or the second to a fine of fifty dollars, to be recovered by indictment.

The attempt to get the stock subscribed for the Syracuse and Susquehannah Railroad, has been resumed. At Syracuse $150,000 has been subscribed. In Cortland County, $206,000 has been subscribed. From Oswego $50,000 is confidently expected. The town of Lisle, in Broome County, has subscribed $15,000, and will probably increase it to $20,000.

Henry A. Wise, in a late speech in the Virginia Convention, stated that one firm in Baltimore had in ten years amassed a fortune of $250,000, by simply transporting oysters to the Western States, and that they paid the Baltimore and Ohio Railroad in one year $35,000 for carrying oysters alone.

The Fort Smith *Herald* of the 24th ult. publishes an order from the head quarters, which has been received in the eighth military department, directing the establishment of a cordon of posts to restrain the incursions of hostile Indians against Texas, as well as protect the route of emigration from Arkansas to New Mexico.

A Convention to consider the moral, social, and pecuniary condition of the colored population of Canada West, who have escaped from American Slavery, is to be held in Detroit on the 21st inst.

The Massachusetts Senate has passed a bill, calling a Convention of the people to amend the Constitution. The bill is to be submitted to the people for their approval, before it goes into effect.

David Ross, formerly of Glasgow, Scotland, but more recently of Boston, was murdered at Milwaukie, Wisconsin, on the 5th inst., and robbed of from $300 to $500 in cash. William Radcliffe, a blacksmith of Milwaukie, has been arrested on charge of the murder, and circumstances are very strong against him.

In New York, last week, the case of Scherpf against Sizdeisky, charged with inducing plaintiff's wife not to live with him, was decided by a jury, who gave the plaintiff a verdict for ten thousand dollars.

The suits brought against Knight and Hughes, of Crafts memory, in the Supreme Court of Massachusetts, are likely to be dismissed for want of responsible endorsers for the cost.

The citizens of Richmond, Va., have recently held an election to test the sense of the city on the subject of the Basis of Representation, which resulted in a majority of 86 against a mixed Basis, or Representation for Slaves.

A large meeting has been held at Elizabethtown, N. Y., in favor of a Railroad along the west side of Lake Champlain, between Plattsburg and the Saratoga and Washington Railroad.

The papers from the South and South-west say that the crops there are very backward. The cotton crop, especially, looks bad. There has not been so cold and backward a spring for many years.

The students of the South Carolina College have issued an address to the students in the Universities and Colleges throughout the South, calling upon them to rally for the defense of Southern institutions.

A letter from Mr. Riddle, the Agent to the World's Fair, appears in the *National Intelligencer*. He says that great interest is taken in American manufactures by the people there, especially the carriages which have been sent for exhibition.

We learn from a gentleman who recently came down the line of the Bellefontaine Railroad from Ohio, that the extensive wheat fields of the counties of Randolph, Delaware, and Madison, never looked better for heavy yields at this season of the year.

The Superintendent of the Census states the value of real estate and personal property, including slaves, in Virginia, to be $530,000,000, according to the census returns.

Rev. Erskine Mason, D. D., pastor of the Bleecker-st. Presbyterian Church, N. Y., died May 14, after an illness of several months, aged 47.

A forged note for $1,097 was passed upon the Banking House of Burnet, Shoup & Co., Cincinnati, the other day.

Ex-Governor Shannon and several other persons were seriously injured by the upsetting of a stage coach near St. Clairsville, Ohio, a few days ago.

New York Markets—May 19, 1851.

Ashes—Pots $4 75; Pearls 5 50 a 5 56.

Flour and Meal—Flour, 4 12 for Canadian, 4 06 a 4 12 for common to strait State, 4 68 a 4 75 for pure Genesee. Rye Flour 3 37 a 3 44. Corn Meal, 3 00 for Jersey.

Grain—Wheat, 95c. for mixed Canadian, 1 00 for white Michigan; for Genesee the price is quite fluctuating. Rye 47c. Barley 1 00 a 1 10. Oats, 45 a 46c. for Jersey, 47 a 48c. for Northern. Corn 58 a 60c. for Western mixed and yellow.

Provisions—Pork, 14 25 for old mess, 15 25 for new; 12 25 for old prime, 13 50 for new. Beef, 9 00 a 11 50 for mess, 5 00 a 6 25 for prime. Lard 9 a 9¼c. Butter is plenty at 10 a 13½c. for Ohio, 12 a 16½c. for State. Cheese 5½ a 7c.

Wool—There is but little doing in Wool. In anticipation of the new clip, prices are said to be full 6c. lower than a month ago. It is thought that the market for the new clip will open at low prices.

MARRIED.

In Alfred, N. Y., May 15th, by Eld. J. Kenyon, Mr. LUKE GREEN, 2d, to Miss OLIVE MANROE, both of Alfred.

In Verona, N. Y., April 30th, by Eld. Christopher Chester, Mr. BENJAMIN F. CHAPLIN to Miss MARGARET COILS, all of Verona.

In Sangerfield, Oneida Co., N. Y., May 15th, by Eld. Joshua Clark, Mr. CLARK T. ROGERS to Miss LAURA BENJAMIN, both of the above place.

On the 12th of April, by Eld. James H. Cochran, Mr. CHARLES SAUNDERS, Jr., to Miss PHEBE S. RATHBONE, both of Berlin, N. Y.

In South Trenton, N. Y., on the 8th inst., by Rev. Mr. Littler, Mr. JOHN X. JONES, of New York city, to Miss MARY HUGHES, of Utica, daughter of the late Deacon Edward Hughes, of South Trenton.

DIED.

In Utica, N. Y., May 6th, after a very short illness, of apoplexy, Mrs. FANNY WILCOX, consort of Mr. Lorin Wilcox, aged 44 years. Mrs. W. was the daughter of Eld. Willett Stillman. She made a profession of the religion of Jesus in early life, and became a member of the 1st Seventh-day Baptist Church in Brookfield, N. Y., with which she was connected at the time of her death. Her funeral was attended in the Church at Leonardsville, on the 10th, (Sabbath,) by a numerous congregation, and her remains were interred in the family burying-place in Plainfield. She has left a husband, five children, and a large connection of brothers, sisters, and relatives, to lament their loss. W. B. M.

On the 3d inst., at Congress Hall, Rochester, N. Y., Mrs. ANNA C., aged 39 years, wife of Professor A. C. Kendrick, D. D., of the University of Rochester.

In Berlin, N. Y., April 12th, ADELAIDE VICTORIA, daughter of Schuyler and Martha Green.

On the 20th of April, CHARLES JONES, son of Major Jones, of Berlin, N. Y.

LETTERS.

Abel Stillman, E. R. Gallup, Charles Spicer, Charles Potter, L. J. Coon, D. C. Green, C. Chester, J. Kenyon, M. L. Babcock, J. Parmalee, J H. Cochran, W. M. Jones, J. Clark, D. C. Burdick, L. M. Cottrell, W. B. Maxson (was cr. to C. L.—right now,) H. B. Lewis (will send to Walworth,) Eli Forsythe.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Dan'l C. Burdick, Lincklaen,	$6 00	to vol. 7	No. 52
J. W. Green, Verona Mills,	2 00	" 7	" 52
Albert Babcock, Verona,	2 00	" 7	" 52
Clark Sherman, Alfred,	2 00	" 8	" 45
B. M. Kenyon, Little Genesee,	2 00	" 8	" 52
S. B. Crandall, Rapids,	1 00	" 7	" 52
Nelson Aylesworth, "	3 00	" 7	" 52
Asa Greenman Clarence,	2 00	" 7	" 52
Reuben W. West, State Bridge,	2 00	" 7	" 52
Samuel Remick, "	2 00	" 6	" 52
Alex. Campbell, Adams,	2 00	" 7	" 52
Martin Green, Medina,	2 00	" 7	" 52
T. B. Stillman, New York,	2 00	" 7	" 52
A. Burt, Schenectady,	1 50	" 7	" 52
P. A. LaDue, St. Louis, Mo.	1 50	" 7	" 52
B. M. Cowles, Plainfield, N. J.	2 00	" 7	" 52
Chris. Brown, Hopkinton, R. I.	2 00	" 8	" 52
Joel Babcock, Montra, O.	2 00	" 8	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

B. W. Rogers, New York,	$5 00
Charles Spicer, Hopkinton, R. I.	2 00
M. L. Babcock, "	1 00
B. F. Clarke & S. Saunders, Alden,	50
C. H. Crandall, Hopkinton, R. I.	25

BENEDICT W. ROGERS, Treasurer.

Associational Meetings.

CENTRAL ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Central Association is appointed to be held with the Church in DeRuyter, Madison Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (11th day of the month.)

WESTERN ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

SUNDAY EVENING STEAMER.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5½ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. MORNING MAIL TRAIN at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. WAY TRAIN at 3½ P. M. for Piermont, Otisville, and all intermediate stations. EVENING WAY TRAIN at 5½ for Sufferns, Otisville, and all intermediate stations. NIGHT EXPRESS TRAIN at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Liberty Convention.

THE friends of Freedom are solicited by citizens of the County of Allegany to meet at Friendship on the 10th day of June next, for the purpose of expressing their disapprobation of the Fugitive Slave Law, and discussing its unconstitutionality, and the character of the Constitution of the United States. Invitations have been sent to Gerrit Smith, Sam'l R. Ward, Wm. L. Chaplin, and other celebrated speakers, in and out of the county.

Just Published.

A GENERAL HISTORY OF THE SABBATARIAN CHURCHES, both Ancient and Modern, embracing accounts of the Armenian, East Indian, and Abyssinian Churches in Asia and Africa—the Waldenses, Semi-Judaizers, and Sabbatarian Anabaptists of Europe—with the Seventh-day Baptist Denomination of the United States. This work is elegantly bound, and for beauty of finish and typography cannot be excelled. It cannot fail to be of the highest interest to our Denomination, and some hundreds of copies have already gone into circulation among first day people. Orders for said work thankfully received and punctually attended to by

MRS. TAMAR DAVIS,
Shiloh, Cumberland Co., New Jersey.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Bibliotheca Sacra,

And American Biblical Repository.

[Conducted by B. B. EDWARDS, E. A. PARK, and M. STUART, of Andover; Dr. ROBINSON and H. B. SMITH, New York.]

IS published at Andover, Mass., and at New York, on the first of January, April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly.

"The publication will embrace Theology in its widest acceptation, as comprehending the literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History, with the History of the Christian Doctrines and Sacred Rhetoric. It will also include, to a limited extent, Mental and Moral Philosophy, Classical Literature and Biography. Special prominence will be given to Sacred Literature. It will be the aim to procure for every number two or three articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or dicussions in the rich field of Biblical Criticism. Articles will be sought which will be valuable twenty or fifty years hence, in preference to those of a local, temporary, or merely popular character. In short, the great object of the conductors of this publication will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed abroad as doing honor to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion."

The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity, for the promotion of the highest religious interests, and the elevation of the standard of American scholarship.

The united work will leave no field unoccupied, which either work has heretofore filled.

The large increase of subscriptions which has beee received in the short time which has elapsed since thn union was made public, and the universal approbatiog of the measure which the publisher is daily receivin through the press and from private sources, place beyond a doubt the practicability of the plan, and fully justify the anticipated benefits of the increased strength and stability naturally resulting from such a combination.

The increased patronage secured by this union has encouraged the Publisher to enlarge the present volume, and will, it is hoped, justify other improvements which will materially add to the value and interest of the work, while it will continue to be furnished at a lower rate than any similar Periodical has ever been offered in this country.

TERMS.—If paid in advance, and sent by mail $3 00
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W. F. DRAPER,
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Miscellaneous.

Press On!

A RIVULET'S SONG.

"Just under an island, 'midst bushes and moss,
I was born of a rock-spring and dew;
I was shaded by trees, whose branches and leaves
Ne'er suffered the sun to gaze through.

"I wandered around the steep brow of a hill,
Where the daisies and violets fair
Were shaking the mist from their waking eyes,
And pouring their breath on the air.

"Then I crept gently on, and I moistened the feet
Of a shrub that enfolded a nest—
The bird, in return, sang his merriest song,
And showed me his feathery crest.

"How joyous I felt in the bright afternoon,
When the sun, riding off in the west,
Came out in red gold from behind the green trees
And burnished my tremulous breast.

"My memory now can return to the time,
When the trees murmured low plaintive tones,
While I wasted the day, in dancing away,
Or playing with pebbles and stones.

"It points to the hour when the rain pattered down,
Oft resting awhile on the trees;
Then quickly descending, it ruffled my calm,
And whispered to me of the seas!

"'T was then the first wish found a home in my breast,
To increase as time hurries along;
'T was then I first learned to lisp softly the words
Which I now love so dearly—PRESS ON!

"I'll make wider my bed, as onward I tread,
A deep, mighty river I'll be—
'PRESS ON,' all the day will I sing on my way,
Till I reach the far-spreading sea."

It ceased. A youth lingered beside its green edge
Till the stars in his face brightly shone;
He hoped the sweet strain would re-echo again—
But he just heard a murmur—"PRESS ON!"

The Great Exhibition.

We find in the London *Daily News* the following account of the American department of the Great Exhibition, which cannot fail to interest our readers :—

In that part of the building devoted to the produce of American industry, the most noticeable feature is the largeness of the space allotted, as compared with the very meager show of goods. Whether this inequality will be removed by subsequent arrivals within the very few days which yet remain for preparation we are not aware, but if not it would be desirable to divide the surplus room between those other foreign exhibitors who in the neighboring compartments are complaining of undue limitation. Many of the articles sent from the States are still resting in their packing-cases, and of these, beyond the notification made in the published lists, we can give no account. Of those which have been brought to light, and are now being arranged round the walls and upon the counters and floor, utility rather than elegance of design, elaborate ornament, or high finish, seems to be the chief characteristic. There are two compartments of the building assigned to the States, each opposite the other, at the eastern end of the nave. One of these appears to be intended for the exhibition of heavy goods, and here we have various descriptions of ploughs, harrows, winnows, and other agricultural machines. Some few lathes, a planing-machine, and other articles of engineering mechanism, well finished, and in all other respects adapted for their several uses, lie scattered about here and there. Groping with the agricultural implements, a small steam-boiler and engine, a few American house-stoves, and a number of pots, pans, and other cooking utensils. By the way, of these American house-stoves, a hint might well be taken by our own stove-makers. They combine in a very small space—not larger than that occupied by an ordinary parlor grate or cottage range—a complete kitchen apparatus—oven, stewpans, boilers—all in the most compact form; and looking at the almost minute fireplace, or furnace, with which the whole is heated, it would seem that economy of fuel had been a primary consideration in the original design. But the article which attracts most attention in this compartment is a grindstone for hand-working, of a remarkably fine grit, and moving by the aid of anti-friction rollers. The curiosity of the observer, however, is excited, not because of any extraordinary peculiarity in the machine, but by an inscription which it bears, informing him that it is a present for Lord Stanley, from Massachusetts. Whether the Massachusetts machinists (Messrs. Lombard and Hall) consider the great wear and tear which Lord Stanley's keen edged satire undergoes while leader of the opposition in Parliament require the application of the grindstone occasionally, or what other hidden meaning attaches to this strange present, must be left to those who are clever in solving enigmas to discover.

Turning to the space on the opposite side of the avenue, we find several objects of interest. That which first strikes attention, both from its extent, the completeness of its arrangement, and the correctness of its classification, is Dr. Feuchtwanger's collection of American minerals, extraneous fossils, and fresh-water shells. Here we have specimens, arranged in their order, of the mineral productions of the States—copper, iron, lead, gold, silver, zinc, native cinnabar, and almost every other known metal. Some of these specimens are of extraordinary richness. There is among them a block of copper ore, brought from Algoquin, on Lake Superior, weighing 2,544 lbs., and of 90 per cent. pure metal; a block of native cinnabar, from California, weighing 31 lbs.; several pieces of argentiferous lead containing silver in the proportion of 100 oz. to the ton, and 75 per cent. of lead—these are from a vein in New Hampshire, said to be very extensive, and which it is proposed to work. Besides these, there are some crystals of grey copper, a number of specimens of California gold, generally adhering to quartz, but of extraordinary richness, the quartz in some being scarcely in the proportion of one-fourth to the pure gold.

There are also in this connection some very fine specimens of the Georgian diamond—the beryl and the topaz—every variety of American coal, and among the extraneous fossils several very perfect teeth, and other remains of the Mastodon from the caves in Kentucky. The shells, of which there are several varieties, from the fresh-water rivers and lakes, are curious only from their comparatively large size. At a short remove from this stand there is preparing what promises to be an interesting botanical display of dried flowers, the growth of the western district of New York, preserved and framed, but retaining their natural hues. Then we have a quantity of bar iron and steel, several huge blocks of iron and other ores, and a little farther on a large pyramid of curiously shaped yellow canvas packages meets the eye, which, from the inscription they bear, inform us that we have arrived at the counters where are to be shown (not tested) some of the delicacies peculiar to the tables of our transatlantic brethren. These yellow parcels, of which, at a distance, we had been speculating whether they were the policemen's staves, or the gaudy and awkward war-clubs of some tribe of aborigines, we now discover to be spiced American hams, and turning round, we find we have got into something like an Italian warehouse on the strike, with boxes of American biscuits, Indian corn and meal, dried meats of various kinds, packages of pearl starch, bottles of ink and blacking from New York, fancy soaps and perfumes from Philadelphia, parcels of American lustre, which we suppose means black lead, rush brooms and brushes, buckets, and a number of other articles of a similar character from other States, all lying about or heaped up one upon the other in the most chaotic disorder. A printed placard on the outside of one of the unopened boxes composing this confused mass is worthy of notice, as showing the anxiety of Brother Jonathan to drive forward the trade in Indian corn, which as far as regards this country, has hitherto lagged, we believe. The inscription tells us the box contains recipes to be circulated gratuitously for cooking Indian meal in various ways as used in the States. Extracting ourselves with some difficulty from this labyrinth, we came to several bags of American cotton wool from the Southern States; and a little farther on we find a glass case containing some specimens of manufactured cottons in prints and other fabrics. Of these, though they are very creditable evidences of the progress of American manufactures, our friends on the other side of the Atlantic will pardon us for saying that they are not of that high class of goods—especially the prints—that our Manchester manufacturers need fear their competition, at least for the present.

There are also here several cases of carpenters' and other tools, various articles of cutlery—the adzes, axes, and other edge tools being apparently among the best specimens of manufacturing art exhibited; some specimens of very strong and not altogether inelegant bookbinding from Philadelphia; a four wheel gig, peculiar for its beauty and lightness, contributed by Tomlinson, of New York; some whale boats; a couple of beautiful models (section only) of American clipper-built ships; a model of the bell telegraph, a substitute for the common house-bells in hotels and large establishments, and a number of miscellaneous productions, natural and artificial. In the same compartment are several pianos, one of them differing in some respects from the instruments of this country. This is a sort of double grand piano. In shape it is quadrangular, like a very large "square," but is furnished with a complete set of keys (7 octaves) at each end, so that two or four players may perform in a concerted piece at the same time on the same instrument, the advantage being, according to the statement of the inventor and patentee, Mr. Pearson of New York, a volume of tone equal to two grands. In the furniture department there is a massive four-posted bedstead, made of the yew-tree, remarkable neither for the beauty of its material nor the elegance of its design, but calculated, by its immense strength, to last for generations. A cabinet or two, a few school chairs—a great improvement upon those backless wooden forms upon which young children in our own country are compelled to sit for three or four hours together every morning and afternoon—complete, as far as it at present extends, the display in this branch of industry. In the ornamental metal department there is a pair of ormolu chandeliers, of which all that can be said is, that they are heavy copies of some of our old Birmingham designs; but, like the other articles we have alluded to, evidently made to last. In short, it may be said of the American display generally, that it is evidently the production of a new country, where the useful arts are more in request than the ornamental.

A Mine Under the Sea.

The following description of a visit to Botallack Copper Mine, in England, is from a work recently published, entitled "Rambles beyond Railroads." In complete mining equipment, with candles stuck by lumps of clay to their felt hats, the travelers have painfully descended, by perpendicular ladders and along dripping-wet passages, fathoms down into pitchy darkness; the miner who guides them calls a halt, and their exact position with reference to the surface of the "terraqueous globe" is thus described :—

"We are now four hundred yards out, *under the bottom of the sea!* and twenty fathoms, or a hundred and twenty feet below the sea level. Coast-trade vessels are sailing over our heads. Two hundred and forty feet beneath us men are at work, and there are galleries deeper yet, even below that! The extraordinary position down the face of the cliff, of the engines and other works on the surface, at Bottallack, is now explained. The mine is not excavated like other mines, under the land, but under the sea!

Having communicated these particulars, the miner next tells us to keep strict silence and listen. We obey him, sitting speechless and motionless. If the reader could only have beheld us now, dressed in our copper-colored garments, huddled close together in a mere cleft of subterranean rock, with a flame burning on our heads, and darkness enveloping our limbs—he must certainly have imagined, without any violent stretch of fancy, that he was looking down upon a conclave of gnomes.

After listening for a few moments, a distant, unearthly noise becomes faintly audible—a long, low, mysterious moaning, that never changes—that is *felt* on the ear as well as *heard* by it—a sound that might proceed from some incalculable distance—from some far invisible hight—a sound unlike anything that is heard on the upper ground, in the free air of heaven—a sound so sublimely mournful and still, so ghostly and impressive, when listened to in the subterranean recesses of the earth, that we continue instinctively to hold our peace, as if enchanted by it, and think not of communicating to each other the strange feeling and astonishment which it inspired in us both from the first.

At last the miner speaks again, and tells us that what we hear is the sound of the surf lashing the rocks a hundred feet above us, and of the waves that are breaking on the beach beyond. The tide is now at the flow, and the sea is in no extraordinary state of agitation; so the sound is low and distinct just at this period. But, when storms are at their hight, when the ocean hurls mountain after mountain of water on the cliffs, then the noise is terrific; the roaring heard down here in the mine is so inexpressively fierce and awful, that the boldest men at work are afraid to continue their labor—all ascend to the surface to breathe the upper air, and stand on the firm earth; dreading, though no catastrophe has ever happiness yet, that the sea will break in on them if they remain in the cavern below.

Hearing this, we get up look at the rock above us. We are able to stand upright in the position we now occupy; and flaring our candles hither and thither in the darkness can see the bright, pure copper streaking the gallery in every direction. Lumps of ooze, of the most lustrous green color, traversed by a natural network of thin red veins of iron, appear here and there in large irregular patches, over which water is dripping slowly and incessantly, in certain places. This is the salt water percolating through invisible crannies in the rock. On stormy days it spurts out furiously in thin, continuous streams. Just over our heads we observe a wooden plug of the thickness of a man's leg; there is a hole here, and the plug is all that we have to keep out the sea!

Immense wealth of metal is contained in this gallery, throughout its whole length; but it remains, and will always remain, untouched; the miners dare not take it, for it is part, and a great part, of the rock which forms their only protection against the sea, and which has been so far worked away here, that its thickness is limited to an average of three feet only between the water and the gallery in which we now stand. No one knows what might be the consequence of another day's labor with the pickaxe on any part of it."

Ivy on Buildings.

It is a mistaken idea, that ivy renders a structure damp, and hastens its decay. On the contrary, nothing so effectually keeps the building dry, as may be seen by examining beneath the ivy after rain, when it will be found that the walls are dry, though every thing around is deluged with wet. Its exuberant and web-like roots, issuing as they do from every portion of the branches, and running all over the surface on which they grow, bind every thing together that comes within their reach with such a firm and intricate lace work, that not a single stone can be removed from its position without first tearing away its protecting safeguard. In proof of this, we refer to ruins of ancient castles and buildings, for, while in those parts of the structure that have not the advantage of this protection, all has gone to utter decay, where the ivy has thrown its preserving mantle, every thing is comparatively perfect and fresh, and often times the very angles of the sculptured stone are found to be almost as sharp and entire as when first they came from the hand of the builder.

Rhubarb, or Pie Plant.

One of the most useful plants for the kitchen garden, is the rhubarb or pie plant, as it is commonly called. It is easily produced—comes in early in the season, when both green and ripe fruit are scarce, and makes a most healthy and palatable dish, either stewed with sugar, or made into pies and tarts—for the latter it is fully equal, if not superior, to green gooseberries.

To raise it in perfection, trench a piece of ground about two feet deep, turning in the strongest manures to be had, at the rate of a barrow-full to every square yard. Set the plants two feet apart, and you will have stalks as thick as your arm, and so tender as scarcely to sustain their own weight. It is the greatest feeder of all kitchen garden plants, and this is the reason why we see the great bulk of that sold in the markets, small, tough, and flavorless—the plants are starved.

A good plantation of rhubarb near a city, where powerful manures are to be had in abundance, would be one of the most profitable articles of culture. It is, I admit, already cheap, but considering the quality, very dear, and if a really good, well grown article were offered, it would drive all the poor stuff out of market, make it more generally used, and be very gratifying to the consumers. [Rural New Yorker.

Quick Lime in Old Gardens.

A correspondent at Norwich, Ct., inquires "whether quick lime would be useful in an old and long cultivated garden, and how it operates."

Quick lime is exceedingly useful, when applied to old garden soils. Such soils are glutted with half-decomposed vegetable matter, roots and fibres of previous crops, and insoluble and inert portions of manure, so accumulated during a long time as to render the soil "sour," as the gardeners say. It acts by decomposing all such material, and combining with all excess of humors, and rendering the soil sweet and fit for the active growth of plants. Nothing so wonderfully restores the original fertility of an old and long cultivated garden, in which, though the soil has grown dark with repeated manuring and continual cultivation, many vegetables and fruits do not thrive as they once did, so quickly as a moderate dressing of caustic lime—applied when the ground is broken up, (at the rate of 150 bushels to the acre,) and to lie for a short time in that state —either in the fall or spring.

Habits of the Mexicans.

You would be surprised at the number of these Mexicans who occupy a single house some twenty or twenty-five feet square, containing a single room. But the enigma would be answered if you should pass by these houses in a pleasant evening, after the occupants had retired; for you would then see twenty or thirty men, women and children stretched out upon the ground upon a raw ox hide, in front of the house, luxurating as much in the pure air, with the broad vault of the heavens for a canopy, as an occupant of the softest bed which our most splendid mansions can furnish. All these claim to be occupants, though the house could not lodge them all. In a *rancho* which I visited on our march up from the coast, I observed in one corner a bin full of corn in the husk, among which was a hen sitting, while several others strutted around. There were three beds in this room, all of which were very neat and clean. While we sat chatting with the senora and her daughter a hen entered the rancho cackling, and very composedly jumped up on one of the beds, and nestled herself behind the pillow, preparatory to laying an egg. There was no floor, no chairs, a very rude table, and nothing about but the most primitive articles of furniture. Yet, on the wall hung a gaudy colored engraving of a saint, over which was something resembling a canopy, and pieces of red cotton for a curtain. I have not yet visited a Mexican hut or rancho, however rude, wherein I did not find either some gaudy print representing a holy scene, or an old and tattered oil painting with a similar representation. The people have a great reverence for any thing of this kind. [N.Y. Organ.

Plaster of Paris Cast from a Living Face.

The art of taking a good and correct likeness of a living face is simple, and the operation is frequently performed, and, with due care, very little difficulty is experienced. The practice is resorted to, in many instances, in order to preserve the true features of a friend; but, more particularly, to obtain a mould for a bust. In taking such a mould, the best position that the individual of whose face the cast is to be taken can be in, is to lie horizontally upon his back, with his hair kept behind the head by oil or paste. The eye-brows should be well greased, and, according to circumstances, the beard and whiskers. The rest of the face should be smoothly anointed with olive oil. In order that the person upon whom such operation is being performed, may have an opportunty to inhale fresh air, and breathe freely, a hollow tube is placed in each nostril, and secured by some sort of a cement which is air tight, and of sufficient strength to keep the tubes in their proper places. The face is then tightly enveloped in a smooth towel or cloth, cemented in like manner. In this state of preparation, the plaster of Paris, being mixed with warm water, is used. Care should be taken, however, that the eyes are firmly closed, and the ends of the tubes above the composition. The plaster is then spread carefully and evenly over all parts of the face, until there is a coat produced half an inch in thickness. If the plaster is rightly prepared, it will set in two minutes, and assume a hardness sufficient to be removed. From this mould, a cast of plaster can be taken by greasing it, or a cast of wax, if it be melted to a gentle moisture. Likenesses of tumors and skin diseases are frequently taken by this process, the wax casts being afterwards colored black. To make good casts in wax, the following composition is the best: white wax, 1 lb.; turpentine in lumps, 2 oz.; flake white, 2 oz.; the whole should then be colored with vermillion. This operation can be performed without the least danger of injury to the person, if due care is taken. [Arthur's Home Gaz.

The Growth of Wisconsin.

The constant influx of population into this growing State is rapidly leveling our forests and widening the bounds of our domestic happiness. A fresh spirit of enterprise seems to have been awakened among our people, and towns and cities are rising in our midst, where, two or three years since, no trace of human footsteps was to be seen, and no mark of improvement met the eye. Such is now more especially the case in Northern Wisconsin. Green Bay, though now in the onward march of improvement, and destined yet to become an important Lake City, bears date anterior to many flourishing villages of more recent origin that have rushed ahead of it in point of population. Such are Fond-du-Lac, Oshkosh, and Winnebago—and even some upon the Fox River, of scarcely four years' growth, are already nearly equal to it in population and business. We might instance several such in the valley of that beautiful stream above and below Lake Winnebago, Neenah, Menasha, Depere, and Appleton, on the Lake, and Lower Fox and Berlin in Marquette County, and Omro in Winnebago, are, at present, the most flourishing and important. Each of these towns are going ahead with unexampled rapidity. Industry and enterprise, energy and perseverance, are their watchwords. Public houses, stores, mills, mechanic shops, churches, and school-houses, are being reared throughout all the Fox River Valley; and such are the usual greetings of the hardy pioneer to the stranger, that one feels, while traveling through that delightful region, that he is indeed mingling with the sons and daughters of his own native home. The hotels are generally well kept, for a new country, and such attentions are usually bestowed upon the traveler as to render his stay pleasant and agreeable.

[Milwaukie Advertiser.

NECESSITY OF SLEEP.—Nothing is so hurtful both to the mind and body, as want of sleep. Deprived of the necessary portion, the person gets wan, emaciated, and listless, and very soon falls into bad health; the spirit becomes entirely broken, and the fire of even the most ardent disposition is quenched. Nor is this law peculiar to the human race, for it operates with similar power upon the lower animals, and deprives them of much of their natural ferocity. An illustration of this fact is offered in the taming of wild elephants. These animals, when first caught, are studiously prevented from sleeping; in consequence of which they become, in a few days, comparatively mild and harmless. Restlessness, when long protracted, may terminate in delirium, or confirmed insanity; and in many diseases, it is the most obstinate symptom we have to struggle against. By it alone, all the existing bad symptoms are aggravated; and as soon as we can succeed in overcoming it, every thing disagreeable and dangerous frequently wears away, and the person is restored to health. [Philos. of Sleep.

AN ENLIGHTENED FLOCK.—It is related of a worthy divine, whose field of labor was situated not many hundred miles from Salem, that he *preached politics* to his congregation for such a length of time that even the oldest church members forgot all about the gospel, and fell into a profound ignorance with regard to creeds, forms of worship, and church regulations. After the clergyman's death, the elders of his flock went to consult a celebrated divine about obtaining a successor.

"What is your creed?" asked the divine.

"Our creed?" asked the elders.

"Yes, your principles, what are they?"

"Oh, we are all Democrats but two."

"I mean, what is you rplatform, your church?"

"Oh!" exclaimed one, "that is principally oak!"

IF THERE'S A WILL THERE'S A WAY.—A glover's apprentice in Edinburgh once resolved to qualify himself for a higher profession. The relation with whom he lived was very poor, and could not afford a candle, and scarcely a fire at night; and, as it was only after shop hours that this young man had leisure, he had no alternative but to go into the streets at night, and plant himself with his book near a shop window, the lights of which enabled him to read it; and when they were put out, he used to climb a lamp-post, holding on with one hand, while he held his book with the other. That person lived to be one of the greatest oriental scholars in the world, and the first book in Arabic, printed in Scotland, was his production.

Variety.

Scions of an apple tree have been received, says the *Boston Cultivator*, from near Ticonderoga, New York, where alone it is propagated, bearing a kind of apple which has neither *core nor seeds!* The origin was as follows: The top of a young tree was bent over and covered with earth, which took root. The tree was then cut asunder, which stopped all connection with the natural root of the tree, and by sprouts which sprung from the top portion of the body, a regular top was formed, which produces this fine fruit; a beautiful red, good sized, very pleasant table apple in the fall.

Judge Burnett being applied to by an old farmer for his advice in a lawsuit, heard his case with great patience, and then asked him if he had ever put in a lottery. "No, sir," said the farmer, "I hope I have too much prudence to run such risks." "Then take my advice, my good friend, and suffer any inconvenience rather than go to law, as the chances are more against you there than in any lottery."

It is not unfrequently the case, that when we have attained the thing we had intensely longed for, we find ourselves disappointed, or at least much deceived in the amount of happiness we had anticipated; and, on the other hand, that the circumstance which we had dreaded for years, when it arrives, has frequently been found to have lost all the misery we had in our ideas connected with it.

A gentleman writing from Milledgeville, Ga., to the Philadelphia News, says:—"It is often said there are everywhere more women than men, but there is at least one instance in which the rule does not hold good, for, to the credit of the sex be it spoken, there were at the time of our visit no females within the Georgia State Penitentiary."

The Bible was first divided into chapters by Hugo de Santo Caro, a Roman Catholic Cardinal, in 1240, and the Old Testament was subdivided into verses by Mordecai Nathan, a Jewish Rabbi, in 1440. Robert Stephens, a learned printer of Paris, subdivided the New Testament into verses, during his leisure hours, while on a journey from Paris to Marseilles, in 1563.

The last sitter at a private dinner in Scotland, who had at length made up his mind that it was time to retire, announced his intention to the butler; and fancying that he saw something like a smile in the servant's face, he turned gravely round, saying, "Ah, John, I think I'll go to bed; but I'm no fou, John, mind that; I'm no' the least fou; but I'm just *fatigued wi' drinking*."

Jean Jaques says that when his wife died, every farmer in the neighborhood offered to console him with one of their daughters; but a few weeks after, his cow having shared the same fate, no one ever thought of replacing his loss by the offer of another, thereby proving the different value people set upon their cows and children.

A young lady wrote to her brother, who is a farmer in Ohio, to ask whether he had as good furniture now as when at home. He replied that she must not bother him with such questions, but to give her some idea of his style of living, he would state that his whole farm was wholly fenced in with *black walnut*.

They have taken to grinding pumpkins into flour in Massachusetts, by means of which pumpkin pies, the "peculiar institution" of New England, may be enjoyed at all seasons and in all parts of the world. The "United Society" of Shakers, at Harvard, Massachusetts, are the patentees.

Latour Maubourg lost his leg at the battle of Leipsic. After he had suffered amputation with the greatest courage, he saw his servant crying, or pretending to cry, in one corner of the room. "Jack," said he, "none of your hypocritical tears, you idle dog; you know you are very glad, for you will have only *one boot to clean*."

The articles sent to the Great Fair from Jerusalem, will be animal skins, wool, and hair; specimens of native weaving and raw silk; oils, earths, indigo and other dyes; olive and other woods; finished work and raw materials, in stone and marble.

The King of Bavaria has formed the gigantic design of causing to be executed a series of pictures on subjects derived from the annals of all times and nations—the whole being destined to form a sort of pictorial universal chronology.

A weaver at Bradford, England, has been for some time employed in weaving in a piece of cloth the whole of the New Testament. He has lately completed the four gospels and has made some advances in the Acts of the Apostles.

It is a singular and beautiful fact in the history of the art of printing, that the first book printed with movable types was the Bible. There was no date to it, but it was commenced in 1450, and finished in 1460, thus requiring ten years for its execution.

Some professor at Turin has discovered a detonating sugar that goes off like gunpowder. The discovery is very ancient, however; sugar that *goes off* was discovered long ago, by parents with a small and numerous progeny.

It is a cause of thankfulness (says a writer in the *Christian Register*) that the superintendents of railroads have done what they could to banish that oftentimes mispronounced word, *depot*, and to substitute the good English word, *station*.

Alfred B. Street, the poet, gives a good picture of a country school, in a single line:

"On the great cross road stands the public school,
Humming like some great beehive."

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "J. N. B"—Part 2.

> "Behold I will rain bread from heaven . . . . Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be none."—Exod. xvi. 4, 26.
>
> "And Jesus said unto them, I am the bread of life; he that cometh to me, shall never hunger; and he that believeth on me shall never thirst."—John vi. 35.
>
> "Come unto me, all ye that labor and are heavy laden, and I will give REST."—Matt. xi. 28.

2d. *The Ceremonial character of the Sabbath.*

If this institution be a *moral* one, it certainly is, as J. N. B. contends, of permanent and universal obligation. It is not surprising, therefore, that he has labored zealously upon this point. If, on the other hand, even a *positive* institution, (as I hope to prove it,) it *may* be still obligatory; so that my own work is not accomplished by establishing this "second proposition."

A very unnecessary antithesis is made by my friend, between the function of "the *interpreter*" and that of "the *logician*." I answer, that the relevancy of construction *is* "the proper work" of "a sober logician," and that he *alone* can be a just "interpreter."

The first effort of J. N. B. in his reply, is to strengthen his previous affirmation that the Sabbath was instituted at the Creation; and here I must remind him, that even if this could be shown, it would prove nothing as to its *moral* character. This depends by very definition—not on the nature of the Giver, nor on the date when given—but on our own constitution, and our own reasoning processes. The inference was therefore rather hasty, that a proof of the antiquity of the Sabbath law "demolished this second proposition, and with it all the rest." A "positive" law *was* given to Adam; and that law which was merely "a *shadow* of good things to come, and not the very image of the things," (Heb. x. 1,) *might* also have been given to him as readily as to Moses, and still have been no less provisional. He who commanded, might, if He saw fit, at any time repeal an ordinance—even though it *were* "from the beginning." "Those laws," says Edwards, "whose obligation depends merely upon God's positive and arbitrary institution, *are not moral*."

"God *blessed* the seventh day and *sanctified* it." (Gen. ii. 3.) "The word 'sanctify,'" says J. N. B., "is used in the sense of *setting apart to the special service of God, by divine authority*." He appears to have been misled by our inexact version. On the contrary, I assert—and fear no contradiction from the learned—that the word "*qadash*" (here used) never once in the Bible has *intrinsically* such a meaning. It radically signifies, "to appoint"—"to set apart"—"to devote." Its *sanctity* can only be inferred from the agent or the object. Things and persons devoted or set apart to the most infamous purposes, are correctly described by this word. The *noun* occurs in Gen. xxxviii. 21, and in Deut. xxiii. 17, in both *masculine* and *feminine* forms—"*qadesh*," and "*qideshah*." The *verb* occurs in Numb. xi. 18, where it partakes of the nature of a threat; (see verse 20;) in Josh. xx. 7, where nothing sacred is intended. In Isaiah lxvi. 17, the word is applied to *violators* of the law, &c. The word "*barakh*" (to "bless") is almost equally indefinite in its application. Its *noun* ("*barekh*") signifies the "knee." My friend's *etymological* argument is therefore worthless.

J. N. B. gives four reasons why Gen. ii. 3, is not "a *prolepsis* or anticipation." I agree with him. I hold that the passage is just the *reverse* of a *prolepsis*. It is not *cotemporary* history; it is twenty-five centuries posterior to its subject; it was evidently written after the exodus from Egypt. Of the many similar internal evidences of this, but one shall be cited. "By my name, Jehovah, was I not known to them," (the patriarchs,) Exod. vi. 3—the root of which is given in Exod. iii. 14, in direct answer to the question, "*What is his name?*" Is any one fanciful enough to infer, because the "name" occurs in this very chapter of Genesis, that therefore the Hebrew word "*Jehovah*" is older than man? or from Gen. xv. 7, that the "name" *was* known to Abram? "Spirit" away the letter of Exodus vi. 3, if you can!

Now, just as the historian used familiar though recent "names" in describing long antecedent events, so evidently the passage in Gen. ii. 3, is simply a *parenthesis* penned after the Sabbath law. It does not say (as J. N. B. seems to imply) that God "sanctified" the seventh day *at that time*, but merely he sanctified it *for that reason*—"because that in it he had rested." Its sole object appears to have been to fix the Jewish attention on the sanction of the particular time selected as a Sabbath—a sanction that for us has no significance, as J. N. B. has well remarked. (Isaiah lxv. 17.)

My friend has inferred, (by no very sober logic,) that Adam *rested* "the first day after his own creation;" and to my very pertinent inquiry—"*from what?*"—he replies: "It had better become him had he risen upward in thought to the sublime repose of the Creator over his finished work, and remembered that man was then in perfect communion of spirit with his God!" So that it appears Adam did not observe a *human* Sabbath after all! We are to rise upward in thought to the sublime termination of creation and remember that Adam by communion of spirit rested from—*creation!* And as he, of course, enjoyed this sympathetic repose equally on the next day, and so on the third, and fourth, this "*first* Sabbath kept by man" must have been a much longer one than that prescribed by the decalogue—indeed, it has not terminated yet! for though the "Father worketh hitherto," the Creator never yet has broken that "sublime repose." My friend's hypothesis does not avail him in the present examination.

The word "Sabbath" does not once occur in Genesis. The earliest *intimation* of a Sabbath-day we can discover in the Bible is in Exod. xvi. 5. It is in this chapter (verse 23) we find the first recorded Sabbath *law*. "In vain shall we search for even a hint, that during the twenty-five hundred years previous, man ever *did* keep, or ever was *required* to keep a Sabbath."*

"But," says J. N. B., in reply to "this bold but *unfortunate* assertion," "the division of time into 'weeks' or 'seven days,' is repeatedly mentioned" in Genesis. He has here confounded two things, not only different in their origin, but entirely independent; as a very brief consideration will illustrate. Time is necessarily measured by planetary phenomena. The interval from new to full moon, (fourteen days,) is almost as striking as that from sunrise to sunset. But while the "month" itself is an absolutely universal measure of time, nations of different origins *have made different sub-divisions* of the "new moon." Thus the Oriental nations, generally, adopted the most natural division of it into *quarterings*, (or weeks of seven days;) the ancient Greeks divided it into *thirds* (*dechemera* of ten days,) which was somewhat modified by the Romans; the Chinese into *sixths*, (of five days;) the aborigines of America, into the same. The instructive fact is, that the oriental week (of seven days) is *unknown and untraced*, where the division of the crescent and waning moon (each into two parts) has not formed the basis of computation! † Thus the week was evidently familiar to the patriarchs, and the Egyptians, (see last chapter of Genesis, verse 10, also verse 3,) as well as the idolatrous Philistines, (see Judges xiv. 12;) but so far from sustaining a "Sabbath," this very evidence sufficiently proves that no day of the "seven" was more holy than another. A Sabbath no more follows from an established *quarter month*, than it does from an established *quarter year*. It is dependent for its existence on positive enactment; and may be connected with any period, at the option of the lawgiver. (Levit. xxiii.) "*Positive* precepts," says Jeremy Taylor, are those "which depend upon the mere will of the lawgiver." (Duct. Dub. B. ii. ch. iii. 18)

In the first announcement of an intended Sabbath-day for the Israelites. (Exodus. xvi. 5,) the preparatory direction is carefully given that "on the *sixth* day [of an established week, doubtless,] they shall prepare that which they bring in, and it shall be twice as much as they gather daily." When this was accordingly done, the "rulers" or subordinate captains, unacquainted with the regulation, evidently considered this a violation of the previous injunction, "Let no man leave of it till morning," (v. 19, 20;) "and all the rulers of the congregation came and told Moses," (v. 22;) when they were informed that it was according to the Lord's command—"*To morrow* is the rest of the holy Sabbath unto the Lord; bake that which ye will bake *to-day*," (v. 23.) On the seventh day, Moses again formally announced, "*To-day* is a Sabbath unto the Lord,"(v.25.) Notwithstanding which, "there went out some of the people on the seventh day for to gather, and they found none," (v. 27.) To whom the commandment was once more proclaimed: "See, for that the Lord *hath given you* the Sabbath," (v. 29.) "So the people rested on the seventh day," (v. 30.

The narrative requires no comment; every circumstance contradicts the theory of a previous Sabbath law. Very shortly afterward, the institution was embodied in the fourth commandment, (Exod. xx. 8;) and Moses, in referring to the decalogue many years after, says expressly, "The Lord *made not* this covenant with our fathers, *but with us*," (Deut. v. 3.) So in Nehem. ix. 13, 14—"Thou camest down also upon Mount Sinai . . . . and *madest known unto them* thy holy Sabbath . . . . *by the hand of Moses* thy servant." No ingenuity has successfully evaded the force of this deliberate declaration. "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. . . . I *gave them* my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them"—("*m'qadisham*")literally "that set them apart. (Ezek. xx. 10, 12.)

If it were possible to *corroborate* this, it might be mentioned that the early "Fathers"—almost *unanimously*—speak of the Sabbath as first given to the Israelites. The Talmudical writers agree that it was instituted between the exodus and the promulgation of the Decalogue. (Selden, *De Jure nat. lib.* iii. *cap.* 9.) Indeed, the great body of the Jews themselves have always claimed it as a peculiar institution, boasting of it as "their spouse, given to them before any other nation." (Wood's *Bib. Dic.*) The very circumstance of the fourth commandment being expressly extended to "the stranger *within thy gates*," sufficiently shows that it was not designed for those without the Jewish confines. Says the learned Spencer, "God gave the Sabbath, not to be observed by the human race, but by the Israelites alone." *(De Leg. Heb. Rit. lib.* i. *cap.* v. *sec.* 9.) The no less profound Selden holds the same language. *(De Jure Nat. et Gent. lib.* iii. *cap.* 5—10.) And accordingly it always *has been* "peculiar to the Jew."

"Throughout all history we discover no trace of a Sabbath among the nations of antiquity." But I "have not read *all* history!" A universal negation is rarely (if ever) founded on personal experience or absolute knowledge. Its legitimate ground is *induction*; and if the assumption be hasty, it is of course open to refutation. I believe therefore that even with very limited pretensions to historical knowledge, there was no want of a becoming modesty in the *universality* of my denial.

But, says my friend, "The old Greek poets, Hesiod, Homer, and Callimachus, call the seventh day 'holy.'" J. N. B. has neglected "chapter and verse;" and I think will be puzzled to verify his references. In following Dr. Dwight, (not always accurate in his quotations,) he has been led into error. The nearest approach to the language I am able to find in either of these poets, is the following passage from Hesiod, distinguishing fortunate days from evil days: "These days are under the providence of Jove; the first day of the new moon is *consecrated*, also the fourth day, *and the seventh day*, for on this, Latona bore the golden-armed Apollo; both the eighth and ninth days of the crescent moon are likewise especially favorable to human affairs." (*Hemerai* v. 5—9.) If, from this, my friend is able to construct "a trace" of the weekly Sabbath, he is welcome to the construction. The truth is, we find no "Sabbath" even among those oriental nations, which had the *hebdomade* or week; but to the Greeks, the *week itself was unknown*—their smallest interval being the *decade* or period of ten days.

Since J. N. B. invites me upon classic ground, I accompany him with pleasure; and I have the satisfaction of affirming, (with a confidence which I hope is not presumptuous,) that no Pagan writer ever alludes to hebdomadal "Sabbath," otherwise than as a leading *Jewish* characteristic! The Roman philosopher Seneca ridicules the Jews for "wasting the seventh part of their life." (From a lost work, quoted by Augustine, "*De civit. Dei.*" *lib.* vi. *cap.* 10, 11.) The Roman poet Horace, in mentioning the "Sabbath," at once associates it with the "*curtis Judæis*." (*Satir. lib.* i. *sat.* ix. 69.) Ovid speaks of "the seventh day kept holy by the Jews;" (*Ars Amat. lib.* i. 76;) and again he refers to the Sabbath as a "festival observed in Palestine," (*ib. lib.* i. [416.) In another work he uses the expressive phrase, "*foreign* Sabbaths!" (*Remed. Amor. lib.* 220.) The satirical Persius notices the "Sabbaths kept by the circumcised;" (*Sat.* v. 184;)—"*recutita sabbati*;"—an expression equally remarkable for conciseness and force. Martial in an epigram can find no more distinctive epithet for Jews than "Sabbath-keepers." (*Ep. lib.* iv. *epigr.* iv. 7.) Juvenal thought it worthy of relation that the Jews "observe their festival Sabbath." (*Sat.* vi. 158.) And again—"To whom every seventh day was idle." (*Sat.* xiv. 105.) Tacitus, the Historian, in his description of the Jews, records that "On the seventh day, it is said, they were idle." (*Hist. lib.* v. *sec.* 3.) And he vainly endeavors to account for it! Such testimonies most powerfully confirm our "second proposition." An institution thus "peculiar to the Jews," could hardly have a "universal obligation!"

My friend very kindly constructs an "argument for the ceremonial nature of the Sabbath, drawn from the fact of its incorporation with the ceremonial law of the Jews;" and as the sophism is entirely *his own*, I am not surprised that it should be "*a non sequiter*." The *important* fact communicated by Levit. xxiii., Exod. xxiii., Numb. xxviii., xxix., is not that of association, or "incorporation," but that of affiliation—the fact that "the Sabbath of the Decalogue" is distinguished by no single characteristic from a variety of similar festivals—which also commemorated important events—which also were celebrated with peculiar sacrifices—which also prohibited servile work—which also were "convocations"—which also were entitled "feasts of the Lord"—which also were "holy"—which also were "*Sabbaths*." My friend must therefore either admit that these *also* were "moral" institutions, or he must admit the "second proposition." I transfer to him the *onus probandi*.

The next point he adverts to is "the incorporation of a motive from Jewish history into the reasons for its observance." (Deut. v. 15.) To which he replies: "No such motive is found in the Decalogue itself, as originally delivered by God." If J. N. B. is disposed to contrast the two Decalogues, I will remind him, that the one "*originally* delivered by God" was destroyed. (Exod. xxxii. 19.) If he insists then on discriminating between them, I shall hold him to the *Deuteronomy*—to that second edition of the "tables" which was *not* destroyed. (Deut. v. 22.) We there find that the Sabbath was expressly given to the Israelite as a memorial of national emancipation. Thou was redeemed from an oppressive bondage; and "THEREFORE the Lord thy God commanded thee to keep the Sabbath day"—for this especial reason was it instituted. The obvious explanation why this reason is not formally assigned in Exod. xx., is that the institution was then too recent to require it. Another point was in more immediate need of illustration—namely, why this memorial of national repose should be observed *weekly*, rather than monthly, or yearly; and why on *Saturday*, rather than on Sunday. "The *seventh* day is the Sabbath of the Lord thy God," because that *He* rested after six days' labor. But the Israelites were distinctly informed that it was for them a peculiar institution, (Exod. xxxi. 13,) whereby they might know themselves "set apart," ("*m'qadishkem*,") by Jehovah. "It is a *sign* between him and you throughout your generations"—"a perpetual *covenant*," (v. 16)—declarations utterly devoid of meaning, if the Sabbath was then of moral and "universal obligation!" It was not any particular *observance*, but the "Sabbath" *itself*, that was the "sign" or token of their "separation." (Ezek. xx. 12.)

But not "one jot or one tittle" was to "pass from the law—*till all be fulfilled*." Not "one of these *least* commandments" was to be broken. This was true, not only of the Sabbath law, but of the sacrificial, and every other Jewish law. And when it *had been* all accomplished, (Col. ii. 14, 17; Heb. iv.,) then did it pass away forever, (Heb. viii. 13; ix. 11; John viii. 36,)

> "Established" and completed, not "made void,"
> Its purpose "all fulfilled," but not "destroyed."

It is still contended, that the Sabbath law is moral, because incorporated in the Decalogue. In this J. N. B. revives the *non sequiter* he but lately so satisfactorily exposed. If no "incoporation" can make a *ceremonial* law, equally true is it, that no "incorporation" can make a *moral* law. "The seventh day" is incorporated in the Decalogue, and yet my friend has labored vigorously to explain it away. "The seventh day of the Decalogue, I hold to be a part of the moral law of the Sabbath, but not the mere circumstance of its order or mode of designation." Be it so; at least a *weekly* Sabbath is by this admitted as an integral part of the law; indeed, a "weekly period" is very shortly afterwards expressly asserted by J. N. B. to be "*required* in the Decalogue." And he has before informed us that a "weekly Sabbath, rather than one oftener or more seldom, is *not of itself obvious!*" A happy description of his "moral law!" "*Moral* precepts," says Bishop Butler, "are precepts the reason of which we see. *Moral* duties arise out of the nature of the case itself, prior to external command." (*Anal. p.* ii. *ch.* 1.) If, as J. N. B. contends, the Sabbath is obligatory *because* commanded by the Decalogue, then can it by no possibility, be a moral law!

To the plain intimations I have produced from the teachings of Jesus, that the fourth commandment was merely ritual, (as where he justified the Sabbath reaping on the ground of *hunger*,) J. N. B replies: "My friend must be hard driven for evidence, when he infers from the case of David eating the shew-bread, a perfect parallel between the two laws." Hard driven indeed is he, who atttempts to evade the parallelism directly instituted by Jesus himself! Its very essence was a common character of obligation. To cite the instance of an *excusable* breach of an ordinance to vindicate a case where there was *no* breach, would truly form a pointless argument. No lesson from the Bible can be clearer than that both these cases were infractions of the literal statute; (Exod. xvi. 23; Neh. xiii. 15; that both were occasioned by the same "necessity;" that both were held excusable on the same plea; that both, in short, were *violable* and not moral ordinances.

If, by a strict construction, this "reaping" profaned the Sabbath, so did the very duties of "the priests in the temple *profane* the Sabbath." If, in obeying the requirements of the temple-service, these priests were yet held "blameless," Jesus was "greater than the temple," and therefore better justified the "profanation." If "mercy" be more acceptable to God than "sacrifice," then is he "guiltless" who places human comfort above ritual observance. (Matt. xii. 3—7.) But the Sabbath is subservient to man, yielding to his emergencies. Man is not subservient to the Sabbath, enchained by its exactions. This constitutes the very distinction between moral and positive laws. Man *is* made "for the observance of the moral law. On the contrary, all positive institutions were made *for* man." J. N. B. entitles the argument of Bishop Warburton a "specious fallacy;" but he does not venture to assail its positions.* He endeavors to obscure the distinction by a paralogism—by an application to the remote analogy of "the law of Marriage." The answer is obvious; just so much of this law as is really "moral" was *not* "made for man," but man was made for *it*—"the end of his creation being for the *observance* of the moral law." Just so much of "the law of Marriage" as is "positive" (as the legal form or ceremony, &c.,) "*was* made for man," and like the Sabbath law must be regulated entirely by circumstances.

I have adverted to the "sad nonsense" made of this striking argument of Jesus, by my friend's previous construction. He has attempted to amend it, but with slight success; and as he says, "I submit to Exodus himself, whether there is any want of logical connection" in the construction, I must in all candor say, I think it still a "most lame and impotent conclusion." The force of the declaration was not and could not be in the *universality* of its first branch; it lay entirely in the antithesis—in the *contrasted subordination* of the law and the man. With my friend, I submit our respective expositions "to every unprejudiced mind." "This much perverted quotation," says J. N. B., (modifying my remark,) was not against "Sabbatarians," but against "bigoted Pharisees!" Still, as these bigoted Pharisees certainly were not *Anti-Sabbatarians*, its legitimate force was against almost "the *straightest sect*" of Sabbatarians, by my friend's admission! and "*honesty* requires that it should not be employed for an opposite purpose."

But Jesus was "*Lord* of the Sabbath." These words import something vastly more significant than that "his authority was paramount in settling the *construction!*" Thus understood, "every trace of their glory vanishes." Jesus claimed to be "Lord," not of the *construction*, but of the *institution!* and being its Sovereign, could acknowledge no allegiance to it! Lord "of a 'strictly ceremonial and Jewish institute!'" exclaims J. N. B. incredulously. Yes, my friend; it was of all these *ceremonial* institutions that Jesus was preëminently "*Lord!*"

I have quoted the express assertion of Paul, that "the Sabbath days are a *shadow*;" reminding J. N. B. that he who affirms a limitation of its application must clearly prove it. He replies, "And I hope clearly to prove it thus. Paul is the servant of Jesus Christ. Jesus Christ taught the perpetuity of the Decalogue, in even the least of its commandments, of which the Sabbath is one. This, therefore, was the doctrine of Paul!" No, my friend, *you cannot prove it*—"thus!" Paul's language directly contradicts your inference! (See also 2 Cor. iii. 7; Heb. viii. 13.) Jesus did *not* teach "the perpetuity of the Decalogue;" he taught exactly the opposite! (Matt. vii. 29; v. 21, 27; Mark ii. 28; xii. 29, 31; John v. 8; viii. 5, 7.) The assumption is a *petitio principii*.

Apparently dizzied and excited by the completeness of the circle he has traversed, J. N. B. exclaims, "With what astonishment would Paul, if he were now among us *bodily*, behold an attempt to *torture* his language into a direct opposition to a fundamental doctrine of his Master! What conceivable form of '*wresting* the Scriptures' could be more painful to his generous spirit?" Did I delight in declamation, I might perhaps make an appropriate application; but I prefer confining myself to the *argument*. I feel it more agreeable, to establish such an accusation, than to *assert* it.

Whenever Jesus, in the course of his teachings, had occasion to sum up the great leading principles of the natural or moral law, (Matt. xix. 18—21; Mark x. 19; Luke x. 27, 28,) that institution so venerated by the ritual Pharisees—"'the pearl of days,' the blessing of this world, and the beacon light of that which is to come"—was always strangely or significantly passed by, without a single approving notice; while his very method of quotation, seemed carefully designed to discredit any idea of the Decalogue being the compendium of morality. In that mountain sermon, so remarkable for the comprehensiveness of its *moral* application, we hear no intimation of the necessity of keeping six days less holy than the seventh! In the corresponding summaries, we occasionally find in the Epistles, there is the same impressive silence concerning that "safeguard of virtue, that glory of religion, that pillar and prop of society"—the holy Sabbath! (Rom. xiii. 7—9; James i. 27; ii. 10, 11;) while, on the other hand, in all the catalogues of crime and unholiness, we meet with no allusion to that dark profanity, "*Sabbath-breaking!*" (1 Cor. v. 11; vi. 9, 10; Gal. v. 19—21; 1 Tim. i. 9, 10.) What *moral* law has been or could be so neglected throughout the Christian Scriptures? What *moral* delinquency has been or could be so wholly unrebuked? "Methinks," says Bunyan, "that Christ Jesus and his apostles do plainly enough declare this very thing; that when they repeat unto the people or expound before them the *moral* law, they quite exclude the seventh-day Sabbath; yea, Paul makes that law complete without it!" *(Dis. on the Seventh-day Sabbath, ques.* ii.)

"I take it for granted," says my friend, "that two men of average intelligence and candor, with the same sources of evidence open before them, could not come to such opposite conclusions on a question like this, unless the question were complicated with circumstances that tend to confound moral and ceremonial distinctions." I think this is clear; and I think it is equally clear, that I am entitled to "the benefit of the doubt." It is conceivable, that persons of the highest intelligence and candor should, through the resistless influence of early and continuous training, come to consider ritual observances as of inviolable obligation; *(for this we sometimes see;)* but it is *not* conceivable, that the wise and good should ever be led by "some mistaken view of Christian liberty" to deny a *moral* obligation; for this would be to overthrow its fundamental definition. Accordingly, "if a thousand Christian divines of the highest distinction, with Luther and Calvin at their head, were to 'break it and to teach men so,'" I claim that this would be decisive as to its "moral" character—that no amount of counteracting evidence could weigh a feather in the balance, however clearly it might establish the perpetual *obligation* of the law. Here is an issue, where "authority" is final. If, therefore, I can produce the concurrent sentiment of the most venerated and profound of the Christian Fathers*—of the most devoted and illustrious of the early Reformers—of the most popular and brilliant of modern Ecclesiastical Writers—then have I more than established my "second proposition," apart from the conclusive testimony I have adduced from the Christian Scriptures. EXODUS.

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* Says Bunyan: "As to the imposing of a seventh-day Sabbath upon men, from Adam to Moses, of that we find nothing in holy writ, either from precept or example." *(Treat. on Sabbath.)*

In the language of a recent vigorous writer, "We are told of their sacrifices and prayers; of various religious observances and moral duties of life; of the exercise of hospitality; of words of counsel between friend and friend; of the intimate domestic union in the families of the patriarchs; and in all these scriptures, where private histories are thus unrolled before our eyes, is it not marvelous, is it not a miracle almost, that not the simplest mention or slightest intimation is any where to be found, of an institution which in modern days is found to be the Sun of the moral universe?"

† Hence the frequency with which "new-moons and Sabbaths" are associated together, (see 2 Kings iv. 23; 1 Chron. xxiii. 31; 2 Chron. ii. 4, xxxi. 3; Neh. x. 33; Isai. i. 13, lxvi. 23; Ezek. xlv. 17, xlvi. 1, 3; Hosea ii. 11; Amos viii. 5.) The ancient Egyptians appear to have adjusted their weeks to the new moon, by intercalation.

* It is a subject for just exultation, to find two such minds as a Warburton and a Whateley, so exactly coinciding in this "specious fallacy." The latter, commenting on that sadly perverted declaration of Jesus, says, "He evidently means that though he made no pretensions to a dispensing power in respect of *moral* duties (man being made for them,) *positive* ordinances, on the contrary, being 'made for man,' might be dispensed with, or abrogated by the same authority which established them; viz., by the *divine* authority which He claimed."

* "The Fathers," says Calvin, "frequently call it a *shadowy* commandment, because it contains the external observance of the day, which was abolished with the rest of the figures at the advent of Christ."

BRING YOUR HEART INTO YOUR FAMILY CIRCLE.

We sometimes meet with men who seem to think that any indulgence in an affectionate feeling is a weakness. They will return from a journey and greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg, surrounded by its broken fragments. There is hardly a more unnatural sight on earth, than one of those families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasure of his heart! Cherish, then, your heart's best affections. Indulge in the warm and gushing emotions of filial, parental, and fraternal love. God is love. Love God, everybody, and everything that is lovely. Teach your children to love; to love the rose, the robin; to love their parents; to love their God. Let it be the studied object of their domestic culture to give them warm hearts, ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love; love to God, love to man.

THE GOOD SHEPHERD.

I was a wandering sheep,
  I did not love the fold;
I did not love my Shepherd's voice,
  I would not be controlled:
I was a wayward child,
  I did not love my home,
I did not love my Father's voice,
  I loved afar to roam.

The Shepherd sought his sheep,
  The Father sought his child;
They followed me o'er vale and hill,
  O'er deserts waste and wild;
They found me nigh to death,
  Famish'd, and faint, and lone;
They bound me with the bands of love,
  They saved the wandering one!

They spoke in tender love,
  They raised my drooping head;
They gently closed my bleeding wounds,
  My fainting soul they fed;
They washed my filth away,
  They made me clean and fair;
They brought me to my home in peace,
  The long-sought wanderer!

Jesus my Shepherd is,
  'Twas He that loved my soul,
'Twas He that wash'd me in his blood,
  'Twas He that made me whole;
'Twas He that sought the lost,
  That found the wandering sheep,
'Twas He that brought me to the fold—
  'Tis He that still doth keep.

I was a wandering sheep,
  I would not be controlled;
But now I love my Shepherd's voice,
  I love, I love the fold!
I was a wayward child,
  I once preferred to roam,
But now I love my Father's voice—
  I love, I love his home!

[English Presbyterian Messenger.

ANECDOTE OF ANDREW FULLER.

No man was more free from ostentation and love of display. We will venture to affirm, that a desire to shine, or to be thought a great man, was never for a single moment cherished in his breast. Whatever was to be done, was to be done for its own sake and for the Divine glory, and was always accomplished under the great Taskmaster's eye. Never could any man adopt his own language with more propriety: "Sir, I am a man who fears God." He abominated conceit and show in others, and certainly never sought that men should admire him. When Dr. Ryland once asked him in reference to the diploma which Dr. Dwight had sent him of D. D., "Well, Bro. Fuller, did you never once feel a temptation to be called '*Doctor?*'" "Why, yes," replied he, with a smile, "I once called myself so. I was traveling, and had engaged a seat inside of the mail, when a young upstart collegian insisted on taking my place. I was quietly determined not to surrender; at length, in a towering passion, the young man looked in my face, and asked, 'Who are *you*, sir, that you insist on having this seat?' '*The Rev. Dr. Fuller, sir.*' 'I beg your pardon, Doctor,' said the collegian, and immediately ascended on the outside."

He has been heard to regret, however, that even on such an occasion he made use of the title. Every reader, however, will forgive the act, both for the sake of Mr. Fuller's comfort, and the young man's mortification. [Christian Times.

A NEGLECTED SCRATCH!

An Indiana clergyman lately told a story about a man with whom he boarded when a college boy. The man was at his work one frosty morning, and happened to get a slight scratch on the back of his hand. A single minute's attention to it would have caused it to heal in a day or two. It was neglected. A slight inflammation appeared, which a simple poultice would have reduced, but it was neglected. The whole hand became inflamed, and should have had the best medical attention, but it was neglected. The arm, and shoulder, and back were seized with pain, and now all was alarm and confusion. Twelve physicians were soon in attendance to consult upon the case. The question was, whether cutting off the limb would save the man's life, and it was decided to be *too late!* The disease had gained a mortal hold, and no human skill could arrest it. A vicious habit—an indulged little sin—a neglected duty—how easily are they taken care of, if we are in season with them, but how stubborn and ruinous they become, if they are let alone!

SENDING OPEN LETTERS.

Illustration of Nehemiah 6: 5.

> "Then sent Sanballat his servant unto me, with an *open letter in his hand*."

It is said that the modern Arabs and Persians roll up thir letters and fasten them at the ends; and in Turkey letters are usually sent to persons of distinction in a bag or purse; to equals also they are sent inclosed; but to inferiors, or those who are held in contempt, they are sent open, or uninclosed. This may account for Nehemiah's answer to the letter, which was not very courteous, as it charged Sanballat with deceit and lying. "Then I sent unto him, saying, there are no such things done as thou sayest, but thou feignest them out of thine own heart."

CHRISTIAN WARFARE.

Among the prisoners taken captive at the battle of Waterloo, there was a Higlander piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the glens and mountains of Scotland. "Play a phibroch," said Napoleon, and the Higlander played it. "Play a march;" it was done. "Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat!" No retreat! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephes. 6: 13—Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

The Sabbath Recorder.

New York, May 29, 1851.

"OBLIGATION OF THE SABBATH."

The hurry incident to getting ready for a journey requires that we should be as brief as possible in our notice of "Exodus," this week.

Anxious to maintain his point, that the Sabbath was not instituted till the falling of the Manna, (Ex. xvi.,) he asserts that "the word 'Sabbath' does not once occur in Genesis." So often do anti-sabbatarians bring up this argument, that one would suppose they thought it to possess some weight. We do not know that any one ever maintained that the *noun* was found in Genesis, but the *verb* is there without doubt. "He *rested* on the seventh day." And it is *the day of the rest* which the Fourth Commandment requires to be remembered and kept holy. But because "Exodus" does not find it in so many words, "Keep holy the day of the rest," till after the departure of the Israelites from Egypt, he concludes that Adam and the Patriarchs did not consider it their duty to keep it. We think that on this point his opponent has answered him very conclusively, and his attempts to explain away the force of the answer, though evincive of much ingenuity, are, in our opinion, any thing but successful. The fact that God *blessed* the seventh day and *sanctified* it, are not admitted by him as proving any thing, for "it does not say that God 'sanctified' it *at that time*, but merely he sanctified it *for that reason*,—'BECAUSE that in it he had rested.'" But if the act of blessing and sanctifying the seventh day did not take effect *at that time*, for what earthly reason is the fact brought to notice in the second chapter of Genesis at all? "The passage is simply a *parenthesis*," says our author. But why was such a parenthesis thrown in? If "the sole object was to fix the Jewish attention on the sanction of the particular time selected as a Sabbath," and that sanction was one which had no significance for any but Jews, it was time enough to call attention to it when speaking of the first institution of the Sabbath. To call attention to it, when writing the history of what occurred twenty-five hundred years before, appears awkward and out of place. We wonder that it does not strike "Exodus" himself as a clumsy digression. It would, if it were not necessary to help a foregone conclusion.

His etymological criticism upon the words "*sanctify*" and "*bless*," is all so much truth, which nobody cares to dispute, but in regard to the argument it amounts to nothing. The most that can be said of it is, that it helps the *geometry* of his article by making a paragraph.

Of the facts connected with the falling of the Manna "Exodus," it strikes us, makes somewhat of an unfair use. The fact, that on the *sixth* day of the week the people prepared that which they brought in, and it was twice as much as they gathered daily, is considered to have been in accordance with a "preparatory direction carefully given." He supposes that when this was done, "the 'rulers' or subordinate captains, unacquainted with the regulation, considered it a violation of the previous injunction, "Let no man leave of it till morning," and complained to Moses accordingly. That this opened an occasion for Moses to inform them, that it was all done in accordance with the Lord's command; and that on the *seventh* day Moses again informed them, that it was the Sabbath which God had given them. In this way he makes it appear that the matter took the people by surprise, and so frames a plausible argument that the Sabbath was at that time an institution entirely new. But if the rulers or subordinate captains knew nothing about the "preparatory direction carefully given" to gather twice the usual quantity on the sixth day, how happens it that the *people* were aware of it? For the *people* are represented as gathering on the sixth day twice the usual quantity, (v. 22.) Our friend's construction represents the subordinate captains as more ignorant than the people themselves, and as entering a complaint against them to Moses, under the false impression that they were in a state of insubordination. Surely, if the preparatory direction was so carefully given, the "rulers" must have known it as well as the people; and their coming and telling Moses was not in the way of complaint, but rather by way of informing him that the people had attended to their duty, and to receive direction what disposal to make of the extra supply. But the truth appears to be, that the quantity of Manna which fell every night was just about enough to supply each man of the congregation for one day. For when the people gathered it, "some more and some less," they put it into one heap. And when it was afterward measured with an omer, there was found to be just an omer full for each man. "He that gathered much had nothing over, and he that gathered little had no lack." But on the sixth day it was different. Twice the usual quantity *fell* on that day. It was not merely that the people gathered more on that day, but that there was more to gather. And, on every other morning, the only way in which the previous injunction, "Let no man leave of it till morning," could be violated, was, not by *gathering* an extra quantity, but by *reserving* of that which they had gathered. It was this *reservation*, which caused it to spoil, and rendered Moses angry.

Neh. 9: 13, 14, is quite conclusive to the mind of "Exodus," that the Sabbath was unknown till the time of Moses. But the language in that place does not necessarily imply anything more, than that God restored to the Israelites the knowledge of that which had been in a measure lost. No doubt that during their bondage in Egypt, the people had been compelled to disregard the holy rest, and that many of them had pretty much lost all traces of it. But to make the matter certain, the miracle of the manna was suspended on the true day.

Upon Ezek. 20: 10, 12, we have remarked on a former occasion, showing that it gives no sanction to the view of anti-sabbatarians.

The idea of "contrasting the two Decalogues is singular enough. We have no idea that, upon the *Deutero*-nomy, the Fourth Commandment was worded at all differently from what it was on the original tables. "I will write upon these tables *the words that were in the first tables*, which thou brakest." Ex. 34: 1. Deut. 5: 15, shows the special reason why the Sabbath was *commanded* to the Israelites, but not why it was *instituted*. Just as a special favor which one confers on his son, is a reason why he commands him to love him, but it is not the reason in which the duty originates.

With these hastily penned remarks, we give the article of "Exodus" to our readers.

BRITISH CORRESPONDENCE—No. 38.

GLASGOW, May 9th, 1851.

In the Commons, on the 30th of April, when the House should have gone into Committee on the Metropolitan Sunday Trading Bill, Members complained of the changes it had undergone in the Select Committee. Mr. Anstey recommended the House not to adopt the measure. The only clause, he said, which recognized the principle that the poor should be protected against being compelled to work on Sunday had been expunged, and the effect of the Bill would be to place the small tradesman at the mercy of policemen who were to be clothed with judicial powers not touching the wealthier classes. He therefore moved that it be committed that day six months. This amendment was seconded by Mr. B. Wall, who likewise complained of the course pursued by the Select Committee, which had precluded him from offering evidence adverse to the Bill, and urged that a measure like this should not be local, but general. Mr. Lennard also opposed the Bill, and moved that the debate be adjourned to that day fortnight; which was agreed to. Whether the Bill will at all pass, or what form it may yet assume, remains, therefore, still to be seen. One thing seems pretty evident—it will not be made more stringent; and, as it is, it fully legitimatises the principle of partial Sunday Trading in the Metropolis, and will therefore encourage the practice. Throughout the country, little has been said on the subject of Sunday sanctification for some time past, it having been, as confessed the other day in the Free Synod of Lothian and Tweedale, swallowed up in the agitation about the Papal Aggression.

The Glasgow and Edinburgh petitions to the House of Lords for repelling that aggression were presented the other day by the Duke of Argyll among a hundred similar from Scotland alone. Circumstances have contributed to expose more and more the unreclaimed and irreclaimable character of the Papal hierarchy, and the danger of trusting it with opportunities, from their being almost sure to be abused. The Talbot escape has fixed itself in the public mind, and a salutary dread is the result. So also the death-bed scene of the poor old Frenchman, Carre, showed the unscrupulousness with which Rome's priestly agents work for themselves upon the fears of their victim—although in this case also the Papacy has lost by her deeds of darkness being brought to light. After having been repeatedly before the courts, as Metaire V. Wiseman, an arrangement has been entered into between the parties by which the principal portion of Mons. Carre's property goes to his next of kin instead of to Wiseman as successor to the former Romish Vicar Apostolic in England. An action at law has, however, been raised against the *Morning Advertiser* and *Morning Herald* newspapers, for inserting paragraphs, insinuating that one of the nuns in the convent at Clapham had given birth to a child. Supposing that the charge should be proved to have been unfounded, this will not remove the scandals to which the conduct of monks and nuns in other lands has given rise. Gavassi, in London, still continues, from Sunday to Sunday, with unsurpassed eloquence to denounce the wickedness of the system with which he has so long been connected. Last month, the Rev. W. B. Stoney, Rector of Castlebar, Mayo, Ireland, presented a petition to Parliament, praying that a law might be passed rendering penal Romish denunciations at the altar, tending to excite to violence. He gave the case of a Scripture reader, in the employment of the Irish Society, who having been so denounced, the bell of the chapel was rung in the night to collect the assailants who aimed at his destruction. Six persons were convicted of the assault. When the reader was denounced, the people were told that but one week would be given them for vengeance, and, unless it were executed within that time, mass would cease to be offered. About the same time, there were posted on the chapel walls of Kilkenny, copies of a placard denouncing by name a number of persons, "*strangers* in this city" who had exposed the Pope and his measures. As was evidently the design, this occasioned their being mobbed and exposed, some of them, to considerable danger.

The large number of clergymen of the English Church, who have seceded from the ranks of Tractarianism to those of Rome has occasioned great annoyance to such of the leaders as have resolved to remain in the Establishment. Dr. Pussey, through whom the Church of St. Saviour, at Leeds, was built and endowed, and with whom the presentation rests, preached lately on this subject. This Church has been quite a hot-bed in preparing priests for the Papacy. The Bishop of Ripon, in whose diocese it is, promises to give an insight into its history from the first, and of the difficulties which it occasions him. But some of the Bishops occupy, on this question, a remarkable position. Thus he of Rochester, while he lately suspended for six months the Rev. Mr. Blew of Gravesend, for having subscribed an Address got-up by a party of Pusseyites to Dr. Wiseman, calling him "Your Eminence," and expressing regret for the reception he has met with in England, has since commanded the adoption of some of the Romish practices which others are seeking to put down. But of all them, he of Exeter is the most determined to carry out *high church* principles and practices. In the beginning of last month, he published a Pastoral Letter to his clergy, of more than 100 printed pages, in which he charges his superior, the Archbishop of Canterbury, with being a "fautor of heretical opinions," and also other of the Bishops with holding unsound doctrine—lays down the most Pusseyistic doctrine as the truth—and warns the clergy of the necessity of "teaching high Catholic truth" and the "sacramental system." He has called a Diocessan Synod, to be held on the 25th of June; and as his clergy, who number above 800, are believed to hold with him, it is not improbable the movement may lead to something important. He has intimated that Baptismal Regeneration is to be the theme for the first day of the convocation, and other two days, with such subjects as may at the time be proposed. The matter has been noticed in Parliament, and the Government has been watching to discover whether the Bishop has not in this trenched on the Queen's Supremacy. It seems, however, that although on the very border of illegality, he has yet kept within the letter of the law. An eye will, however, be kept upon him by the Head of the Church, or those who, in spiritual things, exercise her power.

J. A. BEGG.

"SABBATH DESECRATION"—CORRECTION.

To the Editors of the Sabbath Recorder:—

As for "entering the field as a disputant," I have no time or inclination for such an object; but I wish to correct a mistaken idea which your correspondent N. V. Hull seems to have entertained in reference to a remark in my article on *Sabbath Desecration*. "*That remark*," which he asserts to be a "glaring misstatement of the question under consideration;" has *no reference* to the paragraph he has so carefully quoted, *(which was not mentioned in the review,)* but to the one preceding, which says, "The report was further opposed upon the ground that it was an unjust interference with the lawful business of a large class of citizens," &c. This, as he will perceive by a second reading, entirely changes the features of the supposed "misstatement." Will brother H. read again, *carefully*, the article in question, and "see to it" that *he*, at least, raises no "new issues?" My argument was not, that we may not save the milk on the Sabbath, but that it might be saved with far less labor than to make it into cheese, though perchance it might not be quite as lucrative. Your correspondent seems to infer, that because our cows must be milked on the Sabbath, the license of "saving" or "gaining" applies peculiarly to that kind of property—the justice of which inference I have yet failed to perceive. My brother admits the fairness of my intention; then where is the deceit he appears to discover? I have one favor to ask of your readers; that is, before they decide from mere assertion, to read candidly, in connection, the articles in the *Recorder* of January 23d, March 27th, and April 17th, on "Sabbath Desecration," and judge for themselves who has raised a new issue, and who has made "glaring misstatements," or argued deceitfully.

L. M. AYRES.

MAY 2d, 1851.

METHODIST CONFERENCE ON THE FUGITIVE SLAVE LAW.—The New Hampshire Methodist Conference, consisting of some 90 clergymen, exclusive of local preachers, which held its session at Bristol, Mass., a few days since, passed a series of resolutions, reported by a Committee appointed for that purpose, expressing their utter disapproval and detestation of an unjust, deplorable law "which imposes upon the citizens of this State duties that are incompatible with the obligations and charities of the Christian religion, and puts the interests of *mammon* and *party* in contrast with, and in preference to, the highest virtues that can dignify States, and ennoble individual man." The action of the Convention was unanimous in its condemnation of the law, and in urging its repeal.

BAPTISM OF A JEW.—On the 27th of April, Rev. Dr. Janeway, pastor of the North Presbyterian Church, Philadelphia, baptized a young Israelite, a native of Hungary, who was first brought into contact with the truth about three years ago, through the preaching of Dr. Duncan, Missionary to the Jews in Pesth. A number of Jews were present, apparently interested in the transaction.

CHRISTIAN BENEVOLENCE.

While, on the one hand, supreme selfishness has been, and still is, the cause of sin and misery in all their varied forms—Christian benevolence, on the other hand, acts both as a prevention and antidote to the evils of selfishness. Although benevolence atones not for past transgression, yet its universal substitution for selfishness would usher in the wished-for millennium, and makes earth a paradise. There is, however, much that is "highly esteemed among men," as Christian benevolence, which, tested by the word of God, will be found to be the legitimate product of selfishness.

The human "heart is deceitful above all things," and so it is ever ready to counterfeit each and all of the Christian graces and characteristics. The natural heart is disposed to be religious, but not inclined to be Christian. "The carnal mind is enmity against God," and consequently against all that is truly like him. The natural heart has been the same in all ages, the world over. Carnal men, whether religious or irreligious, have always hated the truth. Do any doubt it? Let history and the word of God resolve their doubts. It is written upon the historic page of every generation of man, in characters of blood—the blood of God's ancient prophets, of the Apostles, and a host of martyrs, from the martyr Abel down to the most recent victim of heathen, popish, or Protestant malice. Yea, it is written in the blood of God's only begotten Son, that carnal men—aye, and scrupulously religious men too—have hated, and do still hate, the truth, though that truth be written or spoken in the spirit of a Saviour's love. It becomes us, then, not to regard a *seeming* Christian grace as genuine merely because the religious world so esteem it, but to test all things by the word and spirit of truth.

There is a *kind of benevolence* which is, to a certain extent, beneficial in its appropriate sphere, yet very unlike true Christian benevolence—indeed, as different, intrinsically, as are selfishness and disinterested love. Selfish gratification, whether in the form of pleasure, wealth, or fame, is always the moving principle of the former; while a humble sense of duty, growing out of the discovery of our relations to God and to each other, and a love of virtue and right for their own sake, prompt the latter. To give from our abundance is *human*, but to give from our necessity is *Christian*. The most benevolent of human promptings is to bestow upon others what we do not need for our own comfort; the Christian pattern is to forego our own comforts to secure a greater good to others. True benevolence desireth not publicity, nor "the honor of men, but the honor which cometh from God only."

At the present time, the acts most highly eulogized, by Pulpit and by Press, as the most notable examples of Christian benevolence, consist, first, in large *public* donations from the rich, whose wealth has been accumulated, not as the legitimate product of their own labor, either of mind or body, but by the labor of others, and who continue to replenish from the same source; and, secondly, in bequests, which take no effect so long as the giver can possibly use the money for his own pleasure or aggrandizement. Yet, of all such donations and bequests, most lauded by the religious and secular press, probably not one in twenty would bear the test of the Gospel of Christ. The benevolence of *public* charities, (unless public of necessity,) is always doubtful, almost always spurious. How many there are, who would not fail to contribute as the *box* passes round in the public assembly, and who would cheerfully annex to their names a *respectable* sum upon the subscription book of an institution undoubtedly popular, yet who, if indeed they are *susceptible* of a benevolent impulse, never knew the happiness of endeavoring to render others happy.

Reader! be not deceived; a man may give *much*, and *often*, and yet have no true Benevolence.

GORDON.

WESTERLY, R. I., May 4th, 1851.

THE PRESBYTERIAN GENERAL ASSEMBLY.—This body commenced its session at St. Louis, last week. Various important topics were had up for discussion; among them a communication was submitted touching the correspondence between the General Association of Massachusetts relative to the action of the latter upon the subject of slavery; it was referred to the appropriate committe A memorial was presented from the Synod of New Jersey, requesting the formation of a bureau in connexion with the Board of Foreign Missions to conduct the Missions to the Papal lands, which was referred to a Special Committee. The Report of the Board of Foreign Missions was read by Dr. Lowrie, who addressed the Assembly at length upon the subject. The question of the selection of the place for the next meeting of the Assembly was then taken up. Dr. A. W. Leland of South Carolina, nominated Charleston. He did not believe any course or subject now in agitation or contemplated would prevent the meeting of the Assembly next year in Charleston. Mr. Wilson, of South Carolina, also favored Charleston. He denounced the late Charleston Convention, as irresponsible and chimerical. He did not for a moment anticipate that Charleston would be out of the Union next year. After a lengthy discussion, Charleston was selected by a large majority.

CAN'T TAKE CARE OF THEMSELVES.—A statement is going the rounds, to the effect that E. Douglass Taylor, an Alabama slave, has within a few years earned and paid for his own freedom thirteen hundred dollars, and for the freedom of his wife three hundred and fifty more. He is a licensed preacher of the Methodist Church, and has a strong letter of recommendation from Bishop Capers, of South Carolina. What a commentary upon the oft-repeated objection to emancipation, that "the blacks can't take care of themselves."

THE AMERICAN SUNDAY SCHOOL UNION.

This Society held its 27th Anniversary in Philadelphia on the 13th inst. From reports presented on the occasion, it appears that during the past year, the Union has employed 127 missionary colporteurs in promoting Sunday Schools in 24 States and Territories, who have established 1,394 new schools, revived 1,819 others—all embracing 24,339 teachers and 168,492 scholars. Donations of books have been made them to the amount of $17,930—making the whole expense of missionary labor and donations for the year, $45,780.

RECEIPTS—$182,840 48; of which $34,244 35 were donations, and $568 51 legacies; $142,823 78 for sales and in payment of debts; from tenants renting rooms of the Society, $2,208 84; rent of depository, $3,000. Balances from last year, $4,727 97.

EXPENDITURES—For stereotype plates, $3,964 58; copyrights and editing, $3,333 23; engravings, $2,383 40; paper, $43,459 72; printing, $14,458 85; binding, $42,821 54; Bibles and Testaments bought and miscellaneous books purchased to fill orders, $6,748 76; interest on loans, $2,581 62; loans paid, $5,000; salaries of secretary, superintendent of book store, book keeper, salesman, clerks and laborers, $8,886 77; rent of depository and officers, $3,000; taxes, $595 20; salaries and expenses of one hundred and thirty-six missionaries and agents, and donations of books to poor schools, &c., $45,780 20; miscellaneous items, $4,426 05; balance, cash on hand, $127 99.

The Society is now indebted for paper, binding, &c., $31,190 08, which added to the amount of loans bearing interest, $39,160 29, exhibits a total indebtedness of $70,350 37. The amount of stock of paper and books is $84,795 36.

Forty-six new publications have been issued during the last year, equal to 6,000 pages, 18mo.

The *Sunday School Journal*, published semi-monthly for teachers, and the *Youth's Penny Gazette*, published every other week for children, continue to receive increased patronage, and the great reduction of postage on these papers under the new post-office law, will no doubt largely increase the circulation.

No profit is derived from these papers, the subscription price merely covering the outlay for paper and printing.

The total value of publications distributed during the year $139,820 33.

A PHENOMENON.

The editor of the *Cortland Democrat*, in a formal valedictory, takes leave of that print for another field of labor, under circumstances which he sets forth as follows:—

"We will now give our readers an idea of our reasons for leaving them, and an account of our future occupation. You recollect, perhaps, that we gave a notice, a few weeks since, of investigating the spiritual manifestations, or commonly termed "spiritual rappings," and that we stated our belief in regard to the phenomena. We have been in Auburn since then; and upon a thorough and careful investigation of the subject, we have come to the further conclusion, that the manifestations are not only produced by spirits *out of the flesh*, but they are permitted and delegated to communicate with mortals by God, for the vast and inconceivably exalted purpose of *redeeming the world from the bondage and corruption of sin.* And as one of the feeble instruments of God in this great work, we engage our weak talents, our time and our all, henceforth and forever, until the object be accomplished.

"PAUL, the Apostolic Messenger, directed us, *by means of the* 'RAPPINGS,' to leave our business in this place, and remove to Auburn, there to commence and continue the publication of a paper, to be devoted wholly and exclusively to this cause. Accordingly we have disposed of our interest in the *Democrat*, and have purchased, in the name of Peleg S. Cottrel & Co., a printing office located in Auburn, where, in a few weeks, will be issued the first number of the paper alluded to, under the title (given also by the 'rappings') of '*Spiritual and Moral Instructor.*' The paper will contain accounts of conversations with spirits, the history, defense, and advocacy of the manifestations, and articles composed and given entirely by spirits in another state of existence. It will be issued semi-monthly, at one dollar a year."

CHURCH CASE IN CHICAGO.—Some time ago, some pretty strong resolutions were adopted by the Third Presbyterian Church, N. S., at Chicago, on the subject of slavery, purporting, so far as we recollect, a determination not to continue their allegiance to the General Assembly, unless that body should take a more satisfactory position. The Presbytery of Chicago was appealed to by the dissentients, and it decided that the resolutions were "irregular and revolutionary, and a virtual severance" from 'the Presbyterian Church in the United States,' and must be rescinded. The majority of the church refused to rescind. Whereupon, the Presbytery, after an ineffectual effort to procure an amicable division of the church *and property*, proceeded *gubernativamente* to declare those who adhered to the resolution to be no longer members of the Presbyterian Church, and that the session, 'consisting of the pastor and those elders who did not vote for the resolution,' should strike off the names of all who do not recant in two weeks. It was by a similar proceeding that a disaffected minority of Dr. Cox's church were declared by the Old School to be the 'First Presbyterian Church in Brooklyn.' But we believe no property was wrested by the process, and probably will not be in this case.

☞ Eld. O. P. Hull has removed to Walworth, Walworth Co., Wis., where correspondents will please direct.

RIOT IN HOBOKEN.

Monday, the 27th inst., was celebrated by the German residents of this city as the holiday of Pentecost. A large number of Germans, ten to twelve thousand in all, perhaps, crossed to Hoboken in the morning, for the purpose of joining in the festivities of the day. Everything passed off peaceably till towards the close of the afternoon, when some difficulties occurred, through the presence of a gang of rowdies belonging to this city, and known by the title of "Short Boys." They were armed, and evidently came for the purpose of assault, as they commenced without provocation, to insult the females, overthrow the refreshment tables, and destroy the property of the venders. The Germans at first attempted to avoid a collision, on account of the number of ladies and children who were present; but the conduct of the rowdies became so outrageous as not to be tolerated, and the offenders were driven off. After being driven from the Elysian Fields, the rowdies retreated towards the village, followed by the Germans, and a sort of running fight was kept up for the whole distance. On reaching the village, the rowdies were reinforced; and towards evening they assembled before the gates of the ferry, and prevented the Germans coming in from the festival from reaching the boat. About half-past six the procession came in from the woods for the purpose of returning to the city, when it was assailed by a shower of stones, the boys who were with the rowdies occupying themselves with assaulting the females, many of whom were struck and severely bruised. A violent fight then commenced, which lasted with little intermission for two hours. The rowdies were armed with guns, pistols, swords, clubs and slung-shots, and after the first attack the Germans entered the German beer-houses in the neighborhood and armed themselves. A great number of persons were severely, and some mortally injured. Many were stabbed in different parts of the body, or beaten with stones.

The Sheriff of the County was early on the ground, endeavoring to quell the riot. He made two applications to the police authorities of this city for assistance, but for some reason it was refused. He then ordered the citizens to assist him, and also ordered out the military from Jersey City. Many arrests have been made, and the parties lodged in the jail at Bergen. It is said that the jail is crammed full. The militia remained on guard till half-past 11 o'clock, when everything appeared to be quiet, and they left.

It is impossible, in the present excitement, to ascertain precisely the number of killed and wounded. There are certainly four of the former and probably fifty of the latter, some of whom will not recover. Twelve or fifteen of the rowdies were badly injured. The greatest excitement prevails among all classes of our German citizens in relation to te matter. It is the most disgraceful and infamous event which has occurred in this vicinity since the Astor-place riots.

FROM THE SANDWICH ISLANDS.—The French have renewed their atrocious attempts to force their priests and brandy upon the reluctant but helpless Hawaiians. The admiral has sent his ultimatum, and it was expected he would bombard the town, and the valuables were removed. A letter from Honolulu says that the first act of hostility will be the signal for running up the flag of the United States. The *Alta California* says:—

"This is no guess-work. It comes to us in the most positive form. It has been determined upon by the King and his Ministry that if the French attempt to blockade, or to take possession, the government will hoist the stars and stripes, and throw the kingdom upon the protection of the United States. We think our authority for saying this is perfectly reliable. The course has been decided upon in consideration of the inability of the Islands to contend against the forces which France might send against them, and also from the fact that the almost entire interests of the Islands in the hands of foreigners, are those of the Americans."

EMIGRATION TO LIBERIA.—It is now ascertained that a large number of free colored people will emigrate from the Valley of Virginia to Liberia, about the last of next month. The *Winchester* (Va.) *Republican* says:—

Mr. Bailey, the agent for the State, who has been laboriously engaged for some time past, informs us that he has on his list the names of three hundred applicants from the Valley, one half of whom he hopes to get ready for the next packet. The others can be removed at some subsequent time. A considerable proportion of the applicants are from Frederick. Many of them are from Winchester, and among them are to be found the names of several of our best colored people. A steam saw-mill, it is understood, will be taken out with them, and will be under the direction of an engineer, a respectable man of color, who successfully conducted an engine on our railroad for several years. This is an enterprise of great promise to the company, as timber of the best kind is abundant in Liberia, and lumber is in good demand for building and furniture. From 1820 up to the present time, 2,258 emigrants have been sent out from Virginia. 6,116 is the total number that has been removed by the American Colonization Society.

ROBBERY AND CONSCIENCE.—Some time since, Mr. Reynolds Carpenter, of Pownal, Vt., lost $4,000 while traveling West to purchase wool. A few days since $3,439 came back to Vermont in a package by express—the conscience-stricken sender, in an anonymous letter, saying he did not steal the money, but *found* or borrowed it, and being short had used the difference, which, however, he promises to make up as soon as he is able. The last that Mr. Carpenter remembers of the money, before the loss, was that he placed it in his overcoat pocket, and hung the coat across the wagon seat.

These six—the peevish, the niggard, the dissatisfied, the passionate, the suspicious, and those who live upon others' means—are for ever unhappy.

General Intelligence.

Later from Europe.

The United States Mail Steamer Baltic, Capt. Comstock, arrived on Saturday evening, in 10 days and 7 hours from Liverpool. The dates are to the 14th inst. from Liverpool, the 13th from London, and the 12th from Paris.

At London the interest in the Great Exhibition still increases. As yet, the attendance has been in good part confined to the aristocratic and wealthier portion of the citizens of London and its immediate vicinity.

In Parliament, the Papal Aggression Bill was under consideration. Lord John Russell called the recent appointments an open and daring defiance of the sovereignty of the Crown.

Lady Franklin's ship, the Prince Albert, sails for the Arctic regions by the middle of the month.

The sittings of the Great Peace Congress will commence in London on July 22d, and continue for several days.

A petition to Parliament to compel doctors to write their prescriptions in English, and not in Latin, is now in course of signature.

The great question in French politics is still that of fusion or revision. The former is the hope of the monarchists, the latter of the Bonapartists. The clubs are pronouncing variously.

The news of the departments is remarkable for the fierce spirit of hostility exhibited in several parts by the populace against the Gendarmes, and the frequent conflicts which ensue from attempts to rescue prisoners.

The census recently taken in France shows a total population of 35,500,000. The number of foreigners domiciled, of all nations, exceeds 1,000,000; of these upward of 75,000 are English, in various parts of the country, which is considerably less than previous to the revolution, when it exceeded 150,000.

Lisbon accounts to the 3d instant convey a hope that the military insurrection in that country was about subsiding in consequence of the Duke of Terceira's resignation and the appointment of Marshal Saldanha as Prime Minister, with the Barons da Lur, de Francos, and M. Francini, for the War, Navy, and Finance Departments.

In anticipation of the meeting of the Diet on the 22d inst., the garrison of Frankfort is to be increased from 5,000 to 15,000 men at once. The corps will form the nucleus of a force which is destined to reach the number of 150,000 men, destined, according to the latest arrangements, to be kept at the disposal of the Diet.

A telegraphic dispatch, dated Vienna, 7th inst., says: "The principal bankers of the capital, MM. de Rothschild, Sina, Schaup, and Koenigswarter, have had a conference to-day with Baron de Kubeck, President of the Council of the Empire, to come to an understanding on the financial arrangements necessary to carry out the Ministerial project. The state of the finances is so uppermost in every one's mind, that the Council of the Empire has decided on opposing all political measures so long as these pecuniary embarrassments shall continue."

The degrading act of homage annually performed at the beginning of Carnival by delegates of the Jewish community before the municipality of Rome, and concluding with their dismissal by a contemptuous kick of the foot, on the part of the senator, has been definitely abolished since the accession of Pius IX.

Dates from Constantinople to April 24 have been received. Several prisoners, among whom were 40 Samians compromised in the late insurrection, have been released according to the custom at the festival of Easter, in compliance with the application of the patriarchs of the Christian professions of religion.

A correspondence of the *Presburg Zeitung*, dated Para, April 2, says: The ministry has at length decided on the fate of the refugees. The Porte has accordingly declared that it assumes the obligation of retaining in custody Kossuth, his wife, Count Batthyani, Nicolaus and Moritz Perczel, Asbath, Gyurman, Luley, and Wisoeky, and makes their fate dependent on further transactions with Austria. In order to effect the release of the others, an official is to be dispatched next week to Kutahia, and superintend their surrendery to the Turkish Commissioner. They will then be brought to Gemlik in a Turkish vessel, which will deliver them in the Dardanelles to an American or English ship of war. At the same time, those refugees whose banishment has been demanded by Austria, especially Dobocai and Vay, will be banished from this place. Austria has thus obtained nearly all she asked.

STEAMBOAT ACCIDENT.—A despatch, dated Philadelphia, May 20, says the steamer Ohio, from Newcastle, with about 100 passengers on board, was run into near Greenwich Point Landing, below Philadelphia, at 8 o'clock to-night, by the steamer Commodore Stockton. The Ohio was sunk and the upper deck covered in 20 minutes. Terrible consternation prevailed. Nearly all the baggage floated off and was lost. The Ohio was completely stove in. The Commodore Stockton was also severely damaged, but did not sink. There were about one hundred passengers aboard, quite a number of whom were ladies and children. It is feared that some of the latter perished. A report prevailed that one child was known to have been lost. The general belief, however, appeared to be that every soul escaped. Later accounts say that the dead body of a young man, named John Taylor, has been found on the wreck.

FOURTH OF JULY.—The Board of Managers of the Washington National Monument Society suggests to their fellow-citizens throughout the Union that collections be taken up on the approaching anniversary of our national independence, in aid of the great and patriotic enterprise in which they are engaged, wherever the day is celebrated.—The Republic says: The structure is now eighty-four feet from the surface; and, including materials, workmanship, necessary officers, workshops, machinery, &c., has cost, so far, only about $125,000, and the whole cost of the obelisk, when completed, is estimated at $552,000, which, it is anticipated, will not fail to be contributed by the patriotic people of the United States to an object so noble, and which is to evince their gratitude and veneration for the great benefactor of their country.

LATER FROM TEXAS.—The Texas papers give the following items of late intelligence:

The Indians are committing great depredations in the neighborhood of Goliad. The white man recently killed by the Indians near San Patricio was Major Pratt. Mr. Jones, the other American wounded at the same time, is not expected to recover. Col. James D. Graham, U. S. Topographical Engineer, has arrived at Indianola, *en route* for El Paso, whither he goes as chief of the scientific corps in the U. S. Boundary Commission. The Texas papers have news of the death of Gov. Smith, a prominent citizen of Texas. During a severe storm in the neighborhood of Victoria, the houses of Dr. Cooke and that of Mrs. Eberly, were blown down. It is reported that heavy rains have much injured the crops in the western part of Texas. About Lagrange and Petersburg it is thought that if the rains continue two weeks longer, one half of the crops will be destroyed. In Gonzales, the complaint is equally general, and fears are entertained that in very many instances the entire crop will be drowned out. Goliad is not yet so much the sufferer, though she has been once or twice almost flooded.

A MAN ARRESTED FOR STARVING HIS WIFE.—A man named Butler has been arrested in Nashville, Tenn., on a charge of attempting to kill his wife by starvation. Suspicions were excited by mysterious proceedings around his house, and an investigation was instituted, which resulted in his incarceration. The poor woman had been kept without food for over a week and died on the 10th inst. It is stated that several humanely disposed ladies had repeatedly tried to obtain admittance to the house during Butler's absence, and were driven away by the daughter of Mrs. Butler, who set a fierce dog upon them. On one occasion, a lady passing by heard a faint cry of "water! water!" The person bore the marks of violence, and about her limbs were black marks of cords, by which it is supposed she was bound to the bed. She was so much reduced that the bones in many places had worn through the skin. The accused alleges she was sick of typhoid fever, and was also very intemperate in her habits, and that he kept people away to prevent them from supplying her with drink.

DIGGING GOLD AND PLANTING SLAVERY.—A company left Montgomery, Ala., on the 29th ult., which was organized in that State, and comprises some forty energetic and highly respectable men, destined for the Gila river, in New Mexico, for the purpose of exploring and mining in that region.

The *Montgomery Advertiser* says the expedition will be the vicinity of the Boundary Survey party and within the protection of their military escort; so that even if the Apache Indians were disposed to be troublesome, (and it is said they are not at all so,) this military force of the United States would keep them in check, until our company could make the necessary exploration of the mining region, when a further force will be sent out, if necessary, by the stockholders.

The *Mobile Herald*, in noticing the departure of the company from that place, says:—

"As far as we could learn its object, the expedition was formed for the purpose of proceeding to Gila, in New Mexico, to search for gold; and also to form a colony with the remote object of making a new Slave State, somewhat in the way California was formed."

THE BLACK LAW OF DELAWARE.—The *Chester* (Pa.) *Republican* says that Judge Millegan, in a recent charge to the Grand Jury of Newcastle Co., Delaware, called attention to the provisions of the "Free Negro Law," as it is called, lately passed by the Legislature of that State, which provides, in addition to other penalties, that in case any colored man, a non-resident, should come into the State, upon any pretext whatever, except as a sailor, or waterman, he subjects himself to a fine of fifty dollars, and in default of payment, he is to be imprisoned and afterwards *sold* to any person out of the State, who may desire to purchase and hold him in perpetual bondage. The Judge characterized the law as "harsh and unfeeling in its provisions, and uncalled for by the condition of things existing in the State—not founded in the obligation of morality, it is to be hoped that, as soon as it has fulfilled its mission, not of mercy, but of policy, it will be wiped from the statute book by the first Legislature that assembles." Such is the opinion of a learned Judge of one of the most infamous laws ever enacted by a comparatively free State.

LATER FROM RIO DE JANEIRO.—By the arrival last evening of the bark Black Squall, Capt. Codman, from Rio de Janeiro 2d of April, we learn that the Brazillian Government seem now really serious in their endeavors to suppress the slave trade. Several dealers have been heavily fined, and one of the most prominent has been obliged to leave the country. It is declared that it shall be considered piracy, and that the captain of any vessel engaged in the trade shall be punished with death. If the Government continue as firm as now in the attitude they have assumed, the slave trade will be speedily abolished, and that effectually. The yellow fever was raging among the shipping, and prevailing to some extent on shore. The war, so much and so long talked of between Brazil and the Government of Rosas, is likely to be as heretofore—only one of words, though the Brazillians are fitting out, or pretending to fit out, some men-of-war.

DESTRUCTIVE FIRE.—In Wilmington, Vt., on Saturday night last, the store of Mr. James W. Hurlburt was destroyed by fire together with the Post Office, which was in the building. All the letters, papers and documents belonging to individuals and the Government were consumed. Two lads sleeping in the second story were awakened by the crackling of the flames, and barely escaped with their lives. The building and contents were valued at about $6,000. Mr. Hurlburt was insured for $3,800. On Monday, H. Miller Esq., a wealthy and benevolent citizen of Wilmington, on hearing of the misfortune, presented Mr. Hurlburt with a convenient store and piece of land, to enable him to resume his business.

SUMMARY.

The *Bangor Whig* says that Mr. Charles Hart, blacksmith, of that town, has lately received a patent for a very ingenious harpoon which he has invented. The head of the instrument is in two parts—the point being separate from the rest of the head, and serving the part of a bullet. In the other part of the head a pistol is constructed in the solid steel, in the mouth of which is fitted the point. A percussion lock is concealed and protected under the barb. The whole instrument resembles an ordinary harpoon, and after it is thrown and the whale begins to draw upon it, the pistol is discharged and he is killed by the explosion.

Not long since a lady in St. Louis was engaged before her mirror in going through her toilet exercises, when the glass suddenly receded from her, as the entire front wall of the building parted company with its neighbors, and with a tremendous crash fell into the street. The lady, in utter astonishment at the suddenness of the motion, was left standing in dishabille, though, singularly enough, entirely uninjured. In consequence of the recent grading of the street, the earth beneath the wall had been partially removed, and its sudden giving way was the cause of the accident.

The *Southern Banner*, of Athens, Ga., gives the particulars of an attempt to assassinate the editor of that paper, made by a woman called Jane Young. She mistook the publisher, Mr. Reynolds, for the editor, and assaulting him with a pistol, inflicted a dangerous wound upon him. His recovery is considered doubtful. The woman was lodged in jail. The motive she assigned was, "that she was published in the *Banner* as a man dressed in woman's clothes, going about doing mischief."

An alarm for nothing occurred at Gloucester, England, on the morning of Good Friday. It was observed from the shore that in each of two Greek ships a man was maltreated by the crew and then hung by the neck to the yard-arm. The citizens shouted for the police, and some boarded the ships; when they found that the executions had been performed on effigies of Judas Iscariot—a ceremony usual in the Greek church on Good Friday.

The "*Asmonean*," a paper published in this city and devoted to the interests of the Israelites, makes an assertion which deserves to be be quoted. It is that "there are at present in the State Prison, at Sing Sing, seven hundred and ninety odd prisoners, of every creed and color, save and except the Jewish; NOT ONE person of Jewish faith or descent is among the number!"

A young man named Charles Coffin, employed in the steam mills of Reed & Co., at Lewiston Falls, Me., was lately caught in the belt and drawn around the shaft. His feet were horribly mangled, both ancle-joints destroyed, the right knee-joint dislocated, and the left arm severed from the body five or six inches from the shoulder. There is slight hope of his recovery.

John Hoard was recently imprisoned near Cincinnati on a charge of being a maker of, or dealer in, counterfeit money. Shortly after his arrest, some fifteen or twenty persons broke the jail in which he was confined, took him home to his mother's, in Covington, Ky., and threatened his life in presence of his mother if he did not leave the country, since when he has not been seen.

The *N. Y. Tribune* states that extensive depredations have for some time been committed upon the Government lands of Michigan. The amount of lumber carried away unlawfully to Wisconsin and Illinois is estimated at five million feet per week during the season of navigation. The attention of Government having been directed to these robberies, steps have been taken to put a stop to them.

Wm. Edenbo, who was sentenced in Montgomery Co., Md., to imprisonment for five years, and to pay a fine of $500, for enticing away slaves, has been pardoned by Governor Lowe, after being in confinement for twenty months. The Governor granted his pardon on a petition being presented him, numerously signed by the citizens, in which his innocence was declared. Edenbo has left for his home in Pennsylvania.

The British government has a plan to obtain in connection with the census an account of all places of worship in the kingdom, and the number of worshippers present on a given Sunday. The dissenting bodies have entered into the work with zeal. This will supply a want of information which has long been felt. It will show the relative influence of dissent.

By the receipt of St. Paul's (Minnesota) papers of the 13th inst., we learn that the old hatred is again displaying itself between the Sioux and Chippewa tribes of Indians, notwithstanding the treaty of peace made last winter. A party of Chippewas have been barbarously murdered by some of the Sioux, and a large number of the latter armed and painted, have also taken the war-path, and have directed their march against the Chippewas.

Of 100 acres of land in France, 54 are under cultivation; in England, 55; Belgium, 44; Denmark, 40; Prussia, 40; Italy, 30; Portugal, 30; Germany and Spain, 26; Switzerland, 25; Holland and Austria, 20; in Russia and Poland the average is 18 per cent., and in Sweden and Norway 14.

Gov. Barry, of Michigan, has called an extra session of the Legislature of that State, to convene on the 7th day of June next. To this measure, says the *Detroit Advertiser*, he was driven by action, or rather *want of action*, by the Legislature at the Constitutional Session.

W. W. Corcoran, of Washington, advertises for proposals for the erection of eight dwelling houses of the first class. After completion, he proposes offering them to government at actual cost, for the accommodation of members of the Cabinet, while on duty in Washington.

A proposition to remove the seat of government from Boston to some town in the interior of the State, is now pending in the Legislature of Massachusetts.

The Paris *Constitutionnel* says: "The number of passports demanded by persons intending to go from France to visit the exhibition in London, already amounts to 240,000.

The express passenger train on the Erie Railroad from New York, on Thursday morning, when between Forestville and Dayton, was passing over an embankment about ten or fifteen feet high, when the track gave way, after the engine and one passenger car had passed over it. It appears that the heavy rain of the previous night had washed out a culvert, thus weakening the embankment. The other cars were thrown from the track, and several passengers were injured. One man had his arm badly broken, and sustained other injuries; it is feared that he will not survive. A brakeman had his arm broken; and one man, who was standing upon a platform, was thrown twenty five or thirty feet in the air. He, however, received no material injury.

We learn from the *Ohio Statesman* that on the 10th inst. the bridge on the Louisille & Frankfort R. R., a short distance west of the latter place, gave way as a train was passing over it, and fell with the cars, a distance of twenty feet. There were two passenger cars attached to what is styled the "Boarding train," in which were passengers, engineers, superintendants, and others engaged on the road, all of whom were carried down in the broken mass. Six dead bodies, shockingly mangled, were recovered from the ruins at the last accounts. The loss of life is thought to be very great.

The celebrated Kit Carson and a number of other persons arrived at St. Louis on the 12th inst., from Santa Fe. A party of Mexican traders also arrived on the same day, among them two brothers of ex-Governor Armijo. They report having met many Indians of the Arraphoe, Cheyenne, Cammanche and Pawnee tribes. The latter were rather unfriendly, but evinced no disposition to molest them, the party being too strong to admit of any hope of success in an attack. They also met many Indians of various tribes at the Camerone, who were quite friendly, and evinced a disposition to trade.

The Governor of Maine, in his Message, represents the fiscal concerns of the State as being in a very satisfactory condition. The public debt is $600,500, payable in annual sums up to 1869. The proceeds of the public lands, which are set apart to meet this debt, will furnish ample means for several years to come, if they be not eventually sufficient to extinguish the debt.

The Annual Report of the Trustees of the Maine Insane Hospital at Augusta, shows a flourishing condition of the affairs of that Institution. Up to October, 1850, a period of ten years, there had been 1,060 admissions, embracing all grades and stages of insanity. Of this number, 448 have recovered and been restored to their friends, being 40.70 per cent. of recoveries on the whole number of admissions. Of the 1,060 admissions, 772 were recent cases, of less than a year's duration.

The ship Wisconsin, Capt. Mumford, which arrived at this port on the 19th of May, sailed hence on the 20th of February, 1850, for San Francisco, thence to China, thence to London, and from London to New York. She has been absent 457 days, of which she has been in port 150 days, and at sea 307 days; in which time she sailed 47,000 miles. She has reefed her topsails but five times since she left New York.

A dispatch dated Washington, May 23, says, that the Apportionment table of Representatives under the Seventh Census is published to-day. The ratio of representation will be one in 93,702, the population being 23,267,498. Representatives are allowed for fractional numbers to fifteen States. New York will have 32 members by ratio and 1 for fractions. Virginia is only entitled to 13 members.

The *Detroit Tribune* of the 21st says: "The United States steamship Michigan left this port at 3 o'clock to-day, for Beaver Island, having on board District Attorney Bates, and a number of judicial officers, with the view, we understand, of arresting Strang and his principal followers, on the charge of treason and various other offences."

Mr. Z. M. Lowe, of Portville, Cattaragus Co., N. Y., has invented a cannon which will load and discharge itself fifty times a minute. It is stated in the *Cattaragus Whig* that the officers of the War Department have passed a resolution in favor of adopting this ingenious destructive power for our Government.

The suit in regard to the Methodist Church controversy—in which a division of property between the northern and southern sections of the church is at issue—was postponed from Friday of last week, till Monday of this week, in consequence of the indisposition of Mr. Choate, one of the eminent counsel.

The Hudson River Railroad is pushed ahead with much energy. About twelve miles of the iron between Castleton and Hudson is already laid, and the balance is being put down with much energy. It is expected to be ready, between Albany and Hudson, by the 15th of June next.

The Treasury department has issued an order for inforcing the requirements of the law, that all vessels bound in from foreign ports shall exhibit their manifests of cargo to the revenue officer who first boards her. It thus forestalls the secession movement of South Carolina.

A tribe of Gipseys arrived lately at Baltimore, and a company of them encamped last week at Belvedere, N. J., where they bewitched the young people by their fortune-telling, and frightened some of the people, till they were taken up and fined as vagrants.

Mr. Barnum has bought the noble old seat formerly occupied by Nicholas Biddle, near Philadelphia, and intends to make that his residence. His Turkish palace, called Iranistan, near Bridgeport, has been sold, to be used as a water-cure house.

The notorious Washington Gay, one of the gang of Michigan desperadoes who set fire to the depot of the Michigan Central Railroad, and formerly a resident of Onondago County, N. Y., died in the Detroit jail on the 8th inst.

A retreat for indigent men of letters and artists, is about to be established on the estate of Sir Edward Lytton Bulwer. The funds are to be raised by a series of dramatic entertainments, and a new play by the baronet.

On the 28th of July there will be a total eclipse of the sun. The greatest obscuration will be in Oregon and California.

The *Columbus* (O.) *Statesman* says that the wheat in the center and southern portion of the State is most seriously injured by the late frosts, especially the early sown. Thousands of acres may be seen red at the top, yellow at the bottom, and wholly suspended in its growth. It has commenced sprouting from the root, and will throw up new heads probably if the weather should be favorable, and make perhaps a half crop, but not of perfect grain. Late sown wheat promises well.

We learn that a lad was killed by a blow from the trunk of one of the elephants, attached to Raymond and Co.'s menagerie, in Derby, during the exhibition there on Wednesday. As is frequently the case, a crowd of boys were feeding the animal with nuts, apples, &c. when the deceased, who was among the number, wantonly punctured the trunk with some sharp instrument, which enraged the elephant.

A Charleston (Va.) paper states that there is every reason to beleave that a silver mine has been discovered on the farm of Messrs. James and Dennis McSherry, of that county situated on the east bank of the Shenandoah river, and at the base of the Blue Ridge mountain.

A minister of a town in North Alabama says that during twenty-five years of professional service he traveled fifty-one thousand four hundred and thirty-eight miles, preached four thousand six hundred and eighty sermons, and baptised about fifteen hundred persons.

A few days ago Mr. Green, of Waltham, Mass., captured, by means of a steel-trap a large grey eagle, on Prospect Hill, in that town. The eagle measures six feet from tip to tip. Mr. Green was severely bitten in the arm by the bird while taking it home.

Indications of copper ore have been discovered in Bad Ax County, Wis. which promises to lead to a more extensive deposit of the same metal. The *Prairie du Chien Patriot* says that a small portion of the ore has been essayed, and found to contain 50 per cent. of pure copper.

At Alexandria, Georgia, William Page, deputy grand master of the Masonic fraternity whilst delivering a lecture in Washington lodge room suddenly fell and instantly expired. He left a large family, and was generally esteemed.

The inhabitants of Liverpool were lately much surprised to see a man of extraordinary dimensions, Arthur Caley, from Lezayre, Isle of Man. He is only 23 years of age, stands 7 feet 6 inches high, and weighs 21 stone. He is a Manx farmer.

A Devonshire calf was lately shown in London which had seven legs, three of them fore legs and four hind legs. One of the fore legs has two feet. Two tails were attached to the back of the strange creature, which only lived two days.

One day last week a couple of brutes in human shape set a bull terrier dog on a poor imbecile in one of the streets of Philadelphia. The poor man is a mute and was badly torn by the dog.

An English paper says, from 1800 to 1850 the sum of £14,000,000 has been subscribed towards the funds of the various missionary societies in this country, less than the cost of our military establishment one year.

The *Progress of the Age*, a weekly paper devoted to the emancipation of slaves in Kentucky, and published under the auspices of Cassius M. Clay, circulates about 7,000 copies weekly. Mr. Clay is its candidate for governor of the State.

The total population of Illinois State, according to the census returns is 849,992. Population in 1840, 474,785. Gain almost 100 per cent.

A young man at Delaware City was fined $5, a few days ago, for enclosing two letters in a newspaper, and attempting to send the same through the mail.

New York Markets—May 26, 1851.

Ashes—Pots, with good demand, 4 81 a 4 87. Pearls 5 50 a 5 56.

Flour and Meal—Flour, Canadian, Superfine, No. 2, 3 94; 4 18 a 4 25 for common strait State; fancy Michigan and Indiana 4 18 a 4 37; 4 62 a 4 75 for pure Genesee, and 4 87 a 5 50 for fancy Southern. Rye Flour 3 44. Corn Meal 3 00 for Jersey, and 3 18 for Brandywine.

Grain—Wheat, Genesee 1 10 a 1 15; Michigan 98 a 1 01; Ohio 96 a 98c. Rye 76 a 77c. Barley 1 00 a 1 06. Oats, 47 a 48c. for Northern, and 45 a 46c. for Jersey. Corn, 59c. for Western mixed, and 60c. for round and Western yellow.

Provisions—Pork, 15 12 a 15 25 for new mess, 14 18 a 14 25 for old; 12 50 a 13 37 for prime. Beef, 9 12 a 11 25 for mess and 5 00 a 6 00 for prime. Beef Hams 15 00. Hams 7 a 8c.; shoulders 6c. Lard, 6 a 9c. Butter 10 a 12c. for Ohio, 12 a 15c. for State. Cheese 6 a 7c.

MARRIED.

In Truxton, May 4th, by Eld. J. R. Irish, Mr. ORRIN B. CRANDALL, of Almond, to Miss AURELIA MUNCY, daughter of James Muncy, of Truxton.

By the same, May 18th, Mr. ARTEMAS COON to Miss ELIZABETH CRANDALL, daughter of Dea. Henry Crandall, all of DeRuyter.

In Albion, Wis, April 3d, by Eld. O. P. Hull, Mr. JACOB LANGWORTHY to Miss JOSEPHINE BURDICK.

By the same, May 3, Mr. AUSTIN E. BURDICK to Miss NANCY L. COON, all of Albion.

DIED.

In Hopkinton, R. I., on the 9th inst., Widow LYDIA HOLLAND, relict of the late Henry H. Holland, aged 92 years. Sister Holland professed religion when about 16 years of age, and united with the Seventh-day Baptist Church in Hopkinton, in which she has through a protracted life been eminent for consistency and Christian faithfulness. Her end was peace.

LETTERS.

J. R. Irish, P. C. Burdick, O. Stillman, Chas. A. Burdick, Andrew Babcock, D. Coon, G. H. Babcock, Rowse Babcock, Luke P. Babcock, R. F. Cottrell, W. C. Tanner, Joseph Clark (at Huntington, Ind.)

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

A. B. Lawton, Albion, Wis.	$2 00	to vol 7	No. 52
S. P. Burdick, "	2 00	" 7	" 52
N. A. Perry, "	1 00	" 7	" 52
G. F. A. Maxson, Woodstock, Fla.	50	" 7	" 49
H. C. Crandall, Utica, Wis.	2 00	" 7	" 52
John X. Jones, New York City,	4 00	" 7	" 52
C. Langworthy, Brookfield,	2 00	" 7	" 52
Benj. Crandall, Hopkinton, R. I.	25	" 7	" 52
Dr. J. Miracle, Scio,	2 00	" 8	" 13
Wm. C. Millard, "	1 00	" 7	" 52
Luke P. Babcock, Homer,	4 00	" 8	" 52
Wm. C. Tanner, Noank, Ct.	1 00	" 8	" 24
John Darrow, New London, Ct.	4 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

Chas. A. Burdick, Christiana, Wis. $1 00

(The $5 00 which was last week credited to B. W. Rogers, for the Visitor, should have been credited to New York City Seventh-day Baptist Sabbath-School.)

BENEDICT W. ROGERS, Treasurer.

Associational Meetings.

CENTRAL ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Central Association is appointed to be held with the Church in DeRuyter, Madison Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (11th day of the month.)

WESTERN ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and Troy.

SUNDAY EVENING STEAMER.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. MORNING WAY TRAIN at 5¼ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. MORNING MAIL TRAIN at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. WAY TRAIN at 3½ P. M. for Piermont, Otisville, and all intermediate stations. EVENING WAY TRAIN at 5½ for Sufferns, Otisville, and all intermediate stations. NIGHT EXPRESS TRAIN at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Liberty Convention.

THE friends of Freedom are solicited by citizens of the County of Allegany to meet at Friendship on the 10th day of June next, for the purpose of expressing their disapprobation of the Fugitive Slave Law, and discussing its unconstitutionality, and the character of the Constitution of the United States. Invitations have been sent to Gerrit Smith, Sam'l R. Ward, Wm. L. Chaplin, and other celebrated speakers, in and out of the county.

Just Published.

A GENERAL HISTORY OF THE SABBATARIAN CHURCHES, both Ancient and Modern, embracing accounts of the Armenian, East Indian, and Abyssinian Churches in Asia and Africa—the Waldenses, Semi-Judaizers, and Sabbatarian Anabaptists of Europe—with the Seventh-day Baptist Denomination of the United States. This work is elegantly bound, and for beauty of finish and typography cannot be excelled. It cannot fail to be of the highest interest to our Denomination, and some hundreds of copies have already gone into circulation among first-day people. Orders for said work thankfully received and punctually attended to by

MRS. TAMAR DAVIS,
Shiloh, Cumberland Co., New Jersey.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

Bibliotheca Sacra,

And American Biblical Repository.

[Conducted by B. B. EDWARDS, E. A. PARK, and M. STUART, of Andover; Dr. ROBINSON and H. B. SMITH, New York.]

IS published at Andover, Mass., and at New York, on the first of January, April, July and October. Each number will contain at least 216 pages, making a volume of 864 pages yearly.

"The publication will embrace Theology in its widest acceptation, as comprehending the literature of the Scriptures, Biblical Criticism, Natural and Revealed Theology, Church History, with the History of the Christian Doctrines and Sacred Rhetoric. It will also include, to a limited extent, Mental and Moral Philosophy, Classical Literature and Biography. Special prominence will be given to Sacred Literature. It will be the aim to procure for every number two or three articles at least, explanatory or illustrative of the Scriptures, direct expositions of the text, or dicussions in the rich field of Biblical Criticism. Articles will be sought which will be valuable twenty or fifty years hence, in preference to those of a local, temporary, or merely popular character. In short, the great object of the conductors of this publication will be to furnish a Biblical and Theological Journal of an elevated character, which will be welcome to clergymen and enlightened laymen, which will be viewed abroad as doing honor to the scholarship of the United States, and which will directly advance the interests of sound learning and pure religion."

The union of the two Periodicals whose titles are indicated above, will, it is believed, more fully secure the great objects which are set forth in the Prospectus, and more directly advance the cause of Christian truth and sound learning in this country, than can two or more works having the same general object, but which must necessarily be less liberally supported.

The objects to be accomplished are not sectarian nor local nor temporary; and though Andover and New York are more immediately united in editing the work, its contributors, as well as patrons, are found among almost all the religious denominations of the country. Its discussions are conducted on the broad grounds of a common Christianity, for the promotion of the highest religious interests, and the elevation of the standard of American scholarship.

The united work will leave no field unoccupied, which either work has heretofore filled.

The large increase of subscriptions which has beee received in the short time which has elapsed since the union was made public, and the universal approbation of the measure which the publisher is daily receiving through the press and from private sources, place beyond a doubt the practicability of the plan, and fully justify the anticipated benefits of the increased strength and stability naturally resulting from such a combination.

The increased patronage secured by this union has encouraged the Publisher to enlarge the present volume, and will, it is hoped, justify other improvements which will materially add to the value and interest of the work, while it will continue to be furnished at a lower rate than any similar Periodical has ever been offered in this country.

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W. F. DRAPER,
Publisher, Andover, Mass.

Miscellaneous.

From an English Paper.

The Philosophy of Sport.

BY CHARLES MACKAY.

Bear lightly on their foreheads, Time!
Strew roses on their way;
The young in heart, however old,
That prize the present day,
And, wiser than the pompous proud,
Are wise enough to play.

I love to see a man forget
His blood is growing cold,
And leap, or swim, or gather flowers,
Oblivious of his gold,
And mix with children in their sport,
Nor think that he is old.

I love to see the man of care
Take pleasure in a toy;
I love to see him row or ride,
And tread the grass with joy,
Or hunt the flying cricket-ball,
As lusty as a boy.

All sports that spare the humblest pain,
That neither maim nor kill—
That lead us to the quiet field,
Or to the wholesome hill—
Are duties which the pure of heart
Religiously fulfill.

Though some may laugh that full-grown men
May frolic in the wood,
Like children let adrift from school—
Not mine the scornful mood;
I honor happiness,
And deem it gratitude.

And though, perchance, the cricketer,
Or "Chinaman," that flies
His dragon-kite, with boys and girls,
May seem to some unwise—
I see no folly in their play,
But sense that underlies.

The road of life is hard enough
Bestrewn with slag and thorn;
I would not mock the simplest joy
That make it less forlorn,
But fill its evening path with flowers
As fresh as those of morn.

'T is something, when the noon has passed,
To brave the touch of Time,
And say, "Good friend, thou harm'st me not;
My soul is in its prime;
Thou canst not chill my warmth of heart—
I carol while I climb."

Give us but health and peace of mind,
Whate'er our clime or clan,
We'll take delight in simple things,
Nor deem that sports unman;
And let the proud, who fly no kites,
Despise us if they can!

Natural Second Sight.

The believers in spiritual and mesmeric mysteries had the laugh turned upon them the other night by M. Gandon's explanations of the manner in which the feats of himself and nephew, in what he has called natural second sight, are accomplished. These feats, as is well known, have excited a great deal of attention in New York, and though M. Gandon has never before indicated the secret, it has been supposed that they were performed by means of a perfect mental *rapport* closely akin to the phenomena of mesmerism, between himself and his nephew.

On Thursday evening some two hundred persons were assembled at the Chinese Rooms to see the mystery unveiled. After about half an hour spent in the usual experiments, the nephew telling, with perfect promptness and exactitude, names, dates, figures, &c., which were written on a slate and shown to the uncle, or communicated to him in a whisper, at a distance from the stage where the nephew was seated blindfold, the uncle proceeded to explain the process employed.

About the process there is apparently nothing mesmeric, or difficult to understand. It consists simply in indicating by the mode of putting the question, the answer to be given. In cases where a third party asks the question, the uncle indicates the answer in some seemingly casual remark made to the questioner or to the company. The indication is by the initial letters of the words used in framing the question or the remark. These initial letters must be such that by taking the letter which in the regular order of the alphabet immediately precedes each, the desired word, or phrase, is at once arrived at. For instance, the word *rose* is given to the uncle; he says, *quel nom? regarde donc!* (what name, look now,) or some other phrase, whose words begin with the letters *q, n, r, d,* and the nephew at once takes the letters which succeed those respectively, and so constructs his reply. When any card, as the ace of hearts for instance, is named to the uncle, the nephew is made to understand what card is wanted by the words "*Bien, demandez,*" which the uncle addresses to the person who has just whispered or written the name of the card, and who then demands aloud, and is answered correctly; the word *bien*, or *well*, being understood between uncle and nephew to mean *heart*, and the letter *d*, the initial of the word *demandez*, to signify *one*.

This process was fully illustrated by M. Gandon through repeated experiments made and explained in detail, after it had been communicated to the audience. The difficulty in using it consists solely in constructing phrases with sufficient rapidity. But after the years of practice devoted to it by M. Gandon the greatest dexterity is conceivable. He certainly pushes it to the borders of the miraculous, and even after it has been clearly explained, the results are as surprising as ever.

M. Gandon stated finally that some such device was used by false magnetizers with their subjects, and by gamblers at cards, and that in order to be sure that a somnambulist is honest, correct answers must be obtained after the magnetizer has left the room; and that in order to avoid being cheated by gamblers at cards they must not be allowed to speak even the most insignificant words during the game. [Tribune.

RUSSIAN ANNIVERSARY.—It is stated that the Russian Government has decided that the thousandth anniversary of the Russian Empire shall be celebrated next year with the greatest pomp in all the cities and large towns in Russia. The foundation of that empire was laid by Ruric and his followers from Scandanavia. Previously the whole of that nation was traversed by tribes of barbarians, called by the Romans, Samaritans. Ruric was of Norman stock, and from him and his adherents have descended, in great part, the present nobility of Russia. The serfs are the old Samaritans, though the intermingling of the two races, on the same soil, and breathing the same air, has effaced, we suppose, all traces of their different origins. The names of Russ and Russians, were derived from the Normans.

It is most remarkable that both the English and Russian nobility, boast of the same origin—the Norman, it is well known, having settled in France, and afterwards, under William the Conqueror, having taken possession of England. These two races, the English and the Russian, with their copious effusion of Norman blood, are now doubtless exercising the greatest and most widely extended influence upon the world. The English language is spoken by about 55,000,000 of people, the Russian by about 47,000,000.

Electro-Magnetic Locomotive.

Prof. Page has communicated to the *National Intelligencer* an interesting statement of his experiment with an Electro-Magnetic Locomotive on the railroad between Washington and Bladensburg. He says:—

The locomotive, with the battery fully charged, weighs 16½ tons. With the seven passengers taken on the trip to and from Bladensburg, the weight was 17 tons. Under the most favorable arrangements, *eight pounds* are required to start a ton on a perfectly level rail, and seven pounds will barely keep a ton in motion. Ordinarily, upon railroads, the allowance is ten pounds to a ton, but this applies only to cars unincumbered by machinery. The friction of locomotive machinery renders its draught far greater, and can only be accurately ascertained by experiment in each case.

The magnetic locomotive, the first of its kind ever made, is imperfect, and, from the newness and stiffness of all the work, it runs exceedingly hard. We will take 200 pounds, which is below the actual power required to keep it in motion on a level portion of the road. A horse power upon the usual estimate is 150 pounds 2½ miles an hour, or 375 pounds 1 mile an hour. The speed of the magnetic locomotive is, we will say, 15 miles an hour on a level road (it has in fact made more) and its traction 200 pounds. We have, then, 375 pounds 1 mile an hour for one horse, and 200 pounds 15 miles an hour for the locomotive, which gives *eight* horse power. But the engine has more than this. It has greater power at a slow speed, and must have, by all reasonable estimates, twelve horse power; which, as I said before, is about one half of its proper capacity. One of the most serious defects arises from a want of insulation in the helices.

After this engine was placed on the road it was found necessary to throw out of action five of the helices, and these at the most important point in the stroke. This difficulty could not be remedied without taking both engines entirely out—an undertaking for which I had neither the time nor means, as the track with which we are now accommodated is soon to be filled up for the purposes of the Railroad Company. Another serious difficulty encountered, was the breaking of the porous cells in the battery, causing a mixture of the two acids, and the interception of a large portion of the power. I had great difficulty in procuring suitable porous cells, and the manufacture of such as I needed was, after great expense, given up by two of the best pottery establishments in the country as a thing impracticable.

It was, however, accomplished through the ingenuity of Mr. Ari Davis, my engineer, but they were made of a weak clay, and have now, from frequent use, become so much impaired as to break from the slightest causes. Before we started two of them broke, and the defect was only partially repaired. Not far from Bladensburg two more gave way, and detracted at once greatly from our working power. On our return, about two miles from Bladensburg, three more gave way, and we were reduced to at least one half of our power. The running time from Washington to Bladensburg was thirty-nine minutes. We were stopped on the way five times, or we should have probably made the run in less than thirty minutes. Going and coming there were seven stops and three delays—that is, the engine was backed three times, but without entirely losing headway. It is a very important and interesting feature of this engine, which I demonstrated some years since, that the reversing power is greater than the propelling power; it is nearly twice as great. When the engine is reversed, the magnetic electric induction is in favor of the battery current, and augments its effects. The defect of the cells is easily remedied. The trouble growing out of the oscillating motion of the car can all be obviated by using rotary instead of reciprocating engines. The greatest speed attained on our last trip was about nineteen miles an hour, and about seven more than in any former experiment.

Cultivation of Cranberries.

Edward Thatcher, of Yarmouth, Mass., furnishes the officers of the Barnstable Co., Agricultural Society an account of his mode of cultivating cranberries. The following is his statement:—

July 12th, 1845, I purchased for $40, then considered more than it was worth, one and a half acres of land—about one half a sandy beach, and the remainder a low peat meadow covered with water. A rim of about six feet in width around the bog, and between the water and the beach, had a few cranberry vines on it, which had been closely fed off.

In the spring of 1846, I drained the bog and covered about one eighth of an acre with sand three inches thick, and set it with cranberry vines in rows two feet apart, and hoed them four times in the season of 1846, and once in the spring of 1847. The grass then got advantage of me, and I left the vines to work their own way. They have now nearly overcome and worked out the grass and rushes. On the remainder of the bog I strewed vines, and trod them in the mud, by walking over them. These grew with rapidity without any further care except flowing in the winter. In the fall of 1848 I gathered from ten rods where no sand had been spread, as many bushels of cranberries, while on the part sanded I had scarcely as many quarts. The latter are now doing better, having got the advantage of the grass, and I think will finally work it out. I have this year, on the quarter of an acre offered for premium, quite a good crop, although the worms destroyed nearly one half. I have picked one square rod of the light-colored variety, set in the mud, and it yielded two bushels and twelve quarts (or at the rate of 380 bushels to the acre.) One square rod of the small dark-colored variety on the mud yielded one bushel and two quarts. The large red variety yielded on the mud two bushels to the square rod. The whole quarter is not yet gathered; it will yield about thirty-five bushels, about one half of the vines being set on mud, and one half on sand.

In selecting soil for cranberries, it is highly necessary to select such as will not dry in summer, but much also depends on the selection of the vines, as the Committee will see by the samples here presented, all having the same soil and the same treatment. The *samples are not selected, but sent in precisely as they grew.* The whole expense, on the above bog, up to the present time, does not exceed $40.

I have received from the sale of cranberries, up to the fall of 1849,		$320
Deduct for picking, one fourth,	$80	
All other expenses for setting, interest, &c.,	$40	
		—— $120
Net profit,		$200

"What are Birds good for?"

The American Agriculturist, in answer to this inquiry, relates the following anecdote:

"In connection with this subject, we give an anecdote related to us last winter by Gov. Aiken, of South Carolina, of the rice birds. These little creatures gather around the rice in harvest time, in countless myriads, and of course consume considerable grain. Some years ago, it was determined to make war upon them, and drive them out of the country; and the measure was in some degree successful, so far as getting rid of the birds. 'What are birds for?' the rice planter soon found out; for with the decrease of the birds, the worms increased so rapidly, that, instead of a few scattering grains to feed the birds, the whole crop was demanded to fill the insatiable maw of the army that came to consume every young shoot as fast as it sprung from the ground. Most undoubtedly the birds were invited back again with a hearty welcome. Rice cannot be cultivated without their assistance.

A few years ago, the black-birds in the northern part of the State of Indiana were considered a grievous nuisance to the farmer. Whole fields of oats were sometimes destroyed, and the depredations upon the late corn were greater than can be believed, if told. The farmer sowed and the birds reaped. He scolded and they twittered. Occasionally a charge of shot brought down a score, but made no more impression upon the great sea of birds than the removal of a single bucket of water from the great salt-puddle. A few years later, every green thing on the land seemed destined to destruction by the army worm. Man was powerless—a worm among worms. But his best friends, the hated black-birds, came to his relief just in time to save when all seemed lost. No human aid could have helped him. How thankful should man be that God has given him for his companions and fellow-laborers, in the cultivation of the earth, these lovely birds! 'The laborer is worthy of his hire.' Why should we grudge the little moiety claimed by the busy little fellows which followed the plough, and snatched away the worm from the seed that it might produce grain for his and our subsistence? No honest man would cheat a bird out of its summer's work."

Sketch of German Life.

William Howitt gives the following graphic sketch of *Life in Germany*, which will, perhaps, both amuse and inform our readers:

Each German has his house, his orchard, his roadside trees so laden with fruit, that if he did not carefully prop up, and tie together, and in many places hold the boughs together with wooden clamps, they would be torn asunder by their own weight. He has his corn plot, his plot for mangel-wurtzel or hay, for potatoes, for hemp, &c. He is his own master, and he therefore, and every branch of his family, have the strongest motives for constant exertion. You see the effect of this in his industry and economy.

In Germany nothing is lost. The produce of the trees and cows is carried to market. Much fruit is dried for winter use. You see wooden trays of plums, cherries, and sliced apples, lying in the sun to dry. You see strings of them hanging from their chamber windows in the sun. The cows are kept up for the greater part of the year, and every green thing is collected for them. Every little nook where the grass grows by the roadside, and river, and brook, is carefully cut by the sickle, and carried home, on the heads of women and children, in baskets, or tied in large cloths. Nothing of any kind that can be made any use of is lost. Weeds, nettles, nay the very goose-grass which covers waste places, is cut up and taken for the cows. You see the children standing in the streets of villages, in the streams which generally run down them, busy washing these weeds, before they are given to the cattle. They carefully collect the leaves of the marsh grass, carefully cut their potato tops for them, and even, if other things fail, gather green leaves from the woodlands. One cannot help thinking continually of the enormous waste of such things in England—of the vast quantities of grass on banks, by roadsides, in the openings of plantations, in lanes, in church-yards, where grass from year to year springs and dies, but which, if properly cut would maintain many thousand cows for the poor.

To pursue still further this subject of German economy. The very cuttings of the vines are dried and preserved for winter fodder. The tops and refuse of the hemp serve as bedding for the cows;—nay, even the rough stalks of the poppies, after the heads have been gathered for oil, are saved, and all these are converted into manure for the land. When these are not sufficient, the children are sent into the woods to gather moss, and all our readers familiar with Germany will remember to have seen them coming homeward with large bundles on their heads. In autumn, the falling leaves are gathered and stacked for the same purpose. The fir-cones, which with us lie and rot in the woods, are carefully collected, and sold for lighting fires.

In short, the economy and care of the German peasant are an example to all Europe. He has for years—nay, ages—been doing that, as it regards agricultural management, to which the British public is but just now beginning to open its eyes. Time, also, is as carefully economised as everything else. They are early risers, as may well be conceived, when the children, many of whom come from considerable distances, are in school at six in the morning. As they tend their cattle or swine, the knitting never ceases, and hence the quantities of stockings, and other household things, which they accumulate, are astonishing.

The Guild of Literature and Art.

Under this name it is proposed to erect and endow an institution, in connection with a life insurance Company for the sole advantage of Professors of Literature and Art. The idea, which originated with Mr. Charles Dickens, began to assume a shape under the roof of Sir E. Lytton Bulwer, in the Autumn of last year, when Mr. Dickens and his company of amateur players were visited at Knebworth Hall, and entertaining Sir Edward's guests with their dramatic representations. The subject being then mooted, Sir Edward was so much struck with it, that he undertook not only to make a free gift of such land as should be requisite for the erection of the proposed residences or lodges, but also to write a play (if Mr. Dickens and his company would undertake to perform it with other plays, in a series of representations,) the whole profits of which should be devoted to the ends of the institution. The bargain was struck upon the spot; the play, a comedy in five acts, was promptly written; has since been rehearsed and prepared; and is now upon the eve of representation at Devonshire House. The society or guild will embrace several objects, such as life insurances, at rates of premium calculated as payable either for the whole term of life, or as altogether ceasing to be payable at a certain age; annuities to commence at a certain age; pensions to widows; payments destined to the education or provision of children, &c. It is proposed to establish and endow an institute, having at its disposal certain salaries, to which certain duties will be attached; together with a limited number of free residences, which, though sufficiently small to be adapted to a very moderate income, will be completed with due regard to the ordinary habits and necessary comforts of gentlemen. The offices of endowment will consist—1. Of a warden, with a house and salary of £200 a year. 2. Of members, with a house and £170, or, without a house, £200 a year. 3. Of associates, with a salary of £100 a year. The details of the scheme are set forth in the prospectus; they appear to be practical in their character, and to be wisely and happily adapted to the end in view—that end being to afford aid to struggling artists or authors in such a way as shall necessitate no degrading plea of poverty—no painful exposition of calamity and want—but as shall bear the character of a tribute to merit, not to an alms of destitution.

The Pine and Cedar Forests of California.

Of all the wonders I have ever seen in the vegetable kingdom, nothing will bear comparison with the magnificent and lofty growth of cedars and pines which embellish the hills and mountains that lead to, and make up the great Sierra Nevada range. The magnificence and grandeur of scenes in which these trees abound, cannot be imagined by any man who has not seen them, and felt the awe and sublimity to which they give rise. I have counted in a circle of 50 feet in diameter, 13 pine trees, not one of which was less than three feet in diameter, nor less than 250 feet in height, nor was any of them marked by the slightest curve or inclination. They are inimitable and lofty monuments of nature, uninfluenced by sweeping storms and winds, unbent and undecayed by a centurian age. Not a limb nor a knot can be found upon their bodies until you reach an altitude of from 100 to 200 feet, beyond which height they continue to grow until their towering majesty overawes all surrounding objects, and affords a fit refuge for the noble bird which adorns the banner of the country. No man can travel through these scenes without feeling that the grandeur of Omnipotence itself is teaching him his finite and insignificant powers.

TO ACCELERATE THE GERMINATION OF SEEDS.—When a gardener has some choice and scare seeds, or when he is endeavoring to raise a particularly early crop, he takes more than ordinary care with them. He selects some good soil, sows his seeds, waters them enough, but not too much, and takes the greatest care to fit all the conditions to the nature and requirements of the young plants. If he is anxious to hurry on the germination of the seeds, so as to bring the young plants forward as rapidly as possible, he gives them a little bottom heat, sowing the seeds in fine mold resting on half-rotten dung, because, under these circumstances, the gentle heat of the still fermenting manure, and the vapors which it gives out, are highly favorable to the germination of the seeds. This is one of the best known modes of raising young plants; for notwithstanding all that has been said about seed steeping and other wonderful modes of accelerating the growth of plants, we have, at the present time, no more powerfnl mode of aiding germination, and forcing the growth of plants.

TOBACCO DUST A PROTECTION AGAINST INSECTS.—We last year procured, from a snuff mill, a barrel of dry but damaged snuff flour, and prepared drudging boxes, covered with a fine bolting cloth, with which we sifted it over the surfaces of any plants attacked by insects, and with most signal success. The snuff should be applied, if practicable, while the plant is wet with dew, and repeated after every shower. If the boxes are properly made, (like common flour drudge,) and the snuff is perfectly fine and dry, but little time is necessary to go over an acre of plants Even the rose bug, cabbage louse, thrips on grape vines, &c. all yield to the influence of snuff, and the most delicate plant of the hot-house is not injured by its application. For field vegetables, caustic lime, made into a fine powder, while dry, and applied before slacking, by contact with the air, will produce similar results. [Prof. Mapes.

NEW PRINTING MACHINE.—A letter to the *Commercial Advertiser*, from Paris says that a gentleman of that city, named Engene Roujet, a son of one of the Representatives, has invented a new printing machine, and had just taken out a patent for it, which appears to be an improvement calculated to compete with the last "Fast Press" of our own countryman, Mr. Hoe. It is asserted that its chief advantages consist in the rapidity and cheapness with which it strikes off the impressions. At present, the price for presswork alone is ten francs a thousand, but this apparatus reduces the price to five, just one half. The common presses in use in that city, can make but about twelve thousand impressions in six hours; whereas, Mr. Roujet's press will strike off twenty-five thousand per hour. The forms in this invention are made up cylindrically.

Variety.

A lady of Pineville, Bucks county, Pa., named Lettie A. Smith, has recently invented, and taken measures to secure by patent a machine for working butter. It consists of a stationary frame, with an adjusting one secured to it, in which is hung the butter pan; which has a draining spout at one corner, running down underneath to carry off the pressed out buttermilk. The pan can be set in a moment to any inclination, to allow the operator to work the butter as may be desired and to drain off the milk, &c.

The new Constitution of Maryland is published. Among the prominent features are, that persons engaged in duels, as principals or seconds, shall be disqualified from holding office. Clergymen are illegible for seats in the Legislature; bribery disqualifies for holding office; persons convicted of larceny or infamous crime are disfranchised; a certain amount of property is exempted from seizure for debt. The Governor's term is to be 4 years, at a salary of $3,600 per annum.

The French priests know how to draw gay Parisians to church. We find it announced in the Paris papers, that "At the Madeline, to-morrow, a charity sermon will be preached by the Father Ventura, for the foundation in the Parish of a charitable institution called 'Petites Sœurs des Pauvres,' for the reception of aged persons of both sexes. Mme. Sontag, Mlle. Lemil, and M. Alexis Dupont will sing on the occasion."

More than twelve different patents, to as many different persons, have been granted in the United States and England, within the last ten years, for what is known as "Vulcanized Rubber," "Metallic Rubber," "Kianized Rubber," "Insoluble Rubber," "Thionized Rubber," &c. One distinguishing quality of all of them is, that changes of the atmosphere do not appreciably affect them. Each of these patents is a process independent of and different from the other.

A "notion seller" was offering Yankee clocks, finely varnished and gaudily colored, and with a looking glass front, to some one not remarkable for personal charms. "Why, it's beautiful," said the vender. "Beautiful, indeed! a look at it almost frightens me!" "Then, mister," replied Jonathan, "guess you'd better buy one that han't got no looking glass."

The number of distinct species of insects already known and described, cannot be estimated at less than 100,000. It is worthy of remark, as an evidence of the observing spirit of our age, that of this number of insects, four-fifths have been discovered within the last century; for, in 1743, Ray estimated the whole number of species at 20,000 only.

The Board of Managers of the "National Monument" suggest to their fellow citizens throughout the Union, that collections be made on the approaching Anniversary of the National Independence in aid of this patriotic work, wherever the day is celebrated.

We find the following in the *Boston Traveler*: "A New York house has recently transmitted an order to Paris for an invoice of dress goods, with a deep border on the side. These goods are intended for ladies' short dresses, and the width of the cloth will comprise the length of the skirt."

'Job printing!' exclaimed an old woman, the other day, as she peeped over her spectacles at the advertising page of a country paper. 'Poor Job! they've kept him printing, week after week, ever since I first larnt to read; and if he wasn't the most patientest man that ever was, he never could have stood it so long no how!'

We are not to suppose that the oak wants stability because its light and changeable leaves dance to the music of the breezes; nor are we to conclude that a man wants solidity and strength of mind because he may exhibit an occasional playfulness and levity.

Some of the passengers of the Helena Sloman have presented Capt. Hovey with a splendid silver speaking-trumpet, weighing forty-two ounces. Around the mouth is an embossed representation of the two vessels and the rescue of the passengers.

A little French polish, which is made from shellac and naptha, applied to a new made cut or wound, serves to exclude the air and keep out the dirt, and consequently to cause the wound to heal in a short time.

A Rhode Island lad, under examination by a Connecticut schoolmaster, being asked: 'How many gods are there?' The boy, after scratching his head some time, replied—'I don't know how many you've got in Connecticut; but we have none in Rhode Island!'

Jewelry is becoming quite fashionable again. One of our cotemporaries says he met a lady on New Years day who had a farm on each wrist, a four story house around her neck, and at least six life memberships to the Bible society attached to each ear.

A taste for literature secures cheerful occupation for the unemployed and languid hours of life; and how many persons, in these hours, for want of innocent resources are now impelled to coarse and brutal pleasure.

A divine in Kent, seldom in church, but a rigid Justice of Peace, having a vagrant brought before him, said surlily—'I'll teach you the law, you vagabond, I'll warrant you.' 'It would be much more becoming,' answered the poor fellow, 'if you would teach me the gospel.'

'Let go that jib!—let go that jib, QUICK,' shouted the captain of a down east sloop to a raw hand, in a squall. 'I aint a touchin' yer jib!' returned Jonathan, indignantly, as he thrust his hands elbow deep in his pockets.

The prophet Isaiah speaks of some being drawn to sin as with cart ropes; a striking emblem of the power with which a reluctant victim is dragged along by the habits which have been fastend to his nature.

Dr. Doddridge once asked his little daughter, nearly six years old, what made every body love her? She replied, "I don't know, indeed, papa, unless it is because I love every body.'

A new mode of dispersing mobs has been discovered, said to supersede the necessity of a military force—it is, to pass around a contribution box.

'Recollect, sir,' said a tavern keeper to a gentleman who was about leaving his house without paying his reckoning, 'recollect, sir, if you loose your purse, you didn't pull it out here.'

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The Sabbath Recorder.

From the Christian Chronicle.

OBLIGATION OF THE SABBATH.

Reply to "J. N. B"—Part 3.

"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us—even us who are all of us here alive this day."—DEUT. v. 2, 3.

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah."—JEREM. xxxi. 31.

"In that he saith, a *new* covenant, he hath made the first *old*. Now that which decayeth and waxeth *old*, is ready to vanish away."—HEB. viii. 13.

3. *The Exemplary Violation of the Sabbath.*

I most fully concur with my friend in the gravity of the "third proposition." Most thoroughly do I recognize the truth, that its statement, "*if not sustained*, demands profound regret and public retraction!" Let him rest assured, *he shall have it!* The proposition, (as correctly announced by J. N. B.,) "is built upon the construction of the word 'work' in the fourth commandment." But when he attempts to modify the legal restriction by the word "unnecessary," I promptly check him. This "is to adopt a Pharsaic construction." Our civil judges, "learned in the law," have not *yet* agreed upon the exact meaning of this term. No such standard of interpretation as may be adjusted by the uncertain and ever-varying judgment of individual *expediency*, is admissable here. "We have a more sure word of prophecy;" and to the letter and the spirit of the Mosiac law, shall I strictly confine my friend.

Of all means of determining the "intent of the lawgiver," and consequently the application of the law, *cotemporary exposition* has ever been justly held the most decisive. When, therefore, we discover the import of the prohibition, "in it thou shalt not do ANY *work*," by adjudged cases or illustrative exhortations, (as in Exod. xvi. 23; xxxv. 3; xvi. 29; Numb. xv. 32; Amos viii. 5; Isai. lviii. 13; Jerem. xvii. 21, 22; Neh. x. 31; xiii. 19;) then have we—so far as these cases apply—an authoritative and *final* decision as to the reqirements of the fourth commandment. No sophistry can evade it.

I have shown, by a comparison of John v. 8, with Jer. xvii. 21, that Jesus ostentatiously violated the fourth commandment. The fact stands unshaken and inevitable. The only evasion *attempted* by J. N. B. is that "the poor man's bed was evidently nothing but *(krabbaton)* a small portable couch or mattrass, such as travelers carried about with them." When my friend discovers the "chapter and verse" by which "*krabbatoi*" are excepted from the command, "Thus saith the Lord, Take heed to yourselves, and bear *no* burden on the Sabbath-day," his suggestion will deserve a reply.

So *studiously* did Jesus endeavor to wean the Jewish veneration for the Sabbath, so *studiously* did he seek occasion practically to deny its sanctity, that, it would appear, most of his miraculous cures were performed on that day; insomuch that the synagogue ruler "said unto the people, there are six days in which men ought to 'work;' in them therefore come and be healed, and not on the Sabbath-day." (Luke xiii. 14.) Publicly and *studiously* did Jesus call attention to the fact of his doing work on that day; he did not "speak the word," but he "*made* clay," he "*annointed* the eyes," he ordered "*washing*," for the blind. By word, and by deed, he solemnly proclaimed, "I WORK!" His very claim of being "Lord of the Sabbath," fully establishes the fact of its violation. How could he exercise "lordship" over the institution, except by resisting its control? If his *authority* were his vindication, it certainly could not have been a vindication of his *obedience* to the law!

The "surprise" formerly expressed at this "charge" of violation, has been modified by my friend, to the exclusion of those "Pharisaic Jews,"—"who had murder in their hearts." He will have to modify it still further. "That disciple whom Jesus *loved*" has expressly asserted that his Master "broke the Sabbath!" "But Jesus answered them, 'My Father worketh hitherto, and *I work!*' Therefore the Jews sought the more to kill him, because he not only *had broken the Sabbath*, but said also that God was his Father, making himself equal with God." (John v. 17, 18.) "A Pharisaic construction" will not here avail my friend. His last refuge is taken away. It was not the *false accusation* of "making himself equal with God;" it was not the *false accusation* of having "broken the Sabbath;" it was the avowed and unquestioned TRUTH in both cases, that stirred up "murder in the hearts" of these Sabbath-keeping Pharisees. I trust that this solemn declaration will be received as a satisfactory answer to the former query, "Can any man, in his sober senses, *believe* such a proposition?" A far more startling question presents itself—Where would J. N. B. have been found on that day, with his present views of Sabbath obligation? Holding that this law "was certainly binding on the Jews, of whom our Lord was one according to the flesh," and that "every Jew, *including Jesus himself*, was then bound by it!" I see not how he could possibly escape the conclusion, "This man is not of God, because he keepeth not the Sabbath-day!" (John ix. 16.) In vain would the "Son of man" claim to be "*Lord* of the Sabbath." By my friend's account, he could only be Lord of the *construction!* If so, how subversive that construction! I still expect, however, from the candor of my friend, an admission that the proposition under proof is *not* "calumnious," and that it is *not* "false!"

J. N. B. "acquits" Paley of having endorsed this "third proposition." Considering that this writer does not even advert to the subject, this acquittal is very liberal and very—*just!* If, however, my friend attaches any importance to the endorsement of so irrefragable a *fact*, by a "professedly Christian writer," I am happy to present him with that of "one of the first scholars and soundest thinkers in Great Britain"—Archbishop Whately: "It will be plainly seen, on a careful examination of the accounts given by the evangelists, that Jesus *did* decidedly and avowedly *violate the Sabbath;* on purpose, as it should seem, to assert in this way his divine authority." (*Essays No. 5, note A, On the Sabbath.*)

4th. *The Silence of the New Testament Scriptures.*

The solitary passage previously quoted by my friend, (1 Tim. i. 9—11,) to impeach the "fourth proposition" is still retained. At his request I have given the chapter a careful and repeated examination, and with the assistance of the best expositors within my reach Still I can see nothing in the passage of what appears to J. N. B. so obvious a reference to the Decalogue; nor anything to warrant his conclusions, "1. That the Decalogue is recognized as the moral standard;" and, "2. That *Sabbbath-breakers* are certainly included among 'the ungodly and profane.'" It is perhaps a singular fact, but the more directly *opposite* have been my convictions, on both these points. Still, as I have no wish to deprive my friend of its *just* force, I submit it to the candid and intelligent, without argument. I doubt not, he has in this quotation, done the best possible; but I see no reason for modifying my first reception of it.

5th. *The formal Abrogation of the Sabbath at Jerusalem.*

The original objection to my "fifth" conclusion, was that the controversy before the Jerusalem council was "restricted to the Jewish ceremonial law," falls necessarily within the admitted consideration of the Apostolic convention, and consequently (as before remarked) within the class of observances rejected as unnecessary for the Gentile Christian.

To meet, however, the entire question involved, and to place the investigation on its broadest grounds, I showed, by the very proceedings of the council, that the great subject presented for adjudication "was evidently the *whole* 'law of Moses,' and the extent of the obligation." My friend, after assenting to this by the emphatic "precisely so," seems desirous of *excepting* "the Decalogue!" To which I simply reply, that the Mosaic law is never once alluded to in the New Testament, as *excluding* the Decalogue.* The texts he has cited, (Acts xxi. 20—25; Heb. x. 28,) are most certainly not exceptions to this statement.

In the present instance, it may be observed that the practical controversy being admitted by J. N. B. to "include what was *distinctive* of Judaism," the Decalogue, as a code, was actually as "distinctive" as any other portion of the Jewish law. "Throughout all history we discover no *trace* of 'the Decalogue, among the nations of antiquity.'" Nay, two of its provisions (the second and fourth commandments) were *unknown* to the moral law of the Romans. Of these two "distinctive" precepts, the former was as expressly enjoined upon the Gentile church by the Council, while the latter was expressly rejected by its decisive silence. Two other prohibitions of the Mosaic law, (*Exod.* xxii. 16 and *Levit.* xvii. 12, were conjoined with this one selected from the Decalogue. The "seventh commandment," I do not conceive to have been involved in this re-enactment, any more than the sixth commandment or the eighth. Of these three requirements, gleaned from the "*whole* 'law of Moses,'" two are, in modern ethics, "moral" precepts, the other a "positive" one. I am "compelled to admit," says J. N. B., that "the obvious reason why these two points of the moral law were at all referred to, was, that they were the only ones likely to be transgressed by those just emancipated from the Roman Paganism,'—"*not perceiving* that it ruins my argument." I confess that this is strictly true. The "admission" is the very *bulwark* of my argument. It was precisely because these "two points" were not enjoined by the *Pagan* moral law, that their special enactment was necessary. Though not probably individually controverted before the Jerusalem council, they were as really an integral "*part of the law* in dispute," (that is, as really "distinctive of Judaism" for the persons addressed,) as circumcision itself! My friend, as a classical scholar, must be fully aware of this.

What then is the relation of the fourth commandment to the Gentile Christian! The perspicuous answer is contained in two irrefutable propositions. 1st. The "Sabbath" most certainly was not obligatory by any *Gentile* law, (my friend's "mistake in fact" notwithstanding,) and 2dly, The "Sabbath" as certainly was not made obligatory by the Jerusalem edict. The Roman converts, after learning that but three things of "the law of Moses" had been enjoined upon them as "necessary things," would at once have rejected as an absurdity, any imposition of the Mosaic Sabbath upon their consciences. As well might the obligation of Circumcision have been asserted. A Persius, a Martial, or a Juvenal, would have asked in astonishment, "How could the Council possibly omit an observance that we regard so peculiarly 'distinctive of Judaism,' and that was therefore one of the most prominent of those in controversy, if it was intended still to be a "necessary thing?'" My friend would find it difficult to give a satisfactory reply. He has *not yet* "done with the fifth proposition." He must either frankly admit its truth, or, as the only alternative, he must point out the "chapter and verse" which re-enacts the fourth commandment for Gentiles! One of these courses I have a right to demand from a candid disputant.

J. N. B. has attempted a kind of diversion, by citing a few Patristic writers, (including the apocryphal "Barnabas,") to prove that Sunday was commemorated by the early Christians.* A single word is sufficient reply—*wholly irrevelant!* This point has never been disputed. The question under discussion has no reference whatever to a *worship-day;*"—it is the Scripture authority for a "Sabbath-day," a day divinely appointed, in which "thou shalt not do *any work!*" Why then has my friend ventured upon this *false issue?* When, however, reverting from this, he complacently sums up "The only thing 'burdensome' would be to quote all their various expressions of devout recognition of the Christian *Sabbath*" he is chargeable with *coloring* his evidence. Not one of his witnesses says a word in "recognition of the *Sabbath;*" and almost all of them *do* testify clearly and strongly *against the obligation of the Sabbath!* Let him assume the slight "burden" of quoting *one* of the early "Fathers," recognizing the obligation of the fourth commandment, or expressly designating Sunday "the Sabbath," and he will have contributed something in support of his assumption.

The *true* "Scriptural view is confirmed in he clearest manner by Ecclesiastical History." The leading Fathers all speak of the fourth commandment as abrogated. As the Bishop of Lincoln remarks (*Account of Justin Martyr* pp. 96, 97) "the admission of Gentiles into the Church was quickly followed by the controversy respecting the necessity of observing the Mosaic ritual. . . One consequence of which was that the converts, whether Jew or Gentile, who believed that the injunctions of the ceremonial law were no longer obligatory, *soon ceased to observe the Sabbath.*"

Eusebius affirms the early Christian practice, most decisively. He says that as the patriarchs "did not regard circumcision, nor observe the Sabbath, *neither do we*. . . Such things as these do not belong to Christians." (*Hist. Eccles. lib.* i *cap.* 4.)

The Church historian Socrates Scholasticus, in treating of this Jerusalem Council, observes: "Notwithstanding, there are some who, disregarding this, . . . contend about holy days, as if it were for their lives; they invert the commands of God, and make laws for themselves, not valuing the decree of the Apostles: nor do they consider that they practice the contrary to those things which 'seemed good' to God." (*Hist. Eccl. lib.* v. *cap.* 22.)

Our most eminent Reformers—Luther, Melancthon, Cranmer, Tyndale, Calvin, &c. *all agree* that the fourth commandment is not obligatory upon Christians. In the celebrated "Augsburg Confession of Faith," drawn up by Luther, Melancthon, and other distinguished reformers, it ts explicitly held: "The Scripture *has abrogated the Sabbath*, teaching that all Mosaic ceremonies may be omitted since the gospel has been preached,' Calvin, in his Institutes, equally explicitly announces that the fourth commandment "*was abolished* with the rest of the figures at the advent of Christ." It would, indeed, be "burdensome to quote all their various expressions of devout *rejection* of the Sabbath." It is clear, (as strong-minded Bunyan maintains in his *Essay on the Sabbath.*) that "when the service or shadow and ceremonies of the seventh-day Sabbath fell, the *seventh-day Sabbath fell* likewise."†

I regret that I am not allowed to finish my examination of this deeply interesting subject; though I must return you my sincere and thankful acknowledgments, Messrs. Editors, for the very liberal allowance of space you have already accorded me.

To the kindly wishes expressed by J. N. B. I most cordially respond.

Very respectfully, EXODUS.

---

*The application of Bishop Middleton's learned canons of criticisms respecting the Greek *article*, settles this question decisively.

*"The first Christians assembled for the purpcses of divine worship, in private houses, in caves and in vaults. Their meetings were on the first day of the week; and in some places they assembled also upon the seventh, which was celebrated by the Jews. Many also observed the fourth day of the week, on which Christ was betrayed; and the sixth, which was the day of his crucifixion. The hour of the day appointed for holding these religious assemblies, varied according to different times and circumstances of the church; but it was *generally* in the evening after sunset, or in the morning before the day." [*Mosheim's* CHURCH HISTORY; *cent.* ii. *part* ii. *chap.* iv. *sec.* 8.

†J. N. B. is evidently reluctant to part company with the illustrious author of "The Pilgrim's Progress," and says with admirable gravity, "he really is on my ground, as any one may see who reads him with proper attention." Since Bunyan founds his able argument for a Christian worship-day on *the unconditional abolition of the fourth commandment*, if "he really is on my friend's ground," I tender J. N. B. my most hearty congralulation on his adoption of the true 'Scriptural view.' I expect him accordingly to endorse the following: "As for the seventh-day Sabbath, that, as we see, *is gone to its grave* with the signs and shadows of the Old Testament. . . The *first* day of the week is the Christian's market-day; that which they so solemnly trade in for soul provision for all the week following. This is the day that they gather manna in. To be sure the seventh-day Sabbath is not that, for of old the people of God could never find manna on that day. . . I conclude that those Gentile Professors that adhere thereto, are Jewified, legalized, and so far gone back from the authority of God, who *from such bondages* has set his churches free."—(ESSAY ON THE SABBATH; *ques.* v.)

Translated from the Courier du Havre.

IMPORTANT DIRCOVERY IN AFRICA.

A Hungarian savant, M. Gaysa, who is now traveling in the interior of Western Africa, has sent a communication to the Imperial Society of Vienna, containing information of great interest. He has found among the Kommenis, a small tribe tributary to the kingdom of Ouhi, in Senegambia, traces of Jacques Compagnon, a French traveler, charged by M. de Choiseni towards the middle of the last century, with a voyage of exploration into the interior of Africa, who disappeared in 1760, and was not afterwards heard from.

Wishing to complete the discoveries which had been made by his brother some years before, Jacques Compagnon left Senegal towards the end of the year 1758, and after visiting all the tribes to the northward and eastward of Senegambia, he penetrated as far as the desert of Simboni, a very curious point for geographical science. Nothing was heard of him after March, 1760, and all the researches of the Governor of the French port of St. Louis proved utterly fruitless.

The Kommenis are a partially civilized people. They have notions of religion which resemble Christianity, and are not entirely ignorant of the arts and sciences. They have a language, an alphabet, and the art of writing. M. Gaysa has discovered in one of their principal villages a small stone monument of a conic shape, covered with numerous inscriptions in letters resembling hieroglyphic characters.

After having studied this curious construction, and after interrogating the oldest inhabitants of the country, and learning the popular tradition, he became convinced that this monument is erected over the grave of Jacques Compagnon, who being made captive by the Kommenis, instructed them in the principles of all the useful arts, and died about the year 1775, leaving among them the venerated reputation of a sage and a good genius. But the conviction of M. Gaysa was turned into certainty when the chief of the tribe showed him various articles of European manufacture, which have been handed down from father to son, and which they are unwilling to part with at any price. Among these he saw a quadrant, on which was engraved the name of Jacques Compagnon.

M. Gaysa, who is a great traveler, designs to continue his explorations in Africa for many years. [Com. Adv.

RETURNING GOOD FOR EVIL.

Obediah Lawson and Watt Dood were neighbors; that is, they lived within a half mile of each other, and no person lived between their respective farms, which would have joined, had not a little strip of prairie land extended itself sufficiently to keep them separated. Dood was the oldest settler, and from his youth up had entertained a singular hatred against Quakers; therefore, when he was informed that Lawson, a regular disciple of that class of people, had purchased the next farm to his, he declared he would make him glad to move away again. Accordingly, a system of petty annoyances was commenced by him, and every time one of Lawson's hogs chanced to stray upon Dood's place, he was beset by men and dogs, and most savagely abused. Things progressed thus for nearly a year, and the Quaker, a man of decidedly peace principles, appeared in no way to resent the injuries received at the hands of his spiteful neighbor. But matters were drawing to a crisis; for Dood more enraged than ever at the quietness of Obediah, made oath that he would do something before long to wake up the spunk of Lawson. Chance favored his design. The Quaker had a high blooded filly, which he had been very careful in raising, and which was just four years old. Lawson took great pride in this animal, and had refused a large sum of money for her.

One evening, a little after sundown, as Watt Dood was passing around his cornfield, he discovered the filly feeding in the little strip of prairie land that separated the two farms, and he conceived the hellish design of throwing off two or three rails of his fence, that the horse might get into his corn during the night. He did so, and the next morning, bright and early, he shouldered his rifle, and left the house. Not long after his absence. a hired man, whom he had recently employed, heard the echo of his gun, and in a few minutes Dood, considerably excited and out of breath came hurrying to the house, where he stated that he had shot at and wounded a buck; that the deer attacked him, and he hardly escaped with his life.

This story was credited by all except the newly employed hand, who had taken a dislike to Watt, and, from his manner, suspicioned that something was wrong. He therefore slipped quietly from the house, and going through the field in the direction of the shot, he suddenly came upon Lawson's filly, stretchde upon the earth, with a bullet-hole through the head, from which the warm blood was still oozing. The animal was warm, and could not have been killed an hour. He hastened back to the dwelling of Dood, who met him in the yard, and demanded somewhat roughly, where he had been.

"I've been to see if your bullet made sure work of Mr. Lawson's filly," was the instant retort.

Watt paled for a moment, but collecting himself, he fiercely shouted,

"Do you dare to say I killed her?"

"How do you know she is dead?" replied the man.

Dood bit his lip, hesitated for a moment, and then turning walked into the house.

A couple of days passed by, and the morning of the third one had broken, as the hired man met friend Lawson riding in search of his filly.

A few words of explanation ensued, when with a heavy heart, the Quaker turned his horse and rode home, where he informed the people of the fate of his filly. No threat of recrimination escaped him; he did not even go to law to recover damages; but calmly awaited his plan and hour of revenge. It came at last.

Watt Dood had a Durham heifer, for which he had paid a heavy price, and upon which he counted to make great gains.

One morning, just as Obediah was sitting down to breakfast, his eldest son came in with the information that neighbor Dood's heifer had broken down the fence, entered the yard, and after eating most of the cabbages, had trampled the well-made beds and the vegetables they contained, out of all shape—a mischief it was impossible to repair.

"And what did thee do with her, Jacob?" quietly asked Obediah.

"I put her in the farm-yard."

"Did thee beat her?"

"I never struck her a blow."

"Right, Jacob—right; sit down to thy breakfast, and when done eating I will attend to the heifer."

Shortly after he had finished his repast, Lawson mounted a horse, and rode over to Dood's, who was sitting under the porch in front of his house, and who, as he beheld the Quaker dismount, supposed he was coming to demand pay for his filly, and secretly swore he would have to go to law for it if he did.

"Good morning, neighbor Dood; how is thy family?" exclaimed Obediah, as he mounted the steps, and seated himself in a chair.

"All well, I believe," was the crusty reply.

"I have a small affair to settle with you this morning, and I came rather early."

"So I suppose," growled Watt.

"This morning, my son found thy Durham heifer in my garden, where she has destroyed a good deal."

"And what did he do with her?" demanded Dood, his brow darkening.

"What would thee have done with her, had she been my heifer in thy garden?" asked Obediah.

"I'd a shot her!" retorted Watt, madly, "as I suppose you have done; but we are only even now. Heifer for filly is only 'tit for tat.'"

"Neighbor Dood, thou knowest me not, if thou thinkest I would harm a hair of thy heifer's back. She is in my farm-yard, and not even a blow has been struck her, where thee can get her at any time. I know thee shot my filly; but the evil one prompted thee to do it, and I lay no evil in my heart against my neighbors. I came to tell thee where thy heifer is, and now I'll go home."

Obediah rose from his chair, and was about to descend the steps, when he was stopped by Watt, who hastily asked,

"What was your filly worth?"

"A hundred dollars is what I asked for her," replied Obediah.

"Wait a moment!" and Dood rushed into the house, from whence he soon returned, holding some gold in his hand. "Here's the price of your filly; and hereafter let there be a pleasantness between us."

"Willingly, heartily," answered Lawson, grasping the proffered hand of the other; "let there be peace between us."

Obediah mounted his horse, and rode home with a lighter heart, and from that day to this Dood has been as good a neighbor as one could wish to have; being completely reformed by the RETURNING GOOD FOR EVIL.

[Cincinnati Columbian.

DUELING.

From a Sermon by Rev. O. C. Wheeler, of San Francisco.

A *duel* is a personal combat between two individuals, at a time and place previously agreed upon, and according to arrangement previously made. It differs from the *encounter*, in this—that it is a matter of deliberation and arrangement, while the encounter takes place without preliminary preparation.

It was a practice wholly unknown to the ancients, and was brought into what are now the more enlightened Christian nations of Europe from the nations and tribes of the North.

At one time the practice was so rife among the Germaus, Danes and Franks, that the judicial combat was, by public opinion and common consent, made binding upon all classes, excepting women, invalids, and men over 60 years of age. This practice, by which even Ecclesiastics and Monks felt compelled to settle all judicial questions, not excepting titles to estates, was authorized by Cundebald, king of the Burgundians, as early as A. D. 501. The practice in settling titles to property and estates in this way, very naturally introduced the custom of settling all personal quarrels and disputes at the same bar; and in these settlements, the vanquished, if not killed outright, was hung, decapitated, or so mutilated in person, as to be a burden to himself and a disgrace to his friends during life.

Perhaps no one circumstance contributed so largely to the popularity of the duel, as the example of Francis I. of France, and Charles V. of Spain. When the treaty between these two sovereigns was broken up and war declared by the French herald at the court of Charles, on the 2d Jan., 1528, the emperor returned word that he should henceforth regard the French monarch as a violator of the public faith—wanting in the honor and integrity of a gentlemen. When Francis received this message, he at once returned a cartel of defiance, charged the emperor with falsehood, and challenged him to a single combat with his own choice of weapons, time and place. The challenge was accepted and held a long time in abeyance by the preliminary correspondence; but finally, the whole thing was abandoned without a "meeting." Yet it wrought like magic upon the whole European mind. Now every man, upon the least insult to his person, or his honor, felt at liberty, yea *bound* to draw the deadly weapon and demand "satisfaction." To such an extent did this spirit prevail, that during the 10 years of the reign of Henry IV., of France, not less than 6000 men fought in duels. In the year 1602, near the close of his reign, Henry issued a decree of great severity, against the practice; but there was so little efficiency among the officers of Justice, and so little virtue among the people, that the decree remained a dead letter. His successor, however, issued and executed another decree to the effect that any person, who should fight a duel should loose his offices and pensions, a third of his property, and be expelled from the kingdom three years. In 1627, two noblemen were beheaded for this offense, and in 1632, two other noblemen killed each other in a duel. Under this edict and in view of these circumstances, duels very rapidly decreased. And although Edward III. proposed a summary arrangement of all his difficulties with the French king by a personal combat between the two; and although Richard II., of England, offered to settle the title to the French crown by resort to a like tribunal; and although Phillip, of France, sent a formal challenge to Richard II., of England, yet, the duel has continued to decline, till at the present there are fewer men who would resort to it, and fewer who would give it any countenance, than at any previous time during the last 1000 years. Just as society has advanced, morals have been improved, and the hallowed influences of christianity have been brought to bear upon man, so has this practice become disreputable and gone into disuse.

From the American Messenger.

TOILING IN ROWING.

BY L. H. S.

"And he saw them toiling in rowing, for the wind was contrary unto them. And about the fourth watch of the night he cometh unto them walking upon the sea."

Toiling in rowing! Wind and tide
Our wearied bark oppose,
As oft, with seams that open wide,
Upon her course she goes;
And we have taken nothing yet,
Though still the watch we keep,
Nor fail to cast an empty net
Into the boisterous deep.

Toiling in rowing! Dearest Lord,
We faint amid the strife;
But thou canst vanquish with a word
The stormy surge of life.
And when thou walkest on the sea,
With hand outstretched to aid,
O grant us strength to cling to thee,
And not to be afraid.

ANECDOTE OF FLAVEL.

By the Act of Uniformity, about two thousand Puritan minister were silenced from preaching, and deprived of the means of support. That act required every minister to subscribe the following declaration:—"I, A. B., do declare that it is not lawful, upon any pretense whatever, to take up arms against the King; and that I do abhor that traitorous position of taking arms without his authority against his person, or against those commissioned by him; and that I will conform to the liturgy of the Church of England, as it is now by law established."

When the day of subscribing to this enslaveing declaration came, Flavel, with about two thousand others, refused to subscribe, and were in consequence silenced and deprived of their livings.

The sufferings of the ejected ministers and their families were often great. If they ventured to preach ever so privately, and were detected, they were punished by fines and imprisonment. They were dependent upon charity for their food and clothing. "Many hundreds of them with their wives and children," says Mr. Baxter, "had neither house nor bread; the people they left were not able to relieve them, nor durst if they had been able, because it would have been called a maintenance of schism and faction. Many of the ministers, being afraid to lay down their ministry after they had been ordained to it, preached to such as would hear them in fields and private houses, till they were apprehended and cast into jails, where many of them perished."

Flavel remained at Dartmouth for a season, preaching privately to such as ventured to hear him; but the danger became so great that he determined to go to London, hoping that he might be safer there, and find greater opportunities for doing good. Accordingly he went on board a ship and set sail. A storm arose, threatening the destruction of the ship. Night came on, and the violence of the storm increased. About two o'clock in the morning, the sailors declared that there was no hope of their being saved, unless the wind should change, for they were fast drifting towards rocks, on which as soon as the vessel should strike, she would be dashed to pieces. Mr. Flavel then requested that all who could be spared from the deck should come into the cabin, and join with him in prayer. He prayed fervently for deliverance. No sooner was the prayer ended, than one came down from the deck, crying, "Deliverance, deliverance! God is a prayer-hearing God! The wind has this moment come fair west!" The wind speedily wafted them from the rocks, and brought them safely to London.

REV. THOMAS SCOTT AND HIS FAMILY.

The Rev. Thomas Scott records this emphatic testimony respecting his general course with his family:—"The grand secret of my success appears to have been this, that I always sought, for my children as well as for myself, IN THE FIRST PLACE, *the kingdom of God and his righteousness.* In his view this would extend not only to the instruction directly given, and the prayers offered on behalf of his family, but to his whole conduct respecting them; to the spirit and behavior habitually exhibited before them; to the value practically and evidently set upon eternal, in preference to temporal things; and very particularly to the disposal of them in life—the places of instruction to which they should visit, the connections which should be formed, and the openings which should be embraced or rejected for them."

Mr. Scott remarks, "that he had not attempted a great deal in the way of talking directly to his children, and drawing them forth to talk upon religious subjects; but much indirectly, by explaining the Scriptures, and by conversation in the family, especially by the improvement of passing events, of occurrences relating to their own conduct and that of religions remark—teaching them to take a religious and Christian view of whatever took place."

A SINGULAR FACT.—It is a singular circumstance in the history of European literature, that letters highly flourished in Iceland, between the tenth and fourteenth centuries. At a period when every art and science seemed to be expelled from the continent, they still continued to exist in no inconsiderable degree, in this barren and inhospitable island. The first edition of the Bible in Icelandic, is said to have been finished in the fifteenth century; and if so, they enjoyed this precious treasure in their own tongue previous to any nation in modern Europe.

THE SIN OF COVETOUSNESS.—We read in the Bible of persons falling into gross sins, and yet being restored and saved; but not of the recovery of one who was guilty of the sin of covetousness. Balaam, Gahazi, Judas, and Annanias and Sapphira are awful examples.

Be not affronted at a jest. If one throws salt at thee, thou wilt receive no harm, unless thou hast sore places on thee.

The Sabbath Recorder.

New York, June 5, 1851.

EASTERN ASSOCIATION.

We had hoped to give some account of the doings of this body in our last, but circumstances, over which we had no control, prevented. A brief notice, this week, must satisfy our readers till they can be put in possession of the Minutes, which will be published at an early day.

The session was held in Berlin, Rensselaer Co., N. Y., on the 22d, 23d, and 25th of last month, and was opened by a discourse from Eld. G. B. Utter, founded on Matt. 25: 29. The general doctrine of the text was illustrated in various particulars, and a special application of it was made to our denomination, showing that, unless we were faithful to improve the powers and opportunities which we have, God may take from us the trust which he has committed to us, and give it to a people who will bring forth the fruits thereof.

The number of delegates in attendance was about as large as usual. All the churches except Newport, we believe, were represented, and one new church—that at Greenmanville, Conn.—was received into fellowship.

We regret to say, that the letters from the churches showed, for the most part, a state of religious declension. The whole number of members is some thirty-five less than last year, if the returns were correctly made. Three or four of the churches only have enjoyed a gracious revival. Others stand as they were; while others, again, have been troubled with the root of bitterness springing up among them. God grant that the ensuing year may witness the interposition of the Most High to bless and comfort us.

A large portion of the Association's time was occupied in business of a painful character. At the last year's meeting a complaint was preferred by the 2d Hopkinton Church against the Church of Richmond, R. I., for receiving into its fellowship, and upholding the ministry of Eld. John Green. In consequence of this complaint, a Council was appointed by the Association to investigate the matter; and report the result. At this meeting the Report of the Council was submitted, from which it appeared that, at their session in November last, such developments were made in regard to the course of conduct pursued by Eld. Green for the last two years, as to create the conviction that he was no longer worthy to hold the office of a minister of the Gospel. We make the following extract from the Report:

"In regard to the charges brought against Eld. John Green in the letter adopted by the 2d Hopkinton Church and presented to the Association, the Council are of the opinion, that they were sustained by competent testimony. At the same time, the Council feel it to be but just to state, that some considerations were presented to them which served to modify their estimate of the criminality of the course pursued by Eld. Green; among which may be mentioned his apparent inability to remember his own conversations at different times, and his insensibility to the consequences which must flow from it. Nevertheless, the Council cannot find in these considerations a ground of justification for the conduct in question. Without attempting to determine the degree, comparatively, of Eld. Green's incapacity and criminality, the Council are of the deliberate and unanimous opinion, that they are such as effectually to disqualify him for the Gospel ministry. They therefore advise, that he suspend the exercise of ministerial functions until the next meeting of the Seventh-day Baptist Eastern Association in May, 1851, when the Report of this Council will be presented to and acted upon by that body."

This Report of the Council was approved by the Association, and by a resolution afterwards adopted the hand of fellowship was withdrawn from Eld. Green. By many, no doubt, this intelligence will be received with surprise, and especially by the numbers, who, in various parts of the country, have been edified and comforted by his ministry. As the matter will hereafter be given to the public in another form, we forbear any comments, farther than to say, that from the time Eld. G.'s conduct has been under investigation, every effort has been made, which tender and sympathizing hearts could make, to prevent that exposure of it, which has at last come, only because the cause of truth and righteousness would no longer justify a concealment. May God heal the wound that has been inflicted upon his cause.

On Sabbath day a very interesting Missionary discourse was delivered by Bro. W. M. Jones, after which a collection of some twenty-five dollars was taken for the Missionary Society. In the afternoon of the same day, Bro. A. B. Burdick gave a profitable discourse upon the practical observance of the Sabbath. In the evening, the nature and importance of Family Religion were exhibited by Bro. C. M. Lewis in a most excellent and well arranged sermon, founded on Joshua 24: 15. "*As for me and my house, we will serve the Lord.*" On the morning of the following day Bro. Crandall presented the Publication interests of the denomination, after which a collection was taken for the Tract Society. In the afternoon Bro. N. V. Hull, of the Western Association, advocated, in a discourse founded on Rom. 5: 6—10, the certainty of the saints' salvation, based upon the benevolence of God as displayed in the work of redemption.

Before the Association adjourned, the following preamble and resolution were presented by Bro. I. D. Titsworth, of Shiloh, and adopted:—

"Whereas Mrs. Tamar Davis, of Shiloh, N. J., has recently written and published a book purporting to be a History of the Seventh-day Baptist denomination; which book contains various historical inaccuracies, and also a number of improper personal criticisms upon the talents and abilities of several of our ministers, one of which we regard as being an unjust and ridiculous assault upon Bro. Wm. M. Jones—therefore *Resolved*, That this Association deems said book unworthy of a place in the libraries of Seventh day Baptists, or others, as a history of our people."

Next year the Association will meet with the Church in Waterford, Conn. Bro. Cochran is to preach the opening sermon.

ANNIVERSARIES IN BOSTON.

Various religious, reformatory, and benevolent societies held their anniversary meetings in Boston last week. We give a compendium of the proceedings:—

Massachusetts Bible Society.—The Anniversary meeting of this Society was held on the afternoon of Second-day, May 26. The President, Hon. Simon Greenleaf, LL. D., congratulated the members upon the increase of interest in the cause, and compared the effects of the influence of the Bible in the establishment of schools and hospitals and other measures of improvement of the race, with the condition of those countries where the Bible was not known. The Annual Report of the Executive Committee was read by Rev. Dr. Parkman. During the year there have been sold from its Depository 7,715 Bibles and 16,839 Testaments; total 24,554—of which 23,514 were in English; and the gratuities have amounted to 3,500 Bibles and 2,877 Testaments, in all 6,377—of these, 6,103 were in English, the remainder foreign. The Agent, Rev. Mr. Butler, has visited most of the States during the year, a new interest has been awakened, and additional auxiliaries established.

American Education Society.—The 25th Anniversary of this Society was held on the evening of Second-day, May 26. In a financial respect, the last year has been one of more than common prosperity. Though to a great extent without the usual appliances for collecting funds, the Directors take pleasure in reporting a balance in the Treasury of the Parent Society of $4,497 34, which is a balance of nearly two thousand dollars more than that of the preceding year. The aggregate of receipts and expenditures by the Parent Society and its auxiliaries, exclusive of the Society at Auburn, from which no report has been received, is as follows: Receipts from donations, legacies, &c, $27,591 97; balance on hand at the beginning of the year, $3,452 96; total available fund, $31,044 93; disbursements during the year, $25,263 96; balance in the Treasury, April 30, 1851, $4,780 97. While the expenses of the Society have been less than common, the legacies have been uncommonly large, and the donations have exceeded in the aggregate those of the preceding year. The number who have received aid from the Parent Society this year is 277; of these, 116 are engaged in the study of theology; the remaining 161 have not yet completed their classical studies. The whole number, including those of the Parent Society, is supposed to be about 400. These are scattered among our New England Colleges and Theological Seminaries, and over New York, Pennsylvania, and the distant West.

The American Peace Society celebrated its Anniversary on Second-day evening. In the absence of the President, the chair was taken by Samuel Greele of Boston, one of the Vice Presidents. Rev. Geo. C. Beckwith, Secretary, presented a brief abstract of the doings, the past year, of the Society. By agencies and publications there had been much done. Three lecturing agents had been under commission a part of the time, and the usual number of publications issued—among them the two admirable Reviews of the Mexican War, the Peace Manual, and a small Treatise on War, of 50 pages, which had been distributed to the amount of 8,000 copies. Several hundreds of petitions had poured in upon the three departments of the government, at the seat of which the Secretary spent some months, ensuring the passage of a resolution by the Senate in favor of national arbitration. The Society had been called to lament the death of several benefactors, among them Messrs. Roach of New Bedford, White of Philadelphia, Chandler of Boston, and Miss Waldo of Worcester. The receipts were $3,403 86; expenditures $3,241 42; leaving what was unusual, a balance in the treasury of $162 43.

Ladies' Society for Promoting Education at the West.—This Society's Anniversary took place on Third-day morning, May 27; Hon. Wm. J. Hubbard presiding. Rev. Mr. Eustis, of New Haven, stated the objects of the Society to be the sending of female teachers, educated at our best Seminaries to the towns and cities of the West, with a design to teach, convert, and evangelize, that portion of our country. During the last five years the Society had sent out 89 teachers, who had been the means of qualifying 200 other teachers, and converting 150 souls. The mission of women in this and similar benevolent and Christian enterprises was ably and eloquently argued in connection with the aims of the Society.

The New England Anti-Slavery Society held its meeting on Third-day morning, May 27. Edmund Quincy, Esq., was chosen President. Wendell Phillips, from the Business Committee, reported a series of eleven resolutions. The following gives the sense of the meeting on the theory of civil obedience:—

Resolved, That this is our theory of civil obedience. In matters indifferent the majority have a right to decide what the law shall be, and when such law is once made, every good citizen is bound to give his cordial aid in carrying it out, while it stands. In matters involving a moral right and wrong, while States are bound by the same rules of justice that individuals are, still, as long as government exists, it must be left with the majority to decide what, in their opinion, is right, and for the particular nation, that is law; but, in regard to such matters and such laws, the individual citizen has not only the right, but is bound, to refuse obedience, if he deems the acts ordered to be morally wrong, and to act, in his discretion, precisely as he would have done, had no such law existed.

The various resolutions were discussed with considerable spirit.

WARDER CRESSON.

The person bearing this name is, if we are not mistaken, a brother to the somewhat celebrated Elliot Cresson, who figured considerably as a zealous advocate of the Colonization Society a few years ago. Some of our readers will recollect him, as a man who embraced the Sabbath about ten years since. He lived, at that time, some ten or twelve miles from Philadelphia on a large and beautiful farm, where we, with some two or three of our brethren, once passed a night with him very pleasantly. He was then fully persuaded that the second coming of Christ was at hand, and was preparing to embark for Jerusalem, in the firm expectation that he would there witness the opening scene of the great and thrilling drama. We learned from him, that he was of Quaker origin, and that, becoming convinced of the error of that sect regarding the ordinances, he had been baptized; by whom, we do not now remember. The next thing we heard of him was, that he had gone to Jerusalem, and that previously to his departure he had taken care to secure for himself an appointment to the office of U. S. Consul for that place. Letters afterwards sent from Palestine by other persons, represented him as pursuing a strange and ridiculous course, though how much credit to give them we did not know. Afterwards we hear of him as renouncing the Christian religion, and embracing Judaism. A year or two since he returned to this country, and was soon after, at the instigation of his family, indicted before a jury of six persons, who returned a verdict that the said W. Cresson was insane, ordering his property to be placed in the hands of commissioners appointed for the purpose. Mr. Cresson, aggrieved at this decision, carried his case before the Court of Common Pleas for Philadelphia County. In this Court the case was tried week before last, and numerous depositions were taken on both sides. After the charge of the Judge, the Jury retired, and in an hour returned a verdict, "That the said Warder Cresson was perfectly sane, and fully capable of managing his own affairs." The names of the learned counsel were H. Hubbell, Josiah Randall, and Wm. Linn Brown, Esqrs., for the defendant, and David Paul Brown, Esq, for the plaintiffs. A correspondent of the *Asmonean* regards it as a case, which has involved questions of interest both to the Jew and Gentile; thus seeming to imply that it was a case in which religious liberty was in question, or the right of a man to change his religion doubted. But another correspondent repudiates this view, and says that "neither the honor, the veracity, the talents, or the religious opinions of the Israelites were made the subject of inquiry. The counsel for the commission introduced, it is true, some highly illiberal and unjustifiable reflections upon the Jewish witnesses in the case, for the purpose of weakening their testimony, by exciting old prejudices. But the jury repudiated the barbarism."

Progress of Scriptural Views.—The Rev. Dr. Lillie, who was four years pastor of the United Secession Congregation in Montrose, Scotland, and who has, since his residence in this country, to which he came in 1833, ministered in Associate Reformed, Dutch Reformed, and Presbyterian congregations, received the ordinance of baptism in the Mariner's Baptist Chapel in this city, at the hands of Rev. Dr. Cone, on Sunday the 25th ult. The same day, he delivered a discourse in defense of his new views, to a large concourse of people assembled in the First Baptist Church. He is represented to have studied theology in Selkirk under Dr. Lawson, in Edinburgh with Dr. Ritchie, but chiefly in Glasgow under Dr. Dick, author of the celebrated system of theology, and is spoken of in the *N. Y. Weekly Chronicle* as "a valuable acquisition to any denomination." We hope he will go on with his investigation and see whether God does not command him also to remember and keep holy the Sabbath day.

John Neal, Esq, Portland, Me.—We learn from one of our exchanges, that Mr. Neal, who has been for many years a distinguished scholar and lawyer, and had given his commanding influence in favor of theaters, politics, and the miserable controversies that have sprung up among them, has been lately converted by the power of Divine truth, and is now zealously, both with the tongue and pen, laboring to build up the faith he has been formerly so boldly destroying.

Neander's History.—The fourth volume of Torrey's Translation of Neander's Church History is in the press at Andover, and will be published by Crocker and Brewster of this city, in the course of the ensuing summer. It will make a volume of 600 or 700 pages, and will carry down the history, we believe, as far as it was printed at the time of the author's death. A further portion, down to the martyrdom of Huss, will be published from Dr. Neander's MSS.

ST. GEORGE'S CHURCH, NEW YORK.

A communication from the Rector of this church to the *Episcopal Recorder* presents some interesting items. It appears that the house in which they worship—a large and imposing edifice fronting on Stuyvesant square—was completely paid for before it was consecrated, the funds for this purpose having been advanced by one individual, the Treasurer of the Corporation, whose security was the bonds of the Corporation mortgaging their real estate, which had been received from the Trinity Church as the original endowment of St. George's.

Within the last year sufficient property has been sold, to redeem every one of these bonds, which have been returned to the vestry forever cancelled and settled. The Corporation has remaining invested exclusive of the Church, of one hundred thousand dollars, the interest of which may be hereafter calculated upon at six per cent, as the interest of the Church. The annual pew rents of the Church are now over eleven thousand dollars, and there is a constant and increasing demand for further accommodations for new families. These two sources of income enable the vestry to complete all their buildings, from the excess of the annual income of the Corporation, without further diminishing the principal of the investment.

The number of communicants is nearly six hundred. The benevolent contributions in public collections in the congregation during the past year, amount to between five and six thousand dollars. Besides the usual Sunday sevices, lectures during the week, and every day during Lent from Ash Wednesday to Easter, an address at every funeral, and other occasional addresses, the rector has made over seven hundred pastoral visits to the families of the congregation and others, within the year. They have a Dorcas Society of ladies belonging to the congregation, who meet at the chapel on every Wednesday morning, and who have clothed one hundred and twenty-five children in the last year with 850 garments. A sewing society also in which one hundred and fifty poor children have been taught to sew, some of them very neatly and efficiently, and thus put in a way to earn their own living hereafter. A Sunday-School numbering 657 scholars and 50 teachers' An infant school of 180 boys and girls. Two Bible classes of young ladies numbering 70, and one of young men numbering 14. In connection with the Sunday-Schools, and as a missionary to the families of the poor in any way connected with this church, the Rector has appointed a person for whose support the vestry have made suitable provision.

Fishing on the Sabbath Day.—The question is about being tested in Cecil Co., as to the legality or illegality of fishing on the Sabbath. Messrs. Dungan and Evans, of Baltimore, who are fishing at Carperter's Point, applied for an injunction against Hasson Lynch, officer of that county, alledging that it was rumored that the said Lynch was about to arrest them for a violation of the Sabbath, for fishing upon the Sabbath day. The court dismissed the application on the ground that it was based on rumor only, remarking that they expressed no opinion whatever as to the legality or illegality of fishing on the Sabbath; they advised, however, that if any person contemplated testing this matter, that it be postponed till near the close of the fishing season, that parties largely interested in fishing might not be interrupted and subjected to loss, by arrest; and also, that the parties making the arrest might not be subjected to heavy damages, in the event of a decision that it is lawful to fish on the Sabbath day. [Baltimore Sun.

Our readers will of course understand, that the reference of the foregoing paragraph is—not to "the Sabbath of the Lord thy God," but—to the Sabbath of the State of Maryland. Hence the necessity of legal investigation, and such hair-splitting distinctions as lawyers are accustomed to make, in order to determine whether the labor of catching fish is more or less holy than that involved in other kinds of secular business. In New Jersey we are told, it is very wicked to take the common kinds of fish on Sunday, but is no sin to fish for *shad*.

A Minister's Sins of Omission.—The following appears in the *Christian Advocate and Journal*, a Methodist paper. Perhaps ministers of all denominations may take some portion of it to themselves:—

"My conscience accuses me of the following things:

1. *Great negligence as to secret prayer.*—Little time, little fervency, little intercession, little special prayer for my office or for my flock.

2. *Great neglect of the Scriptures*, as to private or ministerial edification; great absence of Scripture proof in my sermons; flimsy, confused views; no pains to ascertain their full meaning and connexion, or to make them bear on heart or conscience.

3. *Great waste of time*, in my studies, in sleep, in visits unnecessarily prolonged, in want of unity in effort, in desultory reading, and in beginning discourses.

4. *Want of close application* to my work, loitering about trifles, suffering anything to interrupt me, putting off what should be done immediately, and not writing enough."

☞ A literary notice in the *N. Y. Tribune* calls the attention of the reading public to "A General History of the Sabbatarian Churches," by Mrs. Tamar Davis, and sets forth that it is "a collection of facts with regard to the sect of Christians called Seventh-day Baptists;" and that "it displays considerable research, and presents many curious details." As this notice may mislead some, we deem it proper to say that the History alluded to is a worthless production, and not entitled to confidence. It is loose in its arrangement, and grossly inaccurate in its statement of facts. We hope no one will receive it as a correct picture of the Seventh-day Baptist denomination. It may be well to add, that there is in process of preparation by the *Seventh-day Baptist Publishing Society* a history of the denomination, which will make its appearance in due time—one which, we trust, will be in all respects reliable.

The Great Methodist Suit.—The important legal suit which has been so long in anticipation between the two segments of the Methodist Church is now on trial in New York, attracting a large share of legal and ecclesiastical interest. The pecuniary stake involved in the case is not small; but the great interest relates to the ecclesiastical aspect of it—whether the Southern Church in seceding, because the old and time-honored canons of Wesley respecting ministers holding slaves were enforced, was a really constitutional and righteous procedure. The suit is brought in the name of Dr. Bascom, since dead, in behalf of the "Church South," to recover a share of the property vested in the church before the rupture. The claim to this property has been resisted by the "Church North," on account of the illegality of the secession. Daniel Lord, Esq., an Elder in Dr. Spring's church, and Hon. Reverdy Johnson, Baltimore, appear as attorney's for the plaintiffs; and Hon. Thomas Corwin, Rufus. Choate, and George Wood, Esqrs., for the defense.

A Christian Statesman.—The Hon. Jas. Morris, Postmaster General of Canada, arrived in this city from Washington, on Saturday, a few weeks since. He remained in town over Sunday, and left for Canada by the Niagara Falls rail-road on Monday morning. Mr. Morris has, through the course of a well-spent life, made the strict observance of the Sabbath a primary object, from which nothing but the most urgent necessity could induce him to swerve. So great is his respect for that sacred institution of the Christian Church, that, whether engaged in the duties of a merchant or a legislator, he has never for a moment allowed business arrangements or state affairs to induce him to travel, or to devote the solemn hours of Sabbath rest to their consideration. He is a noble, living exemplification of a character in which the statesman, the Christian, and the gentleman are harmoniously blended.

Mr. M. appears to be true to his principles, and *for his own sake* we are glad of it. But for the sake of that holy *institution*, whose name is so grossly misapplied in the foregoing paragraph, we could wish that he might fall into the hands of some one who would expound to him the way of God more perfectly.

Colored Episcopalians.—The following abstract of parochial reports of the Episcopal Church in South Carolina shows how important an element the people of color constitute in their numbers, and calls forth a variety of thoughts as we reflect how large a majority of the members of that church have no voice in its affairs, and how many who are "Christ's freedmen" are still man's slaves by the voice of Christ's church:—

	White.	Color'd.
Baptisms—Adults,	25	355
" Children,	201	625
Marriages,	105	87
Burials,	226	102
Congregation—Communicants	2751	3168
" Non "	2013	847
" Children under 14,	2374	2413
" Families,	1531	109
Families of other Congregations	119	
Children catechized,	483	1649
Confirmed by the Bishop,	105	113
Sunday-school Teachers,	248	
" " Scholars,	1036	1295

The British and Foreign Bible Society held its anniversary on the 7th of May, in Exeter Hall, London. Lord Ashley presided. The report records the death of three of its officers, during the past year—the Depositary, Mr. Cockle, the Clerical Secretary, Rev. Mr. Brandram, and the President, Lord Bexley. The meeting was addressed by the Bishops of Cashel and Bombay, and other noblemen, by clergymen of various denominations, among whom was the Rev. Dr. Murray, the delegate of the Am. Bible Society. Lord Ashley is the new President; Rev. John Collison, of the Established Church, the new Clerical Secretary, and Mr. Franklin, Depositary.

Doctors of Divinity in the Dutch Church.—The Reformed Dutch Church are conferring on all their ministers the title of Doctor of Divinity. The Classis of Cayuga has resolved that "as all ministers of the gospel are of equal rank, and as all, according to the proper meaning of the words, are Doctors [teachers] of Divinity," therefore that title belongs to all its ministers. The same principle has been adopted by the Classis of Albany. The Consistories of some of the churches have also resolved to address their pastors by that title as belonging to them *ex-officio*.

Missionaries in China.—There are 75 Protestant missionaries at the several stations in China, connected with fifteen different missionary associations, or one to about every five million of souls. Since 1842, the year when the five ports were made accessible to Christian missionaries, the number of societies laboring for the evangelization of China, has doubled, and the number of missionaries increased from twenty to seventy-five.

The Temperance Cause in England.—The Editor of the *N. Y. Daily Tribune*, now on a visit to the World's Fair, writes home concerning the habits of the English as follows:

"The cause of Temperance—of Total Abstinence from all that can intoxicate—is here about twenty years behind its present position in the United States. I think there are not more absolute drunkards here than in our American cities, but the habit of drinking for drink's sake is all but universal. The aristocracy drink almost to a man; so do the middle class; so do the clergy; so alas! do the women! There is less of ardent spirits imbibed than with us; but wines are much cheaper and in very general use among the well-off; while the consumption of ale, beer, porter, &c., (mainly the poor) is enormous. Only think of £5,000,000 or twenty-five millions of dollars, paid into the treasury in a single year by the people of these islands as malt tax alone, while other ingredients used in the manufacture of malt liquors probably swell the aggregate to thirty millions of dollars. If we suppose this to be a little more than one-third of the ultimate cost of these liquors to the consumers, that cost cannot be less than one hundred millions of dollars per annum!—a sum amply sufficient, if rightly expended, to banish pauperism and distitution for ever from the British Isles. And yet the poor trudge wearily on, loaded to the earth with exactions and burdens of every kind, yet stupifying their brains, emptying their pockets and ruining their constitusions with these poisonous brutalizing liquors!"

Methodist Church Polity.—A writer in the *Northern Christian Advocate* indicates three important questions to come before the next General Conference of the M. E. Church, in all of which the old itinerants generally take one side and the younger and more educated preachers the other. They are the allowance of pewed Churches, the increase of Bishops and giving them a diocesan jurisdiction, and the repeal of the rule which allows a preacher to occupy the field for only two years in succession.

"There was once a necessity for the restrictive rule referred to, there is no doubt. But now with our varied and talented, educated and efficient ministry, it has come to be a matter of settled conviction in the minds of many, that this rule uselessly works mischief to the laity, oppression to the ministry and injury to the Church; and cripples the episcopacy in its appointing duties. What shall be done? Shall we cling to the old system because it has worked well in its day? Or shall we follow the openings of Providence, and thereby reap a larger harvest, and remedy many of the unnecessary evils under which we now labor?"

Woman's Rights' Convention.—A Convention met at Akron, Summit Co., Ohio, on Wednesday last, for discussion and action upon the whole subject of Woman's Rights, Duties, Education, &c. It has been called under the direction of a Committee appointed at a similar Convention held last year in Salem, Columbiana Co., whose proceedings were reported for the *Tribune*, as its readers will not fail to remember. The Convention this year will be open for men as well as woman, though the latter will probably take the most prominent part in its management as well as in its debates. Several able female speakers will be present, and among them Mrs. Emma R. Coe, of whose intellectual endowments and captivating eloquence many Western journals have spoken in very eulogistic terms. Many other eminent women will contribute to the interest of the Convention by letters expressive of their sympathy in the moment, and of their views of the principles it involves, and the measures it calls for. The Hutchison Family, we hear, are to be in attendance.

A Custom in England.—A writer in an exchange paper, in stopping there for a season, in making the tour to Europe, thus speaks:—

"O, there is one thing that I see in England every where in places of worship, that I long to see adopted in our own New England. I allude to a *deep, quiet, solemn composure all over the congregation* at the close of service when the benediction is uttered. It lasts for half a minute. Not a head is raised, not a foot stirs, and there is a reverennce apparent."

Church of England Missions.—The Bishop of London, lately ordained two colored candidates, Messrs. Maxwell & Nicholl to be stationed at Sierra Leone, under the Church Missionary Society. It is proposed to organize a Church Mission of this Society for West Africa among the freed people of the West Indies, to have its field of labor east of the American Episcopal mission at Cape Patmos, and so along the Gulf of Guinea, including the Ashanti and Dahomy countries, Codrington College being the center of organization. It is intended to have a Bishop at Sierra Leone.

The Presbyterian Meeting House in Hamilton, Madison Co., N. Y., was recently destroyed by fire, together with an organ. The loss is estimated at $3,000, on which there was no insurance. They will find many generous friends in that community, who will sympathize with them and cheerfully aid them in rebuilding.

The Baptists in the Cherokee nation have fourteen houses of worship, six ordained native preachers, and twenty-six licentiates and exhorters. The Methodists have 2,000 members.

At Churchville, Monroe Co., N. Y., on the 1st., a young lady named Matilda Lyon was shot by Alvin Potter, a lad of 15 years, who levelled a rifle at her head, not supposing it to be charged.

Miss Martineau's English publisher has cancelled an engagement with her on account of her recent avowal of atheistical opinions.

The Roman Catholic church in Europe has 104 Archbishops, and 485 bishops.

There are in Hindostan twenty-six newspapers in the native language.

General Intelligence.

The Beaver Island Expedition.

The *Detroit Advertiser* of the 27th of May says: Yesterday morning, at a quarter past 9 o'clock, the U. S. Iron Steamer Michigan arriving at our dock, having on board U. S. Marshall Knox, and his posse, U. S. District Attorney, Hon. Geo. C. Bates, and Adj. Gen. Schwarz, having returned from Beaver Island, whence they went last week in pursuit of the celebrated James J. Strang, the self-constituted 'king of all the earth' and Beaver Island in particular, and three of his dutiful subjects named Joseph Ketchum, Finley Page and William Townsend. They were arrested, being charged with obstructing the U. S. mail, and assaulting with arms the mail carrier, counterfeiting U. S. coin, and depredations upon Government lands, &c. The sheriff of Mackinack County is also here, with several warrants against them for various offences. They were conveyed to the U. S. Court Room and placed in the custody of Deputy Marshall Beardsley, and we presume the case will be submitted to the Grand Jury during its sittings. Strang was formerly from Chautauque County, New York. The officers had but little difficulty in making the arrest. They first secured the District or Circuit Judge for the 'Upper Peninsular,' at Mackinack, who is also a Mormon. On satisfying him that they were prepared to accomplish their object in their arrest of Strang, and that opposition would be futile, the Judge wrote Strang a letter, informing him of the existing state of facts, and the 'king and court' of Beaver Island was soon in the hands of the officers without opposition—by voluntary surrender. The reputed career of this self-crowned and self-constituted 'king' and his followers on Beaver Island is known to the public. We await the developments of the facts in the case before the proper tribunals of the country. The 'chief prophet' was arrested, but was subsequently released with the Judge and others who were arrested. Strang, who is acknowledged to be the 'head and front' of all authority in the 'kingdom' is a tall, well proportioned person, weighing about 170lbs., some 40 years old, with an open countenance, indicating some cunning and shrewdness, but we should not judge, a very malicious character. The officers represent that the appearance of the Island does not indicate either thrift or industry. Those arrested protest their innocence of all offences of which they are chargad, either against the people of the "kingdom," foreign powers or the rest of mankind.

Trouble at Tehauntepec.

By papers from the City of Mexico, we have news from that city to the 3d ult. For some days a great deal of excitement was caused in the City of Mexico, by reports that a party of Americans had landed on the Isthmus of Tehuantepec, and taken forcible possession of all that section of country. One of the papers, the *Sinceridad*, reported that there had been a fight, and that fifty men had been killed on each side. Another rumor had it that the number of Americans was 4,000 and upward. These reports probably originated in the landing of the Gold Hunter at Ventosa, and the difficulties consequent thereon. The correspondent of the *Trait d' Union* says that the Americans were treated in the most shameful manner by the Mexican authorities. Some persons say that by the terms of the concession to Gary the Americans had a right to land at Ventosa, and that although the Senate has annulled the grant, its decision is not definitive, and that the question thus becomes a national one. On this subject the *Trait d' Union* remarks:

"We will not now treat the subject in this point of view; but we will say that if the authorities of Tehuantepec have acted as they ought those of Oajaca have proceeded with great want of tact and courtesy. This is the result of the evil course which for some time has been pursued by a portion of the Mexican press. Instead of cultivating the friendship of the United States, a neighboring Republic, whose evident interest is to remain on terms of amity with Mexico, the press of which we speak, on the contrary, endeavors to spread injurious reports of a nation, which the treaty of Guadaloupe imposes upon them the necessity of respecting at least. They seek to cherish among the Mexican people a hatred which, perhaps, may one day be fatal to their nationality."

Manufacture of Glass by Machinery.—The Boston and Sandwich Glass Company makes glass bowls by machinery, and of a magnitude that far exceeds in size and weight any heretofore made in this or any other country. The machine weighs between two and three tons, and is worked with the accuracy of a steam engine. The glowing metal is taken from the furnace, placed in the machine by hand, set in motion, and in a few minutes a perfect bowl of rich design is turned out, spreading a most intense heat around, which none but those accustomed to the business can stand. It is an interesting sight to notice the arrangement made for working the machine; there is no confusion—each workman is in his allotted place—and it is surprising to see an article of its size and weight handled with so much jndgment and skill, that in about one minute it is taken from the press by the head workman and carried to a side furnace to receive the fire polish, and formed into shape; as soon as that is secured it is taken to the annealing kiln, and placed therein to cool, which requires eight or ten days.

Items of News from New-Mexico.—The *Santa Fe Weekly Gazette*, referring to the fact that the administration of the new Governor was scarcely a month old, says it is universally conceded that he has proved himself a most active and efficient officer. Gov. Calhoun concluded a treaty with Chaco and his confederates, Chiefs of the Apaches, living east of the Rio Grande. By this treaty, the Indians are restricted to such limits as may be assigned by our Government, and are bound to settle down in Pueblos, and the Government engages to furnish them facilities to till the soil. Ceran St. Vrain and Facundo Pino have been appointed aids-de-camp to the Governor, with the rank of Col.; Robert T. Brent, Auditor of Public Accounts; Louis D. Sheets, Prefect and Judge of Probate Court; John G. Jones, Sheriff; James Stewart, Alcade of Santa Fe County. On the 25th March, Gov. Calhoun was visited by a delegation of Indians, from the Utahs, who came to inform the Department that nothing could be learned concerning the fate of the child and servant of Mrs. J. M. White. Judges Houghton and Beaubien had resigned their offices as District Judges. Early in April, N. Smith resigned his appointment as temporary Secretary of the Territory. He will not be, it is said, a candidate for Congress. Dr. Christian Muller committed suicide at Sante Fe on the 18th April.

Indian Difficulties in Minnesota.—The *St. Paul Pioneer* of the 15th ult. refers to a fresh outbreak between the Sioux and Chippewa Indians, from which it apprehends hostilities, notwithstanding the treaty of peace of last winter. This new quarrel commenced about the middle of April, upon disputed hunting grounds, between a party of Sioux hunters and a party of Chippewa hunters. A Chippewa half-breed was killed, and soon after a small party of Chippewa hunters went to a Sioux lodge in the night, and killed its inmates. Governor Ramsey has written to the Chippewa agent, Mr. Watrous, requesting him to demand of the Chippewa Chiefs the surrender of these murderers; but it is not probable they will be given up. In the mean time, the varous bands of Sioux, hearing of these atrocities, are stirred up with fell purposes of vengeance. A band of one hundred and thirty Wapaton Sioux warriors, armed and painted, had taken the war-path, and by the last accounts were directing their march against the Chippewas at Mille Lac. About the same time another small war party of Sioux from another band left, and it is believed are gone to attack the Chippewas who live near the river St. Crox. What further barbarities may result from those movements cannot be conjectured.

European News.—Since our last the steamer Canada has arrived. From the news brought by her we select the following:

Crowds continue to press into the Crystal Palace. The Queen makes a daily private visit. The receipts of one day had been as high as £3,008. Season tickets still sell at first price.

In the House of Commons, after some discussion, the further consideration of the Ecclesiastical Titles Bill was postponed by consent to the 19th.

Advices from the Cape of Good Hope to the 4th of April, was most unsatisfactory. Sir Henry Smith had been compelled to fall back upon King William's Town, his force being inadequate to undertake anything general.

General Cavaignac is now prominently put forward as a candidate for the Presidency, and receives the support of M. Emilie Girardin. The leading journals seem to favor his views.

The tone of the Manchester market was improved in Liverpool and Manchester it is believed the extreme point of depression is past, and business will resnme its course.

The Seventh Census.—The Washington *Republic* of May 23, publishes the seventh census of the United States, complete, exhibiting also ahe apportionment of representatives in Congress. The following are the results:

Free States.—Free Inhabitants, 13,533,238; Slaves, 119.

Slave States.—Free Inhabitants, 6,393,757; Slaves, 3,175,783.

Districts and Territories.—Free Inhabitants, 160,824; Slaves, 3,687.

Total population 23,267,498. Representative population 21,832,625.

The whole number of Representatives is 233. The following States each have a Member added to the number of the apportionment:

Alabama, Connecticut, Delaware, Florida, Georgia, Indiana, Kentucky, Massachusetts, Maryland, Missouri, New York, Pennsylvania, Rhode Island, Tennessee, Texas.

New York will have 32 Members by ration and 1 for fractions. Virginia is only entitled to 13 members.

The *Republic* says: "We understand the correctness of the returns are not yet entirely vouched; but we presume they are sufficiently so as to render it probable there will be no change in the aportionment as given."

Mormon Progress.—The progress of the Mormons is like the gathering of a snow ball. Mr. Taylor, one of the Mormon Missionaries sent out from Salt Lake Valley, writes from Europe that two large establishments are fitting out in London for the city of Salt Lake. One comes out for the purpose of manufacturing broad and other cloths, vestings, merinos, alpacas, and other fabrics of that description, together with shawls, blankets, flannels, &c. The other establishment spoken of, comes out for the purpose of manufacturing sugar from the beet root, on the same principle as in France. These will require a great deal of machinery, which it is contemplated to bring out, together with men to work it, being to manufacture everything to be required in the valley, so as not to be necessitated to purchase it elsewhere.

A Bottle Picked Up.—The New Orleans *Picayune* of the 23d ult., says: A gentleman at the Brazos Santiago sends us a paper which was found inside a closely corked bottle picked up on the beach a short distance from the Brazos, a few days since. Our correspondent says that by the date, the Crescent City must have made several passagee since, and the occurrence mentioned has no doubt been published.

He therefore sends us the paper rather with the view of giving the fact of the long passage of the bottle, and something worthy the attention of nautical men. It was thrown overboard on the 20th December, 1850, in lat. 15° 25′ N. and was picked up May 5, 1851, in lat, 26° 06′ N. lon. 79° 15′ W., immediately on drifting ashore.

From Port-au-Prince.—By the arrival at this port of the schooner Tremont, Captain Mitchell, we have advices from Port-au-Prince to the 12th inst., two days later than the intelligence received by way of Boston. Capt. M. reports that all was quiet when he left, and the place was very healthy. Bobo still remained at large, concealed in the mountains. The reports current are confirmatory of the previous report, that the Emperor had refused to accede to the propositions of the American Commissioner. Coffee was scarce and high, and American produce plenty.

Legal *vs.* Lawful.—Judge Lowrie, in the District Court of Pittsburg, Pa., in a decision lately rendered, made a distinction between the words "legal" and "lawful," which may be of some importance to executive officers in other sections. At the late riots in that city the Sheriff engaged several volunteer companies to protect the rolling mills, stipulating to pay the companies for their services. The law making counties liable for damages arising from riots requiring the Sheriff's to take all legal means to prevent injury. The Judge held that in the present instance the means employed might be lawful as they were not forbidden; but they were not legal, because not prescribed by the law. By the common law, the Sheriff was authorized to demand the attendance of a number of armed citizens, to aid him in his duty, but he had no authority to hire military companies to do for a compensation what they and every man were bound to do as a matter of public duty.

SUMMARY.

The editor of the Philadelphia *Pennsylvanian* has seen a piece of mechanism, which, for its complexity, novelty, and accuracy of movements, excels any thing ever witnessed. It was a band of automaton musicians, nine in number. It consisted of a bass drummer, three bass horns, two trumpets, a clarionet, and two flutes. The musicians were dressed in the Tyrolese costume, and arranged in a line. The accuracy, fidelity, and harmony with which they executed some of the most difficult pieces was a matter of astonishment to the gentlemen present. Each musician is moved by a power separate and distinct from his companion, and the accuracy of the movements of their heads, arms, and fingers attracted great admiration. They can be arranged to play any piece of music.

The tornado at St. Louis on the 17th of May, previously reported by telegraph, injured not less than one hundred buildings. The front of Mrs. Morel's millinery establishment was blown out, and a Mrs. Mawley was buried in the ruins and much injured. The fine steeple of the Baptist Church, corner of Sixth and Locust-streets, was blown down. A gentleman was knocked off his horse by a falling shutter. Roofs, chimneys, and walls were blown down and much other damage done. The boats in the river did not suffer.

William Fulton, convicted of counterfeiting, was recently sentenced, in Delaware, to pay a fine of $500; be placed in the pillory for the space of an hour; undergo an imprisonment for the space of three calendar months, and to wear a Roman T, of a scarlet color, six inches long and two inches broad, on the outside of his coat between the shoulders, for two years from the date of the expiration of his imprisonment It appears that this is the law in the State of Delaware.

There is a needle factory in Newark, the only one in the United States. It is carried on by Mr. Henry Essex, formerly a workman with Hemming & Son. He is quite successful, except for the tax imposed on his industry by the wisdom of Congress—that is, he is obliged to import his wire under a duty of 30 per cent., while English made needles pay but 20 per cent. duty—to encourage home industry, as no such wire is made in this country, or likely to be.

The fruit prospect in Delaware Co., Pa., is not very promising for peaches. The *Chester Republican* says there will not be half a crop of peaches, and that the same will be the case in the extensive orchards of the Messrs. Raybold and others, in Delaware. Of cherries, apples, and plums, there will be, from present appearances, quite an abundance.

The U. S. sounding steamer Hartzell, Lieut. John Rodgers commanding, has been engaged in efforts to sound the Gulf Stream. At about thirty miles southwest from Key West, bottom was obtained at 730 fathoms, but at another point, the sounding line, at the depth of 3,000 fathoms, was cut off, as was supposed, by a sword-fish.

Two brothers in Guildhall, Vt., by the name of Pelom, lately got into a dispute about the ownership of a harrow, which resulted in the death of one of them. One attacked the other with a stake, and he in self-defense struck him on the head with his fist, the blow fracturing the skull. The injured man lived about six hours.

A. J. Dallas, a government clerk, and Arthur Hooe, a merchant of Washington, had a fist-fight last Monday—and then the former sending a challenge to the latter, they both started for Bladensburg, for a duel. The police, advised of the fact, arrested them while arranging the preliminaries—and thus preserved their valuable lives to the country.

James Brewster, Esq., of New Haven, advocates a change in the rate of interest in his State, from 6, as it now is, to 7 per cent., on the ground that New York allows 7 per cent., and thereby draws large amounts of capital from Connecticut.

It is said that every northern vessel on leaving Wilmington, N. C., is searched and smoked "according to law," for which service the captain is required to pay only three dollars. This is a sort of "port regulation" to prevent the escape of slaves.

A most singular suicide took place near Boston one day last week. A man named Tibbets, who had a wife and three children, stood before a mirror for some time, and while looking at a reflection of himself, drew a pistol and blew his brains out.

The *Oswego Journal* says that from fifteen to twenty fugitive slaves pass through that city weekly to Canada. They are often nearly destitute, and depend on the charity of the colored people for food and lodgings.

Sims, the fugitive slave, who was returned by the Cottonocracy of Boston, has been sold by that "good Christian man," Potter, his owner, to a planter of Cuba, and is now on a sugar estate near Havana.

The *Salem* (N. J.) *Standard* says that peaches promise to be abundant this season. In Gloucester, in the same State, the prospect is said to be unusually fair. Apples, however, it is feared will be scarce.

The value of the real estate in Virginia, as exhibited by the census return, is $278,000,000. The value of slaves is $147,000,000; of other personal estate, $105,000,000; making a total of $530,000,000.

Thomas Patterson has been convicted in New Orleans of manslaughter in having stabbed, and thereby caused the death of a very old Scotchman named Ross. Just previous to the commission of the offence, they were seated together in a bar-room. Ross was maintaining the supremacy of the British flag, and, when leaving the bar-room addressed an observation to Patterson nationally offensive, whereupon Patterson left his seat, and following the old man, stabbed him in two or three different places with a knife. He was taken to the Charity hospital, and one of his wounds being mortal, he died two days after.

A shocking affair recently occurred on the railroad between Utica and Buffalo. Mr. E. Millet, of Birmingham, Mich., was returning home with his insane son, and became separated from him a few minutes at a stopping place. After the cars had started the father missed his son, and found on inquiry that the conductor had put him off the train because he could not pay his fare nor give any account of himself. The father returned, and found the mangled corpse of his son lying on the track. The fare of both had been paid before the train started.

On the steamer Iroquois, lately on the way from New Orleans to Cairo, the cholera broke out among the deck passengers, and six of them died, and were buried along the shore before the boat reached Cairo. By the time she reached Cairo, three more had died, and six or seven others were in the last stages of the disease. A man by the name of Cane, who left a family in Illinois, and had been to California, was stricken down and died, and was buried when within ten miles of his own home. There is cholera also at Memphis.

The Erie railroad is the longest in the world—467 miles. That between Moscow and St. Petersburgh, in Russia, is next in lenght, being 420 miles. The Russian Government is about beginning a road from Warsaw to St Petersburgh, a distance of more than 700 miles; of which Major T.S. Brown, late of the Erie Road, will be Chief Engineer. It is noteworthy that the American great enterprise is by a private company the Russian is built by Government.

The Report of the Land Agent of Maine shows that the quantity of land sold in that State during the past year was 69,000 acres, and the amount of sales, $196,694 32; while 4,899 acres which had reverted to the State for non-performance of the conditions of previous sales, have been sold for the sum of $2,240 50. The report states that the quantity of lands still owned in common with Massachusetts, is about 1,695,748 acres.

The Petersburg (Va.) *Intelligencer*, of Saturday, says that a serious outbreak has occurred in the Virginia Military Institute. It seems that twenty-four members of the senior class left the Institute, without permission, for the purpose of attending a trial for murder which was going on in Lexington, and for this offense were all expelled; whereupon all the other cadets, with the exception of four, left the Institute.

A San Francisco letter states that Professor Shepherd has discovered within one hundred miles of that city what is termed the "Geyser Fountains," where may be seen trees of immense size standing, but the trunk and limbs all in a state of perfect petrification. Specimens of sulphurate rock, petrified wood, &c., have been sent to the World's Fair in London.

A San Francisco paper announces the arrival at that port of a cargo of *ninety-six cats* from San Diego. For what particular object the tabbies are imported is not stated. At the place of embarkation they cost about fifty cents a head, while at San Francisco they sell readily at from $10 to $20, according to size, sex, color, and condition.

According to recent letters from Doctor Smith, who is now traveling in Egypt, the schools in that part of the world are a kind of bedlam. He says the children, large and small, master and all, are generally flat on the floor, while listening to and simultaneously repeating a line from the Koran.

Rev. R. B. Westbrook has been elected Secretary of the American and Foreign Christian Union, for the Middle District—including New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia—in place of Dr. Fairchild appointed to another vacancy.

The Aorta, or principal artery of the whale, measures about a foot in diameter, and the quantity of blood thrown into it at each pulsation, has been estimated at from ten to fifteen gallons; the rush of this fluid is quite audible to the harpooners when about to strike the animal.

Two dwelling houses belonging to the late Rev. John Adams, and situated near the new school house in Great Falls, N. H., were burned to the ground on Monday night. One of the buildings had been untenanted for several weeks.

The wife of Alexander Hamilton resides at Washington city, and though in her 94th year, is still in the enjoyment of excellent health.

The Jews' Conversion Society estimates that within the last twenty years, 16,000 Israelites have embraced the Christian faith.

Elisha Bartlett, M.D., is elected successor to the late Dr. J. B. Beck, in the chair of Materia Medica, College of Physicians and Surgeons, New York.

Dispatches dated May 26, announce the appearance of the cholera at Alton, Jerseyville, and Springfield, Illinois, Almost every boat from New Orleans has some deaths on board.

The *Washington Intelligencer*, of May 31, publishes correct census returns. The total amount of population was twenty-three millions two hundred and ninety-eight.

A number of coal porters recently assaulted a London policeman, and one of them killed him by throwing a stone, weighing four pounds, upon his head.

We learn from the *Richmond* (Va.) *Times* that twenty-four students of the military college of that place, were expelled on account of attending a trial for murder against the orders of the professors.

Two daughters of Alderman Ramass, of New Orleans, were lately burnt to death by the explosion of a camphene lamp, and two others were shockingly burnt.

Mrs. Preble, widow of Com. Edward Preble, died in Washington May 28, aged 81. Few women have done so much in unostentatious benevolence as she did, and her memory will be held in respect by those who knew her best. She has left quite a large amount of property.

A dispatch dated from Portland, Me., says, "Counterfeit $3 bills on the Union Bank of Boston made their first appearance here today. They are light complexioned and easily detected by judges."

The papers from the South and Southwest say that the crops there are very backward. The cotton crop, especially, looks bad. There has not been so cold and backward a spring for many years.

Dr. H. J. Anderson, of this city, formerly a Professor in Columbia College, who was associated with the Dead Sea Expedition, under Captain Lynch, has made a generous donation of one thousand dollars to the fund which has been raised for the benefit of the orphan children of Lieut. Dale.

It is stated that during the first week in February, 640 newly arrived African slaves were landed east of Cardenas, Havana. They were sold at the rate of thirty ounces each, realizing an aggregate sum of 18,300 ounces, or $311,100.

A girl was landed at Deer Island, Massachusetts, a few days ago, from an emigrant ship, in a dying condition, and died shortly afterwards. It is stated that she died for want of proper and sufficient nourishment on the passage.

A pauper at the alms-house, Wilmington, Delaware, has lately been tried and acquitted for killing another inmate of that establishment, by striking him with an iron bar. It was contended that the blow did not cause death.

So rapid has been the increase of Roman Catholics in Scotland, that the number of their clergy has doubled in twenty years. In 1830 they had 60 priests; in 1850 they had 120.

From the Unitarian Congregationalist *Register* for 1851, we learn that there are in the United States 241 societies and 195 ministers.

A statistical work, just published, states the number of Protestants in the Prussian monarchy at 10,016,798, that of the Roman Catholics at 6,079,631.

The Fresnel Light, which was recently purchased at auction for $500, by a German house in this city, is still held by the U. S. Marshal, for the nonpayment of duty.

A machine for walking on the water was recently exhibited near Baltimore. It is said to be simple and excellent.

Butler, charged at Nashville, Tennessee, with having starved his wife to death, has been examined and acquitted.

The postmaster of Macon, Georgia, has run away with nearly $70,000 belonging to the post office and to cotton dealers.

The seventeen year locusts are plentiful, at the present time, in all parts of Maryland.

The Florida crops are very much behind, and give promise of complete failure.

One of the Fox-family of "rappers" has sued C. C. Burr for slander.

MARRIED,

In Watson, N. Y., May 24th, by Eld. E. Robinson, Mr. Horace W. Burdick, of DeRuyter, to Mrs. Jemima A. Stillman, of Watson.

In Petersburg, N. Y., May 10th, by Eld. J. Summerbell, Mr. Edgar R. Green to Miss Eliza O. Greenman, all of Berlin, N. Y.

DIED,

In Alfred, N. Y., May 16th, in the 67th year of his age, Mr. Nathan Green. He was one of the earliest settlers of Alfred, and the first Sabbath-keeper that took up his residence in that town. He drew up the articles of agreement, and was one of the number who composed the first Christian organization. And when, afterwards, this organization was lost in another and more perfect one, namely, the First Seventh-day Baptist Church of Alfred, brother Green was chosen its Clerk, which post he filled, with honor to himself, and to the entire satisfaction of the Church. In many other ways did he render aid and peculiar succor to the infant Church, of which he remained a faithful and worthy member while it pleased God to grant him power to act. And now that he has passed from his *field of labor* to his *home of rest*, may it please the great Head of the Church to grant comfort to the bereaved, and that the place now vacated in the Church be worthily filled by another.

N. V. H.

In Berlin, Rensselaer Co., N. Y., May 25th, 1851, Edward, son of Albert Clark, in the 17th year of his age.

LETTERS.

Geo. B. Utter, H. W. Babcock, G. H. Babcock, Jeptha F. Randolph, Waitstill Phillips, Wm. P. Langworthy, Ira Brown, Samuel Davison, Rowse Babcock, Z. Campbell, Joel Crandall, John C. Maxson, Joseph Goodrich, C. Vars, Daniel Bennett.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

A. C. Heritage, Shiloh, N. J.	$2 00	to vol. 7	No. 52
Joseph West, "	1 00	" 7	" 52
M. T. Davis, "	2 00	" 8	" 52
Edgar Ayres, Bridgeton, N. J.	2 00	" 8	" 37
C. S. Titsworth, Natchez, Miss.	2 00	" 8	" 31
A. A. Burdick, Rockville, R. I.	2 00	" 8	" 40
Benj. Burdick, "	3 00	" 8	" 52
Mrs. D. Maxson, Petersburg,	2 00	" 8	" 5
Barton Hall, Eagle Mills,	2 00	" 7	" 52
G. N. Greenman, Berlin,	3 00	" 7	" 52
J. H. Cochran, "	2 00	" 7	" 52
J G. Davis, "	2 32	" 7	" 52
Nelson Reynolds, "	2 00	" 7	" 52
R. F. Burdick, Alfred,	2 00	" 8	" 52
N. C. Williams, "	3 00	" 7	" 26
P. W. Green, Watson,	9 75	" 10	" 37
Jem. A. Stillman, "	2 00	" 8	" 22
D. W. Wells, "	1 70	" 7	" 52
Amaziah Bee, New Milton, Va.	2 00	" 7	" 52
Geo. J. Davis, "	1 66	" 7	" 52
J. F. Randolph, "	34	" 8	" 8
Henry Smith, Ceres, Pa.	3 00	" 9	" 52
Edon P. Burdick, Little Genesee,	2 00	" 7	" 52
Harriet J. Wells, "	2 00	" 7	" 26
B. F. Burdick, "	3 00	" 7	" 26
D. A. Fairbanks, "	3 75	" 7	" 44
Joel Crandall. "	2 00	" 7	" 52
D. C. Gardner, ———,	3 25	" –	" —
A. Kemble, Maysville, Ky.	1 00	" 8	" 26
J. Davison, Farmington, Ill.	2 00	" 7	" 52
John Simpson, Southampton, Ill.	2 00	" 7	" 52
D. Pierce, Lewiston, Ill.	2 00	" –	" —
R. Babcock, "	2 00	" 7	" 52
N. Lewis, Petersburg,	4 00	" 7	" 52
Geo. Button, Utica, Wis.	4 00	" 7	" 52
Russell Maxson, Oxford,	2 00	" 8	" 52
Harriet S. Rogers, "	2 00	" 8	" 38
C. Vincent, Milton, Wis.	2 00	" 7	" 52
Jas. Barnhart, "	4 00	" 8	" 52
Varnum Hull, "	2 00	" 7	" 52
Orrin Vincent, "	2 00	" 7	" 52

The Treasurer also acknowledges the receipt of the following sums for the Sabbath-School Visitor:—

H. W. Babcock, Watson,	$0 55
J. F. Randolph, New Milton, Va.	1 00
Samuel Davison, Farmington, Ill.	1 00
David Clawson, Marlboro, N. J.	2 00
W. B. Maxson, Stephentown,	1 00
Of Hamilton Clark, for Publishing Fund,	$5 00

BENEDICT W. ROGERS, Treasurer.

New York Markets—June 2, 1851.

Ashes—Pots $5 00, and 5 50 for Pearls.

Flour and Meal—Domestic Flour 3 62½ a 3 75 for No. 2 Superfine; 4 00 a 4 06 for common to strait State, 3 87½ a 4 06 for Michigan and Indiana; and 4 37½ a 4 06 for prime Genesee. Southern 4 44 a 4 62½ for mixed to good strait brands; and 4 83¼ a 5 50 for fancy. Rye Flour is quiet at 3 44. Corn Meal, Jersey, 3 00.

Grain—Genesee Wheat, 95c. Canadian 72½c. for fair mixed. Rye 76c. Barley is dull. Oats 46 a 47c. for Northern, and 44 a 45c. for Jersey. Corn, 57c. for heated: 58 a 59c. for Western mixed; and 60c. for round and flat yellow.

Provisions—Old Pork 14 37½ a 14 44 for mess, and 12 37½ for prime; new held at 15 00 for mess, and 13 25 for prime. Beef 8 75 a 11 00 for mess, and 5 00 a 6 00 for prime. Hams and Shoulders, 7½ a 8¼c. for the former, and 6¼ a 6½c. for the latter. Butter is in good demand at 9 a 14c. for Ohio, and 11 a 15c. for State. Cheese 5 a 6¾c.

Associational Meetings.

CENTRAL ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Central Association is appointed to be held with the Church in DeRuyter, Madison Co., N. Y., commencing on the fourth day of the week before the second Sabbath in June, (11th day of the month.)

WESTERN ASSOCIATION.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

New York, Albany, and Troy Steamers.

THE steamer EMPIRE, Capt. H. Gillespie, will leave the pier foot of Cortlandt-st., New York, on Tuesdays and Thursdays, at 6 P. M., and on Sundays at 5 P. M., for Albany and Troy.

The steamer TROY, Capt. R. H. Fury, will leave the pier foot of Cortlandt-st. on Mondays, Wednesdays, and Fridays, at 6 P. M., for Albany and ~~Troy~~.

Sunday Evening Steamer.—The steamer EMPIRE will leave the pier foot of Cortlandt-st. on each Sunday evening through the season, at 5 P. M., landing at Newburgh, Poughkeepsie, Kingston, Catskill, and Hudson.

For passage or freight apply on board, or to F. Hyde, at the office on the pier. L. H. TUPPER, Agent.

New York and Erie Railroad.

THIS line leaves daily from the pier at the foot of Duane-st. Morning Way Train at 5¼ A. M. for Otisville, Piermont, and all the intermediate stations. Passengers by this train connect at Sufferns with the Morning Mail Train for all stations west of Geneva. Morning Mail Train at 7 A. M., stopping at all the stations west of Sufferns, arriving at Geneva the same evening. Way Train at 3½ P. M. for Piermont, Otisville, and all intermediate stations. Evening Way Train at 5½ for Sufferns, Otisville, and all intermediate stations. Night Express Train at 6 P. M.

CHAS. MINOT, Superintendent.

New York and Boston Steamboats.

REGULAR MAIL LINE BETWEEN NEW YORK AND BOSTON, via Stonington and Providence. Inland route, without ferry, change of cars or baggage! The steamers C. VANDERBILT, Capt. Joel Stone, and COMMODORE, Capt. William H. Frazee, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, (Sundays excepted,) from pier 2 North River, first wharf above Battery Place, at 5 o'clock P. M., and Stonington at 8 o'clock P. M., or upon the arrival of the mail train from Boston. The C. Vanderbilt will leave New York Tuesday, Thursday, and Saturday. Leave Stonington Monday, Wednesday, and Friday. The Commodore will leave New York Monday, Wednesday, and Friday. Leave Stonington Tuesday, Thursday, and Saturday.

Liberty Convention.

THE friends of Freedom are solicited by citizens of the County of Allegany to meet at Friendship on the 10th day of June next, for the purpose of expressing their disapprobation of the Fugitive Slave Law, and discussing its unconstitutionality, and the character of the Constitution of the United States. Invitations have been sent to Gerrit Smith, Sam'l R. Ward, Wm. L. Chaplin, and other celebrated speakers, in and out of the county.

Daguerrean Gallery.

GURNEY'S Daguerrean Gallery, No. 189 Broadway, has been known for years as one of the first establishments of the kind in the United States, and the oldest in the city of New York. He has recently greatly enlarged his Gallery by the addition of more rooms and large skylights, and other improvements, rendering it one of the most extensive establishments in this country. Mr. G. attends personally to his sitters, and from his great experience in the art he is enabled, at all times, to give perfect satisfaction. The large-sized pictures recently taken by his new process are universally acknowledged superior to any heretofore taken in this country. A large collection can be seen at all hours of the day. Ladies and gentlemen are respectfully invited to examine them.

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And American Biblical Repository.

[Conducted by B. B. Edwards, E. A. Park, and M. Stuart, of Andover; Dr. Robinson and H. B. Smith, New York.]

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The united work will leave no field unoccupied which either work has heretofore filled.

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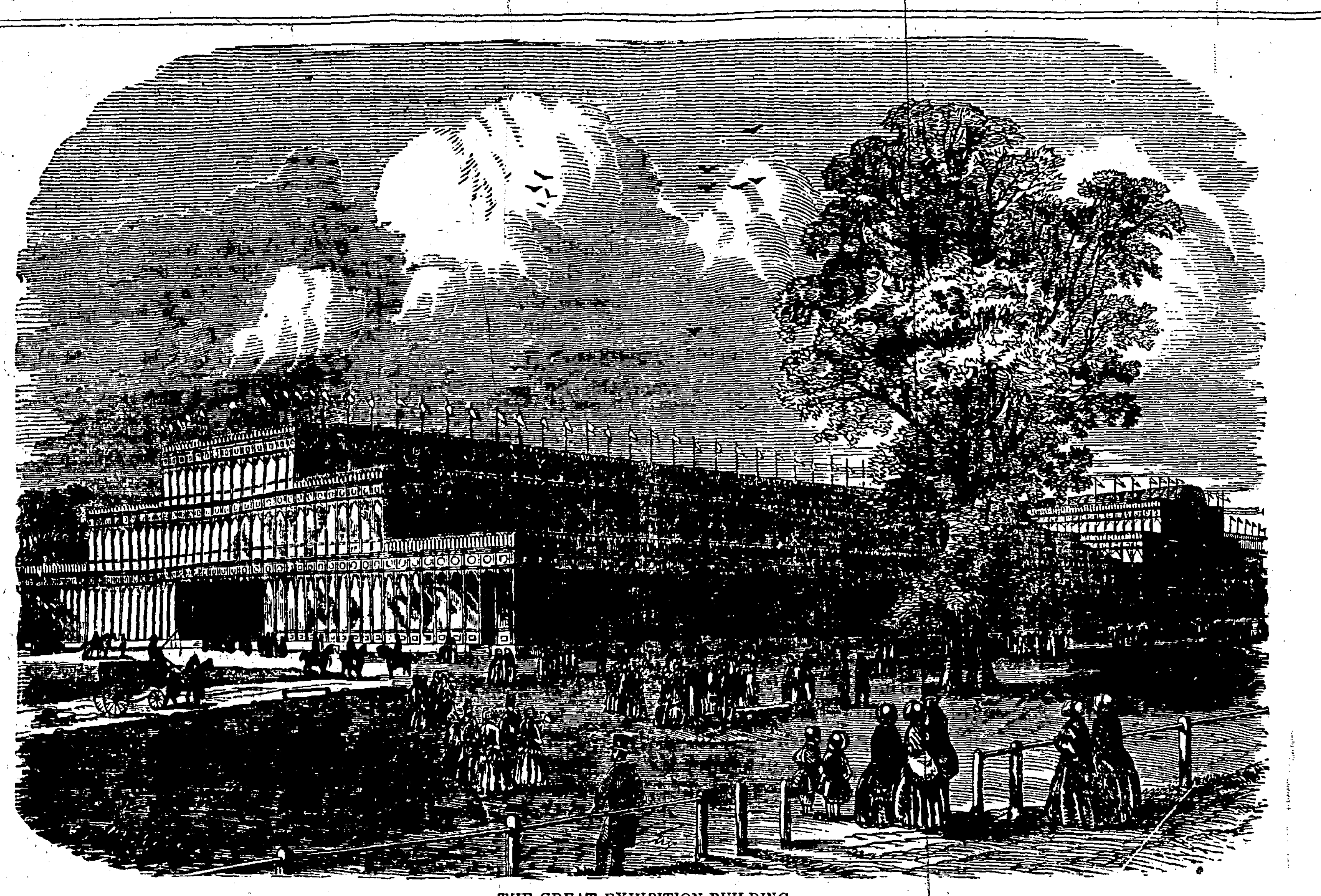

THE GREAT EXHIBITION BUILDING.

The Crystal Palace.

In the early months of last year the Great Exhibition had become as nearly a "fixed fact" as any thing in the future can be. The place where and the building in which it was to be held, then became matters for grave consideration. The first point, fortunately, presented little difficulty, the south side of Hyde Park, between Kensington-road and Rotten-row, having been early selected as the locality.

The construction of the edifice, however, presented difficulties not so easily surmounted. The Building Committee, comprising some of the leading architects and engineers of the kingdom, among whom are Mr. Barry, the architect of the new Houses of Parliament, and Mr. Stephenson, the constructor of the Britannia Tubular Bridge, advertised for plans to be presented for the building. When the Committee met, they found no want of designs; their table was loaded with them, to the number of 240. Their first task was to select those which were positively worthless, and throw them aside. By this process the number for consideration was reduced to about sixty; and from these the Committee proceeded to concoct a design, which pleased no body—themselves least of all. However, the plan, such as it was, was decided upon, and advertisements were issued for tenders for its construction. This was the signal for a fierce onslaught upon the proceedings of the Committee. For the erection of a building which was to be used for only a few months, more materials were to be thrown into one of the main lungs of the metropolis, than were contained in the eternal pyramids of Egypt. Moreover, could the requisite number of miles of brickwork be constructed within the few weeks of time allotted ? and was it not impossible that this should, in so short a time, become sufficiently consolidated to sustain the weight of the immense iron dome which, according to the design of the Committee, was to rest upon it ?

The Committee, fortunately, were not compelled to answer these and a multitude of similar puzzling interrogatories which were poured in upon them. Relief was coming to them from an unexpected quarter; whence, we must go back a little to explain.

On New Year's Day, of the year 1839, Sir Robert Schomburgk, the botanist, was proceeding in a native boat up the River Berbice, in Demarara. In a sheltered reach of the stream, he discovered resting upon the still waters an aquatic plant, a species of lily, but of a gigantic size, and of a shape hitherto unknown. Seeds of this plant, to which was given the name of "Victoria Regia," were transmitted to England, and were ultimately committed to the charge of Joseph Paxton, the horticulturist at Chatsworth, the magnificent seat of the Duke of Devonshire. The plant produced from these seeds became the occasion, and in certain respects the model, for the Crystal Palace.

Every means was adopted to place the plant in its accustomed circumstances. A tropical soil was formed for it of burned loam and peat; Newcastle coal was substituted for a meridian sun, to produce an artificial South America under an English heaven; by means of a wheel, a ripple like that of its native river, was communicated to the waters of the tank upon which its broad leaves reposed. Amid such enticements the lily could not do otherwise than flourish; and in a month it had outgrown its habitation. The problem was therefore set before its foster-father to provide for it, within a few weeks, a new home. This was not altogether a new task for Mr. Paxton, who had already devoted much attention to the erection of green-houses; and within the required space of time, he had completed this house for the "Victoria Regia," and therein, in the sense in which the acorn includes the oak, that of the Crystal Palace.

While Mr. Paxton was planning an abode for this Brobdignagian lily, the Building Committee of the Exhibition were poring wearily over the 240 plans lying upon their table. They had rejected the 180 worthless ones, and from the remainder had concocted. as we have said, with much cogitation and little satisfaction, their own design. Such as it was, however, it was determined that it should be executed—if possible.

This brings us down to the middle, or to be precise, to the 18th of June, on which day Mr. Paxton was sitting as chairman on a railway committee. He had previously made himself acquainted with the case laid before them, and was not therefore under the necessity of now devoting his attention to it. He took advantage of this leisure moment to work out a design for the Exhibition Building, which he had conceived some days previously. In ten days thereafter elevations, sections, working plans, and specifications, were completed from this draft, and the whole was submitted to the inspection of competent and influential persons, by whom it was unanimously announced to be practicable, and the only practicable scheme presented.

This design was then laid before the contractors, Messrs. Fox and Henderson, who at once determined to submit a tender for the construction of a building in accordance with it. In a single week, they had calculated the amount and cost of every pound of iron, every pane of glass, every foot of wood, and every hour of labor which would be required, and were prepared with a tender and specifications for the construction of the edifice. But here arose a difficulty. The Committee had advertised only for proposals for carrying out their own design; but, fortunately, they had invited the suggestion on the part of contractors, of any improvements upon it; and so Mr. Paxton's plan was presented simply as an "improvement" upon that of the Committee, with which it had not a single feature in common. This, with certain modifications, was adopted, and the result is the Crystal Palace—itself the greatest wonder which the Exhibition will present—the exterior of which is represented in our accompanying Illustration.

The building consists of three series of elevations of the respective heights of 64, 44, and 24 feet, intersected at the center by a transept of 72 feet in width, having a semicircular roof rising to the height of 108 feet in the center. It extends in length 1851 feet from north to south, more than one-third of a mile, with a breadth of 456 feet upon the ground; covering 18 superficial acres, nearly double the extent of our own Washington-square; and exceeding by more than one half the dimensions of the Park or the Battery. The whole rests upon cast-iron pillars, united by bolts and nuts, fixed to flanges turned perfectly true, so that if the socket be placed level, the columns and connecting-pieces must stand upright; and, in point of fact, not a crooked line is discoverable in the combination of such an immense number of pieces. For the support of the columns, holes are dug in the ground, in which is placed a bed of concrete, and upon this rest iron sockets of from three to four feet in length, according to the level of the ground, to which the columns are firmly attached by bolts and nuts. At the top, each column is attached by a girder to its opposite column, both longitudinally and transversely, so that the whole eighteen acres of pillars is securely framed together.

The roofs, of which there are five, one to each of the elevations, are constructed on the "ridge and furrow principle," and glazed with sheets of glass of 48 inches in length. The construction will be at once understood by imagining a series of parallel rows of the letter V, (thus W,) extending in uninterrupted lines the whole length of the building. The apex of each ridge is formed by a wooden sash-bar with notches upon each side for holding the laths in which are fitted the edges of the glass. The bottom bar, or rafter, is hollowed at the top so as to form a gutter to carry off the water, which passes through transverse gutters into the iron columns, which are hollow, thus serving as water-pipes; in the base of the columns horizontal pipes are inserted, which convey the accumulated water into the sewers. The exhalations, from so large an extent of surface, from the plants, and from the breath of the innumerable visitors, rising and condensed against the glass, would descend from a flat roof in the form of a perpetuel mist, but it is found that from glass pitched at a particular angle the moisture does not fall, but glides down its surface. The bottom bars are therefore grooved on the inside, thus forming interior gutters, by which the moisture also finds its way down the interior of the columns, through the drainage pipes, into the sewers. These grooved rafters, of which the total length is 205 miles, are formed by machinery, at a single operation.

The lower tier of the building is boarded, the walls of the upper portion being composed, like the roof, of glass. Ventilation is provided for by the basement portion being walled with iron plates, placed at an angle of 45 degrees, known as *luffer-boarding*, which admits the air freely, while it exexcludes the rain. A similar provision is made at the top of the building. These are so constructed that they can be closed at pleasure. In order to subdue the intense light in a building having such an extent of glass surface, the whole roof, and the south side will be covered with canvas, which will also preclude the possibility of injury from hail, as well as render the edifice much cooler.

In the construction of the building care has been taken to give to each part the stiffest and strongest form possible in a given quantity of material. The columns are hollow, and the girders which unite them are trellis-formed. The utmost weight which any girder will ever be likely to sustain is 7½ tons; and not one is used until after having been tested to the extent of 15 tons; while the breaking weight is calculated at 30 tons. At first sight, there would seem to be danger that a building presenting so great a surface to the action of the wind, would be liable to be blown down. But from the manner in which the columns are framed together they cannot be overthrown except by breaking them. Experiments show that in order to break the 1060 columns on the ground floor, a force of 5360 tons must be exerted, at a hight of 24 feet. The greatest force of the wind ever known is computed at 22 pounds to the superficial foot; assuming a possible force of 28 pounds, and suppose a hurricane of that momentum to strike at once the whole side of the building, the total force would be less than 1500 tons—not one-fourth of the capacity of the building to sustain, independent of the bracings, which add materially to its strength. So that, if any reliance at all can be placed upon theoretical engineering, there can be no doubt as to the safety of the building.

Entering at the main east or west entrance, we find ourselves in a nave 64 feet in height, 72 in breadth, and extending without interruption the whole length of the building, one-third of a mile. Parallel with this, but interrupted by the transept in the center, are a series of side aisles of 48 and 24 feet in breadth, with a hight of 44 and 24 feet. Over the center of the nave swells the semicircular roof of the transept, overarching the stately trees beneath—a Brobdignagian green-house with ancient elms instead of geraniums and rose bushes. The whole area of the ground floor is 772,784 square feet; and that of the galleries 217,100; making in all within a fraction of one million square feet; to which may be added 500,000 feet of hanging-space, available for the display of the products of human heads and hands.

There are three refreshment rooms, one in the transept, and one near each end, around the trees which were left standing, where ices and pastry for the wealthy, and bread-and-butter and cheese for the poorer are to be furnished. No wine, spirits, or fermented liquors are to be sold; only tea, coffee, and unfermented drinks; pure water is to be furnished gratis to all comers by the lessees of the refreshment rooms.

In respect to the decoration of the interior, a keen controversy has been waged. The fact of iron being the material of construction renders it necessary that it should be painted to preserve it from the action of the atmosphere. On the one hand, it is said that the fact that the structure is metallic should be indicated by the decoration, otherwise the whole will have no appearance of stability than an arbor of wicker-work. Those who take this view recommend that the interior should be bronzed. On the other hand, those to whom the decoration is intrusted affirm that the object of using color is to increase the effect of light and shade. If the whole were of one uniform dead color the effect of the inummerable parts of which the building is composed, all falling in similar lines, one before the other, would be precisely that of a plane surface; the extended lines of pillars presenting the aspect of a continuous wall. In order to bring out the distinctive features of the building various colors must be used; and experiments show that a combination of the primary colors, red, blue, and yellow, is most pleasant to the eye. The best means for using these is to to place blue, which retreats, upon the concave surfaces, yellow, which advances, upon the convex ones, reserving red for plane surfaces. But as when these colors come in contact each becomes tinged with complementary color of the other—the blue with green, the red with orange—a line of white is interposed between them. Applying these principles, the shafts of the columns are to by yellow, the concave portions of their capitals blue, the under side of the girders red, and their vertical surfaces white.

Among all the wonders of the Crystal Palace nothing is more wonderful than its cheapness, and the rapidity of its construction. Possession of the site was obtained on the 30th of July; in a period of only 145 working-days the building was to all intents and purposes completed. As to cheapness it costs less per cubic foot than an ordinary barn. If only used for the Exhibition, and at its close returned to the contractors, the cost will be nine-sixteenths of a penny a foot; or, if permanently purchased, it will be one penny and one-twelfth. Thus: the solid contents are 33,000,000 cubic feet; the price if returned is £70,800, if retained £150,000. This simple fact, that a building of glass and iron, covering eighteen acres, affording room for nine miles of tables, should have been completed in less than five months from the day when the contract was entered into, at a cost less than that of the humblest hovel, opens a new era in the science of building.

As to the final destination of the Crystal Palace, it is the wish of the designer that it should be converted into a permanent winter garden, with drives and promenades. Leaving ample space for plants, there would be two miles of walks in the galleries, and the same amount for walks upon the ground floor; in summer the removal of the upright glass would give the whole the appearance of a continuous walk or garden.

The whole Roman language, says Wesley does not afford so much as a name for humility, (the word from which we borrow this bearing in Latin quite a different meaning;) nor was one found in all the copious language of the Greeks, till it was made by the great Apostle.

How to Scatter a Mob.

A joke was played off in New York some twenty years ago which illustrates the fact that it is as easy to disperse a 'mass meeting' as it is to collect one. It was a time when infidelity was bold and defiant, and public meetings were held and violent demonstrations made in consequence of an attempt of the city government to enforce the laws against keeping shops open on Sunday. The tide of popular feeling was rising high under the artful management of a few leaders, and to give it a broad extension a meeting was appointed in the Park, and the whole city invited to attend. When the hour arrived a vast crowd assembled, but through some disagreement of the leaders, or some want of previous preparation of the business, a long time was spent without any organization of the meeting, and not a little confusion of the waiting masses was apparent. At length a stranger, a large man, with a stentorian voice, was seen entering the east gate and making his way towards the steps of the City Hall, crying out at every step, 'Make way! make way!' The crowd opened before him, and he passed up to the step and took an elevated position, and then lifted his voice so as to be heard by the assembled thousands, and said, 'All persons take notice—This meeting is now adjourned from this place, to meet immediately in Masonic Hall.' He then started in that direction, and was followed by the crowd, not one of whom appeared to know him, but all supposing him to have spoken by authority from some source. Having quickened his pace, and made several turns in different streets, he escaped from the sight of those following him, and was seen no more. The policemen, who from the nature of their business are in a way to mark every countenance, never saw him before nor afterwards. The joke, for such i twas, was completely successful. The crowd went in search of the meeting, and could not find it, and the people meeting in the Park having been thus hoaxed, had no disposition to return. The storm of popular passion that had been roused ended in a joke at the expense of its authors. The conjecture was that the mysterious personage with stentorian voice appeared there on a wager that he could dissolve the meeting. The result showed the ease with which a crowd may be hoaxed and set on a wrong track.

[Boston Rambler.

Great Discovery.

The English *Railway Times* has the following:

The decomposition of water has at length been obtained, and that at a merely nominal cost, and unerring precision. This great discovery, originating in America, has been perfected by the experiments of an eminent German chemist, and patented in the three kingdoms by Mr. Shepard. The carburetted hydrogen may be formed to any extent, which, while possessing an illuminating power equal to that of coal-gas, is capable of being itself applied to the same purpose as steam at a remarkably high pressure. This gas is also capable of producing an amount of caloric equal to that of live coal, and is consequently well and cheaply fitted to act as a combustible agent in the conversion of water into steam.

This tremendous power has been for some time engaging the attention of our most eminent engineers, and will, when sufficiently tested, be experimented upon before the public. If successful, as there is every present appearance of its being, the revolution that it must effect in the economic working of railways, and indeed in every branch of manufacture where steam is employed as a motive power, is altogether incalculable. It almost opens to the wondering gaze the Utopian vista in which unskillful manual labor shall be no longer necessary. It is sufficient for us, however, to state that several of the leading railway companies are in treaty with the patentee, and that consequently if anything whatever is capable of being made out of the discovery, the railway interest will possess at once the first benefit and chief honor of its realization.

Watt.

A young man, (says Sir R. Kane) wanting to sell spectacles in London, petitions the corporation to allow him to open a little shop without paying the fees of freedom, and he is refused. He goes to Glasgow, and the corporation refused him there. He makes acquaintance with some members of the university, who find him very intelligent, and permit him to open his shop within their walls. He does not sell spectacles and magic lanterns enought to occupy all his time; he occupies himself at intervals in taking asunder and re-making all the machines he can come at. He finds there are books on mechanics written in foreign languages; he borrows a dictionary, and learns those languages to read those books. The university people wonder at him, and are fond of dropping into his little room in the evenings, to tell him what they are doing, and to look at the queer instruments he constructs. A machine in university collection wants repairing, and he is employed. He makes it a new machine. The steam engine is constructed; and the giant mind of Watt stands out before the world—the author of the industrial supremacy of this country, the herald of a new force of civilization. But was Watt educated? Where was he educated? At his own workshop, and in the best manner. He learned Latin when he wanted it for his business. He learned French and German; but these things were tools, not ends. He used them to promote his engineering plans, as he used lathes and levers.

Gloucester and Marblehead Fisheries.

A statement has been recently published concerning the fisheries of Marblehead, and the number of vessels each year for the last half century. By this table we learn that the fisheries of Marblehead reached their highest point in 1801 and 1817, in which years nearly one hundred vessels were employed. From various causes the business has been declining there for several years past, until now only about twenty vessels are employed. The inhabitants, driven from their ancient pursuits, have been obliged to turn their attention to other employments, such as shoemaking, &c. A remarkable contrast with this declension of business is seen at the town of Gloucester. This ancient seat of the fisheries was for many years greatly distanced by Marblehead in the importance of its business, but now the business is carried on to a greater extent in Gloucester than in all the rest of Essex county together.

In 1830, Gloucester employed in her fisheries 60 small vessels and 500 men; this year she employs 200 vessels, of an aggregate tonnage of 14,000 tons, manned by 2,000 men and boys. Thirty-five vessels have been added to the fleet this year; some of these are to replace those that have been sold. Seventeen packing establishments, with all the conveniences for pursuing the business, are conveniently located on various wharves in this splendid harbor; and such are the superior facilities and advantages here for the business, that vessels come to Gloucester to have their outfits furnished and fish packed from all parts of Maine, British Provinces, and other places.

One of the causes of the contrast between Gloucester and Marblehead is this—that Gloucester harbor is so much more convenient and capacious. The people of Marblehead have to haul up their vessels in Salem in Winter, such is the exposed state of Marblehead harbor. The same reasons have partly caused Nantucket to decline most sensibly for the last ten years, while at the present time New Bedford, with great facilities for business, is progressing at an unprecedented rate.

Both Gloucester and Marblehead have sustained great losses for the last ten years on George's and the Grand Banks; but the per centage of loss has been far more at Marblehead.

Beside the extensive fisheries of Gloucester proper, as alluded to, the little coves and harbors round Cape Ann, such as Rockport, Pigeon Cove, Lane's Cove, Squam Point, employ many small vessels and boats in the shore and mackerel fisheries, and the aggregate of the district exceeds that of any other in the United States in this important business.

[Boston Traveler.

Variety.

Among the English patents recently granted was one to a Mr. Rodway for an improved horse shoe, which is so constructed as to give the horse a secure foothold even upon wooden pavment, or wet ground, while it obviates the necessity of frost-nailing, or calkins, in frosty weather. The improvement consists in grooving the bottom of the shoe in a peculiar manner. The nails are also sunk in grooves so as never to becomes loosened by wear.

Among the articles in the Chinese collection at the Worlds Fair will be found the original address, bearing the signature of 779 merchants, presented to his Excellency Hwang on his appointment to the office of Deputy Governor of Canton, in the reign of the Emperor Keen Lung, in the year 1720. This address measures nearly eight feet in lenght and six in width, and contains 2,328 Chinese characters, finely worked in gold and silk, and is lined with Chinese embossed velvet, with a gold border.

An agency has just been established in Charleston, (S. C.) for the sale of tea-plants and seeds, sent direct from China. Junius Smith, Esq., who has been for two years past making experiments in the cultivation of the plant in South Carolina, has remarked that it blossoms there and in China and in India at the same time.

A letter from St. Petersburgh announces that the Emperor of Russia intends to spend ten millions of silver roubles in making purchases at the Great Exhibition. His agents are specially commissioned to purchase every model which may be useful to Russian manufacture.

It is quoted as a proof of the progress of civilization in Turkey that the Grand Seraskier, Mehemet Ali Pasha, who about seven years ago had three of his own wives sewed up in sacks and thrown into the Bosphorus, has just handed over his brother to the police for sewing up one of his!

Great enthusiasm prevails in all parts of Ireland in favor of the movement of the Irish Beet Sugar Company, and from the readiness evinced to grow the roots, it is expected that next season the company will have factories in every part of the country.

Every man who breathes, weather master or servant, employer or emyloyed, young or old rich or poor, each has it in his power, as he passes along his own life-path, either to shed a ray of sunshine on that of his fellow man, or to darken it by his shade.

The reward of $10,000, offered by the Legislature of Massachusetts for the discovery of a cure for the potato rot, has been claimed by Mr. Josh. F. Hatch, of Dorcester. His remedy consists of ground charcoal mixed with sulphate of lime.

The planet Saturn, which moves in its orbit twenty-two thousand five hundred miles an hour, is more than three hours in moving the length of its diameter. A man moves the length of his in less than a second.

On the island of Trinidada is an arch, 40 feet wide, 50 high, and 420 long. It has been made by the sea through a bluff 800 feet high. At its inner extremity is a bay, which is the only one in the island.

Albert F. Barnard, of Nashville, N. H., and Rhoda A. M. Edson, of Randolph, Vt., both deaf mutes, were recently married in Amherst. Miss Edson is the daughter of Calvin Edson, wilhom the living skeleton.

Every one knows that there are many things which he could not accomplish; yet no one knows what he actually can do until he has made the attempt.

In Russia the candles used in the mines are made of tallow mixed with powdered charcoal, which is found to increase the intensity of the light.

A German in Boston was fined $5 and costs for attempting to steal a twenty-five cent passage on one of the railroads radiating from that city.

The smell of the violet lasts as long as the smell of the rose; and so, perhaps, the blessing of the poor rises as high as the blessing of the rich.

Those who befriend genius, when it is struggling for distinction, befriend the world and their names should be remembered.

Minds capable of the greatest things, can enjoy the most trivial; as the elephant's trunk can knock down a lion, or pick up a pin

Sir Philip Sydney proved that he knew the world when he said that 'doing good was the only certainly happy act of a man's life.'

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The American Sabbath Tract Society publishes the following tracts, which are for sale at its Depository, No. 9 Spruce-st., N. Y., viz:

No. 1 Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian Public. 28 pp.
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No. 7 Thirty-six Plain Questions, presenting the main points in the Controversy; A Dialogue between a Minister of the Gospel and a Sabbatarian; Counterfeit Coin. 8 pp.
No. 8 The Sabbath Controversy The True Issue. 4 pp.
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No. 12 Misuse of the Term Sabbath. 8 pp.
No. 13 The Bible Sabbath. 24 pp.

The Society has also published the following works, to which attention is invited:

A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ct., in 1802; now republished in a revised form. 168 pages.

The Royal Law Contended for. By Edward Stennet. First printed in London, in 1658. 60 pp.

An Appeal for the Restoration of the Lord's Sabbath, in an Address to the Baptists from the Seventh-day Baptist General Conference. 24 pp.

Vindication of the True Sabbath, by J. W. Morton, late Missionary of the Reformed Presbyterian Church. 64 pp.

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The Sabbath Recorder.

From the Christian Chronicle.

"OBLIGATION OF THE SABBATH."

The Sabbath Discussion, which was carried on in the columns of the *Chronicle*, has been published in the *Recorder* entire, up to the point where we were at first given to understand it would terminate. We have thus redeemed our promise. We would be glad to give our readers the 4th number of "Exodus'," reply to "J. N. B.," which the *Chronicle* declined publishing because it could not spare the room. And, if we could, we would gladly give the rejoinder of "J. N. B." in three successive numbers—some of them quite lengthy—for which the *Chronicle* found plenty of room. But we have occupied so much of our space with the discussion already, to the displacement of other important matter, that we feel bound to forego the gratification. On looking over the rejoinder of "J. N. B.," we find that a great deal of it is taken up in reiterating what has been said substantially before. To him it probably appears important, as a stronger mode of presenting the same ideas, but, for our part, we are otherwise impressed. We select from Part II. of his second series, his argument for the change of the day in honor of Christ's resurrection.

[Eds. Rec.

What I propose now to show is, that there is ample evidence in the Scriptures, that Christ, as the sole "Lord of the Sabbath day," *changed the day of its observance in honor of His own resurrection*; so that now the first day of the week, commonly called Sunday, is the "Lord's day," or Christian Sabbath.

One fundamental part of that evidence is seen, (as I showed in my last article,) in *the nature and necessity of the case*—that is to say, in the new relations established by the work of Christ, and confirmed by His resurrection from the dead on that day. For "if Christ be not raised, your faith is vain," Christians, "ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv. 17—20. Having briefly presented this part of the evidence already, I shall continue and confirm it, and then proceed to that which arises from miracle, prophecy, the personal sanction of Christ, and the example of His inspired Apostles.

At the very threshold of the Argument, in the name of Truth and Honesty, I have a demand to make of "Exodus," and on all of his opinions. Come out clearly, and show your colors. *What do yon mean to do with the Decalogue?* Not a trace of anything local, temporary, ceremonial, or shadowy, is in it. Everything is absolute, universal, perpetual Law—the Legislation of the Infinite Creator for men, His creatures. As such it is distinctly recognized by Christ and His Apostles. It is bound up inseparably as part and parcel of Christianity—as the the original moral standard. Sin is defined as a transgression of it. It is the Law of Conscience re-written by the finger of God—more fully and clearly. Matt. v. 17—32; xix. 16—19. Rom. vii. 7—14; viii. 4; xiii. 8—10. 2 Cor. iv. 5—18. 1 Tim. v. 5—11. 1 John iii. 4—10. Luke xvi. 17, 18.

Look calmly now at the case before us. Here is the Law of the Weekly Sabbath in the Decalogue—moral, positive, clear, benign—necessary for man as man, in all regions and in all ages. Here it stands before our eyes, the weekly memorial of creation—the natural safe-guard against idolatry—the grand means of practically uniting the created with the Creator—the perpetual sign of a covenant between them—in a word, the chief moral, social, and religious educator of the race. And yet you demand positive proof of its *reënactment* by Christ *in explicit terms*—or of an equally explicit account of its *transfer* to the first day, from the seventh *of the Jewish calendar* week. Demands, at once preposterous and presumptuous! By what right do you thus dictate to God the *mode* of his revelation? Besides, the burden of proof in the first instance, is not on me, but on you. You have first to *prove that the Law of the Decalogue is abrogated* before you demand proof of its *re-enactment.* Till this is done fully and fairly, till the argument from Matt. v., for example, be fairly met and set aside, (which "Exodus" has not even attempted in his reply,) you have no right to demand *proof of any kind* as to its present obligation. HERE IS THE SABBATH. Look at it. The seal of the world's Creator—of your Creator, and of mine—is upon it. Efface it if you can! Attempt it, if you dare!

But I love not the language of defiance, even in so strong a case as this. I prefer the language of earnest deprecation. Tell me not that Jesus Christ has come from Heaven to abrogate this Law—in the face of his own express declarations to the contrary. That Law was *in His heart!* Tell me not that He *fulfilled*, and by so doing *superseded* it. He did indeed *fulfill* it, in His faithful exposition, in his noble vindication, in His constant application, in His whole obedient life, and in His sin-atoning death, by which He redeemed us from THE CURSE, and secured the promise of the HOLY SPIRIT to write it forever in our heart of hearts! But all this was to *honor it as immutable*—not to *abrogate* it. In vain will you plead Paul's words to the Romans, "But now we are delivered from the law—*that being dead wherein we were held.*" Paul does not say that the LAW is "dead," but its CURSE only, "in which we were held" by our guilt. (Gal. iii. 13.) This course is now "dead" as to believers—that is, deprived of all power to hurt us. And our deliverance, he expressly adds, is, "that we might *serve* in newness of spirit, not in the oldness of the letter." The authority of the Law then remains, vital and intact. Indeed Paul had explicitly guarded his meaning before. Rom. iii. 31. "Do we make void (i. e. *abrogate*) the Law through *faith?* God forbid. Yea, we *establish* the law." This is Paul's true doctrine, here and everywhere. It is identical with that of Christ. Perish the sophistry that would attempt to set them at variance!

The way then is clear to look at the real question, THE CHANGE OF THE DAY. This I have proved beyond dispute. It concerns merely *the Jewish mode of reckoning the week*, fixed by the miracle of the Manna, as explained by Moses. Exodus xvi. 22—30. *This mode of reckoning was a special statute for Israel. It never bound any other people.* It is *alterable* at the Divine pleasure. All we want in the case is, evidence that God has been pleased to alter it, and thus fix the Sabbath to another day. "Show us the miracle," says my friend Exodus, "and it sufficeth us." I propose now to show not only the miracle, but the Divine explanation of the miracle. I bespeak an earnest attention.

Let it be remembered then, that the first explicit declaration of faith in Jesus as the Messiah, was made at Cæsarea Philippi, about six months before our Saviour's death. Matt. xvi. 13—20. (See Townsend's Arrangement.) From that day Jesus explicitly announced his approaching Death and Resurrection. "*After* six days," says Matthew, "*about* eight days," says Luke, (ix. 18. 21.,) was the Transfiguration. Why this specification of time, if no special importance was attached to it? Both forms of expression indicate *a week.* The "eighth day" of Luke is particularly remarkable, since this very term was used to designate the day *after a Jewish Sabbath, the first day of the week*, (see Lev. xxv. 22,) particularly among the early Christians. John. xx. larly among the early Christians. John xx. 26. It is then highly probable, to say the least, that the glorious miracle of the Transfiguration was on that day. But that miracle was connected by some secret tie, with the miracle of the Resurrection; for the disciples were "strictly charged" not to mention it till after Jesus should rise from the dead. The resurrection we know was on *the first day of the week.* The connection of the two miracles is thus fully unfolded by Townsend in a Note to his Chronological Arrangement of the New Testament. (See Part iv. Note 22. p. 116.) "The other great purpose of the action on the mount (of Transfiguration) was, to give a figurative signification of *the abrogation of the Mosiac Law, and the commencement of the Christian Dispensation, upon which it was to be established.* Moses and Elias, as the representatives of the Law and Prophets, who had successively testified of the promised Messiah, it appears to me were now in their glorious state, permitted to behold on earth the magnificent completion of all their predictions; and by their farewell testimony to the truth of his Divinity afford to man the most powerful evidence that human reason could either receive or require. By their testimony *they acknowledged* the accomplishment of all their prophecies, and that the commencement of the Messiah's kingdom was established on the Law and the Prophets; and when the disciples, in an ectacy of happiness, desired to erect three tabernacles, God himself proclaimed, 'This is my beloved Son; HEAR YE HIM!' Moses and Elias instantly disappear, overshadowed by the bright cloud, and Christ alone remains the undivided object of all their worship. To Him alone are they to build their altars; to Him alone are they to look for happiness and glory; and He shall come again with His holy angels, and ten thousand times ten thousand shall stand before Him."

So much for the Miracle. Now for the Divine explanation of the Miracles, which fixes the first day of the week, or the day of Christ's Resurrection, as the Sabbath of the Christian Dispensation.

1. It is the Resurrection of "*the Lord of the Sabbath.*" He had then all authority to change the day, so as to distinguish the new dispensation from the old. And to honor this day as His own chosen day, He met His assembled disciples on it, and said, Peace be unto you. Not till a full week afterwards was accomplished, did He meet with them again. John xx. 26. Was there no significance in this? Why did He not meet them sooner? Why not on the Jewish Sabbath?

2. It is the Resurrection of *the Son of God* to immortal life in Heaven. It is for this reason the day is beautifully called His Birth Day. Ps. ii. 7. "I will declare the decree; the Lord hath said unto me, Thou art my Son; *this day have I begotten thee.*" Shall the kings of the earth command their birth days to be observed by their subjects, and not the King of Zion? Well might John Bunyan say, "Shall God as with his finger point, and that in the face of the world at *this day*, saying, 'Thou art my Son, *this day*,' &c., and shall not Christians fear, and awake from their employments, to worship the Lord on this day? If God remembers it, well may I! If God says and that with all gladness of heart, 'Thou art my Son, this day have I begotten thee!' may not, ought not, I also to set this day apart to sing the songs of my redemption in? This day my redemption was finished. This day my dear Jesus revived. This day He was declared to be the Son of God with power. '*This day*'—after this day was come, God never, that we read of, made mention with delight of the old seventh-day Sabbath more."

3. It is the Resurrection of *the Lord of Angels.* Hence the day was honored by their adoration. "Again, when He bringeth in the first begotten *into the world*, (i. e. by raising Him from the dead,) He saith, and let all the angels of God worship him." Heb. i. 7. And shall not men, as well as angels worship him too? "Kiss (i. e. adore) the Son, lest He be angry, and ye perish from the way when His wrath is kindled but a little. Blessed are all they that put their trust in Him." Ps. ii. 12.

4. It is the Resurrection of *the Head of the Church.* And hence the day consecrated by this glorious event, is given us for our weekly Christian Festival. Ps. cxviii. 24. "Exodus" indeed objects to my interpretation of this passage on two grounds. 1. That a day of Christian worship is not equivalent to a *Sabbath.* 2. That the text proves only the establishment of a new *era* of joy, not of a new *weekly* festival founded on the Messiah's exaltation. As to the first, I will concede to him that a day of devotionl rest, divinely appointed, and of weekly recurrence, is essential to the idea of a *Sabbath.* And as to the second, I will now try to convince him that such a "day" is really intended in Ps. cxviii. 22—24, by a closer examination of that interesting prophecy.

The passage reads thus: "The Stone which the builders refused is become the head stone of the corner. THIS IS THE DAY which which the Lord hath MADE; we will rejoice and be glad in it." I remark, 1. The sense of Scripture is no more arbitrary than in other books, and therefore the word "DAY" must here have a *determinate* meaning. 2. This must be its *literal* meaning, unless sufficient reasons can be given to show the contrary. 3. The *literal* meaning of word the in question is a period of twenty-four hours; (Gen. i. 5, 8,) and "Exodus" has shown no reasons for giving it here the *tropical* meaning of *era.* 4. This Psalm was actually sung on the occasion of our Lord's triumphal entrance into Jerusalem, which was on *the first day of the week*, (the week in which He died;) and the prophecy was thus applied to *that day*, with His own most explicit and emphatic sanction. For when some of the Pharisees said unto him, Master rebuke thy disciples, He answered and said unto them, "I tell you that if these should hold their peace, the stones would immediately cry out." The passage is quoted six times in reference to Christ. No prophecy then has a more determinate meaning, or fixed application. By the authority of the Lord the day is "made." How "made?" This word can have no distinct meaning, unless it signifies here "made sacred;" and to agree with the foregoing verse, it must mean "made sacred to Christ," in honor of His exaltation as "the head of the corner." And that this sacredness is to be recognized by the Church, is clear from the following words, "We will exult aad be glad in it." It is then made sacred by Divine authority as *the distinguishing festival of the Christian Church.* But if this new day be established, it follows that the day formerly fixed for the Jews is, by the same authority, now made void. For so the Apostle Paul reasons in a like case, as to the force of Ps. cx. 4; a passage, by the way, whose bearing was before as little understood even by Christians, as the one now under discussion.

It remains therefore, I think, a sound conclusion from the premises, that the first day of the week is appointed the Sabbath of the Christian Dispensation. For, if the passage was originally applied to the day of our Lord's public manifestation as the King of Zion, how much more to the same day of the week, *(just one week after this,)* when His high claim was forever *demonstrated* by his triumphant resurrection from the dead? It is worthy of remark, that both Baptism and the Lord's Supper were appointed by our Lord before His death, and confirmed after His resurrection, as perpetual ordinances in His Church. Why not also the distinguishing "stated day" of Christian Worship? Analogy would lead us to expect this. All the facts of the case confirm it. It is the key to all the subsequent history—as I shall hereafter show.

"This is the day which the Lord hath made; *we will* rejoice and be glad in it." Such, with slight exceptions, (according to this prophecy) has been the consenting language of the whole Christian Church, from that day to this. And such, I cannot doubt, it will continue to be, in despite of all "murmurers and complainers" like the Pharisees of that age, so long as the love of a crucified and risen Saviour shall continue to warm the bosoms of redeemed and regenerated men. Not *absolutely* indeed, (as "Exodus" perversely understands me,) but *comparatively*, will the wonders of the original creation "cease to be remembered and come into mind." Isaiah lxv. 17, 18.

My friends asks for "decisive authority." What more decisive authority could be desired? Here is the greatest of miracles, and a Divine explanation of its meaning in fixing the "Lord's day." The Resurrection of Christ is the center-point of Christianity. Every thing dear to a Christian's soul is attached to it, and revolves around it. It is the grand unmistakable "sign" of the Divine authority of our Lord. And as sure as He is *our* Lord, He "is Lord also of the Sabbath day."

HOW TO PREPARE SERMONS.

Dr. Griffin, as is well known, prepared his sermons with great care. He felt the importance of bringing "beaten oil" into the sanctuary. The following incident related of him, by a friend, is both amusing and instructive:—

Dr. G. was once at his house and spent the Sunday. On Sunday morning he went into the study and began to read over his sermon; he called for ink and sand. He began to strike out and pour on the sand. The manuscript was already black with erasures and insertions, but the work went on, the paper growing darker every moment. One of the little children coming up and looking on the blotted and blurred manuscript, corrected and recorrected, said, "How can you read your sermon? It is all scratched out." He was peculiar in covering with ink every word erased, so that it could not be read.

The remark of the child led him to speak of his custom, and, said he, "This I regard as one chief excellence of my preaching, if I have any." He continued, "I have a plain figure which I use in the study; it will not do for the public ear; it serves to illustrate my point. If you put swingling tow upon a hetchel, you can ride to Boston on it; but if you pull out the tow," holding up his fingers to represent the process, "and let the points stick up, they will prick." "So," said he, "you may cover up the truth with ornaments and words, till the conscience cannot be reached. You must pull out the tow"—the points are the truth—"pull out the tow, and let the points stick up." A better illustration was never given. If our sermons had less "tow" and more naked "points," they would do more execution.

TO-MORROW.

"The morrow shall take thought for the things of itself."
Matthew 6: 34.

Let to-morrow take care of to-morrow;
Its cares need not burthen your mind;
What's the use to anticipate sorrow,
Life's trouble's are never behind!
If to hope overmuch be an error,
'T is one that the wise have preferred;
And how often have hearts been in terror
Of evils that never occurred!

Have faith—and thy faith shall sustain thee—
Permit not suspicion and care
With invisible bonds to enchain thee,
But bear what God gives thee to bear.
By his Spirit supported and gladdened,
Be ne'er by "forebodings" deterred;
But think how oft hearts have been saddened
By fear—of what never occurred!

Let to-morrow take care of to-morrow;
Short and dark as our life may appear,
We may make it still darker by sorrow—
Still shorter by folly and fear!
Half our troubles are half our invention;
And often from blessings conferred
Have we shrunk in the wild apprehension
Of evils—that never occurred!

I OUGHT TO PRAY MORE.

For one, I am convinced that I do not pray enough. I feel this conviction daily. As a half-fed man is conscious that he needs more food, so my half-famished soul tells me that I need more prayer. I need it to give me strength, to quicken my languishing graces, to enliven my affections, to vitalize my relations to the church, and to spiritualize all my conversation.

I must pray more. I am in a world of sin; unholy influences are pressing me on every side. The spirit of the world assails me at every step. In all the domestic, social, and business relations of life, I meet it and feel it, and without *more prayer*, I shall yield to it. Alas, I *have* yielded; am still yielding, and there is no alternative but *more prayer!* I *must* pray more or be swept down by the tide. Lord, save, or I perish!

I will pray more. A good resolution! May I have grace to keep it! How many such have been broken! Let me, then, first of all, pray for grace to do what I see needs to be done. And let me remember that it is *prayer* that I need, communion with God, intercourse with heaven, fellowship with the Holy Spirit. I need the *penitence*, humility, self-abasement and self-renunciation which prayer alone can secure. I need the faith, and hope, and love which prayer alone can awaken.

I will pray more, then, because it is my duty to do so. I am morally and spiritually unfit to engage in God's service as I am. I have reason to fear that my offerings may be an abomination to the Lord. But my obligation to serve God remains. I *ought* to do Christian duty, and bring my gifts to the altar. And God is waiting to be gracious! willing to give his Spirit to those who ask him.

Then I ought, and must, and *will* pray more for others, for my family, friends, the church, the world, and especially for *my pastor!* Alas, how have I forgotten him of late. Lord, take not from me thine Holy Spirit! Restore unto me the joys of thy salvation, and uphold me by thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Oh, teach me and *help* me to pray. My fainting and inconstant heart turns to thee. Oh, strengthen me with strength in my soul.

EVENING PRAYER BEFORE THE SLEEP OF DEATH.

Less than two years since, an esteemed brother in the ministry attended family worship as usual in the evening, and then retired—but died within five minutes afterwards.

Less than two months since, an inestimable sister in our church attended evening worship as usual with her husband, then retired, and within five minutes was struck with death, and passed to her account without another word. Neither of these had any more reason to expect such a sudden summons, than the writer or reader of this has to apprehend a similar one to-night.

"How many fall as sudden—few as safe."

There is not only a Christian propriety, but a sacred beauty, in the fact, that their last conscious act of importance on earth was an act of worship. "Thy will be done!"—and then they dropped into the arms of their Redeemer.

"Thou art our Shepherd and we thy sheep"—and immediately they heard his voice calling them to lie down in green pastures and beside the still waters. What a mistake—what a misfortune for both, had they died without that last prayer!

Criminals condemned to death, sometimes kneel and pray beside their open graves; but how different the untroubled, unconstrained prayer of the Christian at the side of his bed on which he is then to lie down for his long repose.

Missionaries, about to sail for their distant fields of labor, celebrate and hallow their parting with friends and their native land, by an act of worship. So did that brother and sister, without foreseeing the result, commend themselves and were commended by others to God, and then they launched off upon the voyage that was to bear them over dark waters to the Haven of Eternal Rest.

Queen Esther desired the pious Jews to pray for her, ere she went into the presence of Ahasuerus; Jacob wrestled with the angel to the last moment possible, before he ventured to meet his injured and powerful brother Esau; and Stephen prayed until the heavens opened to receive his freed spirit. Now what can be more appropriate than that last act of probation—the finishing stroke of preparation for the presence of the Great King, should be an act of devout homage? Were one to choose for himself, would he not have his last associations with earth connected with such a scene, rather than with any thing frivolous or worldly? Would he not have his last interview with friends on earth remembered as a social religious service? No one is so thoughtless but he would wish to strengthen himself for his long journey, could he foresee his time of starting. No parent would omit evening prayer, if he had reason to think some one of his household would be called home before morning; and how dare any one omit it when he knows that this *may* be the case?

It would add solemnity and importance to our evening devotions, to remember that, when we commit ourselves and all our precious interests to God's keeping, professing entire confidence in his wisdom and goodness, *He may on that very night take us at our word.*

[Puritan Recorder.

DR. NETTLETON'S METHOD WITH INQUIRERS.

A writer in the *Richmond Watchman and Observer*, has been giving some interesting sketches of that distinguished revivalist, Rev. A. Nettleton, D.D. In one of these sketches we find the following reference to Dr. Nettleton's method of treating with inquirers:—

He observed great caution and discrimination, in conversing with an inquiring sinner. To such, he ordinarily had but little to say, even when they sought his counsel in private. Many a one who in deep distress applied to him for instruction and advice, was dismissed with scarcely a word, lest, I presume, he should in some way give relief that was unauthorized, or seem to encourage dependence on himself, or on creature help, rather than on an immediate surrender of every thing to Christ, and entire acquiescence in him.

On one occasion, a young man in a most distressing state of anxiety, visited him at the Seminary. He found him intently engaged in reading some extracts from Pollock's Course of Time; which had then just appeared in Littell's Religious Magazine. These he continued to read to Mrs. N. and others. He gave the young man no opportunity of personal conversation, though he could not be ignorant of the cause of his visit. On retiring, Mr. N. inquired if he was acquainted with Mr. L., (a young friend of his who had just obtained a comforting hope,) and on receiving an affirmative reply, he merely said, "I wish you would go and see him." The young man was greatly disappointed, though more than ever convinced of the vanity of human help.

A full acquintance with the course of Mr. N. would show what a fund of practical wisdom he had acquired from his long and successful experience in the management of revivals. At another time, the same young man was about to leave a meeting at the "Old Tavern," and when anxiously waiting to press his hand, and perhaps receive from his lips a word specially adapted to his awakened state of feeling, he simply said, on taking his hand, "Don't you love Christ yet?" This was, no doubt, most wisely said, and though his spirit sunk within him at the rebuke it contained, it was, probably, better adapted to his case, than almost any thing else he could have said.

Some weeks after this, the young man called again at the Seminary, where he found Mr. L, (the young convert above named.) Mr. N. was conversing with him in reference to his future plans and purposes in the service of his new Master. He urged the duty of earnest and prayerful inquiry as to the mode in which he was called to serve him, and especially recommended to him the zeal and faith of *Samson*, that though like him, in darkness and unable to see his way, he might still *search* for the strongholds of the enemy, and *feel for the pillars* of his kingdom, (suiting the action to the words,) and in some way be strengthened from on high, to aid in pulling them down.

SMALL FAULTS.

Homes are more often darkened by the continual recurrence of small faults than by the actual presence of any decided vice. These evils are apparently of very dissimilar magnitude; yet it is easier to grapple with the one than the other. The Eastern traveler can combine his forces, and hunt down the tiger that prowls upon his path; but he finds it scarcely possible to escape the musquitoes that infest the air he breathes, or the flies that swarm in the sand he treads. The drunkard has been known to renounce his darling vice, the slave to dress in extravagance her besetting sin; but the waspish temper, the irritating tone, the rude, dogmaticical manner, and the hundred nameless negligences that spoil the beauty of association, have rarely done other than proceed, till the action of disgust and gradual alienation leaving nothing but a barren track, over which the mere skeleton of companionship stalks alone.

JUGGERNAUT'S TEMPLE A CHRISTIN PULPIT.—While the great festival of Juggernaut was held at Dumroi, Bengal, June 23, 1849, a missionary by the name of Bion, and some of his associates, were present with their Christian tracts, which they distributed among the crowd, testifying of Jesus to as many as they could reach. But with this Bion was not satisfied. He wished to speak to the vast multitude, but finding no elevated place, he sprang to the lowest terrace of the idol car. The astonished people crowded thickly around him, and permitted him to speak, without disturbance, salvation through Jesus Christ. "I was never so happy," he writes, "in any pulpit, as upon the car of Juggernaut."

AM I A STEWARD?

If I am a steward, the property of which I have the control does not belong to me. It has been committed to me in trust, to be employed according to the will of its proper owner. His providence has secured its accumulation. It is undoubtedly all his gift, or more properly loan. Has he ever yielded the ownership of it, or given me any warrant for regarding it as my own, to be used only as my own will and desires shall dictate? Never.

If I am a steward of God, then my time, and influence, and talents, all belong to him. They are all to be exercised for his glory, for the promotion of the interests of his kingdom.

A steward! Why, then my relation to God is precisely that which a clerk holds to a merchant, or a servant to his employer. I have no more right than they have to use property and time committed to my trust as though it were my own. Suppose the steward of a rich man were to appropriate the funds entrusted to him, or employ his time and abilities in securing his own selfish interests. I should have not hesitated in pronouncing him dishonest. Trusted funds and responsibilities among men should be very sacredly regarded, and used according to the instruction of the rightful proprietor.

And I am a steward of God! He has promised me a support and liberal payment if I am faithful. He has required me to employ his time and his money in relieving the wants of his poor, in instructing the ignorant in reclaiming the wicked; in a word, in spreading his gospel and in promoting the interests of his kingdom. How am I fulfilling this responsible trust! I am almost afraid to face this question boldly. I felt some reluctance to give to the last call of charity, and I gave grudgingly and sparingly. A short time ago I absolutely declined a contribution when I had some of the Lord's money in my purse; and I believe it would have pleased him to have given it. Am I really acting as if what he has entrusted me with was mine? as if I had a right to dispose of it at my own pleasure? If so, I am robbing God. I am an unfaithful steward. I must repent of this wickedness and fraud, confess it to God, and ask for pardon. And O let me never again forget that I am only a trustee—a steward—holding talents and time, and money, in trust for others.

CIRCULATION OF THE BIBLE.

Dr. Adams, in his article in the *Christain Review*, retrospecting the last fifty years, says, "ten times aa many Bibles have been printed since 1804, the year when the British and Foreign Bible Society was organized, as ever existed in all previous centuries of the the world together. This statement is not based on loose conjecture. The library of the late Duke of Sussex, containing a copy of nearly every edition of the Bible since the invention of the art of printing, furnished important data in authenticating this calculation. It is computed that from the time of the Reformation to the organization of the British and Foreign Bible Society, (1804,) there were in existence between three and four millions of Bibles, and these in some forty different languages. Since that time, the beginning of organized effort for the spread of the Scriptures, more than thirty millions of Bibles and Testaments have been put in circulation, in more than one hundred and sixty languages; and this in addition to all which has been accomplished by private enterprise. A power-press striking off fifteen hundred copies of the New Testament in a single day, is no trifling thing in this world of ours. The Report of the British and Foreign Bible Society contains an amount of information as to the languages and dialects of the earth, not easily to be obtained from any other source. Fifty years ago, the word of God was translated into languages spoken by about two hundred millions. To-day the same holy book may be read by more than six hundred millions of the earth's population. Is not this result of associated charity of great historical importance? Has it no bearing on the intellect, the liberty, the life, the progress, and the prospects of the world?"

PIETY AND MENTAL GROWTH.—An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or 'subtile bosom sin,' will teach us more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the school without them.

A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is indeed greater than many who mistake quick recollection for thought, are disposed to admit; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist: "The entrance of thy words giveth light; giveth understanding even to the simple."

ELOQUENCE OF THE HANDS.—The hands are, by the very instincts of humanity, raised in prayer; clasped in affection; wrung in despair; pressed on the forehead, when the soul is "perplexed in the extreme; drawn inward, to invite; thrust forth objectively, to repel. The fingers point to indicate, and are snapped in disdain; the palm is laid upon the heart, in invocation of subdued feeling; and on the brow of the compassioned in benediction. The expressive capacity of the hands was never more strikingly displayed than in the orisons of the deaf and dumb. Their teacher stood with closed eyes, and addressing the Deity by those signs made with the fingers, which constitute a language for the speechless. Around him were grouped more than a hundred mutes, following with reverend glances every motion. It was a visible, but not an audible worship.

The Sabbath Recorder.

New York, June 12, 1851.

"OBLIGATION OF THE SABBATH."

Want of time compelled us to omit our strictures upon "Exodus" last week. If our readers will refer to the article, they will discover that the author endeavors to justify his third proposition, that "Jesus studiously and ostentatiously violated the Sabbath." He argues, that the works of our Lord—his miraculous cures, &c.—which were performed on the Sabbath day, were contrary to the prohibition, "in it thou shalt not do any work," as explained by "adjudged cases, or illustrative exhortations." Having carefully examined the "cases" and "exhortations" which he has quoted, and with them compared the works of Jesus Christ, we must honestly say, that we are not able to see how any indictment against our Lord as a Sabbath-breaker can be fairly sustained. "Exodus," with lawyer-like pertinacity, insists upon the most rigid Pharisaic construction of the prohibition. But we hold that one part of the law is a fair commentary upon the other. The first part requires that, within the first six days of the week, "thou shalt labor and do all THY work." Those who undertake an analysis of the law, should not overlook this little word "*thy*." It has a more significant import than is generally attached to it. And we gather from it, that one great design of the Sabbath was to oppose a check to the grasping selfishness of man. He is therefore required, in all that business which concerns himself, his pecuniary profits and emoluments, to confine himself to "the six working days." But in regard to work, which directly concerns the glory of God, such as offering sacrifices, (Matt. 12 : 5,) performing the rite of circumcision, (John 7 : 23,) preaching the gospel, healing the sick, carrying to and fro such things as are necessary for the rolief of the distressed, feeding the hungry, &c. &c., the law makes no such requirement. Such things are not "*thy* work," but God's work. This is a point which the Pharisees overlooked. Hence their premature condemnation of the Saviour. Our friend "Exodus" seems to have overlooked it also. Hence his readiness to charge upon the Saviour a "*studious*" violation of the Fourth Commandment. It is evident, however, that the prohibition, "thou shalt not do ANY *work*," is to be construed in accordance with the import of the previous expression, "THY *work*." Let our friend review the matter in the light of this just construction of the Fourth Commandment, and he will see that his "adjudged cases" and "illustrative exhortations" are not parallel with our Saviour's *work*.

He has quoted Exod. 16 : 23, 29. But there was not the least necessity for the Israelites to gather manna on the Sabbath day. God had provided a double quantity the day before, and directed that it should then be subjected to such culinary operation as taste or necessity might require. It was not hunger which drove them out to seek for it on the Sabbath; or if it was, it was brought upon them by their own wanton neglect and disobedience. Their going out for it that morning, therefore, was not to do *God's* work of dealing bread to the hungry, (Isa. 58 : 7, 10,) but to do their *own* work—to find their *own pleasure*. It was a selfish thing entirely, in which the glory of God was not concerned. Was the work of Christ, in allowing his disciples to pluck the ears of corn, and eat, a parallel case? By no means. It was, on the contrary, parallel with that case of extreme necessity in which David and his companions demanded the show-bread.

He has quoted Num. 15 : 32. But this was a case, in which, if we may judge from the context, the transgressor had in view neither the glory of God, nor his own necessities. It was a case of presumptuous sinning. Ver. 30.

He has quoted Amos 8 : 5, in which the Sabbath is represented as irksome to a certain class of people, because it opposed a temporary check to their avarice and knavery.

He has quoted Jer. 17 : 20, 21, in which the people of Jerusalem are forbidden to bring in, or carry forth, burdens on the Sabbath day, or to do any work, and are required to hallow the institution agreeably to the commandment given to their fathers; a passage which is well explained by Neh. 13 : 15—19, (which he has also quoted,) as denoting the bearing of *such* burdens, and the performance of *such* kinds of labor, as were connected with ordinary wordly business, and promoted their own selfish ends. To say that our Lord *violated* this precept, when he ordered the poor cripple to carry his *krabbaton*, (John 5 : 8,) only betrays the miserable shifts of a wretched cause. If carrying a burden, under any pretext whatever, was a violation of the Sabbath, then there never was a time, even when the institution was at the hight of its glory, when good men did not violate it. For to lift a sheep or an ox out of a pit, into which it had fallen, was always a duty Matt. 12 : 11. But did anybody ever think that such an act of humanity indicated a "*studious*" denial of the sanctity of the Sabbath? Certainly not. Why then does the mere fact of authorizing a healed cripple to carry a burden, indicate that our Lord denied it? The fact is, that the act of carrying a burden, though it were of the weight of an ox, was never a violation of the Sabbath, unless it was done in the way of carrying on one's *own* business. And labor, when done for the sake of directly promoting the worship of God, (as the labor of the priests in the temple,) or in the way of directly showing forth his glory, was always in strict keeping with he sanctity of the Sabbatic rest. As the act of the healed cripple carrying his bed, was an act in which he gave a direct and ocular demonstration of the power of Jesus Christ to all the people, it was as suitable *work* for the Sabbath as preaching the *gospel* would have been.

Now if these "adjudged cases" are to be relied upon as "an authoritative and *final* decision as to the requirements oi the Fourth Commandment"—and we cheerfully admit that they are—our Saviour was guiltless of any violation. For though "by word, and by deed, he solemnly proclaimed 'I WORK,'" it was in every instance, nevertheless, work which directly manifested the glory of God. And if the most of his miraculous cures were performed on the Sabbath, they were not so done for the sake of weaning the Jewish veneration of the institution, and of practically denying its sanctity, as "Exodus" intimates, but for the purpose of vindicating it from Pharisaic austerity.

But, says "Exodus," "His very claim of being Lord of the Sabbath, fully establishes the fact of its violation. How could he exercise 'lordship' over the institution, except by resisting its control? If his *authority* were his vindication, it certainly could not have been a vindication of his *obedience* to the law." But no one pretends it to have been a vindication of his *obedience*. It was a vindication of his right to use the Sabbath for other purposes than the Pharisees in their blindness considered lawful. A false rigidness with regard to the Sabbath pervaded the entire Jewish community. The Saviour undertook to correct that rigidness, and consequently exposed himself to a misrepresentation of his conduct. This led him to vindicate what he did, and speak of himself as Lord of the Sabbath. He exercised his 'lordship' over it, not "by resisting its [lawful] control," but by resisting any and every attempt to make him observe it in accordance with Pharisaic custom. In this he did nothing more than what every good man had a right to do, with this important difference, however, that good men may somtimes err in judgment as to what is lawful to be done on the Sabbath, and therefore may exercise their 'lordship' over it in a way that they ought not to. But Jesus Christ could not so err. He was therefore "Lord of the Sabbath" in an infinitely higher degree than any mere man. He was Lord of it *absolutely*, his judgment concerning what was lawful to be done during its sacred hours, and what was unlawful, being infallible. It is nevertheless important, to a right view of this much perverted passage, to consider that *every* man is lord of the Sabbath *to a certain extent*. As it was made for him, and not he for it, he may exercise a lordship over it so far as to determine, in the fear of God, what would be a violation of its sanctity, and what would not. And it ought to be distinctly noted, that it was on this ground alone, (viz: the subordination of the Sabbath to man,) that the Son of man claimed to be Lord of the institution. His argument to his accusers was substantially this:—"The very fact that the Sabbath was made for man and not man for the Sabbath; proves that every man is so far lord of the institution, that he may determine for himself, in trying cases, what is lawful to be done on that day and what not. Of this authority, David and his companions, availed themselves in a certain case of emergency. THEREFORE, *from this very principle*,—the principle of the Sabbath's subordination to man—it follows that the Son of man is Lord of the Sabbath. Mark 2 : 27, 28. For if every man is lord of it in cases of extreme emergency, notwithstanding his liability to err in judgment, much more is the Son of man Lord of it, who is infinite in wisdom, and cannot err."

A word now in reference to the rejoinder of "J. N. B." to his opponent, a portion of which we publish this week.

The demand which he makes of "Exodus" to "come out clearly and show his colors"—to tell "what he means to do with the Decalogue"—is one which we should like to see complied with. It is an easy thing to suggest doubts concerning the *moral* nature of the Sabbatic institution; plausible evidence of its *positive* character may be found without much difficulty; and the absence of an express command to observe it from the New Testament, may be used to create a doubt of its binding obligation; but the reason of its incorporation into the Decalogue with nine other precepts confessedly moral, has never yet been satisfactorily explained by the advocates of anti-sabbatarianism. We do wish they would enlighten us on this point.

If the Decalogue is a summary of the Moral Law—an everlasting rule of righteousness—proof of its *re-enactment* by Christ in explicit terms is not needed. Indeed the very notion of re-enactment is inadmissible, for the reason that it could not have expired. It would be binding, though not one of its precepts were explicitly enjoined in the New Testament. But a demand of "an explicit account of the *transfer* of the Sabbath to the first day, from the seventh *of the Jewish calendar week*," is not quite so "preposterous and presumptous" as "J. N. B." seems to imagine. The reader will observe that on this point he waxes warm, as if he felt the weakness of the position he had undertaken to maintain. Better keep cool, however. Those who make the demand, do *not* "dictate to God the *mode* of his revelation." They only ask for proof that He *has* made any *such* revelation. They have never seen any such thing in the record; and the present attempt of "J. N. B." to show it, is only another instance of the readiness with which some men make imagination supply the place of evidence. Dear brother, we assure you that we still fail to see it; and, in all friendship, we suggest that one single "Thus saith the Lord," would spare you the necessity of weaving such a lengthy and fine-spun argument from the resurrection of Christ, which to plain unlettered people, who must answer for themselves to God, is utterly incomprehensible after all. To us it appears very much like the attempt of a Pedobaptist to find infant baptism in the Abrahamic covenant.

On the whole, we think we cannot furnish a more complete refutation of this whole argument founded upon the 118th Psalm, than by giving an extract from a valuable little tract lying before us. And with this we close our remarks upon the discussion.

"Psalm 118 : 22, 24—'The stone which the builders refused is become the head-stone of the corner.' 'This is the day which the Lord hath made, we will rejoice and be glad in it.'

"Acts 4 : 10, 11—'Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner.'

"You premise, that 'the day which the Lord hath made' is the day of the resurrection of Christ. Whence you infer, that the first day of of the week is the Sabbath.

"1. If what you premise were true, the inference does not follow. The prophet does not say, We will rejoice and be glad in the same day of every week; but, We will rejoice and be glad *in it*, that is, in that day, whatever it may be. Now Christ did not rise on the first day of every week, but on one single day; and we may very well rejoice and be glad in that one day, without keeping any Sabbath in connection with it. Abraham rejoiced and was glad in the day of Christ; but he kept no Sabbath in honor of it. So, doubtless, *you* rejoice and are glad in the day of his crucifixion, though you do not celebrate it on any particular day of the week. But—

"2. You are evidently mistaken in referring this language of the Psalmist to the resurrection of Christ—for the following reasons:—

"First—Because 'the day which the Lord hath made' is the same in which Christ went in by the gates of rightousness. Verses 19 and 20. 'Open to me the gates of righteousness; I will go into them, and I will praise the Lord. This gate of the Lord, into which the righteous shall enter.' Now, though Christ *did* come up from 'the gates of death' on the day of his resurrection, he *did not* formally 'enter' by 'the gates of righteousness,' till that day when he ascended from Mount Olivet, which was not the first day of the week. His almighty power and eternal Sonship were declared most gloriously on the day of his resurrection; but it was on the day of his ascension that his mediatorial righteousness was formally approved by the Father; while it was visibly manifested, in the presence of the universe, that the door of heaven had been opened to all true believers. Then shouted the seraphim, and all the host of heaven, while the door-posts of the New Jerusalem trembled at the voice, 'Arise, O Jehovah, into thy rest, thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy!' Therefore, this is not the day of Christ's resurrection, but that of his ascension.

"Second—Because 'the day which the Lord hath made' is the same in which 'the stone which the builders refused' became 'the head-stone of the corner,' (verse 22.) Christ did not become the 'the head of the corner,' till he 'sat down on the right hand of God.' You assert that he did, and refer to Acts 4 : 10, 11, quoted above as proof. From what the Apostle there sets forth, you draw the inference, that as he was set at naught by the builders, when he was crucified, so he became the head of the corner, when God raised him from the dead. The Apostle does not say, however, that this took place on the same day that he rose from the dead; and all that we must *necessarily* infer from what he *does say*, is that he became the head of the corner since his resurrection, which is cheerfully admitted. But whether it was on the same day, or two, or ten, or forty days after, the Apostle saith not. Still your inference would be entirely natural and proper, if it were not contrary to the analogy of faith, and to the teachings of the same spirit in other parts of the Scriptures.

"I suppose it will be admitted, that when he first became the head of the corner, he became 'the head over all things to the church,' and that then 'all things were put under his feet.' Now the Apostle clearly teaches, that these things took place when he sat down on the right hand of God, as appears from the following texts:—

"Ephesians 1 : 20—22—'Which he wrought in Christ, when he raised him from the dead, (or, having raised him from the dead,) and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church.'

"Hebrews 2 : 8, 9—'But now we see not yet all things put under him (man;) but we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor.' Observe, that the Apostle's great object in this epistle is, to show that Christ is *in heaven*, forever interceding for the church.

"Now, is it not manifest from these texts, that Christ became the head of the corner when he ascended to his Father and our Father, to his God and our God? Nor is there any thing in Acts 4 : 10, 11, that contradicts this idea.

"Brethren, the glorious building of grace has its foundation, not on earth, where we are pilgrims and strangers, but in heaven, where Jesus, the corner-stone, 'elect and precious,' sitteth at the right hand of God, and is constantly occupied in gathering from afar the 'lively stones' of the glorious edifice. Blessed forever be his holy name!"

ANALOGICAL AND INFERENTIAL ARGUMENT.

We do not exchange with the *Baptist Record*, but as we find the following in the columns of the *Christian Secretary*, we suppose that paper considers it among the things that are unanswerable:—

To the argument in favor of *a change of the day* of the Sabbath under the Christian dispensation, it is sometimes objected that it is partly *analogical*, and that analogy is an unsafe mode of proof. I answer that its value depends entirely upon the perfection of the analogy. Some analogies are extremely imperfect, and as grounds of reasoning, untenable as air. Others are clear and strong as adamant. Some like shallow rivers, glitter and pass without moving us; but others, like flood tides, carry along our convictions in their deep and silent stream. Analogy is the basis of probability, and as Bishop Butler justly observes, "probability is the guide of life." Nothing, indeed, is more effectual in removing objections.

It may be said, however, "when Old Testament analogies and inferences are urged in favor of Infant Baptism we reject them; and shall we then receive them as valid in the case of the Sabbath? Give us a positive command in the New Testament, and we submit immediately. A Sabbath can only be *established* by an explicit and authoritative command." Who disputes it? The only question before us is about the *change of the day*. Circumstances may be such as to make an explicit declaration of such a change inexpedient, at least for a time. Yet in other ways the will of God may be sufficiently indicated to His servants. "The secret of the Lord is with them that fear Him." "The wise shall understand; but the wicked shall not understand." Some things of great moment were "spoken in parables to them that were without, but made plain to those within." A change in the DAY of the Sabbath would be very apt to fall under these conditions. Then argument, from the nature of the case would be in point. Then the voice of the pure heart should be heard and considered. Then probabilities are precious in the absence of clearer proofs. Thus the way for clearer proofs is prepared. And thus, too, the spirits of men are tried.

The reason why we reject analogies and inferences in the case of Infant Baptism is, that it is a question of *positive law*—that *there never was at any time* such an institution established of God—that the particular analogies and inferences pleaded, are unsound and inconsequential—and that their whole tendency, if admitted, is to set aside, by man's vain tradition, the plain and positive commands of Christ.

Baptists do not reject adalogies in moral reasoning, nor inferences either, provided they legitimately flow from the premises, and harmonize with the grand object of the New Testament economy. No greater masters of reason have ever lived than are found in their ranks, from Roger Williams to Alexander Carson, "the Jonathan Edwards of the nineteenth century." Milton, Bunyan, Vane, Delaune, Fuller, Hall, and Foster, are among them. [Bapt. Rec.

Remarks.

The notion that the Sabbatic *institution* is one thing, and the particular day on which it is observed quite another, which runs through the foregoing, has so long obtained currency, that it seems next to impossible to obtain a hearing for any argument that tends to show its fallacy. We have exposed the fallaciousness of it, over and over; yet, without any attempt at reply, our opponents continue to reiterate it with as much bold assurance as if its orthodoxy had never been called in question. Again we ask, Do the Scriptures recognize any such distinction? Do they ever speak of the Sabbath as one thing, and of the day of the Sabbath as another? When the Sabbath was first instituted, it was done by putting the Divine blessing upon a particular day. "*God blessed the seventh* DAY." Gen. 2 : 3. And but for the fact that the *day* was "blessed" and "sanctified," there had been no such thing as a Sabbatic institution. And in the Fourth Commandment, the only thing which the Israelites are required to "remember," and "keep holy," is the *day of the rest*. The day in which Jehovah himself rested—which, as every one knows, was the last day of the week—is the only object, direct or indirect, of this command. And therefore, if this precept stands unrepealed, there is no principle of logic which will justify the notion, that some other day may be made to engross all the authority of the command. A commandment enjoining, directly and unequivocally, the *seventh* day of the week, never can be made to enjoin the observance of the *first*. It is perfectly astonishing to us that men, otherwise possessed of discernment, should be so blind to a point as clear as this is. Language could not make it plainer.

The reason why the Baptist "rejects analogies and inferences in the case of Infant Baptism," is the very reason why we reject them in the case of the Sabbath, viz:—"that it is a question of *positive law*—that *there never was at any time* such an institution established of God" as the First day or Sunday Sabbath—"that the particular analogies and inferences pleaded, are unsound and inconsequential—and that their whole tendency, if admitted, is to set aside, by man's vain tradition, the plain and positive commands of God."

We do not wonder that, "in the absence of proof, *probabilities* are precious" to those who have some misgivings concerning the foundntion which the Sunday observance rests upon. We have always known that they were very "precious" to our First-day friends. We have always known, too, that they considered themselves as being of the number of "the wise," to whom it is given to "understand" all about this doctrine of a change of the day, and that they viewed those who were skeptical on this point as being not many degrees removed from the ignorant "wicked." But we never before heard the prophecy of Daniel quoted to this effect. We live to learn, however. That among "those things of great moment," which were "spoken in parables to them that were without, but made plain to those within," the change of the Sabbath was one, is about as true as that Infant Baptism was another. The idea, however, is not exactly new to us. If we recollect rightly, Mr. Parkinson once hinted such an idea in his discussion with Elder Maxson. How forlorn must that cause be, which is obliged to avail itself of such arguments!

BRITISH CORRESPONDENCE—No. 39.

GLASGOW, May 23d, 1851.

The *Church and State Gazette* says that decisive steps are now in contemplation to prevent Dr. Pussey from continuing to corrupt the doctrine of the Church of England. This may, however, be found a less easy task than is supposed. The relationship between the Church and the State in this country is maintained by a very complicated system of law—relying upon which the notorious Bishop of Exeter, notwithstanding the decision in the Gorham case, has refused to license, as curate, a Mr. Codnor, on the same grounds as he formerly maintained, and had decided against him. Indeed, this man seems determined either to make the State wholly subservient to the Bishops, or to provoke an open rupture with the Government, and to necessitate a separation between the two great parties into which the Episcopal Church is divided. The efficacy of the sacraments rather than the external forms in his great theme. The inherent efficacy of infant baptism, when rightly administered by men enjoying the benefit of undoubted apostolical succession, and the grace received in the Lord's Supper, similarly administered, are with him *the all* of Christianity. He accordingly charges heresy in the most decided manner on all who disavow these views, which form the proposed subject of the Synodal convocation he has convened. The legality of this Synod was doubted; and, in the House of Commons a question on the subject by Mr. Childers, led Lord John Russell to state that the law officers of the crown were of opinion that the Bishop had kept within the limits of the law. A *Provincial* Synod can only be called by a Royal writ, but a Diocesan Synod can be called without it. But although the Bishop does not intend that he and his clergy shall enact canons or ordinances binding on the whole church, yet the Prime Minister added that the term "Synod" in the Bishop's sense is unknown to the law of the land. It is not, however, clear that such a Synod may not be held; and, if so, it is probable that the decisions of any party, of which Henry of Exeter is the head, will be unfavorable to the interests of true godliness.

The University of Oxford, dreading the result of the inquiry of the Commissioners appointed to ascertain what can be done for its improvement obtained an opinion of Counsel that the Commission itself is illegal. Fortified in their opposition by this opinion they refused to answer inquiries addressed to them relative to their affairs. The law officers of the crown having however given an opposite opinion, the University have now petitioned her Majesty to relieve them from the unwelcome visitors. In this they are not likely to prove successful. There is a general feeling of dissatisfaction at the condition of the Educational Institutions both of England and Scotland; the Dissenters, who in both are numerous, being excluded from equal-privileges by the preference given to those avowing the principles of the Establishments, respectively. A Bill has accordingly been introduced into the House of Commons by Mr. Cowan, one of the M. P.'s for Edinburgh and an office-bearer in the Free Church, for the abolition of subscription Tests for the *lay* chairs of the Scottish Universities. The tests referred to are a profession of the faith of the Church of Scotland, required to be taken by the Professors in all departments. It is proposed to require this hereafter only from the Theological Professors. The second reading of the Bill is fixed for the 25th of June; and as the General Assembly of the Church of Scotland began its annual meeting yesterday, this proposal is likely to be denounced severely.

Another disliked measure, which the Assembly will likely discuss with interest, is Lord Melgund's Bill now before Parliament relative to the Parochial Schools of Scotland. It is very unpalatable to the Established clergy, as proposing to remove the obligation which now exists that the parochial teachers shall belong to the Established Church or subscribe any religious test. Dr. Craik, speaking on this subject last week in the Glasgow Presbytery, said "he considered it one of the greatest blessings the country enjoyed, that the Confession of Faith had been ratified by Act of Parliament, and, let persons say what they might, that the Church of Scotland had not the power to alter a single word of that Confession of Faith." It is true that at present the Established Church has no power of making her Confession more in accordance with the Word of God. So long, then, as she exists in this condition, she must stand in the way of return by her ministers and people to the Sabbath of the Lord, and in the way of all reform of the errors which are embalmed in a Confession adopted upwards of 200 years ago.

My space and time afford me no opportunity of chronicling the proceedings of the Annual London Religious meetings. In two of these, however, the readers of the *Sabbath Recorder* have more interest than in some others. The miscalled Lord's Day Observance Society has during the year expended two hundred pounds more than its receipts—in building hay, wood, straw, and stubble; and the Congregational Union have determined to refuse fellowship to Christians countenancing slavery. J. A. BEGG.

WHY I EMBRACED THE SABBATH.

Some ten years ago, before I made a profession of religion, a young friend, (now a first-day Baptist minister,) and myself commenced examining the time for keeping the Sabbath. After a very short examination, we concluded that a seventh part of time was the spirit of the commandment, and all that it required. With this idea I was satisfied, and thought no more about the subject until my father had become a member of the Seventh-day Baptist denomination. He then gave me some books on the subject, which I read and conversed about with a number of my friends. Inducements of a worldly character were held out to me, but my answer was, that all the wealth of the United States should not persuade me to keep the seventh day unless I was convinced that it was the only right Sabbath. I kept on studying the subject, however, at different times, for some three or four years, and finally became fully convinced that the seventh day was the only true Sabbath. And why?

1st. Because God rested on that day, and sanctified and blessed it.

2d. Because God distinctly commands us to keep *the* seventh day; and never in a single instance does he say any thing about keeping *a* seventh day.

3d. Because I can find no other than human authority for the change of the Sabbath from the seventh to the first day.

One thing which disconcerted me much, was, to find that every first day man had his own way of getting *round* the claims of the seventh day. One would tell me, that it made no difference what day we kept, if it was only a seventh part of the time. Another would say that we ought to keep the first day of the week as the Sabbath in commemoration of the resurrection of Christ. Another told me that the Sabbath was abrogated with the Jewish dispensation, and that we were not required to observe any day as the Sabbath, but only to have stated times to meet for the worship of God. Another said that as God had directed Solomon to build the door of the temple in the east—that this people might not be like the heathen, who had the doors of their temples in the west, that they might enter with their face towards the rising of the sun—so he thought that *Christians* should observe some other day than the seventh, that there might be a difference between them and the Jews; and he thought it very proper to observe the first day, in commemoration of Christ's resurrection. Other theories I have heard advanced, but, like the foregoing, they all amount to this one thing: *We keep Sunday because it is convenient and fashionable!*

I will close this letter by relating a little incident which happened a few weeks since. On Sixth-day afternoon, two young men were speaking to me about being so particular as never to work after sunset on Sixth-day evening. Finally they saw Judge S. coming to the office, and agreed to get him to decide for them when the Sabbath commenced. Mr. S. is a well-informed man, but not a professor of religion. As soon as he entered the door, one of the young men said, "Mr. S., when does Sunday commence?" "No, no," cried the other; "when does the *Sabbath* commence?" "I'll tell you," said he. "The Sabbath, *undoubtedly*, commences to-night at sunset; but if you mean *Sunday*, that does not commence until to-morrow night at 12 o'clock. The first day of the week, which we call Sunday, never was observed *in the place of the Sabbath* until the year 320. And you," said he, turning to me, "will remember that Constantine the Great, when he issued his edict for observing the first day instead of the seventh, inserted a clause something like this, 'We will not call it the Sabbath, but *the Lord's* Day, that there may be a *difference* between *us* and the *Jews*.' And it never was *called* the Sabbath until within a few years past." I do not recollect that particular sentence, but I do remember that nearly every history which I have read on the subject, states that the first day of the week never was kept *as the Sabbath* until about that time, and then by Constantine's orders. I know, also, that there are persons who observe that day conscientiously, and yet maintain the doctrine that it should be called the Lord's Day and not the Sabbath.

From these, and many other considerations which might be brought forward, I can not come to any other conclusion, than that the seventh day of the week is the only true Sabbath. Yours, &c., ALPHA BETA.

☞ We have received Nos. 1 and 2 of the sixth volume of the *Ladies' Wreath*, edited by Helen Irving. The articles generally have a religious and moral tone, conveying important lessons in relation to the formation of the female character. The embellishments—a steel engraving, flower plate, and a piece of music—are well got up. The typographical execution is good. Altogether it is a work which, for elegance and cheapness, we can recommend to our readers." For further particulars see advertisement in another column."

CHURCH CONSTITUTED.

By a letter from Bro. L. M. Cottrell we learn that a new Seventh-day Baptist Church has been organized, the constituents being, for the most part, those members of the Church in Clarence, Erie Co., N. Y., who were resident in Darien, Cowlesville, and vicinity. All the usual preliminary steps having been taken, thirty-four persons covenanted together, and were constituted into an independent body under the name of the Darien and Cowlesville Church. Eight of this number had been previously baptized by Bro. N. V. Hull, three of whom were formerly observers of the first day of the week. The day following the organization, a discourse was preached by Eld. L. Andrus, after which the Lord's Supper was administered. We do not learn from the communication when the ceremony took place, nor what was the order of exercises, nor who participated in them. But we are informed that it was a very refreshing season, one which caused those who enjoyed it to say, "Blessed be the Lord who has again revived us, and made his face to shine upon us. We will be glad, and rejoice in him." May the blessing of Heaven rest upon this newly organized band.

From the Christian Observer.

PRACTICAL READINGS.

An humble minister of the gospel was once preaching in a large city with evident tokens of success. Crowds attended his meetings; young and old, high and low, flocked to hear the word; the Spirit was poured out, and men eminent in wickedness came trembling and professing repentance. Great joy filled the hearts of God's people. Their eyes had never seen, or but *once* seen such displays of almighty love. It seemed as if the whole city was going to be converted, when S——, a noted ringleader of Satan's host, fell under "the mighty power of God," and joined the multitude of them that believed. Eminent divines, in distant cities, hearing of the blessed work, sent deputies of their number, to see what great things God had wrought, and to lend their fellow servant a helping hand. These brethren took hold, heart and soul, and the good work went on. Young converts were confirmed in the faith; hypocrites, unmasked; opposers, silenced; believers, filled with the Holy Ghost; and the grace of God was magnified. Such were the glad tidings borne back by the delegates to their brethren.

From this harvest field of rich spiritual joy and abundant usefulness, it was hard to withdraw. Yet God called his servant away. It was a dark, mysterious command—and many a Jonah would have fled to Tarshish. "What! must I leave this people, so devoted to me; these lambs, so helpless and tender; this harvest all ripe, and yet half-gathered? May I not stay to eat the fruit of my own vineyard? Then again, this journey I am to undertake is toilsome, if not perilous. And I see no good of it. How am I *to live* in the desert? And if I could to what purpose? Who is *there* for me to preach to? *My* views of duty require me to remain here, where I am so manifestly useful."

Whether sloth or self-seeking raised any such thoughts in this case, I know not. I know, however, that this self-denying minister in obedience to the divine will, clearly manifest, tore himself away from a people who loved him as their spiritual father; from a scene of glorious revival, and a most important field of labor, to enter a journey of which he could foresee neither the end, nor the import; a journey fraught with toil, and hardship, if not danger; and which no doubt, in the eyes of "sober-minded" people looked little better than a *fool's errand.*

To know all the reasons of any divine procedure, we must be omniscient. Some we may know; others we may reverently inquire. In the present instance, the Lord of the harvest may have seen that his servant was overtasked, and needed change of scene; or his spirituality was in danger from the self-applause and the world applause that ever attend success; that his soul's health demanded a cessation from public labor awhile, and opportunities for prayer and meditation, such as a solitary journey would best afford. Many a diligent laborer in God's vineyard has sighed to himself, "mine own vineyard have I not kept."

But the main reason for this journey, as the result showed was the instruction and establishment in the faith of a distinguished but humble inquirer after truth, who was returning home from the capital of the religious world, unenlightened as he went. In the deserts of Gaza, he comes into the full beaming of gospel light—learns the great mystery, "*Christ and him crucified,*" from the lips of a poor solitary traveler—a pilgrim of the desert, who now first apprehends the object of his wandering thither—professes joyfully his new-born faith, in that solitude, with God and angels alone for witnesses. His mission thus accomplished, Philip is "caught away by the Spirit," and is "found at the Azotus," while the wondering Ethiopian pursues his homeward way rejoicing.

Several things I note in this remarkable passage.

1st. It is sometimes a minister's duty to leave a field of high promise, and go into another much less inviting.

2d. God thinks it worth while to send a servant a hundred miles out of the way, to guide and comfort one sincere inquirer.

3d. He often chooses the most *unlikely means* to effect his ends. The Eunuch had been in Jerusalem, where were Peter, James, and John, and other apostles. It was much more probable, humanly speaking, that he should receive the gospel at their lips, than that a man of less note, preaching in a place many miles distant, should be sent away from his people at a most interesting moment, on a long and fatiguing journey, just for the conversion of this man. It seems *to us* the object might have been effected in Jerusalem, with much less trouble, and with more *eclat.* *We* would have had him baptized in in the temple by the "very chiefest apostle" and published his name to the world, after the example of some modern newspapers, as an illustrious instance of the grace of God. Is there not something *significant* in these two facts? God sends a *special messenger* a long way, into the wilderness, for the salvation of an eminent statesman. He, receiving the truth as a little child, enters the visible church, by the door of baptism, in the most *quiet and simple* way, without summoning even a witness to his profession.

4th. May I not excuse myself from personal effort for a sinner's salvation because *more likely means* have failed? He may have heard a "son of thunder" unmoved; or gnashed his teeth while Peter charged home his guilt; and yet it may be in the purpose of God to save him by a simple word of *private* instruction.

5th. The grand truth, owned of God to the conversion of men, is ever the same; "Jesus Christ and Him crucified." It was this Philip preached, and the Ethiopian received; it is on this all men eminent for success in winning souls, have most delighted to dwell.

And this vital truth, if it would "grow in grace" and "go on unto perfection" must be the daily food of my soul. A.

European News.

During the past week the steamers Asia and Pacific have arrived, bringing London and Liverpool dates to May 28. We give the following as the most important items of intelligence:—

In England, on the 26th ult., the Great Exhibition was opened at the shilling charge, but fear of a crush prevented one. The number of admissions during the day was only about 22,000. On the 27th, the same cause produced the same effect, the number of persons admitted being under 30,000. Forty thousand, or thereabouts, had visited the Crystal Palace in one day while the five shilling rule was in force. There had been more conversation in Parliament about the Papal Aggression Bill, but no result is yet attained. The University of Oxford has protested against the legality of the Commission of Inquiry, which has been in session for eight months and was just ready to report it.

The French President has reviewed 12,000 men upon the Champ de Mars. The cry *vive Napoleon* was general and enthusiastic. Petitions continue to be presented for the revision of the Constitution. The Legitimists, heeded by MM. Berryer and De Falloux, have determined to support a motion for revision, and, at the same time, to oppose the re-election of Louis Napoleon. In the Departments the petitionary movement takes a more decided color, and pronounces directly either in favor of the prolongation of the President's powers, or the restoration of the legitimate monarchy. The moderate Republicans have prepared a manifesto setting forth their reasons for opposing the revision of the Constitution.

Accounts from Madrid are of the 17th inst. The elections were terminated, and their result was mostly every where favorable to the Cabinet. Three hundred and twenty-four deputies had been elected. Of those 47 are Progresistas, 49 of the Moderate Opposition, 19 of the Conservative Opposition, 8 Legitimists, 50 Independent Moderates, and 151 decided Ministerialists, of whom two-thirds are public functionaries.

The Italian peninsula is very uneasy. There are the same symptoms that always precede outbreaks. We read in a letter of the *Times* from Rome, that on Sunday some trifling disputes took place in the wine shops of the Transtevere, between some French soldiers and the people. On this occasion Gen. Gémeau issued a decree, which prescribes, under the severest penalties, a general disarmament, and suppresses all licenses to carry arms. From that day all canes and sticks disappeared from the streets of the Eternal City.

The Cabinet at Vienna, in compliance with the reiterated requests of England, has at length consented to set at liberty Kossuth and the other refugees, on the express condition, however, that they shall immediately leave Europe, and engage not to return without the formal consent of the Austrian Government. There has been a great flood at Vienna in consequence of the rains. All the bridges were carried away; but there was no loss of life. The Governments of Austria and Prussia were still at variance with Denmark on the Holstein question.

Dates from Constantinople are to the 4th of May. A misunderstanding is said to have arisen between the Porte and the Servian Goverment. The Porte asserts that the insurrection in Turkish Croatia has been aided and abetted by Servia.

The *Plymouth Journal* says, "The Bishop of Exeter and Dr. Pussey have lately been made the subjects of special prayers at the Roman Catholic Chapel, Stonehouse, as well as other chapels. Their accession to Rome is doubtless calculated upon as an event not far off."

The vagrants sent to Galway Jail are washed every day, which is inflicted as a great punishment.

The booksellers of London have unanimously agreed to give each of their assistants a holiday and the necessary expenses to enable them to view the Great Exhibition.

FURTHER NEWS FROM NEW MEXICO.—The treaty, consummated at Santa Fé on the 3d of April, between Gov. Calhoun and Col. Monroe, on the part of our Government at Chacon, the head Chief, and Guero Lobez, and Jocesito, Captains of the Apaches, living east of the Rio Grande, has already been signally violated. Toward the close of the last month a descent was made upon Fort Barclay, and all the stock belonging to the settlement was run off. Nearly at the same time, an attack was made upon the village of Moro, and three of the inhabitants killed. The Jicarillas, at the time our party passed San Miguel, (the 2d of May,) were concentrating in large numbers to that vicinity. The breaking up of the old party lines, consequent upon the organization of the Territorial government, has occasioned a complete traversie in New Mexican politics. The old partizans are at work, however, blindly, in the Legislative and Congressional canvass, each doing his best at rehearsal, without knowing exactly what part has been assigned to him. Capt. Reynolds and Major Weightman are the candidates for the office of Delegate to Congress. A new press to be devoted to the present campaign, in the interests of Major Weightman, has been ordered from this town, and is now, most likely, on its way across the Plains.

[St. Louis Republican.

Later from California.

From California papers, brought last week by the steamer North America, we collect the following items:—

The Legislature adjourned on the last day of April, after a session of four months; but a quorum was left in the Senate on the day of adjournment. The Legislature has passed an act to exempt homesteads and other property from forced sale in certain cases. It has also passed a Usury Law bill fixing interest at 10 per cent., and allowing by special agreement, 18 per cent. per annum.

Business has revived considerably, and the confidence of citizens in the future progress of the State is unabated.

Considerable progress has been made by the Commissioners in forming treaties with the Indians, though they still continue their depredations in the vicinity of Los Angelos.

Some rumors have been afloat that a secret expedition has started from San Francisco for the purpose of taking possession of Lowor California. But it is probably merely rumor.

The prospects of good crops are favorable, the spring rains having been of inestimable value to farmers and gardeners.

There has been much snow in the mountains, and several persons are reported to have lost their lives by being frozen to death.

Accounts from the mining interest represent the late rains as having been most beneficial. The dry diggings have been more alive with the music of the various kinds of cradles, toms, &c.

Lynch law is very prevalent in all parts of California.

The papers give full accounts of "big lumps" found at various diggings; but such stories have become rather stale, without something more substantial.

News from China.

The *Overland Friend of China*, March 30, gives the following in its summary of intelligence:

The intelligence from the disturbed districts, as received during the months has been of a vague and conflicting nature. At one time we had reports of distinguished success on the part of the Imperialists, at another that similar fortune remained with the insurgents. From the *Chinese Repository* of February, we learn that—

"The insurgents are believed to possess most of the southern departments in Kwangsi, making Sinchau-fu their headquarters, and have raised their Chief to the imperial dignity under the title of Tienteh, or Heaven's Virtue. They levy a revenue from the general commerce on the Pearl River, from Wu-chau-fu westward, and have crippled the operations of the Imperialists to a very serious degree."

Chan-Tien-tsioh, formerly Governor-General of the two lake provinces has been appointed Fu-yuen, in place of Ching, the degraded Governor. It was this functionary who was once removed from office for his excessive cruelty; he, in order to cure those he governed of the habit of opium smoking, having practised upon a good many the cutting off the lower lip, and so effectually prevented the use of the lethargic pipe.

On the 14th of March as many as thirty-six individuals were decapitated at Canton.

Two American gentlemen, Messrs. Cunningham, and Manigault, on the morning of the 3d of March, started with a Chinese guide, on an excursion to the White Cloud mountain, distant some half a dozen miles from Canton. They were returning in their chairs, and, when about half way home in a lonely place, were set upon by about a dozen miscreants, who, after beating and severely wounding, robbed them of their watches, valuables, and outer garments. Resistance was perfectly futile, nor had they anything excepting umbrellas with which to defend themselves.

SLAVE CASE IN CLEVELAND.—Miss Minor, a resident of Louisiana, is traveling east, accompanied by her slave Mary. While in Cleveland, last week, a writ of *habeas corpus* was granted by Judge Atkins, directing her to show cause why she detained or restrained the liberty of her servant. She refused to appear or answer, and the Court discharged Mary, saying she was at liberty to go where she pleased. The servant said she had been kindly treated, and returned to her mistress. This did not please the colored people, who were determined to force her freedom upon her, whether she was willing or not, and for that purpose caught hold of her clothing as she went on board the boat. An officer interposed, and she was permitted to accompany her mistress withont further molestation. Miss Minor, it is said, is willing to free her servant whenever the latter chooses to leave her.

FRESHET AT THE WEST.—The *Galena* (Ill.,) *Advertiser* of the 26th ult., says: More rain has fallen during the past week than in the same length of time for many years. Small creeks have suddenly become large rivers. Many mills which we have heard of have suffered damage; among others, that of Capt. Gear, at Tete des Morts, had the dam carried off. It is probable that the mills in the pineries above been have tried again, though we have had no such information. The rain has been accompanied by vivid lightnings and crashing thunder. It has struck several times in the vicinty, but we have heard of no material injury done.

James Brisbane, the father of the notorious advocate of Fourierism, died a few days ago at Batavia, N. Y., of which place he was emphatically the oldest inhabitant. He was nearly 78 years of age. The *Spirit of the Times,* of that village, says that he had been through life singularly free from sickness of any kind, and on the day but one before his decease, was attending to his usual avocations. His malady was an inflammatory affection of the viscera.

Recently, a child in New Bedford, Mass., aged three years, was playing in a garett, and crept through a seven-by-nine pane in the sky-light, in which the glass was broken, and fell from the roof, a distance of twenty-five feet, upon an arbor, attached to the house, the slats of which were broken. The child came to the ground senseless. Drs. Sweet and Wilder were immediately called, who found that the child had, singular to say, received no serious injury, and it is now doing well.

SUMMARY.

Not long since the inhabitants of a street in South Boston were alarmed by the cry of a lad outside, who shouted, "See that boy—oh! see that boy." A young lady hearing the cry, and missing a young child who had been playing in the room, ran into an adjoining chamber, and there found her younger brother hanging from the sill of the third story window. With great presence of mind she approached the window, and drew him into the room. He was almost exhausted, and could not have held out for a moment longer. The little fellow, although four years old, is unable to talk, and was hanging there in mute agony, without being able to call for help, or attract the attention of the family.

The New Bedford *Mercury* states that a letter received from Capt. Henry Brightman, dated at Manila, gives an acount of the massacre of Capt. Luce, together with five of the crew of ship Boy, of Warren, R. I., at one of the Caroline Islands. The *Mercury* expresses the hope that this outrage will receive the immediate attention of the Government, and that proper measures will be taken to chastise these savages.

On Tuesday the powder mill of Samuel M. Hobbs, in Barre, was blown up. There was but one individual in the mill at the time, an Irishman named Thomas Doyle, who was carried some eight rods, and shockingly mangled. There is no chance of saving his life. There were about 20 kegs of powder in the mill, besides what was in the cylinder. This is the fourth time this mill has been blown up, within a period of six years.

A dispatch to Milwaukee, dated May 30, says: "Yesterday morning a break occurred in the main dyke which connects Bloody Island with the Illinois shore, and in a few minutes about 60,000 yards of the embankment has been carried away, and is at last submerged from shore to shore. The road was nearly completed, and ready for use. The full extent of damage cannot be conveniently estimated until the whole subsides. It is thought the city will lose $12,000 or $15,000 by this accident."

Sims, the fugitive, is kept in the slave pen at Savannah, Georgia. The keeper of the pen says that he cannot sell Sims at any price. In consequence of his having been so long free, and in the north, no slave owner is willing to risk him among their negroes. Potter, his master, has had him severely whipped for betraying his confidence, has kept him in the slave pen ever since his return, and has determined that nothing but death shall release him from slavery.

Most of the Germans who were engaged in the Hoboken riots, confined in the jail at Bergen, are discharged, there being no evidence against them. Probably not more than six out of the fifty will be committed for trial. The evidence proves conclusively that the arrests were wantonly made by the rowdies, who exercised their own brutality under the pretence of preserving order.

At Worcester, on Friday, a little boy named Copp, 5 years of age, undertook in play to stop the shaft of a steam engine which was making 150 revolutions a minute. He seized hold of it, and was carried round for three minutes, 150 times, before his companions could give the alarm. The little fellow, though badly bruised, is likely to recover.

The crops in Washington County, N. Y., are fine and promising. The early planted corn, however, has been much injured by the worms, many fields having been entirely destroyed by these vermin. The farmers have also suffered much from planting poor seed, and have been obliged to plant the second and even the third time.

An attempt was made to rob the mail between Hamilton and Brantford, Canada West, on Thursday night. A hole large enough to admit a man's hand was cut in the bag. It is not known whether the robbers succeeded in abstarcting any thing, but fragments of a letter picked up in the road lead to the supposition that the Toronto mail was taken out.

We learn that the amount of Mexican claims not paid by the treasury is $800,000. The treasury have paid $330,000 of the returned duties on sugars. The whole amount of the duties has not been ascertained. Large payments of returned duties on molasses will be made as soon as the claims are reported on.

The gigantic project for the construction of a railway between the Atlantic and Pacific oceans is just now attracting the attention of English capatalists. Mr. Asa Whitney has sent a long letter to the *London Times*, explaining his scheme for such a railway, and showing its advantages.

Lightning struck the wires of House's telegraph line, about six miles from Philadelphia, last Thursday. The subtle fluid ran along the wires into the office in Chesnut street, where, with a loud report, it knocked the operator, Mr. Alexander, off his chair!

Strang, the "king" of Beaver Island, recently arrested for counterfeiting and obstructing the passage of the government mails, is described as being a tall, well-proportioned, person, weighing about 170 lbs., some forty years of age, with an open countenance, indicating some cunning and shrewdness, but very little malice.

The ship Georgia, Capt. Brodie, cleared at Savannah on the 31st ult., for Liverpool, with the following valuable cargo: 2,336 bales upland, and 453 do. Sea Island Cotton. Total 2,789 bales, weighing 1,171,556 lbs., and valued at $133,511 92.

Mrs. Relyea, a brave lady of Watertown, N. Y., captured a robber who was making off with some valuables, and with the assistance of her children bound his legs with a rope, and held him till assistance arrived.

A specimen of lead ore weighing 480 lbs. has been sent to the office of the Missouri *Republican*, from the newly-discovered Mammoth Cave at Dubuque, Iowa. The ore is found at the depth of 120 feet below the upper earth.

The *Pacific News* states that the Common Council of San Francisco have awarded a fee of *fifteen thousand dollars* to John W. Dwinelle, Esq., for his successful argument in the case of Dunbar *vs.* the First Alcade Azuntamiento, of San Francisco, in the Supreme Court.

A teacher was recently tried in Rockingham county N. H., at the Court of Common Pleas for punishing a girl who did not obey the orders of the school. The Judge instructed the jury that a teacher had a right to punish to a reasonable extent for the violation of the rules; that he had the same right to punish that a parent had his own child; that neither teacher nor parent has the right to punish to an unreasonable extent. The jury acquitted the teacher.

The increase of inhabitants during the last ten years, is equal to 39 per cent.; of free inhabitants in the slave States is 30.3 per cent. The increase of slaves in the South is equal to 27.8 per cent. There has been a decrease of free colored citizens in all the slave States south of Virginia, and the aggregate increase in all the States of this class of population is equal to only 8 per cent.

The Fitches, of Fulham, England, keep twelve horses in constant employment in marketing vegetables, drawing manure, &c., for their market garden. They employ one hundred and fifty laborers in summer, and seventy in winter. So perfect is their culture, that a visitor asserted that he had not seen a weed on their whole one hundred and fifty acres.

The trial of the persons charged with rescuing the fugitive slave "Shadrach," which commenced in the United States District Court in Boston, on Tuesday May 27th, has concluded. In the trial of John Scott, the first person brought before the Court, the jury could not agree. The Attorney General announces his intention of putting the case on trial again in a few days.

We are pained to perceive by the intelligence from the southern and western parts of our country that the cholera has again made its appearance. There were in one week twenty-five deaths by cholera at New Orleans, and cases have occurred at Memphis and Cincinnati. In some parts of the South, the colored population have died in great numbers.

There are two peonies in the garden at the President's house at Washington, which, together contain at this time, three hundred and forty-five flowers. Some of them measure twenty-one inches in circumference. The bunches are very large, and grew from seed sown twelve years ago.

The Convention of Congregational Ministers, at the late anniversary meeting, raised a Committee for gathering statistics relating to the "pecuniary and moral bearings" of tobacco, whether in the form of smoking, chewing, or snuffing. The movement probably looks to the formation of a new society of reform.

Mrs. Freeman, or Mrs. Smith, has been tried at Kingston, Canada, for the murder of Elijah Pease, of Potsdam, N. Y., and acquitted. It will be remembered that old Mr. Pease left his own wife and went journeying with this woman, and died during the journey, of poison, as supposed.

It is stated that the Hudson River Railroad will open the 10th of June, from Oakhill to this city, thirty-seven miles, leaving only twenty-five miles of steamboating. Passengers will arrive here at 2 P. M.

Charles Thomas recovered a verdict of $875 against the National Road Stage Company, in the United States Circuit Court, at Pittsburg, on the 16th ult. He lost the use of one eye in consequence of being overturned in one of the defendent's coaches.

The St. Louis *Reveille* states that a boy who had been witnessing a magician's performances, went home and cut off his sister's nose with a carving knife, in imitation of the trick he had seen. The girl is not expected to recover.

A number of persons are adopting agriculture as a means of making a living in California. One of the chief articles of culture is the olive. It is said that the climate of California it as well adapted to the perfect production of this fruit as any other climate in the world.

A company from Boston is engaged at Hurlgate, with India-rubber diving apparatus, endeavoring to secure treasure from the ship Czar, which was wrecked there many years ago.

The new costume for ladies has appeared in the streets of Milwaukee, Wisconsin, in Boston, Washington, and other cities of the Union. In Milwaukee it made its appearance in the shape of a green silk tunic, and white linen trowsers.

The citizens of Hoboken are organizing into an armed police, to prevent the recurrence of any such disastrous affair as the late riot.

Austin College is the name of a new Presbyterian and educational institution just established in Texas. About 15,000 acres of land have been donated to it.

Taylor, the Mormon Apostle, writes from London that a company is building machinery for a manufactory of broadcloths in the valley of the Salt Lake.

The Dunkirk *Journal* says that the business on the Erie Railroad is increasing daily with marvellous rapidity. It will become gigantic in a short time.

A coroner's jury, in London, lately held an inquest on the body of a child nine years old who came to his death by eating red wafers. They contained red lead.

A new line of first class steamers has been established between Boston and Liverpool—the first vessel of the line leaves Boston in July. The price of passage in the cabin is only $80.

The heirs of Louis Phillippe claim from the French Goverment, for damage done by "the mob," in 1847, $1,576,000.

The steamer Commodore, having been repaired and refitted, has resumed her place on the New York and Stonington line.

About thirty-five feet of the Tunnel just commenced through the Blue Ridge, Va., has fallen in.

The first Synagogue in the State of Illinois will be consecrated at Chicago on the 13th of June.

Six years ago, last Monday, Sir John Franklin started on his ill-fated expedition.

In Rome there are 34 bishops, 1,240 secular priests, 1,892 regular priests, and 1,467 monks.

The Gragg estate in Boston was sold on Wednesday for $64,908.

New York Markets—June 9, 1851.

Ashes—Pots $5 00, and 5 50 for Pearls.

Flour and Meal—Domestic Flour 3 62½ a 3 75 for No. 2 Superfine; 4 00 a 4 06 for common to strait State, 3 94 a 4 06 for Michigan and Indiana; and 4 44 a 4 56 for prime Genesee. Southern 4 44 a 4 62½ for mixed to good strait brands; and 4 83¼ a 5 37 for fancy. Rye Flour is quiet at 3 44. Corn Meal, Jersey, 3 00.

Grain—Genesee Wheat, 95c. Canadian 72½c. for fair mixed. Rye 76c. Barley is dull. Oats 45 a 46c. for Northern, and 44 a 45c. for Jersey. Corn, 54c. for heated; 56 a 57c. for Western mixed; and 60c. for round and flat yellow.

Provisions—Old Pork 14 12½ a 14 25 for mess, and 12 25 for prime; new held at 14 75 for mess, and 13 25 for prime. Beef 8 62 a 11 00 for mess, and 5 00 a 6 00 for prime. Hams and Shoulders, 7½ a 8¼c. for the former, and 6¼ a 6½c. for the latter. Butter is in good demand at 9 a 14c. for Ohio, and 11 a 15c. for State. Cheese 5 a 6¾c.

DIED.

At his residence near New Market, N. J., on the 23d ult., after a painful illness of two weeks, ASA DUNN, aged 71 years. Brother Dunn professed religion and became a member of the Piscataway Church in 1824; and, to the day of his death, filled his place with honor to himself, and with profit to the cause of God. His house was always a home for the stranger, and a resting place for the pilgrim; and many who visited him there will call to mind with pleasure his efforts to make their stay agreeable, and the happiness which he always appeared to enjoy in their company. Providence had blessed him with an ample fortune, the avails of which were largely devoted to the support of the church of which he was a member, and to the furtherance of the cause of God in the earth. It was only necessary for him to know that a projected enterprise was for the glory of God, and then his hand was not withheld from the work. From the first of his sickness he was conscious that his end was near, and his anxiety to "*depart and be with Christ*" was strong, and increasingly so, to the last. His conversation, his theme, by day and by night, was the excellence of the Christian religion, and the strength of his hope in Christ. He had no wish to recover, and any intimation of such an issue seemed to be rather painful than otherwise. He considered that he had lived out the period usually allotted to man, and that if he had ever done any good in the world, his usefulness was nearly at an end. To a sister in the church who visited him a few days before his departure, he said, "Sister, I am just entering Jordan, but I am satisfied I shall have a safe passage. I have a hope in Christ that will not fail me. My Saviour has been with me many years; he will not leave me now." Thus he continued in the perfect possession of his mental faculties till the closing of the sixth day, when, without a struggle or a groan, he yielded his spirit to GOD, and when his brethren whom he had left were commencing the observance of the Sabbath rest on earth, he had entered upon that eternal rest which remains for the people of God. In the death of brother Dunn, the church has lost one of her strong pillars, a faithful witness to the perpetuity of God's law, and a bright example of the sanctifying power of the gospel of Jesus Christ. Our loss, we doubt not, is his eternal gain. We will kiss the rod, and him that has appointed it. W. B. G.

At his residence in North Stonington, Ct., April 24, 1851, Mr. GREEN ALLEN, in the 72d year of his age. He was a member of the first Seventh-day Baptist Church in Hopkinton, R. I., and in his last, short sickness gave evidence of the power of grace in the soul. He died in full hope of a glorious immortality beyond the grave.

In Lincklaen, N. Y., May 15th, Mrs. ADAH CAMPBELL, widow of the late Jabez Campbell, in the 76th year of her age. Sister Campell died in the triumphs of that faith which she had long professed. She has truly been a mother in Israel, having trained up a large family, three of whom became ministers of the gospel, and one the wife of a minister.

LETTERS.

Geo. B. Utter, Dan'l Coon, Warren Bennett, Chas. B. Miller, Geo. H. Babcock, Silas Burdick, D. E. Maxson, Wm. M. Clark, Jas. R. Irish, Peleg W. Crandall, H. P. Burdick, D. W. Randolph, R. I. S. Rogers, R. W. West, Dennis Burdick, Henry J. Garthwaite, L. M. Cottrell, Chas. Vars, Rowland Saunders, W. B. Gillett, Erastus Clark, M. L. Babcock.

RECEIPTS.

The Treasurer of the Seventh-day Baptist Publishing Society acknowledges the receipt of the following sums from subscribers to the Sabbath Recorder:—

Henry Williams, Higginsville,	$4 50	to vol. 5	No. 52
S. P. Marsh, "	2 00	" 7	" 52
J. L. Perry, Verona,	2 00	" 7	" 52
Elihu Robinson, Watson,	2 00	" 7	" 52
B. R. F. Randolph, Albion, Wis.	2 00	" 7	" 52
D. Runyan, New Market, N. J.	2 00	" 7	" 52
Reuben F. Randolph, "	2 00	" 7	" 52
Andrew Drake, N. Market Depot,	2 00	" 7	" 52
Henry Y. Jones, New York,	2 00	" 7	" 52
Oliver Langworthy, Hopkinton, R.I.	2 00	" 7	" 52
B. Vincent, Hamlet,	4 00	" 8	" 52
C. B. Miller, Southampton, Ill.	2 00	" 8	" 35
P. W. Crandall, Brand's Iron Works,	2 00	" 8	" 37
Weeden Witter, Almond,	2 00	" 7	" 41
Schuyler Whitford, "	2 00	" 7	" 52
Raymond P. Babcock, Scott,	2 00	" 7	" 52
Henry C. Hubbard, "	1 00	" 7	" 52
B. S. Burdick, "	1 00	" 7	" 46
Jas. Hubbard, "	1 00	" 7	" 52
R. I. S. Rogers, LeRaysville, Pa.	5 00	" 8	" 52
Alex. Brandon, New York,	2 00	" 7	" 52
Dennis Burdick, Westerly, R. I.	4 00	" 7	" 52
Chas. Vars, Dorrville, R. I.	40	" 7	" 52
Rowland Saunders, Sweden,	3 00	" 9	" 26
Erastus Clark, Indian Creek, Mich.	1 00	" 7	" 52
Stephen Monroe, "	2 00	" 8	" 52

Of Wm. M. Clarke, Walworth, Wis., for Visitor, $1 00

BENEDICT W. ROGERS, Treasurer.

Western Association.

The Sixteenth Anniversary of the Seventh-day Baptist Western Association is appointed to be held with the 2d Church in Alfred, Allegany Co., N. Y., fourth and fifth days of the week before the fourth Sabbath in June, (25th and 26th days of the month.)

Morning Line for Albany.

THE new and elegant steamer REINDEER, Capt. Albert Degroot, will leave New York from pier foot of Murray-st. every Monday, Wednesday, and Friday morning, at 7 o'clock, and returning, leave Albany every Tuesday, Thursday, and Saturday, at the same hour, making the usual landings each way. ☞ Meals served on board. For further information apply to JAMES BISHOP & CO., 3 Beaver-st.

The Ladies' Wreath.

PROSPECTUS OF THE SIXTH VOLUME.—The May number commenced Vol. VI. of this popular Magazine; and the Publishers confidently assert, that the forthcoming volume *will rival*, in the beauty and elegance of its Embellishments, and the Literary Merit of its contents, any former volume, or *any Dollar Magazine in the World!* Each number will contain one or more fine Steel Engravings, and a beautifully colored Flower Plate. It will be printed on Fine White Paper, with Large, Clear-Faced Type. The best Writers in the country have been engaged to enrich its pages, and no pains will be spared to make it what it assumes to be—*a Model Magazine.*

The Editorial Department will be conducted by HELEN IRVING, a lady justly celebrated for her refined taste and extensive literary acquirements; besides occasional gems from the pen of Mrs. S. T. MARTYN, the late Editress, under whose control the work has secured its present high standard of literature and moral excellence, and a circulation unparalleled by any similar work. The present Editress will be sustained by a list of Contributors not excelled by any periodical in the country; many of them are among the most popular writers of the day.

The Musical Department, under the control of an eminent Professor, will be enriched by Original Pieces from some of the ablest Composers.

Particular Notice!—Postage Reduced!—On and after the 1st of July, the Postage on the "*Wreath,*" within 500 miles of the office of publication, will be *one cent* per number; and any distance over 500 and within 1,500 miles, *two cents*—if paid quarterly in advance.

TERMS.—The subscription price of the "*Ladies' Wreath*" is *One Dollar* a year—invariably in advance. *Best Terms to Clubs.*—We offer to Clubs the following low terms, which are very near the cost: Four copies for one year, to be sent to one address, $3; Eight do. do. $6; Fourteen do. do $10; Twenty do. do. $14. Any person wishing to get up a Club, will be supplied with a Specimen Number by writing for it, and paying the postage. *Bound Volumes* are always on hand, and will be exchanged for numbers in good order, by paying the price of Binding. *Back Numbers* can always be supplied.

☞ *One Hundred Efficient Agents Wanted*, to canvass all parts of the country. To men of energy, furnishing testimonials of character, liberal encouragement will be given. Postmasters are authorized to act as Agents. Address, J. M. FLETCHER & CO.,
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143 Nassau-st., New York.

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Miscellaneous.

Columbus.

"Der Starke ist am machtigsten allein."—Schiller.

He stood upon the deck by night alone,
And heard the uproarious waste of ocean moan
Beneath the gusty darkness round him thrown.

The soughing winds amid his hair took way,
And damp his beard and brows with briny spray,
Yet steadfastly he watched the west alway;

Until at length he said: It is a light:
It must be, and on shore; so low, so bright,
So steady! God be praised!—ho! land in sight!

And soon throughout the crew, from man to man,
In startling shouts the rapt'rous tidings ran;
And wild for joy were they that light to scan.

No words can paint their triumph; yet I ween,
Had night not veiled his visage, they had seen
A bitter smile disturb his even mien.

The self same tongues, that but few hours ago,
Had counseled straight return, and sought to show
The folly of his scheme, their certain woe;

Vain upstarts, who had jeered, aye menaced him,
And faint hearts with desponding looks and dim—
All mixed their rash breath with his soul's deep hymn,

Exulting boastfully, that they had shared
Success, which ne'er had been had he not dared
Despise them, and hope on when they despaired.

Within themselves the Great must ever seek
Both impulse and reward; all else is weak
To what their own calm soul and conscience speak.

And thou—would'st thou Columbus-like aspire
To walk new worlds of thought, and high and higher
Exalt thy fallen soul on wings of fire—

On God and self do thou rely aright!
And through the day His cloud shall cheer thy sight,
And His fire-pillar guide thy steps by night.

The Timely Warning.

"Forsake not the law of thy Mother."—Prov. 1: 8.

Honor Thy Father and Thy Mother.

My father, after an absence of three years, returned to the home so dear to him. He had made his last voyage, and rejoiced to have reached a haven of rest from the perils of the sea. During his absence, I had grown from a mere infant into a rough careless boy. My mother's gentle voice no longer restrained me. I was often willful, and sometimes disobedient. I thought it indicated manly superiority to be independent of a woman's influence. My father's return was a fortunate circumstance for me. He soon perceived the spirit of insubortunation stirring within me. I saw by his manner that it displeased him, although for a few days he said nothing about it.

It was in an afternoon in October, bright and golden, that my father told me to get my hat, and take a walk with him. We turned down an open lane into a fine open field—a favorite play-ground for the children in the neighborhood. After talking cheerfully on different topics for a while, my father asked me if I observed a huge shadow, thrown on a mass of rocks that stood in the middle of the field? I replied that I did.

"My father owned this land," said he "It was my play-ground when a boy. That rock stood there then. To me it is a beacon, and whenever I look at it I recall a dark spot in my life—an event so painful to dwell upon, that if it were not as a warning to you, I should not speak of it. Listen, then, my dear boy, and learn wisdom from your father's errors.

My father died when I was a mere child. I was the only son. My mother was a gentle, loving woman, devoted to her children, and beloved by everybody. I remember her pale, beautiful face—her sweet, affectionate smile—her kind and tender voice. In my childhood I loved her intensely; I was never happy apart from her, and she, fearing that I was becoming too much of a baby, sent me to the High-School of the village. After associating a time with rude, rough boys, I lost, in a measure, my fondness for home and my reverence for my mother, and it became more and more difficult for her to restrain my impetuous nature. I thought it an indication of manliness to resist her authority, or to appear to feel impenitent, though I knew that my conduct pained her. The epithet I most dreaded was *girl-boy*. I could not bear to hear it said by my companions that I was tied to my mother's apron strings. From a quiet, home-loving child, I soon became a wild, roistering boy. My dear mother used every persuasion to influence me to seek happiness within the precincts of home, but I did not heed it.

It was on an afternoon like this, that as I was leaving the dining table, to spend the intermission between morning and evening school in the street, as usual, my mother laid her hand upon my shoulder, and said, mildly but firmly, 'My son, I wish you to come with me.' I would have rebelled, but something in her manner awed me.

She put on her bonnet, and said to me, 'We will take a little walk together.' I followed her in silence; and, as I was passing out of the door, I observed one of my rude companions skulking about the house, and I knew he was waiting for me. He sneered as I went past him. My pride was wounded to the quick. He was a very bad boy, but being some years older than myself he exercised a great influence over me. I followed my mother sulkily till we reached the spot where we now stand beneath the shadow of this huge rock. Oh, my boy! could that hour be blotted from my memory, which has cast a dark shadow over my whole life, gladly would I exchange all that the world can offer me, for the quiet peace of mind I should enjoy. But no! like this huge unsightly pile, stands the monument of my guilt forever.

My mother being feeble in health, set down, and beckoned me to sit beside her. Her look, so full of tender sorrow, is present with me now. I would not sit, but continued standing sullenly beside her.

'Alfred, my dear son,' said she, 'have you lost all love for your mother?' I did not reply. 'I fear you have,' she continued, 'and may God help you to see your own heart, and me to do my duty!' She then talked to me if my misdeeds, of the dreadful consequences of the course I was pursuing. By tears, and entreaties, and prayers, she tried to make an impression upon me. She placed before me the lives and example of great and good men; and sought to stimulate my ambition. I was moved, but too proud to show it, and remained standing in dogged silence beside her. I thought, 'what will my companions say, if after all my boasting, I yield at last, and submit to be led by a woman?'

What agony was visible on my mother's face, when she saw that all she said and suffered failed to move me! She rose to go home, and I followed at a distance. She spoke no more to me till she reached her own door.

'It is school time now,' said she. 'Go, my son, and once more let me beseech you to think upon what I have said.'

'I shan't go to school,' said I.

She looked astonished at my boldness, but replied firmly,

'Certainly you will go Alfred. I command you.'

'I will not!' said I, with a tone of defiance.

'One of two things you must do, Alfred—either go to school this momen. or I will lock you in your room and keep you there till you are ready to promise implicit obedience to my wishes in future.'

'I dare you to do it,' said I, 'you can't get me up stairs.'

'Alfred, choose now,' said my mother who laid her hand upon my arm. She trembled violently, and was deadly pale.

'If you touch me, I will kick you,' said I, in a terrible rage. God knows I knew not what I said.

'Will you go, Alfred?'

'No!' I replied, but quailed beneath her eye.

'Then follow me,' said she, as she grasped my arm firmly. I raised my foot—oh, my son, hear me!—I raised my foot and kicked her—my sainted mother! How my head reels, as the torment of memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast. 'O, Heavenly Father,' she cried 'forgive him—he knows not what he does!' The gardener just then passed the door, and seeing my mother pale and almost unable to support herself, he stopped; she beckoned him in. 'Take this boy up stairs and lock him in his own room,' said she and turned from me. Looking back as she was entering her room, she gave me such a look, it will forever follow me—it was a look of agony, mingled with the intensest love—it was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought, for a moment, I would fling myself from the window, and dash my brains out, but I felt afraid to die. I was not penitent. At times my heart was subdued, but my stubborn pride rose in an instant, and bade me not to yield. The pale face of my mother haunted me. I flung myself on the bed and fell asleep. I awoke at midnight stiffened, by the damp night air, terrified with frightful dreams. I would have sought my mother at that moment, for I trembled with fear, but my door was fast. With the daylight my terrors were dissipated, and I became bold in resisting all good impulses. The servant brought my meals, but I did not taste them. I thought the day would never end. Just at twilight I heard a light footstep approach the door. It was my sister, who called me by name.

'What may I tell mother from you?' she asked.

'Nothing,' I replied.

'Oh, Alfred! for my sake, for all our sakes, say that you are sorry—let me tell mother that you are sorry. She longs to forgive you.'

'I won't be driven to school against my will,' said I.

'But you will go if she wishes it, dear Alfred,' said my sister, pleadingly.

'No, I won't,' said I, 'and you needn't say a word more about it.'

'Oh, brother! you will kill her! you will kill her, and then you can never have a happy moment again.'

I made no reply to this. My feelings were touched but I still resisted their kind influence. My sister called me but I would not answer. I heard her footsteps slowly retreating, and again I flung myself on the bed to pass another wretched and fearful night. Oh, God! how wretched! how fearful I did not know.

Another footstep, slower and feebler than my sister's, disturbed me. A voice called me by name. It was my mother's.

'Alfred, my son, shall I come in? Are you sorry for what you have done?' she asked.

I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother thrilled through me, melted the ice from my obdurate heart, and I longed to throw myself on her neck, but I did not. No, my boy, I did not. But my words gave the lie to my heart, when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back, *but I did not.*

I was awakened from an uneasy slumber, by hearing my name called loudly, and my sister stood by my bedside,

'Get up Alfred. Oh, don't wait a minute! Get up and come with me. Mother is dying.'

I thought I was yet dreaming, but I got up melancholy, and followed my sister. On the bed pale and cold as marble lay my mother. She had not undressed. She had thrown herself on the bed to rest; arising to go again to me, she was seized with a palpitation of the heart, and borne senseless to her room.

I cannot tell you my agony as I looked upon her—my remorse was tenfold more bitter from the thought that she would never know it. I believed myself her murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was all on fire. My sister threw her arms around me and wept in silence. Suddenly we saw a slight motion of mother's hand—her eyes unclosed. She had recovered her consciousness, but not speech. She looked at me, and moved her lips. I could not understand her words. 'Mother, mother,' I shrieked, 'say only that you forgive me.' She could not say it with her lips, but her hands pressed mine. She smiled upon me, and lifting her thin, white hands, she clasped my own within them, and cast her eyes upward. She moved her lips in prayer, and thus she died. I remained still kneeling beside that dear form, till my gentle sister removed me. She comforted me, for she knew the heavy load of sorrow at my heart; heavier than grief for the loss of my mother; for it was a load of sorrow for sin. The joy of youth had left me forever.

My son, the sufferings such memories awake, must continue as long as life. God is merciful; but remorse for past misdeeds is a canker-worm in the heart, that preys upon it forever."

My father ceased speaking, and buried his face in his hands. He saw and felt the bearing his narrative had upon my character and conduct. I have never forgotten it. Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, *beware!* Lay not up for yovrselves bitter memories for your future years. [Sat. Eve. Post.

Preparation of Hams.

Few articles of animal food depend more for their acceptability upon the perfection of the process of curing than smoked hams, and few are better relished at all tables than these, when well prepared and preserved. We propose, therefore, to give a summary of the most important requisites necessary to their being of excellent quality.

Something depends, it is true, upon the feeding and size of the hog as well as upon the salting and smoking. The best hams are furnished by hogs weighing not over 200 lbs., which have been fed mostly on solid food—such as corn, peas, and barley—and have been allowed range and room for exercise, so that the *lean* or muscular part is well and healthily developed. To these causes combined, the Westphalia and Virginia hams owe probably a portion of their excellence. Hams from hogs weighing from 300 to 400 lbs. and over, are so large that it is almost impossible either to salt or smoke them thoroughly, without taking longer time and more pains than is usually allowed or considered necessary.

There are a multitude of recipes for pickling hams, each possessing in the minds of those who use them their peculiar excellencies, and we will give here two or three of the most noted, so that our readers may choose that which they deem most proper, or feasible of application. They have all been published before.

The celebrated "Knickerbocker Pickle," which is recommended as superior for both beef and pork, is compounded as follows: Take 6 gallons of water, 9 lbs. of good salt, 3 lbs. coarse brown sugar, 1 quart molasses, 3 ounces saltpetre, and 1 ounce of perlash; mix and boil the whole well, and skim off all impurities. The meat should be slightly rubbed with fine salt, and lie a day or two, that the blood may drain off; and should then be packed in tight casks, and the pickle turned on cold, in which it should remain until sufficiently cured for smoking.

The Virginia method, or dry mode of curing, is as follows: For each ham take a spoonful of saltpetre, pulverize and apply it; rub each piece with salt well on both sides, and pack them in hogsheads with holes in the bottom to let off the brine. Let them remain five or six weeks; then take them out, brush off the salt, rub each well with hickory ashes, and hang each piece in the smoke house.

What is called the Jersey method, is as follows: To every 80 lbs. of ham, take 4 ounces of sugar, 3 ounces of saltpetre, and 1 pint of fine salt. Powder and mix them finely, and rub the hams well with this mixture, and lay them on planks for two days. Then pack in casks, adding 2 quarts of salt to every 80 lbs. of ham. In fifteen days they may be taken to the smoke house.

The excellence of a ham depends much upon the smoking or drying, and, indeed, the best are made when both smoking and drying are performed at the same time. It is a matter that cannot be hurried, and six weeks is the least time in which a ham can be perfectly and thoroughly cured. The meat must not be kept in a damp, unventilated smoke house so that the surface will be in the least moist or dripping, if good hams are expected. They should also be hung at such a distance from the fire that the heat will not affect them.

Hickory and maple are the best woods for making the smoke, and the cobs of dry, sound Indian corn are first rate for that purpose. A fire built once or twice a day answers in the end, better than one kept up continually, as the smoking and drying are thus most perfectly performed.

Phosphate of Lime in New Jersey.

Among the other almost infinite variety of valuable mineral deposits in this State, we believe we have before alluded to the discovery of the phosphate of lime, which has been found in large quantities on the property of the New Jersey Exploring and Mining Company, at Hurdstown, near the head of Lake Hopatcong, in Sussex County. It has just been analyzed by Dr. Jackson of Boston, and other scientific men, and found to contain over 90 per cent. of the pure phosphate, which is exceedingly valuable for agricultural purposes, in enriching land, &c. We learn from the Boston *Atlas* that the subject was mentioned at a recent meeting of their Natural History Society, when its properties as a valuable manure were discussed. The *Atlas* says: "Since the announcement of the discovery of this mineral was made, Dr. Jackson has demonstrated its value for other purposes, even more important. By a simple, easy, and cheap process, he has discovered the means of separating the lime and other ingredients from the phosphoric acid, and has thus extracted both this substance, as well as phosphorus from the rock. This is the first time, we believe, that phosphorus has ever been obtained from mineral substances. Formerly this article could only be procured by a slow, tedious, expensive and disgusting process from animal substances. The discovery of making it from bones was an important one, facilitating its manufacture, and rendering the article much cheaper. The discovery led to others, among which was its use and value in printing and dying calicoes, &c, to which it is now extensively applied, and manufactured for that purpose. The discovery that it can be made with less expense, and in much greater quantities, from a mineral found in abundance, in at least two accessible localities, will probably lead to another great changed in the mode of its manufacture, and lessen the cost of the article. In this way both the farmer and the manufacturer may derive important benefits from the discovery of this valuable mineral, and the gentleman to whose scientific knowledge both its discovery and its important applications are due, may again be regarded as a great public benefactor. The mineral from Hurdstown contains $92\frac{4}{10}$ per cent. of pure phosphate of lime, and yields 46½ per cent. of phosphoric acid, and 20 per cent. of phosphorus. Beside its use in dying, and the manufacture of matches, phosphorus is also esteemed of value in medicine. [Adv.

The Heroic Divinity Student.

The following passage we find in the life of Dr. Chalmers, by his son-in-law, Doctor Hanna. This admirable young student saved seven lives by the sacrifice of his own. The fact has not an equal in the history of philanthropic bravery. The efforts of the dreadful day brought on the student a malady which in the following October proved fatal, and Dr. Chalmers preached one of his most eloquent sermons at the funeral of the Christian hero. The scene was on the northern coast of Scotland.

One fearful winter day the intelligence circulated through St. Andrews that a vessel had been driven upon a sandbank in the bay, to the eastward of the town. A crowd of sailors, citizens, and students, soon collected upon the beach; for the vessel had been cast ashore but a few hundred yards from the house, and she lay so near, that, though the heavy air was darkend by the driving sleet, they could see at intervals the figures of the crew clinging to rope or spar ere each breaker burst upon her side, and shrouded all in surfy mist and darkness. In a calm sea a few vigorous strokes would have carried a good swimmer to the vessel's side; but now the hardiest fisherman drew back, and dared not face the fearful surge. At last a student of divinity volunteered. Tying a rope round his waist, and struggling through the surf, he threw himself among the waves. Forcing his slow way through the raging element, he was nearing the vessel's side, when his friends on shore, alarmed at the length of time and slow rate of recent progress, began to pull him back. Seizing a knife, which he carried between his teeth, he cut the rope away, and reaching at last the stranded sloop, drew a fresh one from her to the shore; but hungry, weak, and wearied, after four days' fondless tossing through the tempest, not one of the crew had strength or courage left to use it. He again rushed into the waves; he boarded the vessel, he took them man by man, and bore them to the land Six men were rescued thus. His seventh. charge was a boy, so helpless that twice was the hold let go, and twice he had to dive after him into the deep. Meanwhile, in breathless stillness the crowd had watched each perilous passage, still the double figure was tossing landward through the spray. But when the deed was done, and the whole crew saved, a loud cheer of admiriing triumph rose around the gallant youth.

An African Review.

The King took his seat under a canopy of umbrellas, and placed us on his right; about the royal person were the ministers and high military officers; at the foot of the throne sat the too-noo-noo; and now in the distance, ready at call, appeared the mae-ha-pah, a soldier too. As soon as the King was seated, the troops, male and female, marched past in quick time; 77 banners and 160 huge umbrellas enlivening the scene; while 55 discordant bands, and the shouts of soldiers as they hailed their King *en passant*, almost deafened the observers. The royal male regiment, separating from the main body, headed by an emblem of a leopard on a staff, skirmished towards the royal canopy, keeping up a constant independent fire. In advance was a band of blunderbuss men in long green grass cloaks, for bush service. Halting in front, they held aloft their muskets with one hand, while with the other they rattled a small metal ball, which each soldier carried, and yelled and shouted. Some having light ornamental pieces flung them in the air, to catch them again. This is the Dahoman salute; and in answer to it, his majesty left his war-stool, and placing himself at their head, danced a war-dance. First, he received a musket and fired it; then danced, advanced, and retired; he then crept cautiously forward, and standing on tiptoe, reconnoitered; this he did several times, dancing a retreat; at last, making certain the position of the enemy, he received and fired a musket; and this was the signal for all, with a great war-cry, to rush on and re-commence firing. On their recall, having again saluted, the King returned to his tent, and told us he had been to war. After much firing the amazons took position to the left, and having formed a canopy in the center for their officers, who sat on stools, squatted on their hams. In this undignified but usual position, with their long Danish muskets standing up like a forest, they remained observers of the remainder of the operation. This now became a sort of military levee, at which each chief prostrated before the King, introduced his officers, and reported the number of his retainers. Having taking ground at the further end of the field, one at a time, the squadrons enfiladed between two fetish houses and commenced an open fire, and deploying into line, passed to the right of the royal stool, while the officers came up at double quick time, prostrated themselves, danced, fired muskets, and then received each, as a mark of favor, a bottle of rum. After the cabooceers had thus passed, the ministers performed the same ceremony, among them was Senor Ignatio Da Souza, the slave dealer and cabooceer, at the head of his brother the chacha's levies. As they danced down towards the royal seat the King left his throne and went out and danced with him. A regiment advanced, guarding the idols of the military fetishes; the King again left his stool, and poured some rum on black puddings of human blood, which were carried by the fetish priests. At seven the last body had passed, that of the mayo's company of 300 men, ended the review. Order and discipline were observable throughout, uniform and good accoutrements general; and, except in the most civilzied countries in the world, and even there as regarded the order of the multitude, no review had gone off better. There was no delay, no awkwardness, no accident—aids-de-camp rushing about with orders; it was noble and extremely interesting. Every facility was offered us toward acquiring information, and, except an exaggeration in numbers, truly given. The King has great pride in his army, and often turned to us with an inquiring eye as the amazons went through their evolutions; he is justly proud of these female guards, who appear in every way to rival the male.

[F. E. Forbes, R. N.

Tea.—All the world have heard of the disappointment of Sir Walter Raleigh's gardener when he tasted the apples of the potato, which he supposed must be the precious part of the plant. The original tasters of tea had no better luck. Southey says—

"Miss Hutchinson's great-grandmother was one of a party who partook of the first pound of tea that ever came into Penrith It was sent as a present, and without directions how to use it. They boiled the whole at once in a kettle, and sat down to eat the leaves with butter and salt. They wondered how any person could like such a dish."

An Accommodating Judge.

We find the following anecdote in Governor Ford's History of Illinois:

In those days, (from 1818 to 1830,) justice was administered in the Courts without much show, parade or ceremony. The Judges were gentlemen of sense and learning, who held their Courts mostly in log houses, or the bar rooms of taverns fitted up for that purpose, with a temporary bench for Judges and chairs and benches for the lawyers and jurors. At the first Circuit Court in Washington county, by Judge John Reynolds, on the opening of the Court the Sheriff went out into the Court yard and said to the people, "Boys, come in, our John is going to hold Court." This was the proclamation for opening the Court.

In general, the Judges were averse to deciding questions of law. They did not like the responsibility of offending one or the other parties. They preferred to submit every thing they could to be decided by the jury. I knew one who, when asked for instructions to the jury on points of law, would rub his head and the sides of his face with his hands, and say to the lawyers, "Why, gentlemen, the jury understands it; they need no instruction; no doubt they will do justice." This same Judge presided at a Court in which a man named Green, was convicted for murder, and it became his unpleasant duty to pronounce sentence upon the culprit. He called the prisoner before him and said to him, "Mr. Green, the jury say you are guilty of murder, and the law says that you are to be hung. I want you and your friends down on Indian Creek to know that it is not I who condemn you, it is the jury and the law. Mr. G., what time would you like to be hung? The law allows you time for preparation."

Mr. Green then said, "May it please your honor, I am ready at any time, those who kill the body have no power over the soul. My preparation is made and I am ready at any time the Court pleases."

The Judge replied, "Mr. Green, it is a very serious matter to be hung; It can't happen to a man but once in his life, and you had better take all the time you can get. Mr. Clerk, look at the Almanac, and see wether this day four weeks comes on Sunday." The Clerk looked as directed, and reported that that day four weeks was Thursday. Then said the Judge, "Mr. Green, the Court will give you only to this day four weeks." The case was prosecuted by James Turney, the Attorney General, who interposed and said, "May it please the Court, on occasions of this sort it is usual for Courts to pronounce a formal sentence; to remind the prisoner of his perilous condition; to reprove him for his guilt, and to warn him against the judgment in the world to come." To which the Judge replied, "O, Mr. Turney, Mr. Green understands the whole matter; he knows he has got to be hung; you understand it, Mr. Green, don't you?" "Yes," said the prisoner. "Then, Mr. Sheriff, let the prisoner be remanded and adjourn Court."

A Leper.

The following account of a leper, from the pen of Mr. Caunter, a late traveler in the east, will afford our readers a pretty correct notion of the appearance of the sufferers by that strange disease: "One evening, while strolling along the sea-shore, I saw such an extraordinary object before me, that I could not take my eyes off it. It was a man, whose clothing, like that of all the lower orders of India, was a piece of cloth, wrapped around the body, from the waist downward. His skin was perfectly white, and it seemed glazed, as if seared with a hot iron. His head was uncovered, and his hair, which was precisely the same color as the skin, hung down in long strips upon his lean and withered shoulders. His eyes, with the exception of the balls, were a dull, murky red, and he kept them fixed on the ground, as if it were painful to him to look up, which I found to be the case. He walked slowly and feebly, and he was so frightfully thin that he stood before me a living skeleton. I moved towards him, but he walked farther from me, beseeching me to give the smallest trifle to a miserable man—an outcast from his home and friends. He told me not to come near to a polluted creature, for whom no one felt pity. He told me he had, during many years, suffered dreadfully from the leprosy, and though he was now cured, the corps-like whiteness of his skin gave unmistakable evidence that he had once been a leper."

New Method of Teaching Music.

A Highland piper having a scholar to teach, disdained to crack his brain with the names of semibreves, minims, crotchets, or quavers. "Here, Donald," said he, "take your pipes, lad, and gie's a blast. So, vera well blawn, indeed, but what's a sound, Donald, without sense. Ye may blaw forever without making a tune on't if I dinna tell you how the queer things on the paper maun help ye. Ye see that big fellow, wi' a round open face, (pointing to a semibreve between the two lines of a bar,) he moves slowly from that line to this, while ye beat ane wi' your fit, and gie a lang blast; if now ye put a leg to him, ye mak twa' him, and he'll move twice as fast; and if ye black his face, he'll run four times faster than the fellow wi' the white face; but if, after blacking his face, ye'll bend his knee, or tie his knee, or tie his legs, he'll hop ten times faster than the white faced chap that I showed you first. Now whenever you blow your pipes, Donald, remember this; that the tighter those fellows legs are tied, the faster they'll run, and the quicker they're sure to dance."

A young lady lately appeared in male attire at St. Louis, and one of the editors says that her disguise was so perfect she might have passed for a man, *had she had a little more modesty!*

As a general thing, the less a man reads the more loquacious he is. Put a dozen ignoramuses in a room, and they will wrangle all night about the "constitutionality of a saw-mill."

Why is a lady's hair like the latest news? Because in the morning we always find it in papers.

Nothing can be great which is not right

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No. 12 Misuse of the Term Sabbath. 8 pp.

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A Defense of the Sabbath, in reply to Ward on the Fourth Commandment. By George Carlow. First printed in London, in 1724; reprinted at Stonington, Ot., in 1802; now republished in a revised form. 168 pages.

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